Advanced Vedanta
Terms & Definitions

"THE SANDEEPANY EXPERIENCE"

Reflections by SWAMI GURUBHAKTANANDA
### Sandeepany’s Vedanta Course

**List of All the Course Texts in Chronological Sequence:**

<table>
<thead>
<tr>
<th>Text No.</th>
<th>TITLE OF TEXT</th>
<th>Text No.</th>
<th>TITLE OF TEXT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sadhana Panchakam</td>
<td>24</td>
<td>Hanuman Chalisa</td>
</tr>
<tr>
<td>2</td>
<td>Tattwa Bodha</td>
<td>25</td>
<td>Vakya Vritti</td>
</tr>
<tr>
<td>3</td>
<td>Atma Bodha</td>
<td>26</td>
<td>Advaita Makaranda</td>
</tr>
<tr>
<td>4</td>
<td>Bhaja Govindam</td>
<td>27</td>
<td>Kaivalya Upanishad</td>
</tr>
<tr>
<td>5</td>
<td>Manisha Panchakam</td>
<td>28</td>
<td>Bhagavad Geeta (Discourse --)</td>
</tr>
<tr>
<td>6</td>
<td>Forgive Me</td>
<td>29</td>
<td>Mundaka Upanishad</td>
</tr>
<tr>
<td>7</td>
<td>Upadesha Sara</td>
<td>30</td>
<td>Amritabindu Upanishad</td>
</tr>
<tr>
<td>8</td>
<td>Prashna Upanishad</td>
<td>31</td>
<td>Mukunda Mala (Bhakti Text)</td>
</tr>
<tr>
<td>9</td>
<td>Dhanyashtakam</td>
<td>32</td>
<td>Tapovan Shatkam</td>
</tr>
<tr>
<td>10</td>
<td>Bodha Sara</td>
<td>33</td>
<td>The Mahavakyas, Panchadasi 5</td>
</tr>
<tr>
<td>11</td>
<td>Viveka Choodamani</td>
<td>34</td>
<td>Aitareya Upanishad</td>
</tr>
<tr>
<td>12</td>
<td>Jnana Sara</td>
<td>35</td>
<td>Narada Bhakti Sutras</td>
</tr>
<tr>
<td>13</td>
<td>Drig-Drishya Viveka</td>
<td>36</td>
<td>Taittiriya Upanishad</td>
</tr>
<tr>
<td>14</td>
<td>“Tat Twam Asi” – Chand Up 6</td>
<td>37</td>
<td>Jivan Sutram (Tips for Happy Living)</td>
</tr>
<tr>
<td>15</td>
<td>Dhyana Swaroopam</td>
<td>38</td>
<td>Kena Upanishad</td>
</tr>
<tr>
<td>16</td>
<td>“Bhoomaiva Sukham” Chand Up 7</td>
<td>39</td>
<td>Aparoksha Anubhuti (Meditation)</td>
</tr>
<tr>
<td>17</td>
<td>Manah Shodhanam</td>
<td>40</td>
<td>108 Names of Pujya Gurudev</td>
</tr>
<tr>
<td>18</td>
<td>“Nataka Deepa” – Panchadasi 10</td>
<td>41</td>
<td>Mandukya Upanishad</td>
</tr>
<tr>
<td>19</td>
<td>Isavasya Upanishad</td>
<td>42</td>
<td>Dakshinamurti Ashtakam</td>
</tr>
<tr>
<td>20</td>
<td>Katha Upanishad</td>
<td>43</td>
<td>Shad Darshanaah</td>
</tr>
<tr>
<td>21</td>
<td>“Sara Sangrah” – Yoga Vasistha</td>
<td>44</td>
<td>Brahma Sootras</td>
</tr>
<tr>
<td>22</td>
<td>Vedanta Sara</td>
<td>45</td>
<td>Jivanmuktananda Lahari</td>
</tr>
<tr>
<td>23</td>
<td>Mahabharata + Geeta Dhyanam</td>
<td>46</td>
<td>Chinmaya Pledge</td>
</tr>
</tbody>
</table>

### A NOTE ABOUT SANDEEPANY

**Sandeepany Sadhanalaya** is an institution run by the Chinmaya Mission in Powai, Mumbai, teaching a 2-year Vedanta Course. It has a very balanced daily programme of basic Samskrit, Vedic chanting, Vedanta study, Bhagavatam, Ramcharitmanas, Bhajans, meditation, sports and fitness exercises, team-building outings, games and drama, celebration of all Hindu festivals, weekly Gayatri Havan and Guru Paduka Pooja, and Karma Yoga activities.

This series is an effort to promote the learning of Vedanta; it does not replace the Course, but hopes to inspire young people to spend two years of their life for an experience that is sure to make a far-reaching spiritual impact on their personal lives. Sandeepany is an all-round spiritual course that gives proper direction to the youth and to those approaching retirement. Hinduism is in dire need of a band of systematically trained teachers or Acharyas who can serve this Eternal Religion.

— The Author, 2nd October, 2018, Sri Gandhi Jayanti Day
Om Namah Shivaaya!

वेदान्तसार

VEDANTA-SARA

“Advanced Terms & Definitions”

A Text Compiled by

Sri Sadananda Yogindra Saraswati

Reflections

by Swami Gurubhaktananda

Based on the Series of 37 Lectures by Swami Advayanandaji
Acharyaji, 15th Batch Vedanta Course
at Sandeepany Sadhanalaya, Powai, Mumbai
1st October – 31st October, 2012

Adi Shankaracharya  Swami Sivananda  Swami Tapovanji  Swami Chinmayananda

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Personal Dedication

1. To my Parents, Smt Sharadaben & Sri Ratilalbhai Kapitan
who inspired me to study in life, to stick to the path of Dharma and pursue the highest ideals; and swamped me with their abundant Love;

2. To Pujya Sri Swami Vimalanandaji Maharaj
the President of the Divine Life Society of Rishikesh, Uttarakhand, India, who constantly encouraged and supported this effort;

3. To Pujya Sri Swami Tejomayanandaji (Guruji)
for his boundless vision and inspiration to create a vibrant organisation;

4. To Sri Swami Advyanandaji and Sri Swami Sharadanandaji
my Acharyaji and Upa-Acharyaji at Sandeepany, who imparted their bountiful knowledge and wisdom with rare selfless Divine Love, just as the Rishis of yore would wish to see them do.

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VEDANTA-SARA

“Advanced Terms & Definitions”
INTRODUCTION

Chapter 1: THE PRELIMINARIES (Verses 01-31, 31 no.)

1.1 1-4  Introductory
1.2 5-29  Anubandha Chatushtaya
1.2.1 6-26  A. Adhikari --- 6
1.2.1.1 ------  A1 The Vedas Vedangas --- (see Sadhana Panchakam)
1.2.1.2 7-14  A2 The Various Karmas --- 6
1.2.1.3 15-26  A3 Sadhana Chatushtaya --- 9
1.2.2 27-29  B. Vishaya, C. Sambandha, D. Prayojanam --- 12
1.3 30-31  The Necessity of a Guru

Chapter 2: SUPERIMPOSITION (ADHYAROPA) (Verses 32-121, 90 no.)

2.1 32-34  Definition of Main Terms
2.2 35-56  The Causal Projection by Ignorance
2.2.1 36-39  The Causal Samashti --- 16
2.2.2 40-45  The Causal Vyashti --- 18
2.2.3 46-56  Identity between Causal Samashti & Vyashti --- 20
2.3 57-97  The Subtle Projections by Ignorance
2.3.1 57-60  Creation of Subtle Elements (Tanmatras) --- 25
2.3.2 61-74  The Sattwic Subtle Projections (Components 1-7) --- 26
2.3.3 75-88  The Rajasic Subtle Projections (Components 8-17) --- 29
2.3.4 89-92  The Subtle Samashti --- 31
2.3.5 93-95  The Subtle Vyashti --- 33
2.3.6 96-97  Identity Between Subtle Samashti & Vyashti --- 34
2.4 98-117  The Gross Projections by Ignorance
2.4.1 98-103  Creation of Gross Elements (by Pancheekarana) --- 35
2.4.2 104-109  The Creation of the Gross Body --- 37
2.4.3 110-112  The Gross Samashti --- 38
2.4.4 113-115  The Gross Vyashti --- 39
2.4.5 116-117  Identity Between Gross Samashti & Vyashti --- 41
2.5 118-121  The “Limitless” Limits of Superimposition

Chapter 3: DIVERSE CONCEPTS OF THE SELF (Verses 122-136, 15 no.)

3.1 123-131  Nine Pre-Vedanta Schools of Thought
3.2 132-136  The 10th or Vedantic School
Chapter 4: DE-SUPERIMPOSITION (APAVADA)  (Verses 137-180, 44 no.)  51
4.1  137-142  Retracing the Cause  51
4.2  143-147  Definitions of ‘That’ & ‘Thou’  53
4.3  148-169  The Logic of “Tat Twam Asi”  55
  4.3.1  148-154  Stage 1: The Three Relations (A,B,C) --- 55
  4.3.2  155-168  Stage 2: The Three Lakshanas (C1,C2,C3) --- 58
  4.3.2.1  155-158  B. “The Blue Lotus” --- 59
  4.3.2.2  159-163  C1. “Village on Ganga” --- 61
  4.3.2.3  164-168  C2. “The Red is Running” --- 63
  4.3.3  169  Summing Up --- 65

Introduction to “I am Brahman”  66
4.4  170-180  The Brahmakara Vritti – “I am Brahman”  67

Chapter 5: THE STEPS TO SELF-REALISATION  (Verses 181-215, 35 no.)  72
5.1  181-199  Practice According to Vedantic Texts  72
  5.1.1  182-190  Sravana & Shadvidha Lingas --- 72
  5.1.2  191-199  From Manana to Samadhi --- 76
5.2  200-215  Practice According to Patanjali Yoga  79
  5.2.1  200-208  The Eight Steps of Yoga (up to Savikalpa Samadhi) --- 79
  5.2.2  209-213  The Four Obstacles of Yoga (Chatwaara Vighnah) --- 81
  5.2.3  214-215  Perfection in Yoga (Nirvikalpa Samadhi) --- 82

Chapter 6: THE JIVANMUKTA  (Verses 216-227, 12 no.)  84
6.1  216-225  Characteristics of the Jivanmukta  84
6.2  226-227  Attainment of Kaivalya (Absoluteness)  88

COLOUR FLOW-CHARTS
Covering each Chapter, and all Verses (11 no.)  91 to 111

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**VEDANTA SARA**

**“Advanced Terms & Definitions”**

by SRI SADANANDA YOGINDRA

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**INTRODUCTION**

VEDANTA-SARA IS ONE OF the best known epitomes (Prakarana Granthas) of the philosophy of the Upanishads as taught by Sri Adi Shankaracharyaji, whose followers are said to number the largest in India.

There have been a number of commentaries written on this book. Among them are:

i) *Subodhini* – written by Nrsimha Saraswati of Varanasi.

ii) *Balabodhini* – by Apo Deva, the well-known authority on Purva Mimamsa.

iii) *Vidva Manoranjini* – by Rama Tirtha, the Guru of Madhusudana Saraswati and disciple of Krishna Tirtha, who wrote a commentary on Sankshepa Sariraka.

The author, Sri Sadananda Yogindra Saraswati, belonged to the Saraswati order of Sannyasins, one of the ten distinguished orders of monks of the Shankara school. Not much is known about his life. From the dates accorded to the commentaries written on this book and from the latest author referred to in this book, we can estimate that he lived around the middle of the 15th century.

This book presents the terms and definitions of Vedanta. It is an expansion on *Tattva Bodha* of Shankaracharya. Hence in these notes, not many comments are included. It is basically a reproduction of the translation of *Vedanta Sara*, in a format which highlights the definitions of the Samskrit terms used.
Chapter One

(Verses 1-31, 31 no.)

THE PRELIMINARIES

1.1 INTRODUCTORY

(Verses 1-4, 4 no.)

Verse 1.1: Mangalaacharan – Invocation

1 अखण्डं सचिदानन्दम् ।
1 आत्मामेव भीष्मिष्ये ॥१.१॥

| 1 | akhandam sacchidanandam   | The unbroken Existence-Knowledge-Bliss Absolute; |
| 2 | avaang-manah agocharam;   | beyond the reach of words and thought;           |
| 3 | aatmaanam akhila adhaaram | that Supreme Self, the substratum of all –       |
| 4 | aashraye abhishta siddhayे | do I salute, to attain my cherished desire.      |

Verse 1.2: Guru Vandanam – Salutation to Guru

1 अर्थतोऽपि आदयनन्दन् ।
3 गुरूनाराध्ये ॥१.२॥

1 arthato api advaya aanandaan Justifying the meaning of his name Advayananda,
2 asteeta dvaita bhaanatah; who being free from the illusion of duality –
3 guroon aaraadhye having worshipped him, my Guru (and Brahman),
4 vedanta saaram the essence of Vedanta
5 vakshye yathaa matih. do I now expound according to my understanding.

Verse 1.3: The Science of Vedanta

1 वेदांतो नाम ॥
3 ततुपकारणि ॥१.३॥

1 vedaantah naamah The Science of Vedanta
2 upanishat pramaanam; is the means of knowledge of the Upanishads;
3 tad upakareeni its correct meaning is expounded in
4 shaareeraka sootra-aadini cha. the Shaareeraka (Brahma) Sootras and other texts.

Pramaana: The six means of obtaining knowledge are:
i) **Pratyaksha**: “direct perception”;
ii) **Anumaana**: “inference”;
iii) **Upamaana**: “analogy”;
iv) **Shabda**: “scriptural statements”;
v) **Arthaapatti**: “presumption”; and
vi) **Anupalabdhi**: “non-apprehension”.

**Verse 1.4: Prakarana Grantha**

1. अस्य वेदान्तप्रकरणपर्यंत् ॥
2. तद्विये: एव अनुबंधे: ॥
3. तत्तत्त्विक्षिप्ते: ॥ न ते पृथकालोचनीया: ॥१.४॥

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>1.4.4</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>asya vedaanta prakaranatvaat</td>
<td>As it is a <em>Prakarana</em> treatise of Vedanta,</td>
</tr>
<tr>
<td>2</td>
<td>tadeeyaih eva anubandhaih,</td>
<td>the <em>Anubandhas</em> or preliminary questions that apply to Vedanta,</td>
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<tr>
<td>3</td>
<td>tadvattaa siddheh;</td>
<td>serve its purpose as well;</td>
</tr>
<tr>
<td>4</td>
<td>na te prithak aalochaneyaah.</td>
<td>Therefore, they need not be discussed separately.</td>
</tr>
</tbody>
</table>

★★★★
1.2 ANUBANDHA CHATUSHTAYA
(Verses 5-29, 25 no.)

Verse 1.5: ANUBANDHA CHATUSHTAYA – The Four Preliminaries

1. tatra anubandhah naama: The preliminary considerations of Vedanta are:

<table>
<thead>
<tr>
<th>1</th>
<th>tatra anubandhah naama:</th>
<th>The preliminary considerations of Vedanta are:</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>A. adhikaari, B. vishaya, C. sambandhah, D. prayojanaani.</td>
<td>A. determination of the competency of the student; B. the subject matter; C. its connection with the book; D. and the necessity for its study.</td>
</tr>
</tbody>
</table>

1.2.1 THE ADHIKARI
(Verses 6-26, 21 no.)

Verse 1.6: A. ADHIKARI – the Competent Student

1. adhikaaree tu: The competent student is an aspirant who:

<table>
<thead>
<tr>
<th>1</th>
<th>adhikaaree tu:</th>
<th>The competent student is an aspirant who:</th>
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</thead>
<tbody>
<tr>
<td>2</td>
<td>vidhivada dheetah veda vedaanga tvena paatatah adhigata akhila veda arthah;</td>
<td>A1 by studying in accordance with the prescribed method the Vedas and the Vedangas, has obtained a general comprehension of the entire Vedas;</td>
</tr>
<tr>
<td>3</td>
<td>asmin janmani janmaantare vaa, kaamya nishiddha varjana- purahsaram; nitya naimittika, prayaashchittah upaasana, anushthaanena nirgata; nikhila kalmasha tayaa nitaanta nirmalasvaantah;</td>
<td>A2 who, in this or in a previous life, i) Kamya and Nishiddha actions he carefully avoids; ii) Nitya and Naimittika actions, and Prayaschitta and Upasana actions he meticulously performs; By these he becomes absolved from all sins and entirely pure in mind;</td>
</tr>
<tr>
<td>4</td>
<td>saadhana chatushtaya sampannah pramaataa.</td>
<td>A3 and who has done Sadhana Chatushtaya, to qualify himself with the means (for this Path).</td>
</tr>
</tbody>
</table>

1.2.1.1 A1: The Vedas & Vedangas: These are explained in Sadhana Panchakam.

1.2.1.2 A2: The Various KARMAS
(Verses 7-14, 8 no.)

Verse 1.7: A2 1. Kamya Karmas

1. kaamyaani – 2 svargadieéasadhanaani jyotishtomaaddeéini
<table>
<thead>
<tr>
<th>1</th>
<th>Kaamyani –</th>
<th>Desire-ridden Actions are:</th>
</tr>
</thead>
</table>
| 2 | svarga-aadi ishta saadhanaani jyotishtom-aadeeni. | i) the desire to live in heaven, etc –  
ii) the activities which are done to obtain them, 
such as ‘jyotishtoma’ rite, etc. |

**Verse 1.8:**  **A2 2. Nishiddha Karmas**

1 Nishiddhaani –  ² Narakaadi anishta saadhanaani brahmana hanan-aadeeni  ||1.8||

<table>
<thead>
<tr>
<th>1</th>
<th>Nishiddhaani –</th>
<th>Forbidden Actions are:</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>narakaadi anishta saadhanaani brahmana hanan-aadeeni.</td>
<td>Producing undesirable results such as going to hell, to obtain which deeds are done, such as the slaying of a Brahmin, etc.</td>
</tr>
</tbody>
</table>

**Verse 1.9:**  **A2 3. Nitya Karmas**

1 Nityaani –  ² Akarane pratyaavaaya saadhanaani sandhya vandan-aadeeni  ||1.9||

<table>
<thead>
<tr>
<th>1</th>
<th>Nityaani –</th>
<th>Obligatory Actions are:</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>akarane pratyaavaaya saadhanaani sandhya vandan-aadeeni.</td>
<td>Causing harm if not done, to obtain which deeds are done, such as the daily Sandhya Vandana.</td>
</tr>
</tbody>
</table>

**Verse 1.10:**  **A2 4. Naimittika Karmas**

1 Naimittikaani –  ² Putra janmaadi anubandheeni jaateshtya-aadeeni  ||1.10||

<table>
<thead>
<tr>
<th>1</th>
<th>Naimittikaani –</th>
<th>Special Occasion Actions are:</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>putra janmaadi anubandheeni jaateshtya-aadeeni.</td>
<td>Called for on occasions such as the birth of a son, the rituals connected to them, such as the Jaateshti (birth festivities), etc.</td>
</tr>
</tbody>
</table>

**Verse 1.11:**  **A2 5. Prayashchitta Karmas**

1 Prayashchittaani –  ² Paapakshyasadhanaani chaandraayanaaideeni  ||1.11||

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<thead>
<tr>
<th>1</th>
<th>Prayashchittaani –</th>
<th>Penances:</th>
</tr>
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<tbody>
<tr>
<td>2</td>
<td>paapa-kshaya saadhanaani chaandraayaan-aadeeni.</td>
<td>Instrumental in the expiation of sin, to obtain which deeds are done, such as Chaandraayana vow, etc.</td>
</tr>
</tbody>
</table>

**Verse 1.12:**  **A2 6. Upasanas:**

1 Upasanaani –  ² Sargunabhraviyamanaavaparupapraaptri chaandrilvishvaadianni  ||1.12||
**Verse 1.13:**  **A2 Primary Results of Karmas**

1. एतेषा 2 नित्यादीनां बुद्धिशुक्लः परं प्रयोजनम्
2. उपासनानां तु चित्तेकाग्रं

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<thead>
<tr>
<th>1</th>
<th>eteshaam</th>
<th>Pertaining to all the Karmas listed under A2:</th>
</tr>
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<tbody>
<tr>
<td>2</td>
<td>nityaadeenaam buddhi shuddhi param prayojanam;</td>
<td>i) for the Nitya, and other such actions, purity of mind is the main purpose served.</td>
</tr>
<tr>
<td>3</td>
<td>upasaanaanaam tu chitta ekaagryam.</td>
<td>ii) But for Upasanas, the chief aim is to acquire one-pointedness of mind.</td>
</tr>
</tbody>
</table>

**Brihadaranyaka Upanishad – 4.4.22**

4. “तपेतमात्मानं वेदान्ताचानेन ब्राह्मणविविधिविन्ययम्” (बृ उ ४.४.२२) इत्यादि श्रुतेः

| 4 | tametam aatmaanam veda-anu-vachanena; brahmanaa vividishanti yajnena. iti aadi shrute. | “The highest Atman or Self is known through the words of the Vedas; Brahmanas (the pure-hearted) seek to know It by pious acts (Upasanas).” Thus say the Srutis. |

**Manu Smriti – 12.104**

5. “सप्न कृत्तमाण महान्” (मनु १२ – १०४) इत्यादि स्मृतेः

| 5 | tapasaa kalmasham hanti. iti aadi smriteh cha. | “By practicing austerities they destroy sins.” Thus say the Smritis. |

**Verse 1.14:**  **A2 Secondary Results of Karmas**

1. नित्यनैमित्तिकोऽपि: उपासनानां त्ववाचारात्मकान्
2. पितृलोकसत्यलोकप्राप्तिः

| 1 | nitya naimittikyoh upaasanaanaam tvava antara phalam, | For the Nitya and Naimittika Karmas and of the Upasanas, (i.e. all A2 actions), the secondary results are: |
| 2 | pitruloka satyaloka praaptih. | the attainment of Pitruloka and Satyaloka (ancestral world and Brahmaloka respectively). |

**Brihadaranyaka Upanishad – 1.5.16**

3. “कर्मणा पितृलोक: विद्यया देवलोकः” (बृ उ १–५–१६) इत्यादिश्रुतेः

| 3 | “karmanaa pitrulokah vidyayaa devaloka” iti aadi shrute. | “By sacrifice (actions) the world of the ancestors, and by knowledge the world of the Gods, (is gained)” – thus say the Srutis. |
Verse 1.15: A3: The “FOUR MEANS”

1. साधनानि – 2 नित्यानित्यस्वत्विवेकः 3 इहामुत्त्मांत्रार्थान्यफलोष्टः 4 शामादिप्रक्षेत्रसमप्ती 5 मुमुक्षुत्वानि

The means to the attainment of Knowledge are:

1. साधनानि – The means to the attainment of Knowledge are:

   1) नित्यानित्यस्वत्विवेकः 2) इहामुत्त्मांत्रार्थान्यफलोष्टः 3) शामादिप्रक्षेत्रसमप्ती 4) मुमुक्षुत्वानि

   i) vivekah; ii) discrimination of enjoyment of the fruits of actions; iii) the Six Treasures; iv) the Yearning.

verse 1.16: A3. VIVEKA – Discrimination

1. नित्यानित्यस्वत्विवेकस्तवः
2. ब्रह्माविद नित्यम् वस्तु ततोन्यदिक्निमित्यः
3. इति विवेचनम्

Discrimination between things permanent and transient;

1. nitya anitya vastu vivekah taavat
2. brahmaiva nityam vastu, tatah anyad akhilam anityam
3. iti vivechanam.

Verse 1.17: A3. VAIRAGYA – Dispassion or Renunciation

1. ऐण्टकानां सवचन्दनविकिरिनि विशयोपरिवर्तनानि कर्मज्ञन्यन्यान्यत्वत्वतः
2. अमूल्यिकाणामेधमृत्युमृतादि
3. विशयोपरिवर्तनान्यन्यत्वतः
4. तेष्यो नित्यविविधता: इहामुत्त्मांत्रार्थान्यफलोष्टः

Earthly objects as garlands & sandal paste, and the enjoyment of sex pleasures – both being results of action and transitory;

1. aihikaanam srak-chandana; vanitaad vishaya bhogaanaam; karma janyatatvaan anityatvatvaat;
2. aamushmikaaamaamavi amritaadi; as well as desires for things hereafter, such as immortality, etc;
3. vishaya bhogaanaam anityatvaan; all such enjoyment of transient objects -
4. tebyah nitaraaam virath, iham utra arthah phalah bhogah viraagah. an utter disregard for these once and for all, is Vairagya or Dispassion.

Verse 1.18: A3. SHAT SAMPATI - Sixfold Treasure of Virtues

1. शामादियस्तु – 2. शामादिप्रक्षेत्रसमप्ती 3. इहामुत्त्मांत्रार्थान्यमोक्षामवः

Six Treasures:

1. Shamaadivyastu – the Six Treasures.
2. Shamaadiprakshepati – the Six Treasures.
3. Iham utra arthah phalah bhogah viraagah. an utter disregard for these once and for all, is Vairagya or Dispassion.
The Sixfold Virtues consist of:

a. restraining the mind; b. restraining the sense organs; c. perfect control of mind; d. forbearance; e. equanimity; and f. faith.

Verses 1.19-1.23

**Verse 1.19:** **A3 1. Shama – Curbing the Mind**

1 शमस्तावत् 2 श्रवणादिव्यातिरिक्तिविषयेऽयो मनसो निग्रहः ||१.१९||

**Verse 1.20:** **A3 2. Dama – Curbing the Senses**

1 दमः 2 बाह्येद्रियाणां तद्व्यातिरिक्तिविषयेऽयो निवर्तनम् ||१.२०||

**Verse 1.21:** **A3 3. Uparati – Conquest of Mind**

1 निवर्तितानामेतेषां तद्व्यातिरिक्तिविषयेऽयो उपरमणम् 2 उपरतिरिष्टा 3 विहितानां कर्मणां विधिना परित्यागः ||१.२१||

**Verse 1.22:** **A3 4. Titiksha - Endurance**

1 तितिक्षा 2 शीतोष्णादिव्यातिरिक्तिविषयेऽयो ||१.२२||

**Verse 1.23:** **A3 5. Samadhana – One-pointedness of Mind**

1 निगृहीतस्य मनसः श्रवणादी तद्नुगुणविषये च समाधि 2 समाधानम् ||१.२३||
Verse 1.24: **A3 6. Shraddha – Faith**

1 गुरुपदेशवेदान्तवाक्याय विश्वासः – 2 श्रद्धा
||१.२४||

1 guru upadeshta vedaantavaakya
2 shraddhaa.

The Guru’s teachings of the truths of Vedanta – to have complete confidence in them.

Verse 1.25: **A3 4. MUMUKSHUTWA – Yearning for Spiritual Freedom**

1 मुमुक्षुत्वम् – 2 मोक्षेर्चचा
||१.२५||

1 mumukshutvam:
2 moksha icchaa.

Mumukshuta is: the yearning for spiritual freedom.

Verse 1.26: **A3 A. ADHIKARI – Conclusion of Topic**

1 एवम्भूतः प्रमाताधिकारी
||१.२६||

1 evam bhootah pramaata
2 adhikaaree

Such an aspirant is a Qualified Student.

Brihadaranyaka Upanishad – 4.4.23

उक्तच – 1 “शान्तो दानः” (ब उ ४.४.२३) इत्यादिशुमः।

Upadesh Saahasree (by Shankara) – 324. 16.72

उक्तच – 1 प्रशान्तविषय जितेन्द्रियाय च
2 प्रहीणदोषाय यथोक्तकारिणे।
3 गुणान्वितायानुगताय सर्वदा
4 प्रदेयमेतः सततं मुमुक्षवे” (उपदेशसहस्री ३२४.१६.७२)

It is further said:

1 prashaanta chittaaya
2 praheena doshaaya
3 gunaan-vitaaya
4 pradeyam etat satatam

“To one who is of tranquil mind, who has subjugated his senses,
who is free from faults, who performs only Nimita Karma (i.e. who is obedient)
who is endowed with virtues, e.g. discrimination, etc
this is to be always taught to such a person who is eager for Liberation.”
1.2.2 THE VISHAYA, SAMBANDHA & PRAYOJANAM  (Verses 27-29, 3 no.)

**Verse 1.27:  B. VISHAYA – The Subject**

1. विशयः – 2 जीवभ्रात्यं शुद्धचैतन्यं प्रमेयं
3. तत्र एव वेदान्तानां तात्पर्यां

1. **vishayah:** The **Subject** is:
2. जीवभ्रात्यं शुद्धचैतन्यं प्रमेयं
   “Identity of the individual self and Brahman” – Brahman of the nature of pure consciousness, is that which is to be realized.
3. तत्र एव वेदान्तानां तात्पर्यां
   That alone, for all Vedanta texts, is the essential purport (or meaning).

**Verse 1.28:  C. SAMBANDHA – The Connection**

1. सम्बन्धस्तु – 2 तदेक्यप्रमेयस्य तत्प्रतिपादकोपनिष्टप्रमाणस्य
3. च बोध्यबोधकभावः

1. **sambandhah tu:** The **Connection** is the relationship:
2. तदेक्यप्रमेयस्य तत्प्रतिपादकोपनिष्टप्रमाणस्य
   between that identity which is to be realized, and the establishment of That by the evidence of the Upanishads;
3. च बोध्यबोधकभावः
   it connects the subject to be known to the text.

**Verse 1.29:  D. PRAYOJANAM – The Purpose**

1. प्रयोजनं तु – 2 तदेक्यप्रमेयगताष्ट्रानिवृत्तिः
3. स्वस्ववृत्तपान्नद्वावाचारित्वः

1. **prayojanam tu:** The **Necessity or Purpose** is:
2. तदेक्यप्रमेयगताष्ट्रानिवृत्तिः
   To realise That identity, the obstacle of ignorance relating to it has to be destroyed;
3. स्वस्ववृत्तपान्नद्वावाचारित्वः
   the resulting Bliss is the very nature of one’s Self, and is revealed by itself.

**Chandogya Upanishad – 7.1.3**

“तरति ज्ञोकम् अत्मवित्”  (छ उ 7.1.3)  इत्यादिश्रुते:

1. **tarati shokam aatmavit.** “The knower of the Self overcomes grief.”

**Mundaka Upanishad – 3.2.9**

“ब्रह्मविद् ब्रह्मविद्वै भवति” (मुण्ड उ 3.2.9)  इत्यादिश्रुते:

1. **brahmavit brahma eva bhavati** “He who knows Brahman becomes Brahman”
1.3 THE NECESSITY OF A GURU
(Verses 30-31, 2 no.)

Verse 1.30: Guru Upasadana – Approaching a Guru

1 अयं अधिकारी
2 जननमुद्रणादिसंसारसङ्गलस्नानां
3 दीपातिरिक जलाशिमिविपाणः
4 श्रोत्रियं ब्रह्मनिष्ठं गुरुमुपसः
5 तमनुसरति

<table>
<thead>
<tr>
<th>1</th>
<th>ayam adhikaare</th>
<th>Such a qualified pupil:</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>janana-marana-adid samaara anala san taptah,</td>
<td>scorched with the fire of an endless round of birth, death, etc;</td>
</tr>
<tr>
<td>3</td>
<td>deepa-shitraa jalarashim iva, upahaarapaanih,</td>
<td>as one with his head on fire rushes to a lake, with presents in hand for one who is</td>
</tr>
<tr>
<td>4</td>
<td>shrotriyam brahmanishtham, gurum upasritya,</td>
<td>i) learned in the Vedas &amp; ii) ever living in Brahman, let him go to such a Guru</td>
</tr>
<tr>
<td>5</td>
<td>tam anusarati.</td>
<td>and serve him.</td>
</tr>
</tbody>
</table>

Mundaka Upanishad – 1.2.12

6 “तद्विज्ञानार्थ स गुरुमेवाभिभिगच्छत समिट्याणि:
श्रोत्रियं ब्रह्मनिष्ठम" (मुपण्ड उ १.२.१२) 

| 6 | tat vijnaana artham, sah gurum eva abhigacchhet, samitpaanii, shrotriyam, brahmanishtham. | “In order to understand this, let him go to a spiritual guide, with fuel in his hand, who is learned in the Vedas, and lives entirely in Brahman” |

Verse 1.31: Guru Prasada – the Guru’s Gracious Response

1 स गुरुः परमकृपया–
2 ऋद्योपापवादन्यायेनन्मुपदिशति

| 1 | sah guruh: parama kripayaa, | Such a Guru or Teacher, through his infinite Grace, |
| 2 | adhyaaaropa-apavaada nyyaayena enam upadishati. | by the method of de-superimposition of the superimpositions (Adhyaropa), instructs the pupil. |

Mundaka Upanishad – 1.2.13

3 “तत्रै स विद्वानुपस्तय सायकः
4 प्रशान्तितित्यञ्जाचान्ति
5 वेदां पुरुषं वेद सत्त्वं
6 प्रोताच तां तत्त्वो ब्रह्मविद्याम् "
(मुपण्ड उ १.२.१३) 

इत्यादिश्रुते:
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<tr>
<th></th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>tasmai sa vidvaan upasannaaya samyak,</td>
<td>The wise teacher, to that pupil who has approached him with <strong>due courtesy</strong>,</td>
</tr>
<tr>
<td>4</td>
<td>prashaanta chittaaya shaman vitaaya;</td>
<td><strong>whose mind has become perfectly calm,</strong> and who has control over his <strong>senses</strong>;</td>
</tr>
<tr>
<td>5</td>
<td>yena aksharam purusham veda satyam,</td>
<td>through which the Imperishable Brahman, the <strong>Supreme Truth</strong>, he would come to know –</td>
</tr>
<tr>
<td>6</td>
<td>provaacha taam tat vatah brahma vidyaam.</td>
<td><strong>to such a one,</strong> (the Guru) <strong>should truly impart that divine Knowledge of Brahman.</strong></td>
</tr>
</tbody>
</table>
**Chapter Two**

(Verses 32-121, 90 no.)

SUPERIMPOSITION (ADHYAROPA)

### 2.1 DEFINITION OF MAIN TERMS

(Verses 32-34, 3 no.)

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**Verse 2.32:** ADHYAROPA – Superimposition

1. असर्पभूतायां रजयो सर्पारोपपत्त
2. वस्तुं अवस्तुपो: – 3. अध्यारोपः

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<thead>
<tr>
<th>Number</th>
<th>Translation</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>asarpa bhootaayaam rajjau sarpa aaropavat,</td>
<td>like the false perception of a snake on a rope which is not a snake;</td>
</tr>
<tr>
<td>2</td>
<td>vastuni avastu aaropah.</td>
<td>the superimposition is of the unreal on the real.</td>
</tr>
<tr>
<td>3</td>
<td>adhyaaropah:</td>
<td>Adhyaropa is:</td>
</tr>
</tbody>
</table>

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**Verse 2.33:** VASTU & AVASTU – the Real & Unreal

1. वस्तु – सच्चिदानन्दमत्र्यं ब्रह्म
2. अज्ञानादिसकलजंडसमृहो अवस्तु

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<table>
<thead>
<tr>
<th>Number</th>
<th>Translation</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>vastu: sacchidaanandam, advayam brahma;</td>
<td>The <strong>Real</strong> is: Existence-Consciousness-Bliss, Brahman, one without a second;</td>
</tr>
<tr>
<td>2</td>
<td>avastu: ajnaan-aadi sakala jangsamah,</td>
<td>The <strong>Unreal</strong>: Nescience, other material objects.</td>
</tr>
</tbody>
</table>

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**Verse 2.34:** AJNAANAM - Ignorance

1. अज्ञानं तु – सदसभ्य्याम् 1 अनिर्वचनीयं त्रिगुणात्मकं ज्ञानविरोधिः
2. भावरूपं यथिभिक्षिदिति वदन्ति 1 अहमज्ज इत्यायानुभवात्

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<thead>
<tr>
<th>Number</th>
<th>Translation</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ajnaanam tu: sad-asad-bhyaam;</td>
<td>Nescience, or the Source or Cause of Illusion, is both “being” and “non-being”;</td>
</tr>
<tr>
<td>2</td>
<td>anirvachaneeyam, trigunaatmakam, jnaana-virodh,</td>
<td>i) it cannot be described; ii) it is made of three qualities (Gunas); iii) it is antagonistic to Knowledge;</td>
</tr>
<tr>
<td>3</td>
<td>bhaavaroopam, yat kinchid iti vadanti,</td>
<td>iv) Being a positive quality, yet it is said to be intangible, insignificant;</td>
</tr>
<tr>
<td>4</td>
<td>aham ajna iti aadi anubhavaat.</td>
<td>“I am ignorant” – from such experiences Its existence is established.</td>
</tr>
</tbody>
</table>
### 2.2 THE CAUSAL PROJECTION BY IGNORANCE

(Verses 35-56, 22 no.)

**Verse 2.35:**  
**IGNORANCE – Collective & Individual**

1. **idam ajnaanam:**  
   This Ignorance is:

2. **samashti vyashti;**  

   **abhi-prayaena ekam-anekam iti cha vyava-hriyate.**  
   It can be considered to be one or many, according to the mode of observing it.

**2.2.1 THE CAUSAL SAMASHTI (COLLECTIVE)**  
(verses 36-39, 4 no.)

**Verse 2.36:**  
**The Collective Causal Ignorance**

1. **tathaa hi yathaa vrikshaanaam, samashti abhi-prayaena, vanam iti ekatva vyapadesah:**  
   Indeed, it is just as when considering trees: when considered as an aggregate they are denoted as one forest;

2. **yathaa vaa jalaanaam: samashti abhi-prayaena, jalaashaya iti:**  
   or just as water droplet: when considered as an aggregate it is denoted as a reservoir;

3. **tathaa naanaatvena pratibhaa samaanaanaam jeeva-gata-ajnaanaanaam samashti abhi-prayaena, tad ekatva vyapadesah.**  
   so also, diversely manifested yet equally existing in all, the Ignorance in individual beings, when considered as an aggregate, it is represented as being One.

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**Svetasvatara Upanishad – 4.5**

4. **“अजामेको” (श्रेष्ठ ४.५) इत्यादिश्रुतेः:**

   **ajaam ekaam.**  
   “There is One unborn.”
Verse 2.37: **Predominant Quality in the Causal**

1. This aggregate of Ignorance, on account of being associated with Perfection, has pure Sattwa as its preponderant quality.

Verse 2.38: **Qualities & Name of Causal-Consciousness**

1. The Consciousness associated with Ignorance:
   - i) is endowed with omniscience;
   - ii) universal lordship;
   - iii) all-controlling power, etc;
   - iv) as the undifferentiated with qualities;
   - v) the inner guide;
   - vi) the cause of the world;

2. And as ISHWARA it is thus designated, since, of the aggregate of ignorance, it is the illuminator.

Mundaka Upanishad – 1.1.9

4. “Who knows all (generally), he perceives all (particularly).

Verse 2.39: **Qualities & Names of the Causal-Ignorance**

1. This, the Aggregate of Ignorance associated with Ishwara, is known:
   - i) on account of its being the Cause of all, as the Causal Body;
   - ii) on account of its being full of bliss, and covering like a sheath, as the Blissful Sheath;
**2.2.2 THE CAUSAL VYASHTI (INDIVIDUAL)**  
(Verses 40-45, 6 no.)

**Verse 2.40: The Individual Causal Ignorance**

1. यथा वनस्य व्यास्थिभिप्रा येन, व्रिक्षशाय इत्यनेकतव्यपदेशः
2. यथा वा जलाशयस्य व्यास्थिभिप्रा येन, जलानीति
3. तथा ज्ञानस्य व्यास्थिभिप्रा येन, तदनेकतव्यपदेशः:

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<thead>
<tr>
<th>No.</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>yathaa vanasya: vyashti abhi-praya, vriksha iti anekatva vyapadesah;</td>
<td>Just as a forest, from the standpoint of the trees, may be designated as a number of trees;</td>
</tr>
<tr>
<td>2</td>
<td>yathaa vaa jalaashayasya: vyashti abhi-prayena, jalaani iti;</td>
<td>Or, just as a reservoir, from the same point of view, may be spoken of as droplets of water,</td>
</tr>
<tr>
<td>3</td>
<td>tathaa ajnaanasya, vyashti abhiprayena, tad ekatva vyapadesah;</td>
<td>So also in the case of Ignorance, when denoting separate units, is spoken of as many individuals.</td>
</tr>
</tbody>
</table>

**Rig Veda 6.47.18**

4. “इन्द्रो मायाभ: पुरुरूप ईयते” (ऋग्वेद ६.४७.१८) इत्यादिभुने:

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<tbody>
<tr>
<td>4</td>
<td>indrah maayaabhih puru-roopa eeyate.</td>
<td>“Indra, through Maya, appears as of many forms.”</td>
</tr>
</tbody>
</table>

**Verse 2.41: Interim Summary at Causal Level**

1. अत्र व्यास्ततत्त्वप्राप्तेन  
2. व्यास्थिभिप्रान्तयावपदेशः:

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<thead>
<tr>
<th>No.</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>atra vyasta-samasta, vyapitvena,</td>
<td>Thus far, as individual and collective, due to the pervading nature of Ignorance,</td>
</tr>
<tr>
<td>2</td>
<td>vyashti-samashhti- taa vyapadesah.</td>
<td>the unit and the aggregate have been duly designated.</td>
</tr>
</tbody>
</table>

**Verse 2.42: Predominant Quality in the Causal**

ड्यां व्यास्थिभिप्राण्तयावपदेशः  

<table>
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<th>No.</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
</table>
| 1   | iyam vyashtih, nirkrihasht upadhitayaa, malina sattwa pradhaanaa. | Now we take up Individual ignorance:  
i) on account of its association with Inferiority, has impure Sattwa as its preponderant quality. |
### Verse 2.43: Qualities & Name of Causal-Consciousness

1. एतं उपहितं चैतन्यमय्यः ज्ञात्वा श्रवर्तवादिगुणकं
2. प्राज्ञ इत्युच्यत एकाज्ञानवाभस्वकातः

| 1 | etat upahitam chaitanyam, alpa jnatva, an-eeshwaratva, aadi gunakam; | The Consciousness associated with individual Ignorance: i) has limited knowledge; ii) is devoid of the power of Lordship, and iii) differentiated with qualities; |
| 2 | **PRAAÑNA** iti uchyate eka ajnaana avabhaasa-katvaat. | It is called **PRAAÑNA**, since, it is the illuminator of individual ignorance. |

### Verse 2.44: The Deficiency of Prajna

1. अस्य प्राज्ञत्मस्पखोपाधित्यानातिप्रकाशकातः

| 1 | asya praajnatvam spashta upaadhitayaa, an-ati-prakaasha-katvaat. | It is called (only) **Prajna**, on account of its association with a dull limiting adjunct that is very deficient in illumination. |

### Verse 2.45: Qualities & Names of the Causal-Ignorance

1. अस्यापीयम् 2 अहमकारादिकारणम् अकारणाऐकरणारः
2. आनंदप्रचुरत्वकोशवद्धच्छादकत्वकान्तद्वयकोऽः
3. सर्वोपरमस्पशुष्पष्टितावदेय
4. स्थूलसूक्ष्मस्पष्टिच्छालवश्चानंभिताच च उच्यते

| 1 | asya api iyam: | This **Individual ignorance**, is also known: |
| 2 | ahamkaara-aadi-kaaranatvaa “kaarana shareeram”; | i) due to it being the cause of egoism etc, as the ‘Causal Body’; |
| 3 | aananda pra-churatvaa, cha kosha-vadaat chhaada-katvaat, “aannandamaya koshah” | ii) because it is full of bliss, and because it covers (the Self) like a sheath, as the ‘Bliss Sheath’; |
| 4 | sarvah paramatvaa, “sushuptih”; ata eva, | iii) since into it everything is dissolved, as ‘Dreamless Sleep’; for the same reason, |
| 5 | sthoola sookshma shareera prapancha “layasthaanam” iti cha uchyate. | iv) the gross and subtle body in its entirety, as the ‘State of Dissolution’ – by these (4 names) is it called. |

*****
2.2.3  IDENTITY BETWEEN SAMASHTI & VYASHTI  (Verses 46-56, 11 no.)

Verse 2.46:  The "Dreamless Sleep" Simile

1. In that state (called Dreamless Sleep above), Ishwara and Prajna, are both illumined by Consciousness.
2. Through a very subtle function of the ignorance-thought, Prajna enjoys a kind of bliss called ‘happiness’.
3. (Prajna thinks,) “I slept happily, I did not know anything.”
4. Such experience of a man awaking from dreamless sleep supports this.

Mandukya Upanishad – 5

“आनन्दमुक्त चेतोमुखः प्राजः:” (मांडूक्य उ ५)  इति श्रुतेः:

Verse 2.47:  Identity of IGNORANCE

1. This aggregate and individual Ignorance, i) like a forest and the trees,
2. ii) or like a reservoir and the droplets, so also
3. in Ignorance, there are no differences.

Verse 2.48:  Identity of CONSCIOUSNESS

1. एतदुपहित्योगोर्ष्ठप्राप्तश्रोतंपरि
2. वनवश्चविंच्छिणावश्चयोगीरिव
3. जलाशयजलगतप्रतिविंबावश्चयोगीरिव वा

||2.46||

||2.47||

||2.48||
### Mandukya Upanishad – 6

5 “एष सर्वेश्चर एष सर्वज्ञान्तर्वायेष योनिः: सर्वस्य प्रभवाय्यैहि भूतानाम” (माण्डू ु 6) इत्यादि श्रद्धारः:

| 1 | etat upahitayah eeshwara-praajnayoh api, | Associated with (total and individual) Ignorance, are Ishwara and Prajna as Consciousness – |
| 2 | vana-vriksha avacchhinna aakaashhayoh iva; | i) like being enclosed by a forest or by trees, the space is the same; |
| 3 | jalaashaya jala-gata pratibimba prakaashhayoh iva vaa; | ii) or like being reflected by a reservoir or a drop, the light is the same; so also |
| 4 | abhedah. | in Consciousness there are no differences. |

**Verse 2.49:** The TURIYA or the “Fourth” State

1 वनवृक्षद्विविषाणाम�: 2 जलाभिषष्ठमेघप्रतिविभावकाशयोऽवैः
3 आधारभूतानुपप्तिकाशयदनयोः: 4 अज्ञातदुपप्तिचैतन्ययोः:
5 आधारभूतेण यदनुपप्तिं चैतन्यं 6 तदुपप्तिमित्युच्यते ─॥२.४९॥

| 1 | vana-vriksha tad avacchhinna aakaashhayoh; | i) Whether it be a forest or a single tree, for the enclosed spaces; or |
| 2 | jalaashaya-jala tad gata pratibimba prakaashhayoh vaa; | ii) whether it be a reservoir or a single droplet, for the reflected light, |
| 3 | aadharaam bhootah anupahita aakaashavad anyah; | a common unlimited substratum, which is Space for them both. |
| 4 | ajaanaa tad upahita chaitanyayah | Similarly, for Ignorance as well as for the associated consciousness in both cases, |
| 5 | aadharaa bhootam yad anupahitam chaitanyam; | there is a common Substratum which is the unlimited Consciousness. |
| 6 | tat tureeyam iti uchyate. | That is called the Turiya or “Fourth” state. |

### Mandukya Upanishad – 7

7 शान्तं शिवमं चाचतुर्थं मन्यन्ते: 8 (स आत्मा स विज्ञेय:)” (माण्डू ु 7) इत्यादि श्रद्धारः:

| 7 | shaantam shivam advaitam, chatturtham manyate, | “Tranquil, auspicious and without a second, That is conceived as the Fourth Quarter.” |
| 8 | (sah aatmaa sah vijneyah). | (“He is the Self; He is to be known.”) |
Verse 2.50:  **Literal & Implied Meanings of “Tat”**

1. इद्देवै तुरीयं शुद्धचाितमथमः 2 अज्ञानानिदित्तुपेहितचैतन्याभ्यां
2. तथायं पिण्डवदः 4 अविविक्तं सममहावाच्यस्य वाच्यं
3. विविक्तं सल्लक्ष्यमिति चोच्चते

| 1 | idam eva tureeyam shuddha chaitanyam: | This Fourth state is actually Pure Consciousness. |
| 2 | ajnaan-aadi tad upahita chaitanyaabhyaam, | Ignorance and its chain gets associated with “That” Consciousness. |
| 3 | taptaayah pindavad, | There is the simile of a red-hot iron ball*; |
| 4 | aviviktaay san, mahaavaakaayasya vaachyaam; | When That is not discriminated, then it gives the literal meaning of ‘That Thou Art’; |
| 5 | viviktaay san, lakshyam iti cha uchyate. | and when That is discriminated (from Ignorance), it gives the implied meaning of ‘That’. |

* The ball appears like fire, and the fire appears as a ball. They share each other’s qualities.

Verse 2.51:  **The Two Powers of IGNORANCE**

1. अस्याजानान्तः 2 आवर्णविक्षेपः 3 नामकर्षमि शक्तिवयमः

| 1 | asya ajnaanasya: | This ignorance has (two powers): |
| 2 | a. aavaraana, b. vikshepa | A. the power of veiling, B. the power of projection, |
| 3 | naamakam asti shakti dvayam. | as the names of its two powers. |

Verse 2.52:  **A. AVARANA – the Power of Veiling**

1. आवरणांकः 2 तावद्वोपि मेघोः नेवरोज्जनायतमः
   अद्वियमण्डलमवनोक्षितनयनपथ पिधायकतया यथा चाचायतीतः
2. तथायं परिच्छिन्तमयात्मानपरिच्छिन्तमसंसाराणि–
   मवनोक्षितुद्विदी पिधायकतयाचाचायतीतः 4 तादा सामार्थ्यमः

| 1 | aavaraana shaktih: | Now is described the Power of Veiling: |
| 2 | taavat alpaapi medhah, aneka yojanaa yatam aaditya-mandalam, avalokayi trunayana-patha; pidhaaya-katayaa, yathaa cchaadayati iva. | Consider a small patch of cloud. Though many miles away from the orb, yet it stands in the path of an observer; by just obstructing his vision, the cloud conceals the sun, as it were. |
| 3 | tathaa ajnaanam paricchhinnam api, aatmaanam aparicchinnam, asamsaarinam, avalokayi trbuddhi; pidhaaya-katayaa, cchhaadayati iva. | so also, Ignorance, though very different when compared to the unlimited Self, which is not subject to transmigration, yet it stands in the path of the intellect; by just obstructing its understanding, Ignorance conceals the Self, as it were. |
| 4 | taadrisham saam-arthiyam. | This is the full meaning of the Veiling power. |
Hastamalaka – 10

Thus it is said:

5. ghanacchhanna drishtih
ghanacchhannam arkam,
"The concealing of one’s inner vision, and
the concealing of the sun (are similar):

6. yathaa manyate nishprabhham cha
atimoodhah;
Just as the sun appears covered and bedimmed
to a very dull-witted man;

3. tathaa baddhavad bhaati yo
moodha-drishteh;
so also, the Self appears to be in bondage to
an unenlightened person;

8. sah nitya upalabdhi swaroopah
aham aatmaa.
That (Self) is Eternal, and its real nature is
Knowledge – ‘I am the Atman!’

Verse 2.53: How Veiling Binds One to Samsara

1. anayaa aavritasya aatmanah:
The Self is covered by this veil of Avarana.

2. kartritva bhoktritva sukhitva
duhkhitva-aadi samsaaraa,
Under doership, enjoyership, being happy
or being in the sorrow of Samsara,
It becomes helplessly subjected;

3. yathaa swa-ajnaanena aavritaayaam,
rajjvaam sarpatva sambhaavanaa.
In the same way, concealed by one’s own
ignorance, the rope may appear as a snake.

Verse 2.54: B. VIKSHEPA – the Projecting Power

1. vikshepa shakti tu:
Now we describe the Projecting Power:

2. yathaa rajju-ajnaanam,
swa-aivrata rajjaaswashaaktyaa,
sarpa-aadi-kam udbhaavayati;
Just as ignorance regarding a rope,
covers the rope by its own inherent power,
and gives rise to the illusion of a snake, etc;

3. evam ajnaanam api,
swa-aivrata aatmani swashaaktyaa,
aakaasha-aadi prapancham
udbhavaayati;
so also ignorance (of the Self),
covers the Self by its own inherent power,
and to the phenomena of space and the
vast universe, etc, it gives rise.

4. taadrisham saamarthyam.
This is the full meaning of Projection.
Verse 2.55:  
**Nimitta & Upadana Karanas**

1. शक्ति द्वयावत अज्ञानां प्रचेत  
2. स्वप्रधानत्य निमित्त  
3. स्वप्राधिप्रधानत्योपादानं च भवति

||2.55||

| 1 | shakti dvayavat ajnaanah upahitam chaitanyam, | Possessed of these two powers of Ignorance, the conditioned consciousness: |
| 2 | swa-pradhaana-tayaa, nimittam, | when considered from its own standpoint, becomes the “Efficient” cause; |
| 3 | swa-upaadhi-pradhaana-tayaa, upaaddaanam cha bhavati. | and from the Upadhi’s standpoint, becomes the “Material” cause. |

Verse 2.56:  
**The Example of a Spider’s Web**

1. यथा लूता तन्तुकार्य प्रति  
2. स्वप्रधानत्य निमित्त  
3. स्वशरीरप्रधानत्योपादानं च भवति

||2.56||

| 1 | yathaa lootaa tantu-kaaryam prati, | Just as the spider in relation to its web, |
| 2 | swa-pradhaana-tayaa nimittam, | when considered from its own standpoint, it is the “Efficient” cause; |
| 3 | swa-shareera-pradhaana-tayaa, upaaddaanam cha bhavati. | and from the standpoint of its body, it is the “Material” cause. |

*****
### 2.3 THE SUBTLE PROJECTIONS BY IGNORANCE
(Verses 57-97, 41 no.)

#### 2.3.1 CREATION OF THE SUBTLE ELEMENTS
(Verses 57-60, 4 no.)

**Verse 2.57:** *Projection of the TANMATRAS – Subtle Elements*

1. tamah pradhaana,  
   vikshepa shaktimat,  
   ajnaana upahita,

   Having a preponderance of Tamas,  
   resulting from the projecting power,  
   and associated with ignorance;

2. chaitanyaat aakaasha; (utpadyate)  
   aakaashaat vaayuh; “”  
   vaayoh agnih; “”  
   agneh aapah; “”  
   adbhhyah prithivee cha; utpadyate.

   1. from Consciousness, arose Space;  
   2. from space, arose Air;  
   3. from air, arose Fire;  
   4. from fire, arose Water; and  
   5. from water, arose Earth –

* Taitireeya Upanishad – 2.1.1  

3. “एतस्मादात्मनः आकाशः सम्भूतः” (१२.१.१) इत्यादिष्टः:

**Verse 2.58:** *The Origin of the Gunas (Qualities of Nature)*

1. teshu jaadyaadhih kyo darshanaa,  
   tamah pradhaanyam,  
   tatkaaranasya;

   In them – i.e. in the five subtle elements –  
   due to the preponderance of inertia observed,  
   an excess of Tamas must have been their cause.

2. tadaaneem,  
   sattva-rajas-tamaamsi,  
   kaarana-guna prakramena

   At that time, (the time of creation)  
   the qualities of Sattwa, Rajas and Tamas,  
   in accordance with the law that the qualities of  
   the cause determine those of the effect,

3. teshu aakaasha-aadhih utpadyante.  

   are reproduced in the five subtle elements.*

* Space contains the greatest amount of Sattwa; Earth the greatest of Tamas.

**Verse 2.59:** *The Tanmatras – Subtle Elements*

1. एतायेव सूक्ष्मभूतानि तन्मात्राण्यपञ्चीकृतानि चौच्चन्ते  

||2.59||
Verse 2.60:  **Effects of Tanmatras**

1 एतेभ्यः सूक्ष्मशीर्षाणि स्थूलभूतानि चोत्पदन्ते

From these: (i.e. again, the Tanmatras) the subtle bodies, and the gross elements are produced.

2.3.2  **THE SATTWIC SUBTLE PROJECTIONS**  
(Components 1-7)

Verse 2.61:  **Sookshma or Linga Shareera – the Subtle Body**

सूक्ष्मशीर्षाणि स्पष्टद्वावयवानि लिङ्गशीर्षाणि

The subtle bodies, have 17 component parts, and are known as the “LINGA SHAREERA”.

Verse 2.62:  **The Seventeen Components of Linga Shareera**

अवयवास्तु ज्ञानेन्द्रियपञ्चकं बुद्धिमनसि

The 17 component parts (of Linga Shareera) are:
1-5. the organs of perception; 6-7. the intellect and the mind; 8-12. the organs of action; and 13-17. the vital forces (Pranas).

Verse 2.63:  **1-5. THE JNANA INDRiyAS**

1 ज्ञानेन्द्रियाणि 2 श्रोत्रत्वक्ष्याणिक्षिप्ताणि

The 5 Organs of Perception are: the ears, skin, eyes, the tongue and nose.
**Verse 2.64: Material Cause of Jnana Indriyas**

1. एतान्याकाशादीनां
2. सात्त्विकोऽयं व्यस्तेभ्य: पृथक् पृथक् क्रमेनोत्पद्यते ॥२.६४॥

| 1 | etaani: aakaasha-aadi-naam | These (the subtle Jnana Indriyas): From space (down to earth), |
| 2 | saatvika-amshebhyah, vyastebhyah, prithak-prithak kramenah, utpadyante. | From the Sattvic portions (particles) of each of those five elements, separately*, and in consecutive order, they are produced. |

* The ears from the Sattwic particles of space, skin from those of Air, ...... nose from Earth.

**Verse 2.65: 6. BUDDHI: Intellect**

1. बुद्धिनामो निश्चयाल्पिकान्त:करणवृत्ति: ॥२.६५॥

| 1 | buddhih naama: nishchaya aatmikaa antahkarana vrittih. | The Intellect is the name for: that faculty responsible for determining; it is a modification of the internal instrument. |

**Verse 2.66: 7. MANAS: Mind**

1. मनो नाम संकल्पविकल्पाल्पिकान्त:करणवृत्ति: ॥२.६६॥

| 1 | manah naama: sankalpa-vikalpa aatmikaa antahkarana vrittih. | The Mind is the name for: Fluctuating between pros and cons of a subject, it is a modification of the internal instrument. |

**Verse 2.67: 6+. CHITTA & 7+. AHAMKARA**

1. अनयोरेव चित्ताः एहामकारयोरस्तर्काव: ॥२.६७॥

| 1 | anayoh eva: chitta ahamkaarayoh antarbhaava. | These two are paired together: Memory and Egoism, with the above two (Mind and Buddhi, in that order). |

**Verse 2.68: 6+. CHITTA: Memory**

1. अनुसंधानाल्पिकान्त:करणवृत्ति: चित्म् ॥२.६८॥

| 1 | Chittam: anusandhaana aatmikaa antahkarana vrittih. | The Memory or mind-stuff is: that faculty which remembers; it is a modification of the internal instrument. |

**Verse 2.69: 7+. AHAMKARA: Egoism**

1. अभिमानाल्पिकान्त:करणवृत्ति: अहम्ब्राह: ॥२.६९॥
The Ego (or Ego-sense) is: the faculty characterized by self-consciousness; it is a modification of the internal instrument.

Verse 2.70: 6, 6’, & 7, 7’: Material Cause of Antahkarana

Verse 2.71: 1-7: The Quality of the Sattwic Projections

Verse 2.72: 1-5. & 6: Vijnanamaya Kosha – the Intelligence Sheath

Verse 2.73: Vijnanamaya Kosha = Jiva, the Individual Consciousness

Verse 2.74: 1-5 & 7: Manomaya Kosha
### 2.3.3 THE RAJASIC PROJECTIONS (Components 8-17) (Verses 75-88, 14 no.)

**Verse 2.75: 8-12: KARMA INDRIYAS**

1 कर्मेन्द्रियाणि वाक्याणिपादपायपुस्थायाणि ॥२.७५॥

| 1 | karmendriyaani: vaak, paani, paada, paayu, upastha-aakhyaani. | The Organs of Action are: the organs of speech, the hands, the feet, the organs of evacuation and generation. |

**Verse 2.76: 8-12: Material Cause of Karma Indriyas**

1 एतानि पुनरकाशादीनां ॥२.७६॥

| 1 | etaani punah: aakaasha-aadi-naam | These (i.e. the Karma Indriyas): From space (down to earth) |
| 2 | rajah amshebhyah vyastebhyah, prithak-prithak, kramenah, utpadyante. | from the Rajasic portions (particles) of each of the five elements, separately*, and in consecutive order, they are produced. |

* The speech from the Rajasic particles of space, hands from those of Air, .... etc.

**Verse 2.77: 13-17: PRANAS – the Vital Forces**

1 वायव: प्राणापानव्यानोदानसमाना: ॥२.७७॥

| 1 | vaayavah: praana, apaana, vyanaa, udaana, samaana-ah. | The five Vital Forces are: Prana, Apana, Vyana, Udana and Samana. |

**Verse 2.78: 13: PRANA**

1 प्राणो नाम प्राग्गमनवायानसाग्रस्थानवत्ति ॥२.७८॥

| 1 | praanah naama: praag-gamanavaan naasaagra sthaana-vartee. | The ‘Prana’ is: that vital force which goes upward, and has its seat at the tip of the nose. |

**Verse 2.79: 14: APANA**

1 अपानो नामावगमनवायादिस्थानवत्ति ॥२.७९॥

| 1 | apaanah naama: vaag-gamanavaan paayuh-aadi sthaana-vartee. | The ‘Apana’ is: that vital force which goes downward, and has its seat in the organs of excretion. |
### Verse 2.80: **15: VYANA**

<table>
<thead>
<tr>
<th><strong>1</strong> vyaaanah naama: vishwag-gamanavaan akhila shareera-vartee.</th>
<th>The ‘Vyana’ is: that vital force which moves in all directions, and pervades the entire body.</th>
</tr>
</thead>
</table>

### Verse 2.81: **16: UDANA**

<table>
<thead>
<tr>
<th><strong>1</strong> udaanah naama: kantha sthaaneeya, oordhva gamanavaan utkramana vaayuh.</th>
<th>The ‘Udana’ is: that vital force which has its seat in the throat, which helps the passing out from the body, and is the ascending vital force.</th>
</tr>
</thead>
</table>

### Verse 2.82: **17: SAMANA**

<table>
<thead>
<tr>
<th><strong>1</strong> samaana naama: shareera madhya gata, ashita peeta-annaadi – sameekaranakarah.</th>
<th>The ‘Samana’ is: that vital force which has its seat in the stomach, concerning the food and drink – their assimilation and digestion.</th>
</tr>
</thead>
</table>

### Verse 2.83: **17: Sameekarana or Assimilation**

<table>
<thead>
<tr>
<th><strong>1</strong> sameekaranan tu: pari-paaka-karanam, rasa-rudhira, shukra pureeshaa aadi karanam iti yaavat.</th>
<th>‘Sameekarana’ is: digestion of food; its conversion to chile, blood, and other subtle juices used in the body.</th>
</tr>
</thead>
</table>

### Verse 2.84: **13’ to 17’: The SECONDARY PRANAS**

<table>
<thead>
<tr>
<th><strong>1</strong> kechitu 2 naagkoomk-kolkaldevadatadhanajyaah: 3 pachanvyayavat: samaniti vadaniti</th>
<th>Others (the Sankhyans) say that: Naaga, Koorma, Krikala, Devadatta and Dhananjaya – are five additional vital forces.</th>
</tr>
</thead>
</table>

### Verse 2.85: **13’ to 17’: Functions of Secondary Pranás**

<table>
<thead>
<tr>
<th><strong>1</strong> tata 2 naga pramitah: koomk-kol: dhananjaya-akhyah; 3 panca anye vaayavah santi iti.</th>
<th>तत्र नाग उपस्थितिः कृकल धनान्तर अक्षुर्कः पञ्चकुष्कर वायावह सूक्ष्ममण्डल धनान्यव्य प्राप्तिः</th>
</tr>
</thead>
</table>
The functions of these Upapranas are:

1. Naaga udgirana-karah; the Naga increases vomiting or eructation.
2. Koorma unmeelana-karah; the Koorma opens the eyelids.
3. Krlka kshut-karah; the Krlka creates hunger.
4. Devadattah jhrimbhana karah; the Devadatta produces yawning.
5. Dhananjayah poshana karah; the Dhananjaya nourishes the body.

Verse 2.86: 13\(^{a}\) to 17\(^{b}\): The Sub-Pranas Included in Pranas

1. eteshaam . . . . kechit: Some (the Vedantins) say that:
2. praanaadishu antar bhaavaat praanaadayah pancha iva iti. as these are included under each Upaprana, the vital forces remain five in number.

Verse 2.87: 13-17: The Material Cause of Pranas

1. etat praanaadi panchakam: These five Pranas:
2. aakaashaadi gata, rajah amshebhyah, militebhyah utpadyate. from space (down to earth), from their Rajasic portions (particles), by combinations of them, they are produced.

Verse 2.88: 8-17: PRANAMAYA KOSHA

1. idam praanaadi panchakam: These five Pranas (13-17)
2. karmendriyaih sahitam san, praanamaya koshah bhavati; together with the organs of action (8-12), constitute the ‘VITAL SHEATH’.
3. asya kriyaatmakatvena, rajah amsha-kaaryatvam. Its active nature shows that it is the product of the particles of Rajas.

2.3.4 THE SUBTLE SAMASHTI (Verses 89-92, 4 no.)

Verse 2.89: 1-17. Total Constitution of Sooksha Shareera

1. eteso kosheshu marye: 2. vijanamanyo jnanaashaktimano kartaarup: 3. manomay itchchhashaktiman karanaarup: 4. praanamay kriyashaktimano kararup: 5. yogyatavedbemete vishaya pravachnati 6. etakshatrahyo milinton satvasthamshariimaychythe
Among these (3) sheaths:

1. **The Intellect Sheath**
   - *Vijnaanamayah* (knowledge) and is the form of the agent.

2. **The Mind Sheath**
   - *Icchhaa-shaktimaan* (will) and is the form of the instrument.

3. **The Vital Sheath**
   - *Praanamayah* (activity) and is the form of the product.

This division has been made according to their respective functions.

These three sheaths together are said to constitute the **SUBTLE BODY**.

---

**Verse 2.90: The Collective and the Individual Subtle Body**

1. *Ata api akhila sookshma shareeram:* Here also, the sum total of all the subtle bodies:
2. *Ekabuddhi vishaya-tayaa, vanavat jalaashaya vat vaa samasthih:* when looked upon as one, like a forest or a reservoir, is the ‘Samashti’;
3. *Aneka buddhi vishaya-tayaa, vrikshavat jalavat vaa vyashtih:* and when looked upon as many, like the trees or the droplets, is the ‘Vyashti’;
4. *Api bhavati.* This is how they are classified.

**Verse 2.91: Qualities & Names of Subtle Samashti Consciousness**

1. *Etat samashti upahitam chaitanyam:* Associated with the totality of subtle bodies, is Consciousness.
2. *Sootraatmaa, hiranyagarbhah, praanah cha uchyate:* i) ‘**SOOTRAATMA**’ (soul that pervades all); ii) **HIRANYAGARBHA** (Cosmic Womb); iii) **PRANA** (power of activity), are its (three) names.
3. *Sarvatra; anusyoo-tatva; jnaana, icchhaa, kriyaa-shaktimad, upahitatavaaccha.* Because i) it is immanent everywhere, ii) it is identified with the Subtle Elements; iii) is endowed with knowledge, will and action iv) and has power – It is said to be **Conditioned** (by these qualities).
### Verse 2.92: Qualities & Names of Subtle Samashti Bodies (Upadhis)

<table>
<thead>
<tr>
<th>Samshti Bodies</th>
<th>Quality &amp; Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. अस्त्रयैशा समस्तः</td>
<td>2. स्थूलप्रपाण्यापेक्षया सूक्ष्मत्वातःसूक्ष्मशःस्रीरः</td>
</tr>
<tr>
<td>3. विज्ञानमयादिकोश्रातः</td>
<td>4. जाग्रतत्वास्तवः</td>
</tr>
</tbody>
</table>
| 5. ज्ञातिस्थूलप्रपाण्यापल्लयस्वाभाविकमिति चौथ्यते | ![Image](image.png)  

||2.92||

1. *asya eshaa samashtih:* This total Subtle Projection:
2. *sthoola prapancha apekshayaa, sookshmatvaat, sookshma shareeram;* i) In comparison to the gross manifestation, since it is more subtle, it is called the ‘Sookshma Shareera’;
3. *vijnaanamaya-aadi kosha trayam;* ii) made of the Vijnanamaya, etc, it is thus also known as ‘Three Sheaths’;
4. *jaagrad vaasanaa-mayatvaat svapnah;* iii) as it consists of impressions of waking state, it is also called the ‘Dream State’;
5. *ata eva sthoola prapancha layasthaanam iti cha uchyate.* iv) and for that reason, as the gross universe’s Place of Dissolution, it is known.

### 2.3.5 THE SUBTLE VYASHTI

(Verses 93-95, 3 no.)

### Verse 2.93: Qualities & Names of Subtle Vyashti Consciousness

<table>
<thead>
<tr>
<th>Qualities &amp; Names</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>etat vyashti uphitam chaitanyam:</em></td>
<td>Consciousness associated with each individual subtle body:</td>
</tr>
<tr>
<td>2. <em>taijasah bhavati, tejomaya antahkaranan upahitavat.</em></td>
<td>It is called TAIJASA, as with the effulgent inner instrument it is associated.</td>
</tr>
</tbody>
</table>

### Verse 2.94: Qualities & Names of Subtle-Body

<table>
<thead>
<tr>
<th>Qualities &amp; Names</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>asya api iyam vyashtih:</em></td>
<td>This Individual Subtle Body is also called:</td>
</tr>
</tbody>
</table>
| 2. *sthoola shareera apekshayaa, sookshmatvaat iti hetah eva, sookshma shareeram;* | i) In comparison to the gross manifestation, since it is more subtle, it is called the ‘Sookshma Shareera’;
| 3. *vijnaanamaya-aadi kosha trayam;* | ii) made of the Vijnanamaya, etc, it is thus also known as ‘Triple (Internal) Sheaths’;
| 4. *jaagrad vaasanaa-mayatvaat svapnah;* | iii) Supported by impressions of the waking state, it is active in the ‘Dream State’;
| 5. *ata eva sthoola shareera layasthaanam iti cha uchyate.* | iv) and being absent in waking, it is known as the gross body’s Place of Dissolution. |
Verse 2.95:  
*The Experiencer of Dream*

1. **एतो सूत्रात्मकः** तदगति: सूक्ष्मविषयानुभवतः: ||२.९५||

| 1 | tadaaneem:  
etau sootraatma taijasau,  
manah vrittibhih  
sookshma vishayaanubhavatah. |
|---|---|
|  | At that time (during the Dream State):  
the *Sootratma* and *Taijasa*,  
through subtle functionings of the mind,  
only the subtle objects are experienced. |

*Mandukya Upanishad – 3*

2.  
``
**प्रविष्टिकामुक्तिः**” (माण्डू उ ३)  
इत्यदिशुः:
``

<table>
<thead>
<tr>
<th>2</th>
<th>pra-viviktabhuk taijasah.</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>“Taijasa is the enjoyer of subtle objects.”</td>
</tr>
</tbody>
</table>

### 2.3.6  
IDENTITY BETWEEN SUBTLE SAMASHTI & VYASHTI  
(verses 96-97, 2 no.)

Verse 2.96:  
*Identity at the Subtle Level*

1. **अतः समाश्चेय्यश्वरतामतसुश्वरतामतस्याः**:
2. **वनवस्वतास्वतास्वशः स्वाशः**:
3. **जलाश्च जलाश्च ज्योतिः स्वाशः**  

tad avacchhinna  
aakaashavat;  
pratibimba prakaashvata cha;  
abhedah.  

Verse 2.97:  
*Conclusion of Subtle Projection*

1. **एवः सूक्ष्मशाश्चरोपति:** ||२.९७||

| 1 | evam sooksha  
shareera utpattih. |
<table>
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<tbody>
<tr>
<td></td>
<td>With this the topic of “Projections of the Subtle Body” is concluded.</td>
</tr>
</tbody>
</table>
2.4 THE GROSS PROJECTIONS BY IGNORANCE  
(Verses 98 – 117, 20 no.)

2.4.1 CREATION OF GROSS ELEMENTS  
(Verses 98-103, 6 no.)  
(by Pancheekarana)

Verse 2.98:  
Gross Elements are Compounded

Verse 2.99:  
PANCHIKARANAM – The Process of Grossification

Verse 2.100:  
The Panchikaranam Process - Panchadasi – 1.27

*But* – because this subject is now a new one, different from the above.
Verse 2.101: Five or Three Elements – Principle is the Same

1. अस्त्याप्रामाण्यं नाशक्षीएरीमयं
2. त्रिवृत्तकरणश्रुंभे पञ्चचकरणस्यायापल्क्षणत्वात्

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<tbody>
<tr>
<td>1</td>
<td>asyaa pramaanyam na shankaneeyam;</td>
<td>The authoritativeness of this method should not be questioned;</td>
</tr>
<tr>
<td>2</td>
<td>trivrit-karana shruteh, panchi-karana asyaa api, upalakshanatvaaat.</td>
<td>the triple combination described in the Sruti and the quintuplication referred here, have the same purport in mind.</td>
</tr>
</tbody>
</table>

Verse 2.102: On the Similarity of Each Element

1. पञ्चानां पञ्चात्मकां समानेऽपि तेषु च
2. इति न्यायेनाकाशाधिव्यपदेः सम्भवति

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</thead>
<tbody>
<tr>
<td>1</td>
<td>panchaanaam panchaatmakatve samaane api teshu cha</td>
<td>As each element contains all five elements, these five gross elements appear to be alike;</td>
</tr>
<tr>
<td>2</td>
<td>iti nyaayena aakaasha-aadi vyapadeshah sambhavati.</td>
<td>However, it is logical to name each as space, etc, according to the half that is dominant in it.</td>
</tr>
</tbody>
</table>

Brahma Sootras (2.4.22)

3. “वैशेष्यायुः तद्वादादाद्” (ब्र सू २.४.२२)

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<tbody>
<tr>
<td>3</td>
<td>vaisheshyaat tu tadvaadah – tadvaadah.</td>
<td>“owing to the preponderance of a particular element in them”.</td>
</tr>
</tbody>
</table>

Verse 2.103: The Qualities are Cumulative in the Elements

1. तद्वात् २ आकाशो शब्दोपिभवज्यते वायू शब्दस्पर्शावैद्यवै शब्दस्पर्शस्पर्शस्य प्रथिवियां शब्दस्पर्शस्पर्शगत्याधार

<p>| | | |</p>
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<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>tadaaneem:</td>
<td>At that time: (i.e. when compounded)</td>
</tr>
<tr>
<td>2</td>
<td>aakaashe shabdah abhivyajyate; vaayau shabda-sparshau; agnau shabda-sparsha-roopooani; apsu shabda-sparsha-roopa-rasaah; prithivyaaam shabda-sparsha-roopa-rasa-gandhaah cha.</td>
<td>From Space manifests sound; from Air manifests sound and touch; from Fire, the above plus form; from Water, the above plus taste; from Earth, the above plus smell.</td>
</tr>
</tbody>
</table>

*****

36
2.4.2 THE CREATION OF THE GROSS BODY
(Verses 104-109, 6 no.)

Verse 2.104: BRAHMANDA – the Macrocosmic Universe

1 एतेभ्यं पञ्चिक्रितेभ्यो भूतेभ्यो ।

From these, the five compounded elements:

i) The INERT Creation:

2 भूमुखः स्वर्मह जनस्तपः सत्यमित्येत्तत्तत्तमकानामपुर्वं परिविद्यमानानाम्
3 अतल-वितल-सुतल-ससूतल-तलातल-महातल-पातल-
नामकानामयानं पञ्चिक्रितेविद्यमानाः

Bhu, Bhuva, Sva, Maha, Jana, Tapa, Satya –
with these as their names,
existing one above the other,
are the planes of knowledge.

ii) The SENTIENT Creation:

4 लोकानं ब्रह्माण्डः स्य तद्न्तर्गतत् चतुर्विधस्थूलाशरीराणां
5 तदुचितानां पातालाणां च चौथ्यतिन्यमिति

These worlds of the Macrocosm Universe
are populated with the four kinds of beings,
having their respective gross bodies.

Verse 2.105: The Sentient Beings - FOUR KINDS of Bodies

1 चतुर्विधशरीराणि तु जनस्य जनस्य जनस्य जनस्य जनस्य जनस्य

The four kinds of gross bodies are those,
born of the womb, the egg, sweat, and the soil.
Verse 2.106:  
i) JARAYUJA – Born of Womb

1 जरायुजानि जरायुभयं जातानि मनुष्यपशुदार्दीनि

| 1 | jaraayujaani: jaraayubhyah jaaataani manushya pashu-aadeeni. | Jarayuja: are those born of the womb, e.g. creatures like human beings and animals, etc. |

Verse 2.107:  
ii) ANDAJA – Born of Egg

1 अण्डजान्यणेभ्यो जातानि पक्षिपन्नाकादीनि

| 1 | andajaani: andebhyah jaaataani pakshi pannaga-aadeeni. | Andaja: are those that come out of the egg, e.g. creatures like birds, and reptiles, etc. |

Verse 2.108:  
iii) SVEDAJA – Born of Sweat

1 स्वेदजानि स्वेदेभ्यो जातानि यूकमशकादीनि

| 1 | svedajaani: svedebhyah jaaataani yooka mashakaa-aadeeni. | Svedaja: are those that are born of sweat, e.g. creatures like lice, mosquitoes, etc. |

Verse 2.109:  
iv) UDBHIJJA – Born of Soil

1 उद्भिज्जानि भूमिभूधियां जातानि लतावृक्षादीनि

| 1 | udbhijjaani: bhoomin udbhidyah jaaataani lataa vriksha-aadeeni. | Udbhijja: those that spring from the soil, e.g. creatures like the creepers (plants), and the trees, etc. |

2.4.3 THE GROSS SAMASHTI  
(Verses 110-112, 3 no.)

Verse 2.110:  
The Gross SAMASHTI & VYASHTI

1 अत्रापि 2 चतुर्विधसकलस्तूलशारिरोत्पादनकु दिविषयतया 3 वनवज्ञानयज्ञवाद्य समस्थि 4 वृक्षवज्ञानवाद्य व्यास्तिक भवति

| 1 | atra api: | Here also, (i.e. in the Gross Projections): |
| 2 | chaturvidha, sakala sthala shareeram eka-aneka buddhi vishaya-tayaa; | In their fourfold variety, all the gross bodies, (may be spoken of) as one or as many, as they are thought of: |
| 3 | vanavat-jalaashayavat vaa, samashti; | i) if thought of as a forest or a reservoir, then it is the Samashti or collective; |
| 4 | vrikshavat-jalavat vaa, vyashti; api bhavati. | ii) if thought of as trees or droplets, then it is the Vyashti or individual. |
Verse 2.111: **Qualities & Names of Gross-Consciousness**

1. एतसमष्टिपरितं चैतन्यं । 2. वैश्वनरो वियुधितं चैतन्यं । 3. सर्वनामाभिमुखितं विष्णुविभिन्न जागरणत्वाच।

<table>
<thead>
<tr>
<th>No.</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>etat, samashtī upahitam chaitanyam:</td>
<td>This, the Consciousness associated with the aggregate of gross bodies,</td>
</tr>
<tr>
<td>2</td>
<td>vaishvaanarah viraat iti uchyate;</td>
<td>It is called VAISHVANARA, or VIRAT;</td>
</tr>
<tr>
<td>3</td>
<td>sarva-nara-abhimaanatvaat, vividham raajaamaanatvaat cha</td>
<td>due to its identification with all bodies, and due to its diverse manifestations.</td>
</tr>
</tbody>
</table>

Verse 2.112: **Quality & Names of Gross-Bodies**

1. अस्ये समस्तेऽपि स्थूलशरीरस्य: । 2. अतन्तकार्णयावतमयको:याः । 3. स्थूलभोगायतनत्वाचं स्थूलशरीरं । 4. जाग्रतिः च व्यपदिष्ट्यते।

<table>
<thead>
<tr>
<th>No.</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>asya eshaa, samashtīh sthoola shareeram:</td>
<td>This of his, i.e. the Body of Virat, namely, the aggregate gross Body:</td>
</tr>
<tr>
<td>2</td>
<td>anna-vikaarat-vaat, annamaya koshah:</td>
<td>i) due to its being a manifestation of food, it is called the &quot;FOOD SHEATH&quot;;</td>
</tr>
<tr>
<td>3</td>
<td>sthoola bhoga aayatanatvaat cha sthoola shareeram;</td>
<td>ii) due to being the medium for enjoyment, it is called the &quot;Gross Body&quot;;</td>
</tr>
<tr>
<td>4</td>
<td>jaagrad iti cha vyapadishyate.</td>
<td>iii) and as it is available only when awake, it is also called &quot;Waking State&quot;.</td>
</tr>
</tbody>
</table>

**2.4.4 THE GROSS VYASHTI** (Verses 113-115, 3 no.)

Verse 2.113: **Qualities & Names of Gross-Consciousness**

1. एतव्यस्तिपरितं चैतन्यं । 2. विश्व इत्युत्पत्तं सूक्ष्मशरीरस्वेतिप्रविश्वात्।

<table>
<thead>
<tr>
<th>No.</th>
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<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>etat, vyashti upahitam chaitanyam:</td>
<td>This, the Consciousness associated with the individual gross body:</td>
</tr>
<tr>
<td>2</td>
<td>vishwa iti uchyate, srookshma shareera ahbhmaanam aparyatiyajya, sthoola shareera-aadi pravishtatvaat.</td>
<td>is designated as VISHWA, on account of the subtle body identification having not been given up, and yet the gross body, etc, has been entered.</td>
</tr>
</tbody>
</table>

Verse 2.114: **Qualities & Names of Gross-Body**

1. अस्यायेऽऽध्विष्टय: स्थूलशरीरस्य । 2. अतन्त्विकार्त्वादेव हेतौरत्नयकोशोः । 3. जाग्रतिः च चौऽच्यते।

<table>
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<tr>
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<td>This, the Consciousness associated with the aggregate of gross bodies,</td>
</tr>
<tr>
<td>2</td>
<td>vishwa iti uchyate, srookshma shareera ahbhmaanam aparyatiyajya, sthoola shareera-aadi pravishtatvaat.</td>
<td>is designated as VISHWA, on account of the subtle body identification having not been given up, and yet the gross body, etc, has been entered.</td>
</tr>
</tbody>
</table>
Verse 2.115:  
**The Gross-Body DEVATAS**

1. तदानीमेतो विश्ववेश्यान्यः
   सर्वनेतानः स्थूलविश्यानुभवः:

   ॥२.११५।१॥

1. At that time (during the waking state):
   Vishwa and Vaishvaanara

   ॥२.११५।२॥

i) Devatas of JNANA INDRIYAS

2. दिग्वाताकर्षणार्धिम्बः
3. क्रमालियन्त्रितेन श्रोत्रादिन्द्रियपञ्चकेन
4. क्रमाच्छेदस्पर्शसंसारस्पर्शान्

   ॥२.११५।२॥

2. Dik, Vata, Arka (Sun), Varuna and the two Ashwinis,

3. control respectively: functions of the five organs of perception;

4. and perceive respectively: their objects – sound, touch, form, taste and smell.

   ॥२.११५।३॥

ii) Devatas of KARMA INDRIYAS

5. अग्निन्द्रोपेण्ट्रयमप्रजापतिम्
6. क्रमालियन्त्रितेन वाकादिन्द्रियपञ्चकेन
7. क्रमाधिनादासस्मिनविसंगमिन्दा

   ॥२.११५।३॥

5. Agni, Indra, Vishnu, Yama and Prajapati,

6. control respectively: the functions of the five organs of action,

7. and perform respectively: speech, acceptance, walking, excretion and enjoyment.
iii) Devatas of ANTAHKARANA

8 चन्द्रचतुर्मुखशंकराचार्यं क्रमाशिवर्निर्मितेन
   chandra, chatur-mukha, shankara, achyutaiah, kramaat- niyantritena:
   The deities Chandra, Brahma, Shiva and Vishnu, control respectively:

9 मनोब्रह्मशिवचतुर्विक्षार्यचतुर्विषेण
   manah, buddhi, ahamkaara, chitta; aakhyena, antar indriya chatushkena
   the functions of mind, intellect, egoism and memory; and through these, the four inner organs experience

10 क्रमातःक्रियायशंकार्यताः
   kramaat sankalpa, nishchaya, ahamkaarya, chaitaamshcha.
   respectively, uncertainty, determination, personality and remembrance.

Mandukya Upanishad – 3

12 "जागरितस्थानों बाहि.प्रजः” (माण्डू उ 3) इत्यादिश्रुतः:

jaagarita sthaanah, bahih prajnah
   “Whose place is the waking state, the “Second Quarter”, who is conscious of the external world.”

2.4.5 IDENTITY BETWEEN GROSS SAMASHTI & VYASHTI (Verses 116-117, 2 no.)

Verse 2.116: Summing Up at the Gross Level

1 अत्रायनयों: स्थूलव्याधिभ censorship नुति विश्वानासंयोगस्ति
   atra api anayoh sthoola vyashtisamshyoh, tad upahita, vishwaa-vashvanarayoh;
   Even here, too, both the gross projections, the aggregate and individual, are the limiting adjuncts of Vishwa and Vaishvanara respectively.

2 वनविन्दविचित्ताश्रयवच्च
   vana-vrikshavat tad avacchhinna aakaashavat; cha
   i) Just as in the forest and trees, the spaces enclosed by them are identical; and

3 जलाशय-जलावत्रत्प्रतिबिंबाश्रयवच्छ
   jalaashaya-jalavat gata pratibimba prakaashavat cha;
   ii) and as from the reservoir and droplets, the reflected rays are identical; so also,

4 पूर्ववदमेंइ
   poorvavat abhedah.
   the limiting adjuncts are totally identical.

Verse 2.117: Conclusion of the Gross Projection

1 एवं पत्थरिकृतपञ्चवृत्तिः स्थूलपञ्चचोर्थिः
   evam pancheekrita pancha-bhootebhyah sthoola prapancha utpattih.
   With this the fivefold compounded elements forming the Gross Body Projections ends.
2.5 THE “LIMITLESS” LIMITS OF SUPERIMPOSITION
(Verses 118 – 121, 4 no.)

Verse 2.118:  
SAMASHTI PRAPANCHA – The Total Creation

1. ऐतेभ्यं स्थूलसुक्ष्मसंख्यकप्रत्येकानां समाधिः समाधिः समाधिः महान्यन्त्रोऽभवति
2. यथा वायूवानस्य समाधिः समाधिः महान्यन्त्रोऽभवति
3. यथा वायूवानस्य समाधिः समाधिः महान्यन्त्रोऽभवति

| 1 | eteshaam: sthoola-sooksha-kaarana prapanchaанаam api; mahaan prapancha bhavati; From these: i.e. the gross, subtle and causal worlds all put together, make up a Total world that can be termed a “Vast Universe”; |
| 2 | yathaa vaantara vanaanaam, samashtih ekam mahad-vanam bhavati; just as the sum total of smaller forests make up a Total forest which can be termed a “Vast Forest”; |
| 3 | yathaa vaan vaa vaantara jalaashyaava- naam, samashtih eka mahaan jalaashayah. or, just as the sum total of smaller reservoirs, make up a Total reservoir which can be termed a “Vast Ocean”. |

Verse 2.119:  
“SAMASHTI” CHAITANYA – The Total Consciousness

1. ऐतुपितं वे श्राद्धादिश्रवयां चैतन्यमपि
2. अवान्तर वनाच्छिन्नाकाशबाद्
3. अवान्तर जलाशयं चैतन्यमपि चैतरमेव

| 1 | etat: upahitam vaishvaaaraad eeshwara paryantam chaitanyam api Associated with this vast universe stretching from Vaishwanara to Ishwara, is the Total Consciousness. This compares with: |
| 2 | aavantara vana avacchhinna aakaashavat; i) the space enclosed by a number of small forests and by the Vast Forest which they jointly form; or |
| 3 | aavantara jalaashaya-gata pratibimba aakaashavat; ii) the rays reflected in many small reservoirs and in the Vast Reservoir which they jointly form; |
| 4 | cha ekam eva. Consciousness, too, is one and the same. |

Verse 2.120:  
Chandogya Upanishad – 3.14.1

1. आपि यं महापद्धतुपितेचैतन्यायं तपतायपिण्डवद्विविन्त सद्
2. अनुपितं चैतन्यं
3. “सर्व खलिन्द प्रभा” (छान्द उ 3.14.1) इति
4. (महा) वाक्यस्य वाच्यं भवति
5. विविन्तं सल्लक्ष्यमापि भवति

||2.120||
1  aabhyam: mahaa-prapancha tad
upahitam chaitanyaaabhyaam –
taptaayah pindavat –
aviviktam san;

2  anupahitam chaitanyam.

3  sarvam khalvidam brahma, iti.

4  (maha)-vaakyasya
vaachyam bhavati;

5  viviktam san
lakshyam api bhavati.

i) Consider: the Vast Universe and the
Consciousness associated with it — it is like
the simile of the red-hot iron ball — when
not discriminated, (they share qualities);

ii) Consider: the Pure Consciousness (unasso-
ciated with any Upadhis) — indicated by:

“All this is verily Brahman.”

In relation to this Mahavakya,
the first case gives the literal meaning;

When discriminated from each other, the
second case gives the implied meaning.

Verse 2.121:  
Conclusion of ADHYAROPA — Superimposition

1  एवं  2 वस्तुन्यवस्त्रवायोऽध्यायोऽपि: सामान्येन  1 प्रदर्शित:  ||२.१२१||

1  evam pradaarshitah:

Thus has been shown:

The attributing to the Reality of unreality,
which is the process of superimposition,
in general.

*****

LORD VISHNU
Sustainer of the Universe
Chapter Three

(Verses 122-136, 15 no.)

DIVERSE CONCEPTS OF THE SELF

3.0 INTRODUCTORY

(Verses 122, 1 no.)

Verse 3.122:  The Subject is Introduced

Now: (after having discussed the whole Superimposition) how, on the innermost Self, ideas such as “I am this”, and “I am that”, are variously superimposed by people, will especially be considered.

The following 10 different opinions that people have of the Self are considered:

<table>
<thead>
<tr>
<th>No.</th>
<th>Verse</th>
<th>Name</th>
<th>Key Concept</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>123</td>
<td>Atiprakrit</td>
<td>Son as Self</td>
</tr>
<tr>
<td>2</td>
<td>124</td>
<td>Charvaka-1</td>
<td>Body as Self</td>
</tr>
<tr>
<td>3</td>
<td>125</td>
<td>Charvaka-2</td>
<td>Sense Organs as Self</td>
</tr>
<tr>
<td>4</td>
<td>126</td>
<td>Charvaka-3</td>
<td>Prana as Self</td>
</tr>
<tr>
<td>5</td>
<td>127</td>
<td>Charvaka-4</td>
<td>Mind as Self</td>
</tr>
<tr>
<td>6</td>
<td>128</td>
<td>Shanika Vidya</td>
<td>Intellect as Self</td>
</tr>
<tr>
<td>7</td>
<td>129</td>
<td>Meemamsakas</td>
<td>Ignorance as Self</td>
</tr>
<tr>
<td>8</td>
<td>130</td>
<td>The Bhattas</td>
<td>Consciousness with Ignorance as Self</td>
</tr>
<tr>
<td>9</td>
<td>131</td>
<td>Shunyavada</td>
<td>Void as Self</td>
</tr>
<tr>
<td>10</td>
<td>132</td>
<td>Vedanta</td>
<td>Pure Consciousness (Brahman) as Self</td>
</tr>
</tbody>
</table>

The above schools of thought trace the full range of opinions that diverse people formulate in their minds about what Reality is. How the Reality is seen is dependent on the colouring given to it by our mind. The above viewpoints range from totally Tamasic, through the Rajasic, and end at the totally Sattwic, in that order. The Tamasic mind will not be able, as hard as it may try, to comprehend the Sattwic viewpoint, just as a cup cannot be filled with more coffee than its size permits.
3.1 NINE PRE-VEDANTA SCHOOLS OF THOUGHT
(Verses 123 – 131, 9 no.)

Verse 3.123: 1. ATIPRAKRIT – Son as Self:

A Sruti Passage

1 atipraakrita tu: An extremely deluded man:
2 "aatmaa vai jaayate putrah" "Verily the Self is born as the son"

2 चार्वाकस्य पुत्रेऽपि प्रेरकार्यातः 3 पुत्रे पुष्टे नाष्टे
चाहमेव पुष्टे नष्टः श्रव्यति आदानेष्वाच्छ 4 पुत्र आत्मेनि वदति ||3.123||

Verse 3.124: 2. CHARVAKA-1 – Physical Body as Self:

Taittiriya Upanishad – 2.1.1

1 chaarvaakah tu: The first school of Charvakas:
2 "sah vaa esha purushah anna-rasamayah.
1) owing to the fact that one loves one’s son as one’s own Self;
3 putre pushate nashte, “cha aham eva pushatah nashtah cha” iti, aadi anubhavaat cha;
2) further, as his son fares, well or ill, he feels “I am prosperous or ruined”, because of this experience;
4 putra aatma iti vadati.
he speaks of his son as his own Self.

Verse 3.125: 3. CHARVAKAS-2 – Sense Organs as Self:

Chandogya Upanishad – 5.1.7

1 अपरश्रावः: “ते ह प्राणः प्रजापति पितमेत्योः” (छ उ ५.१.७) इत्यादिश्रुते:
### 4. CHARVAKAS - 3 - Prana as Self

**Verse 3.126:**

**Taittiriya Upanishad – 2.2.1**

1. **aparah chaarvaakah:**  
   **The second school of Charvakas:**

<table>
<thead>
<tr>
<th>No.</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>te ha praanaah praajaapati pitaram iti uchyate.</td>
<td>“The sense organs went to their father, Prajapati, and said…”</td>
</tr>
</tbody>
</table>

2. **इन्द्रियाणामभावे शरीरचलनाभावात्** 3 काणोऽहं  
   **बधिरोऽहमित्याधनुभावाच्च** 4 **इन्द्रियाणायत्मेऽति वदति**

<table>
<thead>
<tr>
<th>2</th>
<th>indriyaanaam abhaave shareera chalanaa abhaavaat;</th>
<th>i) Owing to the fact that the movement of the body ceases when the organs cease to work;</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>“kaanah aham, badhirah aham”, iti aadi anubhavaat cha,</td>
<td>ii) further as “I am blind”, “I am deaf” etc. because of such experiences,</td>
</tr>
<tr>
<td>4</td>
<td>indriyaani aatma iti vadati.</td>
<td>he speaks of the sense organs as the Self.</td>
</tr>
</tbody>
</table>

---

### 5. CHARVAKAS - 4 - Mind as Self

**Verse 3.127:**

**Taittiriya Upanishad – 2.3.1**

1. **aparah chaarvaakah:**  
   **The third school of Charvakas:**

<table>
<thead>
<tr>
<th>No.</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>anyoh antara aatmaa praanamaya.</td>
<td>“Different from and more internal than the body is the sheath consisting of vital force.”</td>
</tr>
</tbody>
</table>

2. **प्राणाभावः इन्द्रियादिचलनायोगाद्** 3 अहमशनायावानहं  
   **पिपासावानित्यादि अनुभवाच्च** 4 **प्राण आत्मेऽति वदति**

<table>
<thead>
<tr>
<th>2</th>
<th>praanah abhaava, indriya-aadi chalanaayogaaat;</th>
<th>i) when the Prana withdraws, all the sense organs cease to function – owing to this fact;</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>“aham ashanaayaavaan”, “aham pipaasaavaan” iti aadi anubhavaat cha;</td>
<td>ii) and “I am hungry”, “I am thirsty”, etc. because of such experiences;</td>
</tr>
<tr>
<td>4</td>
<td>praana aatmaa iti vadati.</td>
<td>he holds that Prana, the vital force, is the Self.</td>
</tr>
</tbody>
</table>

---

### Verse 3.128:

**5. CHARVAKAS - 4 - Mind as Self**

1. **anyah tu chaarvaakah:**  
   **Yet another, the fourth school of Charvakas:**

<table>
<thead>
<tr>
<th>No.</th>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>anyoh antara aatmaa manomaya.</td>
<td>“Different from and more internal than this (vital force) is the sheath which consists of mind.”</td>
</tr>
</tbody>
</table>

2. **मनसि सुप्ते प्राणादिरेवभावः** 3 अहं सक्षमत्वानहं  
   **विक्षेपवात्मित्याधनुभावाच्च** 4 **मन आत्मेऽति वदति**
| 2 | manasi supte praanaade abhaavaad; | i) when the mind goes into deep sleep, the vital forces, etc, cease to work; |
| 3 | “aham sankalpavaan, aham vikalpavaan”, iti aadi anubhavaat cha; | ii) further, “I am considering the pros, I am considering the cons”, etc – because of such experiences; |
| 4 | manah aatmaa iti vadati. | he holds that the mind as the Self. |

**Verse 3.128:**

6. **BAUDDHIST SECT – Intellect as Self:**

_Taittiriya Upanishad – 2.4.1_

1 **बौद्ध सठ्ठ** “अन्योन्तर आत्मा विज्ञानमयः” (तै उ २.४.१) **इत्यादिश्रुते:**

<table>
<thead>
<tr>
<th>buddha tu:</th>
<th>A Buddhist school (named Vijnanavada) says:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>anyoh antara aatmaa vijnaanamayam.</td>
</tr>
</tbody>
</table>

2 कर्तुभावे करणस्य शक्त्यभावाद् 3 अहं कर्तां
भोक्त्यादयनुभवाच् 4 बुद्धिसाधनमेति वदति

||3.128||

3.128

| 2 | kartruh abhaave karanasya shakti abhaavaat; | i) in the absence of the “doership” agent, the inner instrument of action, the mind, becomes powerless – owing to this fact; |
| 3 | “aham kartaa, aham bhoktaa”, iti aadi anubhavaat; | ii) “I am the agent, I am the enjoyer”, etc, because of such experiences; |
| 4 | buddhih aatmaa iti vadati. | he holds that the intellect is the Self. |

**Verse 3.129:**

7. **MEEMAMSAKAS – Ignorance (Maya) as Self:**

_Taittiriya Upanishad – 2.5.1_

1 प्राभाकरतत्त्विको तू “अन्योन्तर आत्मानन्दमयः” (तै उ २.५.२) **इत्यादिश्रुते:**

<table>
<thead>
<tr>
<th>Praabhaakara, taarkikau tu:</th>
<th>The Prabhakaras (a sect of Meemamsakas) and the Tarkikas (logicians) say:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>anyoh antara aatmaa aanandamayam.</td>
</tr>
</tbody>
</table>

2 बुद्धादीनामज्ञाने लयदर्शनाद् 3 अहमज्ञो–
अहमज्ञा-नीत्यादयनुभवाच् 4 अज्ञानामात्मते वदति:

||3.129||

3.129

| 2 | buddhi-aadeenaam, ajnaane laya darshanaat; | i) the intellect, etc, merges into ignorance, during sound sleep – owing to this fact; |
| 3 | “aham ajnah, aham ajnaani”, iti aadi anubhavaat cha; | ii) further, “I am ignorant, I am devoid of knowledge”, etc – due to such experiences; |
| 4 | ajnaanam aatmaa iti. | he holds that Ignorance is the Self. |
**Verse 3.130: 8. THE BHATTAS - Ishwara is Self:**

*Mandukya Upanishad – 5*

1. Bhāttas tu: “एव एवानन्दमयः” (माणू ५) इत्यादिः

<table>
<thead>
<tr>
<th>Bhaatah tu:</th>
<th>The Bhattas on the contrary say:</th>
</tr>
</thead>
<tbody>
<tr>
<td>praajnaana-ghana eva aanandamaya.</td>
<td>“a mass of homogenous consciousness and full of bliss” (this is during cosmic dissolution, cf. deep sleep).</td>
</tr>
</tbody>
</table>

2. सुषुप्तो प्रकाश्यापकाश्यामद्वारः 3 मामहं न ज्ञानीत्यायनुभवच् 4 अज्ञानोपहित्याचतुत्वमात्माति वदति ||३.१३०||

2. sushuptau, prakaasha-aprakaasha sad-bhaavaan; i) in the state of dreamless sleep, both consciousness and unconsciousness are present – i.e. Ishwara; 2. “maam aham na jaanaami” iti aadi anubhavaat cha; ii) and “I do not know myself”, etc – from such experiences; 4. ajniinna upahitaam chaitanyam aatmaa itivadati. they hold that Ishwara (Lord), consciousness associated with ignorance, is the Self.

**Verse 3.131: 9. THE SHUNYAVADINS - Void as the Self**

*Chhandogya Upanishad – 6.2.1*

1. अपराय बौद्धः “असपदेवदंग्राम आसीत” (छा ६.२.१) इत्यादिः

<table>
<thead>
<tr>
<th>apara Baudhhah:</th>
<th>Another school of Buddhists says:</th>
</tr>
</thead>
<tbody>
<tr>
<td>asat eva idam agra aaseet.</td>
<td>“In the beginning there was only Non-existence.”</td>
</tr>
</tbody>
</table>

2. सुषुप्तो स्वर्णभावः 3 अहं सुषुप्तो नासमित्युपास्तथ स्वामायपाराश्विषयानुभवच् 4 शून्यमात्माति वदति ||३.१३१||

2. sushuptau, sarva-abhaavaad; i) during dreamless sleep, there is an absence of everything – owing to this fact; and 3. “aham sushuptau na asmi”, iti utthi tasya, swa-abhaava paraa marsha vishaya anubhavaat cha; ii) “During deep sleep, I was non-existent.” – due to this experience of one just awakened, regarding his non-existence and experience of absence of any object; 4. shunyam aatmaa iti vadtati. he holds that the Void is the Self.
3.2 THE 10th or VEDANTIC SCHOOL
(Verses 132 – 136, 5 no.)

**Verse 3.132:** 10. THE VEDANTINS – Introduction

1 एवेशां पुज़ादीनामात्मतं मुच्यते

Verses 3.132:

<table>
<thead>
<tr>
<th>No.</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>eteshaam: putra-aadeenaam anaatmatvam uchyate.</td>
<td>Regarding all the above views: from the son to the Void, it is to be said that they are not the Self.</td>
</tr>
</tbody>
</table>

**Verse 3.133:** Theories are Eliminated by Self-Contradictions

1 एतेरंतिप्रवक्तादिविधिभिः समक्षेषु श्रुतियुक्त्युपवधाभासेषु
2 पूर्वपूर्वोक्षुत्युक्त्युपवधाभासानम्
3 उत्तरंततांशुत्युक्त्युपवधाभासेषः
4 आत्मत्वाधारार्थः
5 पुज़ादीनामात्मतं स्पष्टमेव

Verse 3.133:

<table>
<thead>
<tr>
<th>No.</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>etaih: ati praakrit aadi-vaadi-bhih ukteshu shruti, yukti, anubhava aabhaaseshu;</td>
<td>Since in all these: In the very fallacious arguments made by the different schools; in their citations of scriptures, observations and personal experiences;</td>
</tr>
<tr>
<td>2</td>
<td>poorva-poorva ukta shruti, yukti anubhava aabhaasaanaam;</td>
<td>In adamantly adhering to their respective views by citing the scriptures, observations and personal experiences;</td>
</tr>
<tr>
<td>3</td>
<td>uttara-uttara shruti, yukti, anubhava aabhaasaaih;</td>
<td>and with each subsequent view, again by citing the scriptures, observations and personal experiences;</td>
</tr>
<tr>
<td>4</td>
<td>aatmatva baaadha darshanaat</td>
<td>due to each one contradicting the previous one;</td>
</tr>
<tr>
<td>5</td>
<td>putra-aadeenaam na aatmatvam spashtam eva.</td>
<td>We can conclude that all of them, from son to Void, are not the Self. This is quite clear!</td>
</tr>
</tbody>
</table>

**Verse 3.134:** Further Reasons that Disprove the Theories

1 किन्नच प्रत्यगर्भगृहोऽच्चक्षुक्षुप्राप्तामना अकर्ति
2 चैतंयं चिन्मात्रसुदा इति
3 आदिप्राप्तश्रुतिविवेदोद्धास्य पुज़ादिशृण्यपर्यन्तस्य
4 झडस्य चैत्मात्मस्यत्वेन घटादिवदनित्यत्वाद्
5 अहं ब्रह्मेऽवि विद्वदनुभवप्राप्त्याच्च
6 तत्तच्युक्त्युपवधाभासाः
7 बाधित्त्वादिपि पुज़ादिशृण्यपर्यन्तमश्चिलमात्मात्मैव

Verse 3.134:
<table>
<thead>
<tr>
<th>1</th>
<th>kincha pratyak sthoolah achakshuh apraanaah amanaa akartaa</th>
<th>Besides, i) the inner Self is subtler than the gross body, the sense (eyes), the vital force, the mind, and is not an agent (intellect);</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>chaitanyam chinmaatram sad iti.</td>
<td>ii) It is Pure Consciousness, Intelligence and Existence alone;</td>
</tr>
<tr>
<td>3</td>
<td>aadi prabala shruti virodhaat asya putra-aadi shunya paryantasya.</td>
<td>iii) These schools are contrary to scriptural authority, from “son” down to “Void”;</td>
</tr>
<tr>
<td>4</td>
<td>jadasya chaitanya bhaasyatvena ghataadivat anityatvaat.</td>
<td>iv) Illumined by Consciousness, inert objects such as a pot, etc., are impermanent.</td>
</tr>
<tr>
<td>5</td>
<td>aham brahma iti, vidvat anubhava prabalyaat cha</td>
<td>v) “I am Brahman” – this is the strong intuition of the man of realization.</td>
</tr>
<tr>
<td>6</td>
<td>tat tat shruti yukti anubhava abhaasaanaam baadhitatvaat api</td>
<td>For such reasons as given above, all the citing of scriptures, arguments and personal experiences in support of them, are falsified, rendered null and void.</td>
</tr>
<tr>
<td>7</td>
<td>putra-aadi shunya paryantam akhilam anaatmaa iva.</td>
<td>Thus, every one of them, from son to Void, is NOT the Self!</td>
</tr>
</tbody>
</table>

**Verse 3.135: The Experience of Vedantins**

1 अतस्तत्तदसः  2 नित्यशुद्धबुद्धमुक्तस्तत्त्सवभावोः  
3 प्रत्यक्चैतन्यमेवात्मवस्तिति  4 वेदांतविधदनुभवः:  

<table>
<thead>
<tr>
<th>atah:</th>
<th>It stands clear, therefore, that:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>tat tadbhaasakam, the Illuminator of those unreal entities;</td>
</tr>
<tr>
<td>2</td>
<td>nitya-shuddha-buddha-mukta satya svabhaavam, being eternal, pure, intelligent, free and Real by Its very nature;</td>
</tr>
<tr>
<td>3</td>
<td>pratyak chaaitanyam eva aatma vastu iti; and the innermost Consciousness, is the only principle that can be the Self.</td>
</tr>
<tr>
<td>4</td>
<td>vedaanta vidvat anubhavah. This is the experience of Vedantins.</td>
</tr>
</tbody>
</table>

**Verse 3.136: Conclusion of Superimposition**

1 एतमध्यायां:  

1 evam adhyaaropah. Thus we conclude the topic of Adyaropa or Superimposition.
Chapter Four
(Verses 137-180, 44 no.)

DE-SUPERIMPOSITION (APAVADA)

4.1 RETRACING THE CAUSE
(Verses 137 – 142, 6 no.)

Verse 4.137:  
Apavada: De-superimposition

1. अपवादोऽन्म | 2. रज्ञुविवर्त्त्य | 3. वस्तुविवर्त्त्यावस्तुनोज्जानादेः

apavaada naama: The Definition of DE-SUPERIMPOSITION:

1. rajju vivartasya sarpasya rajju maatratvavat;
2. The perception of a false snake in a rope, is ultimately found to be only a rope; so also
3. vastu vivartasya avastunah ajnaana adeh prapanchasya vastu maatratvam.
4. the unreal things are perceived on the Real; this whole universe beginning with ignorance is ultimately found to be only Brahman.

Verse 4.138:  
Vikara & Vivarta

tad uktam: Thus it has been said:

1. satattvatah anyatha-prathaav vikaara iti udeeritah;
2. The modification of a thing into another thing, is said to be Vikaara. (e.g. milk into curds)
3. atatvatah anyatha-prathaav vivarta iti udeeritah.
4. The apparent modification of a thing into another is said to be Vivarta. (e.g. water into cloud)

Note: Vikaara is irreversible change; Vivarta is a reversible change.

Verse 4.139:  
Step 1: From Gross Worlds to Gross Elements

1. तथाहि | 2. एतद्व्यायतं | 3. भोयवर्त्य 
4. पानासिकम् | 5. एतद्यायत्सभूतभूतादितन्तरभूतानांनि | 6. एतस्वर्यमेतेषाः कारणरूप पञ्चीकृतभूतमात्रं भवति
1 tatha hi: To illustrate this:

2 etat bhog-aayatana
  chaturvirdha sakala
  sthoola shareera jaatam;

3 bhoga-roopa
  anna-paanaadikam;

4 etat aayatana bhoota bhooht-aadi
  chaturdasha bhuvanaani;

5 etat aayatana bhootam
  brahmaandam cha;

6 etat sarvam eteshaam
  kaarana roopam panchikrita
  bhoota maatram bhavati.

**Verse 4.140:**

**Step 2: From Gross Elements to Tanmatras**

1 एतानि 2 शब्दाधिक्षयसहितानि 3 पंचीकृतानि 4 सूक्ष्ममशीर्जयां च

5 एतस्तत्ततेऽकारणरूप 6 अपृष्ठीकृतभूतात्मानं भवति

| 1 etaaani: | These: (i.e. the five gross elements) |
| 2 shabda-aadi vishaya sahitaani, | together with the 5 objects, like sound etc, |
| 3 panchikritaani bhootani, | the five compounded gross elements, |
| 4 sookshma shareera jaatam cha; | and the entire total subtle bodies; |
| 5 etat sarvam eteshaam kaarana roopa | all these are reduced to their Cause, |
| 6 apancheekrita bhoota maatram bhavati. | the five uncompounded Subtle Elements. |

**Verse 4.141:**

**Step 3: From Tanmatras to Ignorance**

1 एतानि 2 सत्त्वादिगुणसहितानि 3 अपृष्ठीकृतानि 4 अपृष्ठात्मां च

5 एतस्तत्ततेऽकारणरूप 6 अपृष्ठीकृतभूतात्मानं भवति

| 1 etaaani: | These (i.e. the Tanmatras): |
| 2 sattvaadi guna sahitaani, | together with the three Gunas or qualities, |
| 3 apanchi-kritaani utpatti vyutkramena; | the five uncompounded subtle elements, in the reverse order to that of creation; |
| 4 etat, kaarana bhoota ajnaana uphita chaaitanya maatram bhavati. | all this: are then reduced to their Cause, namely, Consciousness associated with ignorance (i.e. ISHWARA). |

**Verse 4.142:**

**Step 4: From Ignorance to Pure Consciousness**

1 अत्थाज्ञानजानोपपितां चैतन्यं 2 चेष्टाराजमूलम्

3 अत्याधारां

4 नूरीयं ब्रह्मात्मां भवति

| 1 etadnaamjnaanopapita chaitya 2 chetthanaaradham 3 ataadhara–

4 nriyyam brahmamatr bhavati

||4.142||
### 4.2 Definitions of ‘That’ & ‘Thou’

(Verses 143 – 147, 5 no.)

**Verse 4.143: Introduction to the Terms**

1. आप्यामध्यारोपणां तत्त्वम्
2. पदार्थशोधनमपि सिद्धं भवति

**Verse 4.144: THAT – Literal Meaning**

1. तथा हि:
2. अण्यानादिसमाश्चादि तत्त्वम्
3. सर्वज्ञताविशिष्टि
4. चैतन्यमेतदेहि चैतन्यम्
5. तपत्यां विगर्देवेकोव्यायामानं
6. तत्पदार्थां भवति

**Table:**

<table>
<thead>
<tr>
<th>Verse 4.143</th>
<th>Introduction to the Terms</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>आप्यामध्यारोपणां तत्त्वम्</td>
</tr>
<tr>
<td>2</td>
<td>पदार्थशोधनमपि सिद्धं भवति</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verse 4.144</th>
<th>THAT – Literal Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>तथा हि:</td>
</tr>
<tr>
<td>2</td>
<td>अण्यानादिसमाश्चादि तत्त्वम्</td>
</tr>
<tr>
<td>3</td>
<td>सर्वज्ञताविशिष्टि</td>
</tr>
<tr>
<td>4</td>
<td>चैतन्यमेतदेहि चैतन्यम्</td>
</tr>
<tr>
<td>5</td>
<td>तपत्यां विगर्देवेकोव्यायामानं</td>
</tr>
<tr>
<td>6</td>
<td>तत्पदार्थां भवति</td>
</tr>
</tbody>
</table>

---

* The ball appears like fire, and the fire appears as a ball. They share each other’s qualities. (see 2.50)
Verse 4.145: THAT – Implied Meaning

1 एतंपाश्चपरिदायार्थभूतमनुपहितं चैतन्यं \[त assemble\] 2 तत्वदलक्ष्यार्थो भवति ||4.१४५||

1 etat upaadi upahita aadhaara bhootam an-upahitam chaitanyam: The substratum of the limiting adjuncts, is the unassociated Pure Consciousness,
2 ‘tat’ pada lakshyarthah bhavati: and is the implied meaning of the word ‘That’.

Verse 4.146: THOU – Literal Meaning

1 अज्ञानादिविग्रहं विद्वेदाविद्विषाः \[t assemble\] 2 अत्यङ्गाविद्वेदाविद्विषाः \[t assemble\] 3 चैतन्यमेतदुपहितं चैतन्यं \[t assemble\] 4 तप्तायः पिप्डवदेक्तेवनेवाभासमानं \[t assemble\] 5 त्वमदवाच्चार्यार्थो भवति \[t assemble\] ||4.१४६||

1 ajnaanaadi vyashtih etat upahita; i) Individual Ignorance, the causal as well as the subtle and gross Upadhis that are its effects;
2 alpa-jnatva-aadid vishishtam; ii) The Consciousness that is inextricably endowed or associated with partial knowledge, servility, etc; (here Prajna, Taijasa and Vishwa are meant.)
3 chaitanyam etat an-upahitam cha; etat trayam, iii) and the Consciousness that is unassociated with any of the body’s Upadhis – (here Atman is meant.) Consider these three –
4 taptaayah pindavat, ekatvena avabhaasamaanam; When, like the simile of a red-hot iron ball*, they are taken to be one and inseparable;
5 ‘tvam’ pada vaachyaarthah bhavati. we get the literal meaning of the word ‘Thou’.

Verse 4.147: THOU – Implied Meaning

1 एतंपाश्चपरिदायार्थभूतमनुपहितं प्रत्येकं \[t assemble\] 2 अनन्तं तृतीयं \[t assemble\] 3 चैतन्यं \[t assemble\] \[t assemble\] \[t assemble\] ||4.१४७||

1 etat upaadi upahita aadhaara bhootam an-upahitam pratyak; The substratum of the limiting adjuncts, is the unassociated inner Atman, which is
2 aanandam tureeyam chaitanyam; full of Bliss, & the ‘Fourth’ state of Consciousness,
3 ‘tvam’ pada lakshyarthah bhavati. and is the implied meaning of the word ‘Thou’.

*****
### 4.3 THE LOGIC OF “TAT TWAM ASI”
**(Verses 148 – 169, 22 no.)**

#### 4.3.1 STAGE 1: THE THREE RELATIONS (A, B, C)  
**(Verses 148 – 154, 7 no.)**

**Verse 4.148:**
*Thou Art That* – the Mahavakya

1. अथ महावाक्याः वर्ण्यते ।
2. इदं तत्वमसिवाः सम्बन्धत्रयेण
3. अखण्डार्थकों भवति

<table>
<thead>
<tr>
<th></th>
<th>atha mahaavaaky arthah:</th>
<th>Now the meaning of the Mahavakya:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>idam “tat twam asi” vaakyam</td>
<td>This dictum “TAT TWAM ASI”, conveys identity through its three words.</td>
</tr>
<tr>
<td>2</td>
<td>sambandha trayena</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>akhanda artha bodhakam bhavati.</td>
<td>The eternal Truth that it stands for is now going to be explained:</td>
</tr>
</tbody>
</table>

**Verse 4.149:**
The Three Relations Applicable:

1. सम्बन्धत्रयाः नाम
two words
2. पद्योः सामानाधिकरण्य
3. पदार्थोऽविशेषणोऽविशेष्याः
4. प्रत्यागत्यांलक्षणोऽविशेष्यांलक्षणांभावश्चेति

<table>
<thead>
<tr>
<th></th>
<th>sambandha trayam naama:</th>
<th>The three relations are:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>padayoh, saamaanaadhi-karanyam;</td>
<td>A. Saamaanaadhi Karanya: the relation between two words in the same Case.</td>
</tr>
<tr>
<td>2</td>
<td>padaarthayoh, visheshana visheshya bhaavah;</td>
<td>B. Vishesha Visheshya Bhava: the relation between the imports of two words qualifying each other.</td>
</tr>
<tr>
<td>3</td>
<td>pratyak aatma lakshanayoh lakshya-lakshana bhaavah cha iti.</td>
<td>C3*. Lakshya Lakshana Bhava: the relation between two words, the impler and the implied – here, the implied is the Inner Self.</td>
</tr>
</tbody>
</table>

* Why C3 and not just C will become clear as we go into Stage 2.

**Verse 4.150:**
The Three Relations: Supporting Quote

1. “सामानाधिकरणयोऽविशेषणविशेष्यताः ।
2. लक्ष्यलक्षणसम्बन्धः ।
3. पदार्थप्रत्यागताःमनाः ।”

Naishkarmya Siddhi – 3.3

<table>
<thead>
<tr>
<th></th>
<th>saamaanaadhi-karanyam cha,</th>
<th>A. For two words having the same case;</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>visheshana-visheshyatā;</td>
<td>B. for two words qualifying each other;</td>
</tr>
<tr>
<td>3</td>
<td>lakshya-lakshana sambandhah,</td>
<td>1/C3. for two words implying an identical thing;</td>
</tr>
<tr>
<td>4</td>
<td>padaarthapratyak aatmanām.</td>
<td>– these relations give the meaning of the inner Self.</td>
</tr>
</tbody>
</table>
**Verse 4.151:**

<table>
<thead>
<tr>
<th></th>
<th><strong>A. SAAMAANAADHI-KARANYA</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>सामानाधिकरणसम्बन्धस्तावः ।</td>
</tr>
<tr>
<td>1</td>
<td>“saamaanaadhi-karanya”; sambandhah taavat:</td>
</tr>
<tr>
<td></td>
<td><strong>The Example:</strong></td>
</tr>
<tr>
<td>2</td>
<td>यथा सौंभव दैवदत्त इत्यस्मिन्नात्वे</td>
</tr>
<tr>
<td>3</td>
<td>तत्कालविशिष्टदेवदत्तावक्षसंस्करणस्य ।</td>
</tr>
<tr>
<td>4</td>
<td>एतत्कालविशिष्टदेवदत्तावक्षसंस्करणस्य ।</td>
</tr>
<tr>
<td>5</td>
<td>एकस्मिन्नात्त्वे तात्पर्यसम्बन्धः ।</td>
</tr>
</tbody>
</table>

|   | **The Application:** |
| 6 | तथा च तत्त्वात्त्वीति वाक्येऽपि | Both these words refer to the same person. This is the actual meaning of the relation. |
| 7 | परोक्षत्वात्त्वत्विशिष्टचैतन्यवाचकत्वपद्यस्य । | The Application: |
| 8 | अपरोक्षत्वात्त्वत्विशिष्टचैतन्यवाचकत्वपद्यस्य । | 1) characterizing the remoteness of the inseparably associated Consciousness is the word ‘That’ from the root ‘tat’; |
| 9 | एकस्मिन्नात्त्वे तात्पर्यसम्बन्धः । | ii) and characterizing the closeness of the inseparably associated Consciousness is the word ‘Thou’ from the root ‘tvan’. |

<table>
<thead>
<tr>
<th></th>
<th><strong>Verse 4.152:</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><strong>B. VISHESHANA VISHESHYA BHAVA</strong></td>
</tr>
<tr>
<td>1</td>
<td>विशेषणविशेष्यभावसंबन्धस्तु ।</td>
</tr>
<tr>
<td>1</td>
<td>“visheshana visheshya bhaava”; sambandhah tu:</td>
</tr>
</tbody>
</table>
### The Example:

1. यथा तत्र म तत्त: सन्तोषदत्तेतकालातिष्ठित्वद्विददित्तस्य—
2. अर्यांशदत्तेतत्कालातिष्ठित्वद्विददित्तस्य च
3. अन्योन्येत्यद्यावर्त्तकत्या विशेषाधिकोष्ठास्य:

<table>
<thead>
<tr>
<th>2</th>
<th>yathaa tatra eva vaakye</th>
<th>Again consider “This is that Devadatta”:</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>‘sah’-shabdaartha tatkaala vishishta devadattasya</td>
<td>i) the meaning of the word ‘that’, signifies the past Devadatta;</td>
</tr>
<tr>
<td>4</td>
<td>‘ayam’-shabdaartha etatkaala vishishta devadattasya cha</td>
<td>ii) and the meaning of the word ‘this’, signifies the present Devadatta;</td>
</tr>
<tr>
<td>5</td>
<td>anyonya bheda vyaavartakataya “visheshana visheshya bhaavah.”</td>
<td>Although they are different from each other, together they signify a common object by “qualifying each other.”</td>
</tr>
</tbody>
</table>

### The Application:

6. तथापि वाक्ये: तत्पदार्थपरोक्षतवादिविशिष्टचैतन्यस्य
7. तत्पदार्थपरोक्षतवादिविशिष्टचैतन्यस्य च
8. अन्योन्येत्यद्यावर्त्तकत्या विशेषाधिकोष्ठास्य:

<table>
<thead>
<tr>
<th>6</th>
<th>tathaa atra api vaakye</th>
<th>Similarly, in the sentence “Tat-Tvam-Asi”:</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>‘tat’-padaarthaparooshhavavaadi vishishta chaihanyasya;</td>
<td>i) the meaning of the word ‘that’, signifying remoteness, is the inseparably associated Consciousness;</td>
</tr>
<tr>
<td>8</td>
<td>‘tvam’-padaarthaparooshhavavaadi vishishta chaihanyasya; cha</td>
<td>ii) and the meaning of the word ‘this’, signifying closeness, is also the inseparably associated Consciousness;</td>
</tr>
<tr>
<td>9</td>
<td>anyonya bheda vyaavartakataya “visheshana visheshya bhaavah.”</td>
<td>Although they are contrary ideas, yet they signify a common object by “qualifying each other.”</td>
</tr>
</tbody>
</table>

### Verse 4.153:

**C3.1 LAKSHYA LAKSHANA BHAVA**

1. लक्ष्यलक्षणसम्बन्धस्तु

| 1 | “lakshya-lakshana (bhaava)”; sambandhah tu: | This is C3 or the third type of relationship. It is explained by the following simile: |

### The Example:

1. यथा तत्रवः
2. सन्तोषदत्तेतत्कालातिष्ठित्वद्विददित्तस्य
3. अर्यांशदत्तेतत्कालातिष्ठित्वद्विददित्तस्य च
4. अन्योन्येत्यद्यावर्त्तकत्या विशेषाधिकोष्ठास्य:

<table>
<thead>
<tr>
<th>2</th>
<th>yathaa tatra eva vaakye</th>
<th>Again consider “This is that Devadatta”:</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>‘sah’-shabdaartha tatkaala vishishta devadattasya</td>
<td>i) the meaning of the word ‘that’, signifies the past Devadatta;</td>
</tr>
<tr>
<td>4</td>
<td>‘ayam’-shabdaartha etatkaala vishishta devadattasya cha</td>
<td>ii) and the meaning of the word ‘this’, signifies the present Devadatta;</td>
</tr>
<tr>
<td>5</td>
<td>anyonya bheda vyaavartakataya “visheshana visheshya bhaavah.”</td>
<td>Although they are different from each other, together they signify a common object by “qualifying each other.”</td>
</tr>
</tbody>
</table>
The Application:

6 тэдна 
7 тэдна 
8 тэдна 
9 тэдна

Verse 4.154:  
C3.2 BHAGA LAKSHANA

1 тэдна

4.3.2 STAGE 2: THE THREE LAKSHANAS (C1, C2, C3)  
(Verses 155 – 168, 14 no.)  

Introduction to “The Three Lakshanas”

From verse 153, we understand that “Tat Twam Asi” can be understood only by C3 when the implied meanings are taken, not the literal meanings. In verse 155, we get an idea that there are three varieties within this “C-type” relationship. Not all varieties of Implied meaning relationships apply to the Mahavakya. In this section we deal with the three types of relations that can exist between the Implied meanings. Their group reference is C, of which we have already come across C3.1, the “Lakshya-Lakshana Bhava”; the others are:

C1. Jaha Lakshana: Literal meaning is entirely given up and the implied meaning is used.  
C2. Ajahat Lakshana: Literal meaning is not given up, but an implied meaning is added.  
C3.4 Jaha Ajahat Lakshana: This is a combination of the above two, as explained below:
Some parts of the literal meaning are abandoned, and some retained. Notice C3.4 (name 4 of C3) is the same as C3.1 “Lakshya-Lakshana Bhava” (name 1), which we saw is also called C3.2 “Bhaga Lakshana” (name 2), which in turn is sometimes called C3.3, “Bhaga Tyaga Lakshana” (name 3), due to giving up some of its literal meaning.

“Tat Twam Asi” can be successfully understood only under this C3 category. No wonder it has been given four names!

Note: In Samskrit, due to rules regulating word combinations (Sandhis), the first is written as “Jaha-lakshana”, the second as “Ajaha-lakshana”, and the third as “Jaha-dAjaha-lakshana”. (Before an ‘L’, ‘d’ changes to an ‘l’. Samskrit is a very phonetic language.) Henceforth, we shall use this corrected form of the three names.

4.3.2.1 B. VISHESHANA VISHESHYA: “The Blue Lotus” (Verses 155 – 158, 4 no.)

Verse 4.155: B Does Not Befit the Mahavakya Analysis

1 अस्मिन्वाक्ये नीलमुपतामिति वाक्यवृत्तायायं न सङ्ख्ये
2 vaakyavat vaakyarthah na sangacchhate. ||4.155||

| 1 | asmin vaaky “neelam utpalam” iti, (vaakyarthah) | Here, in the sentence “Blue Lotus” (B, or applying literal meanings, works very well); |
| 2 | vaakyavat, vaakyarthah na sangacchhate. | but, in the Mahavakya “Tat Twam Asi”, the same is found to be unbefitting*. |

* The next three verses explain further what is befiting and what is not.

Verse 4.156: Why B Does Befit “Blue Lotus”

1 तत्र तु: 2 नीलपदार्थनीलगुणस्य
3 उद्धार्थस्पर्शव्यवस्थय च 4 लोकोपंपदार्थिदेवव्यवर्तकतय
5 अन्यो: विशिष्टविशेष्यत्संसर्गस्यायत्व विशिष्टव्यवस्थायत्वस्य तद्व्यवत्वाय वा
6 वाक्यार्थस्तनिर्देशिकाः प्रमाणान्तविशेषाभावातं
7 वाक्यार्थ: सङ्ख्ये

| 1 | tatra tu: | In the sentence “Blue Lotus”: |
| 2 | ‘neela’ padaarth, neela gunasya; | The literal meaning of the word ‘blue’ is the blue colour; |
| 3 | ‘utpala’ padaarth utpala dravyasya cha; | and the literal meaning of the word ‘lotus’ is the flower whose name is the lotus. |
| 4 | shauklaya pataadi bheda vyaavartakatayaa; | Colours and objects different from ‘blue’ or ‘lotus’ respectively are eliminated (such as ‘white’ & ‘cloth’). |
| 5 | anyonya “visheshana visheshya-roopa”; samsargasya anyatara vishishtasya anyatarasya tat ekasya vaa; | Mutually as qualifier and qualified do these two words stand. This relation means mutual qualification, or mutual union of (the word meanings). |
Verse 4.157:  
**Why B Does Not Befit “Tat Twam Asi”**

| 1 | atra tu: | But here, in the case of “Tat Twam Asi”: |
| 2 | ‘tat’-padaartha parokshatvaadi vishishta chaitanyasya, | The literal meaning of ‘That’ is Consciousness associated with remoteness, etc; |
| 3 | ‘tvam’-padaartha aparokshatvaadi vishishta chaitanyasya cha; | and the literal meaning of ‘Thou’ is Consciousness associated with closeness, etc. |
| 4 | anyonya bheda vyaavarta katayaa, | If this mutual difference were absent. |
| 5 | “vishehsana-visheshya bhaava” samsargasya anyatara vishishtasya anyatarasya tad ekasya vaa; | then as qualifier and qualified do they stand; Then the relation would mean mutual qualification, or mutual union of (the word meanings). |
| 6 | vaakyaarthat vaa angeekaare; pratyaksha-aadi pramaana, virodhaat, | and the meaning of the sentence goes undisputed. [But mutual difference is present, and so . . .] Direct perception and other means of knowledge stand contradicted! Hence, |
| 7 | vaakyaarthah na san gacchhate. | the use of literal meanings is unbefitting here. |

Verse 4.158:  
**The Scriptural Authority: Panchadasi 7.75**

| 1 | tad uktam: | it is said: (For ‘Thou art That’), |
| 2 | samsargah vaa vishishtah vaa, | Neither union, nor mutual qualification |
| 3 | vaakyaarthah na atra sat matah; | is the true meaning of this sentence, |
| 4 | akhanda eka-rasatvena, | but an absolute homogeneous Principle*, |
| 5 | vaakyaarthah vidushaa matah. | is its meaning, according to scholars. |

* The Principle referred to is Pure Consciousness, namely, Brahman, the Supreme Reality.
### Verse 4.159: C1 Does Not Befit the Mahavakya Analysis

1. अत्र गंगायां घोषः प्रतिवसतीति
2. वाक्यव्यज्ञाहल्ल्याणापि न संज्ञप्चते

Here, in the sentence, “The cowherd village is on the Ganga”: (C1, or the abandoning of all literal meanings, applies very well);

* The next four verses explain further what is befitting and what is not.

### Verse 4.160: Why C1 Does Befit “Village on Ganga”

1. तत्र तु: गंगाघोषयोगाधाराधैय
2. भावल्ल्याणास्वाक्यर्थश्चैव विरूद्धत्वाद्
3. वाक्यार्थमोक्षत: परित्यज्य
4. तत्सम्बन्धितील्ल्याणाय युक्तत्वात्
5. जहल्ल्याणासंन्याना संज्ञप्चते

In the sentence “Village on Ganga”:

To construe ‘Ganga’ and ‘cowherd village’ as container and contained respectively;

that is, to ascribe to them their literal meaning, renders the meaning of the sentence altogether absurd due to the contradiction;

Hence, the literal meaning of the sentence has to be entirely abandoned;

In its place, the related word ‘bank’ should be adopted to render the meaning logical.

Thus “Jahal-Lakshana” is befitting here.

### Verse 4.161: Why C1 Does Not Befit “Tat Twam Asi”

1. अत्र तु: परोक्षार्थोपरोक्षचैतन्यकत्व
2. ल्याणास्वाक्यर्थभागमात्रे विरूद्धशादान
3. भागान्तरमधि परित्यज्यादाय
4. ल्याणाया अयुक्तत्वात्
5. जहल्ल्याणाना संज्ञप्चतेत

But here, in the case of “Tat Twam Asi”:

Remote or close (is no doubt a contradiction),

but Consciousness is one (this is a fact).
Verse 4.162: **Objection to C1:**

1. न च: 2. गंगा-पदम स्वार्थपरित्यागेन
2. तीर्थ-पदार्थ्य यथा लक्ष्यति
3. तथा तत्पदं तत्त्वपदं वा स्वार्थपरित्यागेन
4. तत्त्वपदार्थं तत्त्वपदं वा लक्ष्यतन्तः
5. कुन्ठो जहललक्षणा न सहस्थ्रत इति वाच्यम्

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<table>
<thead>
<tr>
<th>1</th>
<th>na cha:</th>
<th>An Objection:</th>
<th>It may well be urged:</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>‘gangaa’-padam swa-arthah parityaagena,</td>
<td>Just as the direct meaning of the word ‘Ganga’ is abandoned,</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>teera-padaartham yathaa lakshayati;</td>
<td>and the meaning ‘bank’ is adopted as implied in its place;</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>tathaa ‘Tat’-padam ‘Tward’-padam vaa, swa-arthah parityaagena,</td>
<td>so too, the words ‘That’ or ‘Thou’ with direct meaning ‘Consciousness’ can be given up,</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>‘tvam’-padaartham ‘tath’-padaartham vaa lakshayatvatah;</td>
<td>and the meanings of ‘thou’ or ‘that’ as ‘individual consciousness’ be adopted,</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>kutah jahal-lakshanaa na san gacchhate? iti vaachyam.</td>
<td>Why should this then not be considered a case for Jahal-Lakshana? This is being posed.</td>
<td></td>
</tr>
</tbody>
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Verse 4.163: **Refutation of Objection to C1**

1. तत्र \[4\] 2. तीर्थद्विः तत्त्वपदोऽपि भवेन तत्त्वपदश्रवणन्ति तत्त्वपद-पदार्थ्य तत्त्वपद-पदार्थ्य तत्त्वपद-पदार्थ्य तत्त्वपद-पदार्थ्य तत्त्वपद-पदार्थ्य

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<table>
<thead>
<tr>
<th>1</th>
<th>tatra:</th>
<th>The Reply:</th>
<th>There: i.e. in the former sentence,</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>teera-pada ashravanena tad arthah aprateetau; lakshanayaat tat prateeti;</td>
<td>The word ‘bank’ is not mentioned, therefore the meaning is not explicit; only an implied meaning can make it explicit.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>apekshaayaam api, 'tat-twam' padayoh: shrooymaanaatvena tad arthah prateetau;</td>
<td>In comparison to the above case, the words ‘tat’ and ‘twam’ are clearly mentioned, and the meanings of both are explicit;</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>lakshanayaau punah anyatara pade anyatara padaartha, prateeti, na apeksha bhaavaat.</td>
<td>To again resort to an implied meaning, in order that through either word, the meaning of the other may be made explicit, is not necessary.</td>
<td></td>
</tr>
</tbody>
</table>
Verse 4.164: C2 Does Not Befit the Mahavakya Analysis

1 atra “shonah dhaavati” iti: (“ajahal-lakshanaa”)
Here, in the phrase “Red is running”: (C2, or not abandoning any of the literal meanings but adding some implied meaning, applies very well);

2 vaakyavat, “ajahal-lakshanaa” api na sambhavati.
but, in the Mahavakya “Tat Twam Asi”, the same is found to be not possible*.

* The next four verses explain further what is possible and what is not.

Verse 4.165: Why C2 Does Befit “Red is Running”

1 tatra: In the above sentence “Red is running”:

2 shona-guna gamana lakshanasya vaakyaarthasya viruddhatvaat;
A running red colour as the meaning, is an absurdity of the literal meaning;

3 tat aparityaagena tad aashraya ashvaam-aadi lakshanayaa;
Without having to remove the word ‘red’, it can be interpreted to imply a horse of red colour; this becomes the implied meaning.

4 tad virodha parihaara sambhavaat,
The absurd contradiction (or ambiguity) is thus removed, and so

5 “ajahal-lakshanaa” sambhavati.
Ajahal-Lakshana becomes possible here.

Verse 4.166: Why C2 Does Not Befit “Tat Twam Asi”

1 atra tu: But here, in the case of “Tat Twam Asi”:

2 parokshatva-aparokshatva-aadi vishishtha chaitanya ekatvasya;
With remoteness and closeness, etc, is associated the identical Consciousness.

3 vaakyaarthasya viruddhatvaat.
The literal meanings are self-contradictory.
Verse 4.167: Objection to C2:

1 न च – 2 तत्पदं त्वपदं वा स्वार्थविरुद्धाशिप्रत्यागेनांशान्तरसहितं
3 त्वपदर्थै तत्पदार्थै वा लक्षयत्वतः:
4 कथं प्रकारान्तरेण भागलक्षणाःशीकरणमिति वाच्यम्

Verse 4.168: Refutation of Objection to C2

1 एकेन पदेन स्वार्थाःपदार्थाःतर्कश्लक्षणाः अस्मभवात्
2 पदान्तरेण तर्कस्त्रृतैनो
3 लक्षणाः पुनःस्त्रृताशीकरणमेवभावाच

Note: This is an ingenious trick posed by the opponent. He knows ‘Tat’ refers to Ishwara and ‘Twam’ to Jiva, i.e. himself. If the conflict is that he is limited and Ishwara is unlimited, then he wishes to solve it by simply grafting Ishwara’s unlimitedness onto himself, and the conflict would be solved. In other words, without any effort on his part, he becomes Ishwara!

Note: Analysis of C3 has already been done in v. 153. It applies to the Mahavakya.
## 4.3.3 SUMMING UP

(Verses 169, 1 no.)

**Verse 4.169:**

**CONCLUSION**

The Example:

1. तस्माद्वा – 2. सोऽयं देवदत्त इति वाक्यं
2. तदत्स्य देवदत्तात्तकालविशिष्टदेवदत्तलक्षणस्य
3. वाक्यार्थस्य विशेषार्थार्थविशेषत्तकालविशिष्टां परिवर्त्य
4. अविलक्ष्य देवदत्तांश्मात्र लक्षयति

<table>
<thead>
<tr>
<th>Verse 4.169:</th>
<th>In conclusion, here is the simile:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>tasmaat yathaa:</td>
</tr>
<tr>
<td>2</td>
<td>&quot;sah ayam devadatta&quot; iti vaakyam</td>
</tr>
<tr>
<td>3</td>
<td>tadarthah vaa tatkaala etatkaala, vishishta devadatta lakshanasya</td>
</tr>
<tr>
<td>4</td>
<td>vaakyaarthasya amshe virodhaad viruddha tat-kaala etat-kaala; vishishta amsha parityajya;</td>
</tr>
<tr>
<td>5</td>
<td>aviruddham devadatta amsha, maatram lakshayati.</td>
</tr>
</tbody>
</table>

The Application:

6. तथा – 7. तत्त्वस्थितिवाक्यं
7. तदस्य वा परोक्षत्वापरोक्षत्वादिविशिष्टत्वविशेषत्वयौक्तिकलक्षणस्य
8. वाक्यार्थस्य विशेषार्थार्थविशेषत्तकालविशिष्टां परिवर्त्य
9. अविलक्ष्य देवदत्तं चैतन्यमात्र लक्षयति

| 6 | tathaa: |
| 7 | "tat twam asi" iti vaakyam. |
| 8 | tadarthah vaa parokshatva aparokshatva-aadi vishishta chaitanya ekatva lakshanasya. |
| 9 | vaakyaarthasya amshe virodhaad, viruddha parokshatva aparokshatva; vishishta amsha parityajya; |
| 10 | aviruddham akhanda chaitanya, maatram lakshayati iti. |

| 6 | The simile is now applied: |
| 7 | Consider the sentence, “Thou art That”: |
| 8 | The import is that remoteness and closeness, etc. qualify the same Consciousness. |
| 9 | Due to the contradiction in the conflicting portion, of the literal meanings, remoteness and closeness, this qualified portion may be abandoned. |
| 10 | the non-conflicting portion regarding the Pure eternal Consciousness alone stays as the implied meaning. |

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65
INTRODUCTION TO “AHAM BRAHMA ASMI”

By Acharyaji

The following theoretical introduction was given by Acharyaji at this stage.

Thought:
In ordinary experience of objects, thought performs 2 functions:
1) Vritti Vyaaapti – the removal of ignorance of an object by enveloping that object.
2) Phala Vyaaapti – revealing or illumining the object.

Together these two perform the function, “I Know that Object”. To grasp this concept, thought can be considered as having two components:

| THOUGHT = THE THOUGHT ITSELF (Vritti) + REFLECTED CONSCIOUSNESS (Phala) |

Ignorance:
This is Ajnaana. We need to understand ignorance at two levels:
1) Moola Ajnaana – The total Cosmic Ignorance. It is the root of all ignorance, causal in nature, the original ignorance.
2) Toola Ajnaana – the ignorance seen in individual objects or beings, caused by the above. It is the ignorance covering objects perceived. Toola is the effect of Moola. It is also called Peripheral Ignorance.

The Process of Knowing:
Thought (the Vritti) first ‘envelopes’ the object to be known, and removes the ignorance attached to it. Then the reflected consciousness (the Phala) or Chidaabhaasaaa illuminates the object, revealing knowledge of it. Since the Chidabhasa has its own individual characteristics according to the person, that explains why different people have different ability and capacity to “know”, to gather and to process knowledge.

Exception: Knowing the Self
The above process for ordinary perceivable objects undergoes an important alteration in the special case of knowing the Self. The two changes are:
1) In the Vritti Vyaaapti: The Vritti or thought-component, has to be turned inward, towards the Self. All the subtlety and purity of mind possible has to be brought to bear to isolate one single, powerful Vritti of the Self – named the “Brahmakara Vritti”. This Vritti takes the form of the Self, eliminating everything else. Turned inwards, this Vritti shatters the Moola Ajnaana that covers the Self.
2) In the Phala Vyaaapti: Reflected consciousness itself has its origin in Pure Consciousness. Although invaluable to know ordinary objects, it proves to be totally futile when it comes to the Self. The Self is like the sun – how can the ‘torchlight’ of Phala Vyaaapti illumine it? This is the big difference. For Self-knowledge at the experiential level, no Phala Vyaaapti is needed, for the Self will reveal itself – it is the real “Me”! It is our very own Existence that becomes revealed when Ignorance is destroyed.
### Verse 4.170: The Anubhava Mahavakya

**Brihadaranyaka Upanishad – 1.4.10**

1. **atha adhuna:** Therefore, now;

2. **aham brahma asmi.** “I am Brahman”.

#### Notes:
- 1. ध्यान – अहं ब्रह्मास्मि (बृ. उ. १.४.२०)
- 2. इत्युत्थनं वाक्यार्थं वाच्यं
- 3. यत्वसपन्नार्थं व्यवहारान्तः

### Verse 4.171: Definition of the “BRAHMAKARA VRITTI”

1. **evam:** In this way: i.e. following upon “Tat Twam Asi”.

2. **aachaaryena adhyaaropa-apavaada,** When the teacher, by reversing the process of superimposition,

3. **purah-saram, ‘tat-twam’ padaarthau shodhayitvaa;** explains fully the words ‘That’ and ‘Thou’ with their meanings beyond all doubt;

4. **vaakyena ankhandarthah avabodhit evadhikaarinah,** when the eternal Truth in the Mahavakya is grasped in full by the qualified student,

5. **‘aham nitya-shuddha-buddha-mukta, satya-swabhaava, paramaananda, ananta, advayam –** as, “I am eternal, pure, self-illumined, liberated, of the nature of Existence, supremely blissful, infinite, and one without a second” –

6. **“brahmaasmi” iti ankhand aakaara-aakaaritaa,** Then “I am Brahman”, known as the BRAHMAKARA VRITTI,

7. **chitta-vritti-rudeti.** becomes the sole thought arising in his mind.

### Verse 4.172: The Task of the “Brahmakara Vritti”

1. **सा तु –** चित्रतितिविभवसहिता सत्ती प्रत्यगभित्रमज्ञातं

2. **पम्प्रकाश विशिष्ट्युक्त्य तत्रज्ञमेव बाध्यं**

3. **तदा पटकाणांतुदाहे पटारंवद्**

4. **अखिलकारणोऽस्माने बाध्यं सति तत्कार्यस्याखिलस्य बाधित्वात्**

5. **तदन्तर्वृत्तां खृष्णसाकाराकारिता चित्रवृत्तिपिरि बाधिता भवति**
<table>
<thead>
<tr>
<th>1</th>
<th>saa tu: (&quot;brahmaakaara vritti&quot;)</th>
<th>About That: (i.e. the &quot;I am Brahman&quot; thought)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>chit-pratibimba sahita satee, pratyak abhinnam ajnaatam</td>
<td>The Reflection of Pure Consciousness illumines that mental state* (its last thought), identical with the yet unknown Inner Self.</td>
</tr>
<tr>
<td>3</td>
<td>param-brahma vishayee-kritya tad agata, ajnaanam eva baadhate;</td>
<td>The 'objectified' Supreme Brahman, enters into it, and IGNORANCE itself is destroyed (by the &quot;I am Brahman&quot; thought).</td>
</tr>
<tr>
<td>4</td>
<td>tadaa, pata-kaarana tantu-daahe pata-daahavat,</td>
<td>Just as a cloth made of burnt threads is itself as good as burnt, so also,</td>
</tr>
<tr>
<td>5</td>
<td>akhila-kaarane ajnaane baadhite , satee tat-kaaryasya akhilasya baadhitatvaat;</td>
<td>all the ignorance-caused effects are destroyed, due to the cause of those effects being destroyed.</td>
</tr>
<tr>
<td>6</td>
<td>tadantar: bhoota akhanda akaara aakaaritaa , chitta-vritthi api baadhitaab hvavati.</td>
<td>Then finally: the unbroken thought of Absolute Oneness, the Brahmakara Vritti, that mental thought (which is the last of those effects) is also destroyed.</td>
</tr>
</tbody>
</table>

* The state in which the mind holds only the "I am Brahman" thought and nothing else.

**Verse 4.173:**  
_The Dissolution of the “Brahmakara Vritti”_

1. tatra: pratibimbitam chaitanyam api |
   Then: (when the “I am Brahman” thought has done its job) 
   The Reflection of Consciousness also –

2. yathaa deepa-prabhaa aaditya-prabhaav abhaasana asamartha satee, tayaa abhibhootaa bhavati. |
   Even as the light of a lamp cannot add to the luster of the sun as it cannot compare itself to it, but is thus overpowered by it;

3. tathaa swayam-prakaashamaan pratyak abhinnaa para-brahma avabhaasanaan anaha tayaa tena abhibhootam sat. |
   So also, (the Reflection) itself self-effulgent, and in essence identical to the inner Self; yet the reflection is unable to illumine It, but is itself overpowered by it.

4. swa-upaadhi bhootaa, akhanda vritteh, baadhitatvaat; |
   Then the self-associated mental thought, the unbroken “Brahmakara Vritti”, becomes the cause of its own destruction.

5. darpana abhaave mukha pratibimbasya mukha maatratvavat; |
   Just as in the absence of a mirror, the reflection of a face reverts into the face itself, as it were;

6. pratyak, abhinnaa para-brahma, maatram bhavati. |
   So also, the inner Self, identical with the Supreme Brahman, alone remains.
**Verse 4.174:**  
**Vritti Vyaapti & Phala Vyaapti**  

**Brihadaranyaka Upanishad – 4.4.19**

1. "Evaṃ ch sati" (ब्रह्मणं सृष्टिः)
2. "मनसेत्रोत्पन्नम्" (ब्रह्मणं सृष्टिः)

| 1 | evam cha sati, | Such being the case, |
| 2 | manasa eva anudrishtavyam. | “By the mind alone It is to be perceived”. |

**Kena Upanishad – 1.5**

3. "यन्मसा न मनुः" (केन १.५)

| 3 | yat manasaa na manute. | “That which cannot be thought of by the mind”. |

4. इत्यत: श्रुत्योविरोधोः  
5. वृत्तिव्याप्तिवार्तिकारण  
6. फलव्याप्तिप्रतिष्ठत्प्रतिपादनात्  

| 4 | iti anayoh shrutyoḥ avirodah. | Between the above two Sruti passages there is no contradiction. |
| 5 | vritti-vyaapayatva angeekaaarena | The Vritti Vyaapti, the “I am Brahman” thought, ratifies the Self. |
| 6 | phala-vyaapayatva pratishehda pratipaadanaat. | Then Phala Vyaapti, the reflected Consciousness, is barred from advancing further. |

**Verse 4.175:**  
**Scriptural Support No.1**  

**Panchadasi 6.90**

| 1 | phala vyaapayatvam eva asya, | “That the Phala Vyaapti can manifest Brahman |
| 2 | shastra-kridbhii nivaartam; | the authors of the scriptures have refuted this; |
| 3 | brahmani ajnaana naashaaya, | However, for dispelling Ignorance of Brahman, |
| 4 | vritti vyaaptih apekshitaa. | they admit Vritti Vyaapti has no comparison.” |

**Verse 4.176:**  
**Scriptural Support No.2**  

**Panchadasi 6.92**

| 1 | "स्वयंप्रकाशमानन्तवात्।। आभास उपयुक्ते।।" | "Svayampuraksha manthanata. | आभास उपयुक्ते।।" | इति (पञ्चदशी ६.९२) | ॥४८७॥
Verse 4.177:  
**“Phala Vyapti” Needed for Material Objects**

1 जडपदार्थार्थाकाराकारितिचितवृत्तिविशेषोस्ति

| 1 | jada padaartha akaara akaarita chitta-vritteh visheshah asti. | When the form of material objects is assumed by the mental state (Vritti), it is a different situation.* |

* i.e. when compared to the Brahmakara Vritti that is needed for subtle objects, like the inner Self.

Verse 4.178:  
**The Vedantic Theory of Perception**

1 तथाहि । अर्थं घटं इति
2 घटाकाराकारितिचितवृत्तिविशेषात घटं विश्वीकृत्य
3 तत्रताज्ञाननिदंसनपुरः सर्वं स्वगतेऽधिभासो जडं घटमपि भासवतः

| 1 | tathaa hi: “ayam ghata” iti | To explain this: consider, “This is a jar.” |
| 2 | ghataakaara aakaarita chitta-vrittih ajnaatam ghatam vishayee-kritya; | The form of the jar is assumed by the mental Vritti, and the unknown jar is made its object. |
| 3 | tad gata ajaanaa nirasaana purah-saram; swagata chid-aabhasena jadam ghatam api bhaasayati. | The ignorance regarding the jar is dispelled completely. The Consciousness underlying the mental Vritti then manifests the inert jar. |

Verse 4.179:  
**Scriptural Support No.3**

_Panchadasi 7.91_

1 “वुधिज्ञेन विद्वीड्येऽथ” ।
2 ध्वानो ध्वानो ध्वानो ध्वानो
3 तत्रताज्ञानय ध्वानो ध्वानो
4 ध्वानो ध्वानो ध्वानो

| 1 | buddhi tat-stha chid-aabhaasau, | “The intellect and the Consciousness underlying it, both come into contact with the jar.” |
| 2 | dvaavapi vyaapnutah ghatam; | When the ignorance is destroyed by intellect, |
| 3 | tatra ajnaanam dheeeyaa nashyed | the underlying Consciousness manifests the jar.” |
| 4 | aabhaasena ghatah spharet. | |

Verse 4.180:  
**Phala Vyati – The Concluding Simile**

1 यथा । दीपप्रभामण्डलमन्दकारात घटपटादिकं
2 विश्वीकृत्य तद्नाध्यकारनिदंसनपुरः सर्वं
3 स्वप्रभया तद्पि भासवतीति

<p>| 1 | yatha | (1) दीपप्रभामण्डलमन्दकारात घटपटादिकं | (1) यथा । दीपप्रभामण्डलमन्दकारात घटपटादिकं |
| 2 | vishvivekthya tatraatadvamandaparyutpantah | (2) विश्वीकृत्य तद्नाध्यकारनिदंसनपुरः सर्वं |
| 3 | svaprabhaa tadapi bhavaantinoti | (3) स्वप्रभया तद्पि भासवतीति |</p>
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<tr>
<td>1</td>
<td>yathaa deepa-prabhaa: mandalam andhakaara gatam ghata-pata-aadikam,</td>
<td>Consider the light of a lamp: It enters the darkness surrounding a jar or cloth, etc.</td>
</tr>
<tr>
<td>2</td>
<td>vishaye kritya tad gata, andhakaara nirasana purah-saram;</td>
<td>By contact (Vritti Vyapti) with these objects, the darkness enveloping them is dispelled.</td>
</tr>
<tr>
<td>3</td>
<td>swa-prabhayaa tad, api bhaasayati, iti.</td>
<td>then through its own luster (Phala Vyapti), it manifests them as well.</td>
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MOTHER LAKSHMI
The Goddess of Abundance

*****

MOTHER LAKSHMI
The Goddess of Abundance
Chapter Five
(Verses 181-215, 35 no.)
THE STEPS TO SELF-REALISATION

5.1 PRACTICE ACCORDING TO VEDANTIC TEXTS
(Verses 181 – 199, 19 no.)

Verse 5.181: The Four Steps to Realisation

1 एवं 2 भूतस्वस्वरूपचैतन्यसाक्षात्कारपर्यन्त
3 श्रवणमनन्दिद्धयासनसमाधि
4 अनुश्ठायपेक्षितत्ततात्पर्य प्रदर्शयने ||५.१८१||

1 evam: In this way: (as described in the previous chapter)
2 bhoota swa-swaroopa chaitanya saakshaatkaara paryantam The Consciousness which is one’s own Self – till it is realized by direct experience,
3 shravana, manana, nididhyasana, samadhi;
1. Sravana-hearing, 2. Manana-reflection,
3. Nididhyasa-meditation, and
4. Samadhi-absorption;
4 anushthaanasya, apekshitatvaat api pradarshyante, These disciplines, as explained below, are necessary to be practised:

5.1.1 SRAVANA & THE “SHADVIDHA LINGAS” (Verses 182 – 190, 9 no.)

Verse 5.182: 1. SRAVANA: Hearing

1 श्रवण नाम 2 षड्विद्धलिङ्गेऽर्जोश्चाद्वानाम
3 अद्वितीयवस्तुनि तात्पर्यविधारणम् ||५.१८२||

1 shravanam naama: The ‘Hearing’ of knowledge is SRAVANAM:
2 shadvidha lingaih ashesha vedaantaanaam Through the ‘Six Characteristic Signs’
   of Vedanta philosophy that establishes
3 adviteeya vastuni, taatparya avadhaaranam. the one Non-dual Brahman – getting a
   firm intellectual grasp of this knowledge.
Verse 5.183:  
1.1 SHADVIDHA LINGAS: The Six Characteristic Signs

1 लिङ्गानि तु २ उपक्रमोपसंहारायांसारपूर्वताफळार्थावदोपपति
3 आख्यानि

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<tr>
<td>1</td>
<td>lingaani tu</td>
<td>The (following) signs:</td>
</tr>
</tbody>
</table>
| 2   | i) upakrama-upasamhaarau;  
    ii) abhyaasa;  
    iii) apoorvataa;  
    iv) phala;  
    v) arthavaada;  
    vi) upapattee. | i) the beginning and the conclusion;  
    ii) repetition;  
    iii) originality;  
    iv) result or fruit;  
    v) eulogy; and  
    vi) demonstration. |
| 3   | aakhyaani        | (are) characteristics (found in any good text):                        |

Verse 5.184:  
Sruti Quotation (Source not known)

तदुक्रमम् 1 “उपक्रमोपसंहारायांसारपूर्वताफळार्थावदोपपत्ती च  
लिङ्गानि तात्पर्यन्तिण्ये॥”

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<tr>
<th>No.</th>
<th>Sanskrit</th>
<th>English</th>
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</table>
| 1   | upakrama-upasamhaarau,  
    abhyaasaah,  
    apoorvataa,  
    phalam,  
    arthavaadah,  
    upapattee cha, | “The beginning and the conclusion,  
    repetition (covered earlier in the text),  
    originality (not covered earlier in the text),  
    result, eulogy (praise) and demonstration – |
| 2   | lingam taatparya-nirnaye. | In arriving at the meaning, these are the signs.” |

Verse 5.185:  
1.1 1. Upakramah–Upasamhara: Beginning and Conclusion

1 प्रकरणप्रतिपादस्यार्थस्य तदायनंवरूपपादनम्
2 उपक्रमोपसंहाराः।

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</table>
| 1   | prakarana,  
    pratipaadyasya arthasya,  
    tad aadi-antayooh  
    upapaadanam. | In a literary work (such as a book, treatise, etc),  
    the subject matter and its meaning,  
    both at the beginning and at the end,  
    is repeated as a matter of presentation. |
| 2   | upakrama-upasamhaarau. | This is called “Upakrama-upasamhara”.                                 |

Examples from Chandogya Upanishad

3 यथा छान्दोग्ये षष्ठाध्याये प्रकरणप्रतिपादस्यार्थस्याद्वितीयवस्तुन

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<th>English</th>
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| 3   | yathaa chhaandogye  
    shashthaadhaaye  
    prakarana pratipaadyasya  
    adviteeya vastuna. | As for instance, in the Chandogya Upanishad,  
    in the Sixth Chapter,  
    the subject matter of the chapter,  
    is Brahman the Non-dual. |

Chandogya Upanishad – i) 6.2.1

4 “एकमेवाद्वितीयम्” (6.2.1) इत्यादी

<table>
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<tr>
<th>No.</th>
<th>Sanskrit</th>
<th>English</th>
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<tbody>
<tr>
<td>4</td>
<td>i) ekam eva adviteeyam iti aadau;</td>
<td>“One only without a second”; it is introduced....</td>
</tr>
</tbody>
</table>
Verse 5.186: 1.1 2. Abhyaasa: Repetition

1 प्रकरणप्रतिपाद्यस्य वस्तुनस्तन्मध्ये पौनःपुनः प्रतिपादनम्

2 अभ्यासः ||पि १८६||

1 prakarana, pratipaadyasya vastunah tat madhye paunah-punyena pratipaadanam. In a section (such as a book, treatise, etc) the main subject matter, is repeated frequently in the body of the book just to strengthen the subject.

2 abhyaasah. This is called “Abhyaasa”.

Verse 5.187: 1.1 3. Apoorvata: Originality

1 प्रकरणप्रतिपाद्यस्य अद्वितीयवस्तुनि मध्ये तत्वमसीति नवकृतः प्रतिपादनम्

2 अपूर्वता ||पि १८७||

1 prakarana, pratipaadyasya adviteeya vastunah ‘tat-twam-asi’ iti navakritvah pratipaadanam. In a section (of a book or talk series, etc), when the current subject matter has not occurred earlier in any of the earlier series of books or talks, this is called “Apoorvata” (originality).

Verse 5.188: 1.1 4. Phala: Result

1 फलः तु प्रकरण 2 प्रतिपाद्यस्यात्मजातस्य तदनुशासनस्य वा तत्र तत्र शृयमाणं प्रयोजनम् ||पि १८८.१||
Chandogya Upanishad – 6.14.2

3 यथा तत्र “आचार्यवानपुरुषो वेद तस्य तावदेव चिरं यावत्र विमोक्ष्येथ सम्पत्ये” (६.१४.२) इति

For instance, in the same section, “The man who has got a teacher, to him his wait to know Brahman is only till he is delivered from the body; then he becomes united with Brahman.”

Verse 5.189: 1.1 5. Arthavada: Eulogy

1 प्रकरणप्रतिपाद्यस्य तत्र तत्र प्रशोंसनम्
2 अर्थवादः।

1 prakarana pratipaadyasya tatra tatra prashamsanam. In a text, the subject matter, is given much praise in different places.
2 arthavaadah: This is called Eulogy.

Chandogya Upanishad – 6.1.3

3 यथा तत्रैव “उत तमादेशमप्राप्त्यो चेनाश्रुतं श्रृं भवत्यमंतर मतमविज्ञातं विज्ञातम्” (६.१.२) इति

For instance, in the same section: “Have you ever asked for that instruction by which – one hears what has not been heard, one thinks what has not been thought, one knows what has not been known?”

Verse 5.189: 1.1 5. Arthavada: Eulogy

4 अद्वितीयवस्तुमनस्य तत्प्राप्ति: प्रयोजनं श्रूयते}

Here, the Non-dual Brahman is praised.
### Verse 5.190: 6. Upapatti: Demonstration

1. प्रकरणप्रतिपादायत्साधने तत्त्व तत्त्व श्रुयमाणा युक्तिर्
2. उपपत्तिः।

| 1 | prakarana pratipadaya, 
|   | artha saadhane 
|   | tatra tatra 
|   | shruyamaanaa yuktih. |
| 2 | upapattih: |

In the subject matter of a section, the meaning is laid out with much effort here and there in the text, and well-supported by reasoning.

This is called **Demonstration**.

#### Chandogya Upanishad – 6.1.4

3. यथा तत्त्
4. “यथा सौम्येकं मुरिपिण्डेन सर्वं मून्यं विज्ञातं
5. स्यादाचार्यभण्य विकारो नामधेयं मुत्तिकेत्येव सत्यम्” (६.१.४)

| 3 | yathaa tatra iti aadau – |
| 4 | yathaa saumya ekena mritpindena, 
|   | sarvam mrit-mayam vijnaatam, |
| 5 | syaad vaachaarambhana vikaarah 
|   | naamadheyam mritikaa iti 
|   | eva satyam. |

For instance, in the same section:

- "My dear boy, just as by one lump of clay, all that is made of clay is known.
- that modifications are merely an effort of speech, a name, and that clay is the only reality about it.

6. इत्यदावद्विदीयवस्तु
7. साधने विकारस्य वाचार्यभण्यात्रत्वे युक्ति: श्रूयते।

| 6 | iti aadau 
|   | adviteeyaa vastu; |
| 7 | saadhane 
|   | vikaarasya vaachaarambhana 
|   | maatratve yuktih shrooyate. |

Thus, in these ways and others, is glorified the **One Brahman** without a second.

Great effort is made to explain that objects having only temporal reality, are to be considered as mere speech.

### 5.1.2 FROM MANANA TO SAMADHI

(Verses 191-199, 9 no.)

#### Verse 5.191: 2. MANANA: Reflection

1. मननं तु श्रुत्यादितिवस्तुनो
2. बेदात्मानुगुणायुक्तिमिर्यवस्तमुचिन्तनम्

| 1 | mananam tu: |
| 2 | shrutasya 
|   | adviteeyaa vastunah |
| 3 | vedaanta anuguna yuktibhih 
|   | anavaratam anuchintanam. |

Reflection on the Self is **MANANAM**:

Upon that which has already been heard, which is Brahman, One without a second; by analysis agreeable to the Srutis, one constantly and deeply reflects on it.
Verse 5.192:  3. NIDIDHYASANA: Meditation

1 विजातीयदेहादिप्रत्ययहिताधितीयवस्तुस्मातव्यवस्थितातियप्रति वाहे ||५.१९२||
2 निदिध्यासनम्

1 vijaateeya deha-aadi pratyaya-rahita, adviteeya vastu sajaateeya pratyaya-pravaahah
External ideas as those of the body, etc, are excluded from the mind; and instead Brahman, the One without a second – thoughts connected to Him are encouraged.
2 nididhyaasanam.
Such Meditation on the Self is NIDIDHYASANA.

Verse 5.193:  4. SAMADHI: Absorption in Self

1 समाधिः द्विविधः सविकल्पको निरविकल्पक्षेति ||५.१९३||

1 samaadhih: Absorption in Self is SAMADHI:
2 dvividhah savikalpakah nirvikalpakah cha iti.
This can be of two kinds, namely:
i) Savikalpa: attended by ego-consciousness,
ii) Nirvikalpa: attended by total absorption in Self.

Verse 5.194:  4.1 SAVIKALPA SAMADHI: Attended by Ego-Consciousness

1 तत्र सविकल्पको नाम ||५.१९४||
2 ज्ञात्रू ज्ञान-विकल्प-प्लय-निपक्ष्या
3 अद्वितीयवस्तु तदाकाराकारिताया:
4 चित्तवृत्तेवस्थानम्

1 tatra savikalpakah naama: SAVIKALPA SAMADHI is defined as:
2 jnaatru jnaan-aadi vikalpa layaa anapekshayaa;
With knower, knowledge and its object still unmerged, the mind gets absorbed
3 adviteeya vastuni tad aakaara-akaaritaayaa
on the form of Brahman, one without a second, with the help of the “Brahmakara Vritti”.
4 chitta-vritteh avasthaanam. This thought-form remains resting on Brahman.

Verse 5.195:  4.1 Brahman Known Indirectly

1 तदा ||५.१९५||
2 मृण्मयगजादिप्राप्ति मृण्मयवद्
3 हैतथानेवयंति वस्तु भासते

1 tadaa: In the state of Savikalpa Samadhi:
2 mrin-maya gaja-aadi bhana api mrid-bhaanavat;
Just as when clay objects, like elephants, etc, are known, naturally the clay also is known ;
3 dvaita-bhaha api, advaitam vastu bhaasate.
so also, when the unreality of the world is known, naturally the Non-Dual Reality is also known.
**Verse 5.196**

**4.1 Scriptural Support**

_Upadesh Sahasree 73.10.1_

Thus it has been said:

"Formless like the sky, supreme,

eternally luminous, birthless,

unattached, all-pervading,

I am that Brahman alone, ever free, and Absolute."

---

**Verse 5.197**

**4.2 NIRVIKALPA SAMADHI: Absorption in the Self**

_NIRVIKALPA SAMADHI_ is defined as:

\[\text{NIRVIKALPA SAMADHI} \]

With knower, knowledge and its object now merged, the mind is fully absorbed.

When into Non-dual Brahman, the ‘Brahmakara Vritti’ is absorbed, and is no longer perceived; only Non-dual Brahman remains.

---

**Verse 5.198**

**4.2 Brahman Known Directly**

But in the state of Nirvikalpa Samadhi:

When into water salt has been dissolved, salt is not visible, but only the water is.

When into Non-dual Brahman, the ‘Brahmakara Vritti’ is absorbed, and is no longer perceived; only Non-dual Brahman remains.
Verse 5.199:  
4.2 Samadhi & Sleep Compared

1 tattvāstya śuṣpate: 2 chaṣāyendrāṇaḥ n bhavati.
3 ubhayatva vṛttabhāne samāne api
4 tattvāsravāsa śuṣpateḥ svāmātreṇaḥ yiḥ.

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<tr>
<td>1</td>
<td>tatah cha asya sushupteh – That (Samadhi) is now compared to Sleep:</td>
</tr>
<tr>
<td>2</td>
<td>cha abheda shankaa na bhavati. Don’t be anxious about these being the same!</td>
</tr>
<tr>
<td>3</td>
<td>ubhayatra vṛtti abhaane samaane api – Yes, true, both states are free of thoughts – this alone is their similarity. (Now look:)</td>
</tr>
<tr>
<td>4</td>
<td>tat sad-bhava asad-bhava. maatrena anayoh bheda upapatteh. In the former one is aware of Reality; in the latter one is aware of Unreality. This alone is the difference between the two!</td>
</tr>
</tbody>
</table>

*****

5.2 PRACTICE ACCORDING TO PATANJALI YOGA

(Verses 200 – 215, 16 no.)

5.2.1 THE EIGHT STEPS OF YOGA

(Verses 200 – 208, 9 no.)

Verse 5.200:  
ASHTANGA: The Eight Steps of Patanjali Yoga

1 astyāḥśaṁti 2 yaminiyamaṣan, praṇāyāmaḥpyāhar, dhāraṇāḥ, sāmādhyā.

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<tbody>
<tr>
<td>1</td>
<td>asya angaani: The (8 no.) Steps of this Patanjali Yoga are:</td>
</tr>
<tr>
<td>2</td>
<td>yama, niyama, aasana, praanaayaama, pratyaahaara, dhaaranaa, dhyaaana, samaadhayah. General discipline, particular discipline, posture, control of the vital force, self-withdrawal, concentration, meditation, and Absorption in Self (with self-consciousness (Savikalpa))</td>
</tr>
</tbody>
</table>

Verse 5.201:  
1. YAMA: General Discipline

Patanjali Yoga Sutras
tat 1 ahisāṣaṣvastavyaṣvabhāṣvāpyaṣvah 2 yama:

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<tr>
<td>1</td>
<td>ahimsaa, satya, asteya, brahmacharya, aparigraha. Non-injury, truthfulness, non-stealing, continence and non-acceptance of gifts –</td>
</tr>
<tr>
<td>2</td>
<td>yamaah: These five comprise Yama, the General Disciplines,</td>
</tr>
</tbody>
</table>
**Verse 5.202:**

**2. NIYAMA: Particular Discipline**

*Patanjali Yoga Sutras*

```
1 shaucha, santosha, tapah, svaadhyayaaya, eeshwara-pranidhaanaani
2 niyamaah.
```

1. Cleanliness, contentment, austerity, study of the scriptures (including chanting of Om), and surrender, worship or meditation on God –
2. These five comprise *Niyama*, the *Particular Disciplines*.

**Verse 5.203:**

**3. ASANA: Particular Postures**

```
1 kara-charana-aadi samsthaana-vishesha lakshanaani; such as Padmasana, Swastikasana, etc.
2 padma-, swastikaa-aadini
3 aasanaani.
```

1. The placing of the hands, feet, etc, in particular positions; (having names)
2. such as *Padmasana*, *Swastikasana*, etc.
3. is referred to as *Asanas* or Postures.

**Verse 5.204:**

**4. PRANAYAMA: Control of the Vital Force**

```
1 rechaka, pooraka, kumbhaka, praana nigraha upaayaah
2 praanaayaamah.
```

1. Exhalation, inhalation and retention of breath, which are aimed at the control of the vital force –
2. are called *Pranayama*, or Control of Vital Force.

**Verse 5.205:**

**5. PRATYAHARA: Self-withdrawal**

```
1 indriyaanaam swa-swa-vishayebhyah pratyaaharanam
2 pratyaahaarah.
```

1. Of the sense organs from their respective objects – their withdrawing;
2. is called *Pratyahara* or sense-withdrawal.

**Verse 5.206:**

**6. DHARANA: Concentration**

```
1 adviteeya vastuni antar indriya dhaaranam
2 dhaaranaa.
```

1. On the Non-dual Brahman, the practice of fixing of the mind –
2. is called *Dharana* or Concentration.
Verse 5.207: 7. **DHYANA: Meditation**

1. **Verse 5.207:**

1. tatra adviteeya vastuni vicchhidhya vicchhidhya antar indriya vritti pravaahah
2. dhyaanam.

There, on the Non-dual Brahman, the intermittent (due to deficiency in fixing it) resting of the mental instrument – is called Dhyana or Meditation.

Verse 5.208: 8. **SAMADHI (Savikalpa): Absorption With Ego-Consciousness**

1. samaadhih tu:
2. uktah savikalpaka eva.

Samadhi or Absorption in the Self is: what has already been described as attended with self-consciousness (Savikalpa).

---

**5.2.2 THE FOUR OBSTACLES OF YOGA** (Verses 209 – 213, 5 no.)

Verse 5.209: **CHATWAARA VIGHNAH – the “Four Obstacles”**

1. evam asya anginaah nirvikalpakasya;
2. laya, vikshepa, kashaaya, rasasvaa;
3. lakshanaa chatvaarah vighnaah sambhavanti.

These are obstacles on the Journey (from Savikalpa Samadhi) to Nirvikalpa Samadhi; i) Torpidity (sleep); ii) Distraction; iii) Deep latent desires; and iv) enjoyment of Bliss – These are the Chatvahar Vighnah, the Four Obstacles. They can arise at any time.

Verse 5.210: 1. **LAYA – Caused by Tamas**

1. laya:
2. laysa anavalambanena chatra vritteh nidraa.

Laya or Torpidity arises so long as: The effort to rest on the Absolute fails due to the mental state lapsing into sleep (forgetfulness).

Verse 5.211: 2. **VIKSHEPA – Caused by Rajas**

1. akhandavastravidmabhne chattra vritteh nidraa.

The effort to rest on the Absolute fails due to the mental state lapsing into sleep (forgetfulness).
### Verse 5.212: 3. **KASHAYA – Caused by Avidya (Ignorance)**

1. लयविक्षेपपावेंपि चित्तवृत्तेऽगदिविवसनया स्तब्धिभावादखण्डवस्तुन्वल्लभन्तः

2. कषायः: This is called Kashaaya or Deep Latent Desire.

### Verse 5.213: 4. **RASASWAADA – Caused by Sattwa**

1. अखण्डवस्तुन्वल्लभनेपि चित्तवृत्तेऽसविकल्पकान्दाद्वीरः

2. रसाश्वादः: This is Rasaswada, Enjoyment of Bliss.

### Verse 5.214: Definition According to Patanjali Yoga (cf. 5.197)

1. अनेन विघ्नचतुष्ठयेन विस्तितं चितं निर्विकल्पमवदवल्लौ

2. सदां निर्विकल्पक: समाधिरित्युच्यते

3. तदा निर्विकल्पक: समाधिरित्युच्यते

### 5.2.3 PERFECTION IN YOGA (Nirvikalpa Samadhi)

(Verse 214 – 215, 2 no.)

1. अनेन विघ्नचतुष्ठयेन विस्तितं चितं निर्विकल्पमवदवल्लौ

2. सदां निर्विकल्पक: समाधिरित्युच्यते

From these “Four Obstacles” when the mind is freed, it remains still as an unflickering flame in a windless place;
Verse 5.215: **Conditions for Establishing Samadhi**

Gaudapada* Karika – 3.44-45

यदुक्तम् – “1 लये सम्बोध्वेच्छितं 2 विशिष्टं शम्येवतुः।
3 सकंशयं विजानियात् 4 समपां न चालये।
5 नास्माद्येद्रसं तत्र 6 निःसङ्क च्याय भवेत्”

इति च (गौडपादकारिक 3.४४-४५)

The Conditions for Establishing Samadhi are:

1. **laye sambodhaye chittam** - When the mind is torpid, rouse it;
2. **vikshipta shama yet punah** - When it is distracted, bring it back to calmness;
3. **sakshaayam vijaaneeyaat** - When it becomes attached, be aware of it;
4. **samapraaptam na chaalayet** - When established in equipoise, don’t distract it;
5. **na svaadayed rasam tatra** - Do not linger on the bliss of Savikalpa Samadhi,
6. **nihsangah prajnayaa bhavet.** - but be unattached through discrimination.”

* Gaudapadacharya was Sri Adi Shankaracharya’s Param Guru (Guru’s Guru).

**Gita 6.19**

“7 यथा दीपो निवातस्थो 8 नेिज्ज्ते सोपमा स्मृता”

As a lamp sheltered from the wind does not flicker, so is a Yogi’s mind.”

*****
6.1 CHARACTERISTICS OF THE JIVANMUKTA
(Verses 216 – 225, 10 no.)

Verse 6.216: Introduction to the Subject

1 अथ जीवन्मुक्तलक्षणमुच्यते ॥६.२१६॥

1 atha jeevanmukta lakshanam uchyate. Now a man who is liberated in this very life, his characteristics are being described.

Verse 6.217: Definition of a Jivanmukta

1 जीवन्मुक्तो नाम ॥६.२१७॥

2 swa-swaroopa akhandbrahma-jnaanena tad ajnaana baadhana-dvaaara; His very own Self, the Absolute Brahman – by knowledge of That, he who has dispelled the ignorance regarding It;

3 swa-swaroopa akhandbrahma-ni saakshaat-krite; His very own Self, the Absolute Brahman – he has directly experienced as That.

4 ajnaana tatkaarya sanchita-karma, samshaya, viparyaya-aadinaam; Ignorance, and all its effects: e.g. past accumulated actions, doubts, errors, etc

5 api baadhhatvaat akhila bandha rahitah, Brahma-Nishthah. – owing to their destruction, he is free from all bondage, and is established in Brahman.

Verse 6.218: Mundaka Upanishad – 2.2.8

“1 भिद्धते हदययथि: । 2 छिद्धन्ते सर्वसंशया: । 3 क्षीयन्ते चास्य कर्माणि । 4 तस्मिन्दुः परावरे ॥”
Verse 6.219: 

**How Prarabdha Karma is Experienced**

1. ayam tu: vyutthaa na samaye

   *The Jivanmukta:* when he is not in the state of Samadhi, then

2. maamsa, shonita, moortra, pureesha-aadi bhaajanena shareerena;

   i) through his physical body which is composed of flesh, blood, urine, excreta and other things;

3. andhyam, aandyaa, apatu tu aadi, bhaajanena indriya-graamena;

   ii) through his sense organs affected by blindness, weakness, incapacity etc;

4. ashanaa, pipaasaa, shoka, moha-aadi bhaajanena antahkaranena;

   iii) and through his mind subjected to hunger, thirst, grief, delusion, etc.

5. poorva-poorva vaasanayaa, kriyamaanaani karmaani, bhujyamaanaani;

   under the momentum of past impressions, and due to the effects of past karmas, he experiences working them out.

6. jnaana-aviruddha, aaradbha phalaani cha

   Actions that are not opposed to knowledge, and that have already begun to bear fruit-

7. pashyan api baadhidatvaaat; paraamaarthathaa na pashyati;

   he sees them working out through him; yet he does not consider them to be real.

8. yathaa indra-jaalam iti jnaanavaan tad indra-jaalam

   For instance, consider a magic-performance. A wise man is at the magic-show.

9. pashyan api paramaarthaam idam iti na pashyati.

   Even though he sees it, the status of Reality is not ascribed to it by him.
Verse 6.220: Sruti Quotation on Witness-ship of Senses

“1 सच्चरुचाश्रुति 2 सक्रोज्ञकरण इव” इत्यादिश्रुते: ||6.220||

1  sah chakshuh, achakshuh iva, “Though he has eyes he is as one without eyes;
2  sah karnah, akarna iva. though possessed of ears, he is as one without ears.” (unknown source)

Verse 6.221: Upadesh Sahasri – 5

उक्तच – “1 सुषुप्तवश्नात्रति यो न पश्यति
2 इवं च पश्यान्वितं चाइयत्वत्: ||
3 तथा च कुर्चतान्विति निन्ध्यश्व य:
4 स आत्मविविधान्त इत्यद्य निन्ध्यः ||”

इति (उपदेशसहस्री ५) ||6.221||

1  sushuptavat jaagrati yah na pashyati; “He who does not see anything in the waking state as in sound sleep;
2  dvayam cha pashyan api cha advayatvatah; who though seeing duality does not really see it as he sees only the Absolute;
3  tatha cha kurvan api nishkriyah cha yah; who though engaged in work, is really inactive;
4  sah aatmavid na anya iti iha nishchhayah. he and none other is the knower of the Self. This is the Truth”

Verse 6.222: How Desires Flow in a Jivanmukta

1 अथ ज्ञातात्मूवृ प्रविलिमानानम् 2 एवाहारविविधान्तीमानुवर्तितवत्
3 शुभावसानामेवानुवृत्तिमिमिति 4 शुभाशुभयोगोदासीन्योऽि वा ||6.222||

1  asya jnaanaat poorvam vidyamaanaanam, In the case of such a liberated soul, before the dawn of knowledge,
2  eva aahaara-vihaara-aadeenam anu-vritti vat; his habits of eating, moving etc, which existed before continue to persist;
3  shubha vaasanaanaam eva anuvritti bhavati; only the good, pure desires continue to persist;
4  shubha-ashubhayoh audaaseeyam vaa. Or, to all good or evil, he may become indifferent.

Verse 6.223: Naishkarmya Siddhih – 4.62

तदुक्तम् ||1 बुद्धीदैत्तत्त्वत्वस्य यथेष्चवच्चाण्य यदि ।
2 शुभाशुभवश्चवच्चाण्योऽि भेदोद्भुच्चिन्मक्षणोऽि ||

इति (लेखकविभिन्दि: ४.६२) ||6.223.1||
Buddha advaita-satat tu,  
asya yathaa ishta aacharanam yadi;  
“A man who knows the truth of Oneness, according to his whims if he acts; then,”

shunaam tattva-drishaan cha eva kah bhedah ashuchi bhakshane?  
between a knower of Truth and a dog, where is the difference as regards eating impure stuff?”

Upadesha Saahasree – 115

“ब्रह्मवित्तं तथा मुक्त्वा  
स आत्मजो न चेतेरः”

Verse 6.224:  

Jivanmukta – Synonymous With Virtue

Verse 6.225:  

Naishkarmya Siddhih – 4.69

Na Aatma avabodhasya hi adveshttatvaadayah gunaah,  
“Tо a man who has got Self-knowledge, such qualities as non-violence, etc.”

Na Aatmajah, na cha itarah.  
he alone is the knower of the Self, and none else.”

Then, after realization:

humility and other attributes, which are steps to the attainment of knowledge,
as also non-injury, etc, and other such noble virtues, persist like so many ornaments.

To a man who has got Self-knowledge, such qualities as non-violence, etc,
They have not to be sought after.”
**6.2 ATTAINMENT OF KAIVALYA (ABSOLUTENESS)**  
*(Verses 226 – 227, 2 no.)*

**Verse 6.226: Prarabdha Karma**

1. खिम बहुनांय:  
   किं बहुनायं  
2. देहयात्रामात्रार्थिष्ठीच्छानिष्ठीच्छापरे च चापप्राप्तिनः  
   देहायात्रा मात्रार्थिष्ठीच्छानिष्ठीच्छापरे चापप्राप्तिनः  
3. सुखदुःखलक्षणार्थयोऽस्य तनुयत्वादनेनः  
   सुखदुःखलक्षणार्थयोऽस्य तनुयत्वादनेनः  
4. अन्तःकरणाभासादीनामवभासक: संस्तवसाने  
   अन्तःकरणाभासादीनामवभासक: संस्तवसाने  
5. प्रत्यागान्दप्राप्तिणी प्राण लीने सति  
   प्रत्यागान्दप्राप्तिणी प्राण लीने सति  
6. अज्ञातकार्यसंस्कारणामपि विनाशयुः  
   अज्ञातकार्यसंस्कारणामपि विनाशयुः  
7. परमानेवात्मकेऽन्तरसंगमिल्लेत्प्रतिभासरहितम्  
   परमानेवात्मकेऽन्तरसंगमिल्लेत्प्रतिभासरहितम्  
8. अखंडःब्रह्मावतिष्ठतेः  
   अखंडःब्रह्मावतिष्ठतेः

| 1 | kim bahunaa ayam: | What more is there to tell? – |
| 2 | deha yaatraa maatra artham icchhaa-nicchhaa-para icchhaa, praapitaani: | For the sole maintenance of his body, by his own will, against it, or brought upon him by that of another; |
| 3 | sukha duhkha lakshanaani, aarabdha phalaani anubhavan. | the happiness and misery which are fruits of his past actions to be borne in this birth are experienced by him. |
| 4 | antahkarana aabhaasa-aadee-naam, avabhaasakah, sah tad avasaane; | Remaining as witness of his mental states, he identifies with the Consciousness reflected in them. (After Prarabdha is exhausted) |
| 5 | pratyak aananda parabrahmani praane leene sati; | In the inner Bliss of the supreme Brahman is his vital force absorbed. |
| 6 | ajnaana tatkaarya samskaaraanaam api vinaashaat; | Ignorance with its effects and their impressions are all destroyed. |
| 7 | parama kaivalyam, aananda, ekarasam, akhila bheda pratibhaasa rahitam – | The supreme non-dual Isolation (Kaivalya), the state of Supreme Bliss, Oneness, in which not even an appearance of duality remains – |
| 8 | akhanda brahma avatishthate. | he is rooted in that Absolute Brahman. |

**Verse 6.227: Concluding Quotes**

*Brihadaranyaka Upanishad – 4.4.6*

```
1. "न तस्य प्राणा उत्क्रामनि" (बृ.उ ४.४.६)
```

| 1 | na tasya praanaa utkraamanti. | “His sense organs do not depart elsewhere (for transmigration).” |

88
<table>
<thead>
<tr>
<th>Brihadaranyaka Upanishad – 3.2.11</th>
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<tbody>
<tr>
<td>“2 अत्रैव समवीयते”</td>
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<tr>
<td>कथा Upanishad – 5.1</td>
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<tr>
<td>“3 विमुक्तं विमुच्यते”</td>
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<td>नाम ग्रन्थः समाप्तः II</td>
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(Here Ends “Vedanta Sara”, a Text by Sri Sadananda Yogindra)

---

Om Tat Sat!

*****
An Idea of the Proportions of Sattwa, Rajas and Tamas present in Each Element.

From these Elements, all the Subtle Bodies and Gross elements are produced.

THE TANMATRAS

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<thead>
<tr>
<th>Sattwa</th>
<th>Rajas</th>
<th>Tamas</th>
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<tr>
<td>SPACE</td>
<td>AIR</td>
<td>FIRE</td>
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<td>EARTH</td>
<td>WATER</td>
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THE SUBTLE BODY PROJECTION

17 No. Components of the Subtle Body:

1–5 (Sattwic) ORGANS OF PERCEPTION

6–7 (Sattwic) THE INNER INSTRUMENT

8–12 (Rajasic) ORGANS OF ACTION

13–17 (Rajasic) THE FIVE VITAL FORCES

Ears, Skin, Eyes, Tongue, Nose

6 Intellect, 7 Mind, 6+ Chitta, 7+ Egoism

Speech, Hands, Feet, Anus, Generation

Praana, Apaana, Vyaana, Udaana, Samaana.

1–5 and 6, 6+ = INTELLECTUAL SHEATH

1–5 and 7, 7+ = MENTAL SHEATH

8–12 and 13–17 = VITAL SHEATH

Agent

Instrument

Product

Naga, Koorma, Krkala, Devadatta, Dhananjaya.

JIVA Individual Soul

 SPACE

AIR

FIRE

WATER

EARTH

TANMATRAS Subtle Elements Uncompounded Rudimentary
THE SUBTLE PROJECTION ANALYSIS

HIRANYAGARBHA (Sootraatma, Prana)
Immanent, Assoc. with Tanmatras, Endowed with Jnana-Iccha-Kriya.

TAIJASA
“Full of Light” Due to Association with Inner Instrument, Experience Subtle Objects in Dream.

COLLECTIVE
eg. Forest, or Reservoir

INDIVIDUAL
eg. Trees, or Droplets

SUBTLE COSMOS
Due to being Finer than Gross Universe, Dream State, Place of Dissolution of Gross Universe.

SUBTLE BODY
Due to being Finer than Gross Body, Dream State, Place of Dissolution of Gross Body.

CREATION OF GROSS ELEMENTS

PANCHIKARANA
Process of Compounding Tanmatras into Gross Elements

N.B. The 3-Element Model is also Applied in some Texts. There is no conflict in this on Principle.

Dominant Quality of Element
All Preceding Qualities Apply

SPACE
AIR
FIRE
WATER
EARTH

IDENTITY

IDENTITY

IDENTITY

End of Subtle Body Discussion

The Naming of Each Gross Element is after its Preponderant Constituent.

End of Gross Body Discussion
**VEDANTA SARA: SUPERIMPOSITION - 4**

**CHAPTER 2: Gross Projections & Analysis**

Verses 104 – 117

---

### GROSS UNIVERSAL BODY

**BRAHMANDA (Cosmos)**

<table>
<thead>
<tr>
<th>HIGHER</th>
<th>LOWER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhuh (Earth)</td>
<td>1 Atala</td>
</tr>
<tr>
<td>Bhuvah</td>
<td>2 Vitala</td>
</tr>
<tr>
<td>Svah</td>
<td>3 Sutala</td>
</tr>
<tr>
<td>Mahah</td>
<td>4 Rasatala</td>
</tr>
<tr>
<td>Janah</td>
<td>5 Talatala</td>
</tr>
<tr>
<td>Tapah</td>
<td>6 Mahatala</td>
</tr>
<tr>
<td>Satya</td>
<td>7 Patala</td>
</tr>
</tbody>
</table>

---

### GROSS INDIVIDUAL BODY

**THE SENTIENT (LIVING) BEINGS**

<table>
<thead>
<tr>
<th>Category</th>
<th>Born From</th>
<th>EXAMPLES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Jarayuja</td>
<td>Womb</td>
<td>Humans, Animals</td>
</tr>
<tr>
<td>2 Andaja</td>
<td>Egg</td>
<td>Birds, Reptiles</td>
</tr>
<tr>
<td>3 Swedaja</td>
<td>Moisture</td>
<td>Lice, Mosquitoes</td>
</tr>
<tr>
<td>4 Udbhija</td>
<td>Soil</td>
<td>Vegetation, Trees</td>
</tr>
<tr>
<td>5 Foods</td>
<td></td>
<td>Constituted from above categories.</td>
</tr>
<tr>
<td>6 Drinks</td>
<td></td>
<td>As for Foods.</td>
</tr>
</tbody>
</table>

---

**THE GROSS PROJECTION ANALYSIS**

**VAISHVANARA (Virat)**

Identified with All Bodies. Has Diverse Manifestations.

**VISWA**

Enters Gross Body without giving up Identification with the Subtle Body.

**COLLECTIVE**

eg. Forest, or Reservoir

**INDIVIDUAL**

eg. Trees, or Droplets

**DEITIES or DEVATAS:**

i) Perceive thru Organs of Knowledge;  
ii) Perform thru Organs of Action;  
iii) Experience thru mind/intellect.

**GROSS UNIVERSE**


**GROSS BODY**


---

*End of Gross Body Discussion*

*see details next chart*
### GOVERNING BODY OF THE COSMOS

#### THE SATTWIC PROJECTIONS

<table>
<thead>
<tr>
<th>No.</th>
<th>ORGAN</th>
<th>OBJECT</th>
<th>DEITY</th>
<th>SUBTLE ELEMENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>EARS</td>
<td>Sound</td>
<td>Dik</td>
<td>SPACE</td>
</tr>
<tr>
<td>2</td>
<td>SKIN</td>
<td>Touch</td>
<td>Vayu</td>
<td>AIR</td>
</tr>
<tr>
<td>3</td>
<td>EYES</td>
<td>Sight, Form</td>
<td>Arkah</td>
<td>FIRE</td>
</tr>
<tr>
<td>4</td>
<td>TONGUE</td>
<td>Taste</td>
<td>Varuna</td>
<td>WATER</td>
</tr>
<tr>
<td>5</td>
<td>NOSE</td>
<td>Smell</td>
<td>Ashwinis</td>
<td>EARTH</td>
</tr>
</tbody>
</table>

#### THE RAJASIC PROJECTIONS

<table>
<thead>
<tr>
<th>No.</th>
<th>ORGAN</th>
<th>FUNCTION</th>
<th>DEITY</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>TONGUE</td>
<td>Speech</td>
<td>Agni</td>
</tr>
<tr>
<td>2</td>
<td>HANDS</td>
<td>Grasping</td>
<td>Indra</td>
</tr>
<tr>
<td>3</td>
<td>FEET</td>
<td>Locomotion</td>
<td>Upendra</td>
</tr>
<tr>
<td>4</td>
<td>ANUS</td>
<td>Excretion</td>
<td>Yama</td>
</tr>
</tbody>
</table>

#### THE SATTWIC PROJECTIONS

<table>
<thead>
<tr>
<th>No.</th>
<th>ORGAN</th>
<th>FUNCTION</th>
<th>DEITY</th>
</tr>
</thead>
<tbody>
<tr>
<td>115</td>
<td>INTELLECT</td>
<td>Decision</td>
<td>Brahma</td>
</tr>
<tr>
<td>116</td>
<td>MEMORY</td>
<td>Storehouse</td>
<td>Vishnu</td>
</tr>
<tr>
<td>117</td>
<td>MIND STUFF</td>
<td>Indecision</td>
<td>Chandra</td>
</tr>
<tr>
<td>118</td>
<td>EGOISM</td>
<td>Identification</td>
<td>Shiva</td>
</tr>
</tbody>
</table>

#### THE RAJASIC PROJECTIONS

<table>
<thead>
<tr>
<th>No.</th>
<th>ORGAN</th>
<th>FUNCTION</th>
<th>DEITY</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>PRANA</td>
<td>Upward Pull</td>
<td>Surya</td>
</tr>
<tr>
<td>9</td>
<td>APANA</td>
<td>Down Pull</td>
<td>Prithvi</td>
</tr>
<tr>
<td>10</td>
<td>VYANA</td>
<td>Distribution</td>
<td>Antariksha</td>
</tr>
<tr>
<td>11</td>
<td>UDANA</td>
<td>Expulsion</td>
<td>Akasha</td>
</tr>
<tr>
<td>12</td>
<td>SAMANA</td>
<td>Assimilation</td>
<td>Tejas</td>
</tr>
</tbody>
</table>
10 CONCEPTS of the “Individual Soul” are presented for consideration. They are:

<p>| | | | | |</p>
<table>
<thead>
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</thead>
</table>

THE ARGUMENTS for Each Concept is presented in a systematic manner under 4 sub-headings. These are:

A. **SHRUTI:** The Scriptural Support  
B. **YUKTI:** The Logic  
C. **ANUBHUTI:** The Experience.  
D. **MATIH:** The Belief Statement

<table>
<thead>
<tr>
<th></th>
<th>THE CONCEPTS</th>
<th></th>
<th></th>
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<th></th>
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<th></th>
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<th></th>
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</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>A. <strong>SHRUTI</strong></td>
<td>B. <strong>YUKTI</strong></td>
<td>C. <strong>ANUBHUTI</strong></td>
<td>D. <strong>MATIH</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>Atiprakrut</td>
<td>“Verily Self is born as Son”.</td>
<td>One loves one’s son.</td>
<td>We feel well or ill as the son fares well or ill</td>
<td>The <strong>SON</strong> is the Self.</td>
<td></td>
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</tr>
<tr>
<td>2.</td>
<td>Charvaka-1</td>
<td>“Man is constituted of the essence of food”.</td>
<td>If one’s house is on fire, he rushes out leaving son.</td>
<td>“I am stout; I am thin.”</td>
<td>The <strong>BODY</strong> is the Self.</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>3.</td>
<td>Charvaka-2</td>
<td>“The sense-organs said…”</td>
<td>If senses stop, body becomes inert.</td>
<td>“I am blind; I am deaf.”</td>
<td>The <strong>SENSES</strong> are the Self.</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>4.</td>
<td>Charvaka-3</td>
<td>“More internal to body is Prana.”</td>
<td>When Prana ceases, senses also cease.</td>
<td>“I am hungry; I am thirsty.”</td>
<td>The <strong>PRANA</strong> is the Self.</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Charvaka-4</td>
<td>“More internal to Prana is Mind.”</td>
<td>When mind enters deep sleep, Pranas cease.</td>
<td>“I am considering the pros and cons…”</td>
<td>The <strong>MIND</strong> is the Self.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>Shanika Vidya</td>
<td>“More internal than mind is intellect.”</td>
<td>If intellect is absent, the mind is powerless.</td>
<td>“I am the agent; I am the enjoyer.”</td>
<td>The <strong>INTELLECT</strong> is the Self.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Mimamsaka</td>
<td>“More internal than intellect is Bliss.”</td>
<td>During sleep, intellect merges into Ignorance.</td>
<td>“I am ignorant; I am devoid of knowledge.”</td>
<td><strong>IGNORANCE</strong> is the Self.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>The Bhattas</td>
<td>“In dreamless sleep, soul is undifferentiated.”</td>
<td>In sleep, consciousness &amp; unconsciousness both present.</td>
<td>“I do not know myself.”</td>
<td>Consciousness associated with Ignorance is the Self.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>Shunya Vadin</td>
<td>“I the beginning there was just non-existence.”</td>
<td>During deep sleep, there is absence of everything.</td>
<td>“In sleep, I was non-existent.”</td>
<td>The <strong>VOID</strong> is the Self.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>Vedantin</td>
<td>“Self is within – not gross, without Prana, mind…”</td>
<td>It is pure intelligence, and absolute existence.</td>
<td>“I am Brahman.”</td>
<td>The <strong>ATMAN</strong> is the Self.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The above Illustrates Superimposition of Unreality on Reality.
“Tat Twam Asi” is a proposition conveying Identity of two things, i.e. it has two words with the same Substratum or Case. Hence, it can be admitted into Stage 1 for analysis.

**A. OUTLINE OF APAVADA**

- **ORIGINAL STATE**
- **APPLY CHANGE**
- **APPLY APAVADA**
- **IRREVERSIBLE CHANGE (VIKARA)**
- **REVERSIBLE CHANGE (VIVARTA)**

**B. HOW APAVADA IS APPLIED**

- **BRAHMAN**
- **MAYA**
- **CAUSAL**
- **SUBTLE**
- **THOU**
- **TANMATRAS**
- **GROSS WORLD**
- **GROSS OBJECTS**
- **BONDAGE**
- **LIBERATION**
- **3 GUNAS**
- **IGNORANCE**

**C. DEFINITIONS OF “THAT” & “THOU”**

- **BONDAGE**
- **GROSS OBJECTS**
- **SAMSARA**
- **GROSS WORLD**
- **THOU**
- **TANMATRAS**
- **IGNORANCE**
- **SUBTLE**
- **CAUSAL**
- **MAYA**
- **THAT**

**D. STAGE 1: THE THREE RELATIONS**

<table>
<thead>
<tr>
<th>STEP</th>
<th>A</th>
<th>B</th>
<th>C</th>
</tr>
</thead>
<tbody>
<tr>
<td>THE 3 RELATIONS</td>
<td>Saamaanaadhi Karanyam</td>
<td>Visheshana Visheshaya Bhava</td>
<td>Lakshya Lakshana Bhava, or Bhaga Lakshana</td>
</tr>
<tr>
<td>e.g. Sentence</td>
<td>“This is that Devadatta”</td>
<td>“This is that Devadatta”</td>
<td>“This is that Devadatta”</td>
</tr>
<tr>
<td>Relationship</td>
<td>Have same case.</td>
<td>Qualify each other</td>
<td>An Identity Implied</td>
</tr>
<tr>
<td>Applied to “Tat Twam Asi”</td>
<td>✓ OK, go to Step B.</td>
<td>✓ OK, go to Step C.</td>
<td>✓ OK, go to Stage 2.</td>
</tr>
</tbody>
</table>

**E. STAGE 2: THREE TYPES OF LITERAL MEANINGS**

<table>
<thead>
<tr>
<th>STEP</th>
<th>C1</th>
<th>C2</th>
<th>C3</th>
</tr>
</thead>
<tbody>
<tr>
<td>THE 3 TYPES</td>
<td>Jahal Lakshana</td>
<td>Ajahal Lakshana</td>
<td>Jahad-Ajahal Lakshana, i.e. Bhaga Lakshana</td>
</tr>
<tr>
<td>e.g. Sentence</td>
<td>“Village in the Ganga”</td>
<td>“Red is running”</td>
<td>“This is that Devadatta”</td>
</tr>
<tr>
<td>What is Done</td>
<td>Literal meanings fully dropped.</td>
<td>Nothing dropped, something added.</td>
<td>Partially dropped, nothing added.</td>
</tr>
<tr>
<td>Applied to “Tat Twam Asi”</td>
<td>✓, try Step C2</td>
<td>✓, try Step C3</td>
<td>✓, it Applies well.</td>
</tr>
</tbody>
</table>

**THE 3 TYPES**

- Jahal Lakshana
- Ajahal Lakshana
- Jahad-Ajahal Lakshana, i.e. Bhaga Lakshana

**WHAT IS DONE**

- Literal meanings fully dropped.
- Nothing dropped, something added.
- Partially dropped, nothing added.

**APPLIED TO “TAT TWAM ASI”**

- ✓, try Step C2
- ✓, try Step C3
- ✓, it Applies well.
The thought: **AHAM BRAHMASMI** – “I am Brahman” = “I am Absolute Oneness, Eternal, pure, self-illumined, free, Real, supremely Blissful, Infinite, One without a second.”

**B. THE GENERAL CASE OF KNOWING AN OBJECT**

ANY THOUGHT
“I Know the Object”

<table>
<thead>
<tr>
<th>COMPONENT 1</th>
<th>COMPONENT 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>EXTERNAL</td>
<td>INTERNAL</td>
</tr>
<tr>
<td>“the Object”</td>
<td>“I Know”</td>
</tr>
</tbody>
</table>

**VRITTI VYAPTI**
The Thought itself

**PHALA VYAPTI**
Reflected Consc.

**TOOLA AJNANA**
Object Ignorance

Vritti Vyapti Surrounds Object

**IGNORANCE**
is Removed

**KNOWLEDGE**
is Revealed

**THE GROSS OBJECT**

**C. THE SPECIFIC CASE OF KNOWING THE SELF**

THE BRAHMAKARA VRITTI
“J Am Brahman”

<table>
<thead>
<tr>
<th>COMPONENT 1</th>
<th>COMPONENT 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>EXTERNAL</td>
<td>INTERNAL</td>
</tr>
<tr>
<td>“Brahman”</td>
<td>“I Am”</td>
</tr>
</tbody>
</table>

**VRITTI VYAPTI**
The Thought itself

**PHALA VYAPTI**
Reflected Consc.

**MOOLA AJNANA**
Root Ignorance

Vritti Vyapti Eliminates All Other Thoughts, & itself Dissolves

**IGNORANCE**
is Removed

**KNOWLEDGE**
Reveals Itself

**THE SUPREME ATMAN / SELF**

Phala Vyapti Gets Overpowered by the Luminous Self

**AHAM BRAHMASMI** – “I am Absolute Oneness, Eternal, pure, self-illumined, free, Real, supremely Blissful, Infinite, One without a second.”
VEDEANTA SARA: STEPS TO REALISATION

CHAPTER 5: Vedantic & Yoga Sadhana

Verses 181 – 215

**PRELIMINARIES**

**ADHYAROPA**

**DIVERSE CONCEPTS**

**APAVADA**

**SHAD-VIDHA LINGAS**

- 1. Upakrama-.upasamhara;
- 2. Abhyasa;
- 3. Apoorvata;
- 4. Phala;
- 5. Arthvada;
- 6. Upapatti.

**COMPARISON – 1**

<table>
<thead>
<tr>
<th>SAVIKALPA</th>
<th>NIRVIKALPA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>DUALITY</td>
</tr>
<tr>
<td>Distinct</td>
<td>TRIPUTIS</td>
</tr>
<tr>
<td>Trace</td>
<td>AINANA</td>
</tr>
<tr>
<td>Only B.K.</td>
<td>VRITTIS</td>
</tr>
</tbody>
</table>

**COMPARISON – 2**

<table>
<thead>
<tr>
<th>SAMADHI</th>
<th>SLEEP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sattwa</td>
<td>GUNA</td>
</tr>
<tr>
<td>Knowledge</td>
<td>INTELLECT</td>
</tr>
</tbody>
</table>

**SADHANA CHATUSHTAYA**

**Practice According to VEDANTA**

- Sravana
- Manana
- Nididhyasana
- Savikalpa Samadhi
  (With self-consciousness)
- Nirvikalpa Samadhi
  (No self-consciousness)

**Practice According to ASHTANGA YOGA**

1. **Yama**: non-injury, truthfulness, non-stealing, continence, non-acceptance of gifts.
2. **Niyama**: cleanliness, contentment, austerity, study of scripture, meditation on & surrender to God.
3. **Asanas**: Padmasana, Siddhasana, etc.
4. **Pranayama**: Exhalation, Inhalation, Retention, etc.
5. **Withdrawal of Senses**
6. **Concentration**
7. **Meditation**
8. **Savikalpa Samadhi**

**GOAL - 1**

JIVA-BRAHMAN IDENTITY

**OBSTACLES TO SAMADHI**

A. THE ESSENTIAL SIGNS OF A LIBERATED SAGE

IGNORANCE Dispelled by Knowledge

Direct EXPERIENCE of the Self or God-Consciousness

All EFFECTS of Ignorance Destroyed

B. ATTITUDE TOWARDS UPADHIS

1. PHYSICAL BODY:
   As Composed of flesh & blood, Subject to Diseases.

2. SENSE-ORGANS:
   As Subject to Blindness, Weakness & Disabilities.

3. MIND:
   As Subject to Hunger, Thirst, Pain, Grief & Delusion.

C. EXPRESSION OF DESIRES

1. PHYSICAL BODY:
   Eating and moving habits remain well-regulated as before.

2. SENSE-ORGANS:
   Kept in check by intellect, well-controlled, subdued and pure.

3. MIND:
   Indifference to pairs of Opposites, Even-minded in all conditions.

D. A PARAGON OF VIRTUE

1. HUMILITY and other attributes are expressed due to Knowledge of Self.

2. NON-INJURY and other Virtues are expressed due to Compassion for All.

E. PRARABDHA KARMA

1. FORBEARANCE: Whether by his own will, or against it, or willed by others – all are accepted.

2. EQUIPOISE: Happiness & misery, pain & pleasure are faced equally.