

॥ हरिः ॐ ॥

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16TH RESIDENTIAL VEDANTA COURSE (2014-16)

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ॐ सदाशिव-समारम्भां शङ्कराचार्य-मध्यमाम्।
अस्मदाचार्य-पर्यन्तां वन्दे गुरु-परम्पराम्॥



ॐ समस्त-जन-कल्याणे निरतं करुणामयम्।
नमामि चिन्मयं देवं सद्गुरुं ब्रह्मविद्वरम्॥



BRIEF SUMMARY OF UPANISHADS STUDIED

(for basic understanding & quick reference)

[Aitareya ॐ Isha ॐ Katha ॐ Taittiriya ॐ Kena ॐ Chhandogya ॐ Kaivalya ॐ Amrita-Bindu ॐ Mundaka ॐ Prashna ॐ Mandukya]

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BRIEF SUMMARY OF UPANISHADS STUDIED

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ॐ About Upanishads ॐ

The word 'Upanishad' means **Knowledge of Self or absolute Truth**, which eliminates one's ignorance about one's own Self. Upanishads generally form the concluding portion of Vedas (*other portions being Mantras, Braahmanas & Aaranyakas*) and hence Upanishads are also referred to as 'Vedanta'. The Vedas were collated & categorised as *Rig-Veda, Yajur-Veda, Sama-Veda & Atharvana-Veda* by *Bhagawan Veda-Vyasa*. Out of 108 Upanishads available today, 10 Upanishads, on which *Bhagawan Adi Shankaraacharya* wrote exhaustive commentaries, are considered major Upanishads and they are **extensively studied**. A dialogue or a series of dialogues between a Guru & his disciple/s constitutes the Upanishad, in general.

The Upanishads are not a product of individual mind or intellect but revelations to the ancient Seers/Sages and intuitively gained by them at the height of their subtle realms during contemplation. The subtle topics of absolute Truth are not expressed or explained by Upanishads directly but revealed through indicative/implied meaning. That is why the student necessarily needs to approach a Guru for guidance, who would decode and explain to him the Upanishadic teaching in a way that the student could understand clearly and then reflect and meditate upon it to own up that Knowledge. Such a student could then pass on the Knowledge to the next generation, following the *Guru-Shishya Parampara*.

In 'Upa-Ni-Shad', the term 'Upa' means approaching a Guru (i.e. being in proximity) with humility to attain the Self Knowledge, as one cannot get Self-Knowledge from Vedanta directly, but needs a process to extract it, which is taught by Guru. 'Ni' is sitting at the feet of the Guru and 'Shad' indicates gaining of Self-Knowledge, which means destroying the Ignorance about the Self. In short, Upanishad means the Knowledge of Self for eliminating the Ignorance about the Self which is gained by a resolute student by approaching a qualified Guru and sitting at his feet (i.e. by serving the Guru) with all humility. **Another meaning of Upanishad by Sureshwaracharya** is - "that which leads the Seeker of Liberation to realise the true nature of Self, by destroying his ignorance about the Self along with all ignorance-based effects, i.e. desires, jealousy, pride, fear, finitude, desire-prompted actions, attachment & aversion, etc."

Thus, what the Upanishads indicate to us is that our absolute nature is that of the Creator of Universe, the **परमात्मा**. Therefore, the endeavour of human beings has to be to realise the individual's Oneness with **परमात्मा**. Because there is nothing else other than Him, everything having emerged from Him alone, merely appearing as names & forms, disappearing on Knowledge taking place. Therefore, the teachings & efforts of all Upanishads and other Scriptural texts are intended to make mankind understand this aspect and gain the Knowledge of one's own Self. It is true that this gaining of Knowledge may take years, decades or even several births depending upon one's current level of evolution, but one has to, and will take this path eventually because that is the only option available. Thus, when one attains this Knowledge of Self and identifies himself with that One-Eternal-Infinite-All-Pervading **परमात्मा** and remains in abidance of that Wisdom, there is no room for sorrow, fear or insecurity nor repeated births & deaths. This is what is called **मोक्ष**, which is the ultimate goal of human endeavours.

This is what the Upanishads remind us again & again and guide us as to how to develop such a thought process, even in the midst of chaos of the world around us and even while being a part of that chaotic drama. The Upanishad teaching being an altogether new concept and extremely subtle, it is difficult to grasp the teaching for a gross mind, which is ever restless. Therefore, the mind has to be prepared first to clear all the impurities in the form of our past impressions and readied to be calm and pure to receive this precious wisdom by developing the four-fold qualification (i.e. **साधन चतुष्टय सम्पत्ति**) as enjoined in the Scriptures.

The following pages contain a brief summary of Upanishads (viz., *Aitareya, Isha, Katha, Taaittiriya, Kena, Chhandogya, Kaivalya, Amrita-Bindu, Mundaka, Prashna & Mandukya*) that were studied during the two-year residential programme conducted in **Sandeepany Sadhanalaya**. The brief summary is intended to serve as a quick reference paper for basic understanding of Upanishads, both for students and those who are interested to know about Upanishads, as it may eventually lead them to study of Scriptures. **Grateful Salutations to Poojya Gurudev, Poojya Guruji, Poojya Acharyaji & the entire Guru-Parampara.**
॥ॐ तत् सत्॥ ॐ

ऐतरेयोपनिषद् (Rig-Veda)

CONTENT DETAILS		
Chapter (C)/ Khanda (K)	No. of Mantras	Brief Description
<i>Highlights of the Upanishad:</i>		<ul style="list-style-type: none"> This Upanishad is named after its author, viz., <i>Aitareya Rishi</i> and the Upanishad appears in Brahmana portion of Rig-Veda. ऐतरेयोपनिषद् is the only Upanishad from Rig-Veda amongst major Upanishads. Our Poojya Gurudev refers to this Upanishad as the scripture of the common man for its simplicity and clarity of presentation. One of the four famous Mahavakyas – प्रज्ञानं ब्रह्म (Consciousness is Brahman), is given in this Upanishad (Ch.III/M-3). In this Upanishad, Self-Knowledge is imparted through the method of Superimposition & Negation (अध्यारोप-अपवाद), i.e. elaborate description of creation superimposed upon Brahman, the Truth and then its negation, to essentially indicate that Brahman is the substratum of the entire creation. As Poojya Gurudev has explained in his commentary, the purpose of bringing the creation in the picture is to help the anxious seekers by showing them the Infinite Truth, which is beyond the comprehension of the seeker, in a manner which could be grasped in the initial stages of spiritual practice. The seeker is first taken through the creation process of Universe, as if it emerged from the Infinite Truth and then even as the seeker starts understanding the totality and oneness of the creation as Brahman alone, the creation is negated. Creation is only a relative phenomena and from the point of Brahman, there is no creation and Brahman is अकर्ता (like effects of heat, light, etc. from the Sun is relative phenomena and from the point of Sun, he is अकर्ता). It is like different ornaments made of gold. Though the ornaments are in different shapes with different utilities, each with a different name for transactional purpose, the essence of all of them is understood as gold alone. In the same way, the entire creation of forms is shown as appearing in different names with the one substratum, i.e. Brahman, with the forms that are experienced being unreal and only having a relative reality, like those seen in a dream, a snake seen on a rope, or water seen in desert in the form of mirage.
C-I / K-1	4	This Khanda (Section) takes the seeker through the process of creation of the universe (14 worlds) and all the devatas presiding over this creation. It is indicated that in the beginning, there was Self (आत्मा) alone. Then, the Ishwara (i.e. the Self with Maya) created these worlds – अम्भः (Water-Cloud), मरीचिः (Light-Rays), मरणम् (Death) and आपः (Water). To protect the worlds so created, He created 'Purusha' in human form from the waters and shaped him with different limbs by meditating (thinking about the creation) on the form.

C-I / K-2	5	<p>This Khanda describes the creation of variety of bodies and their faculties. Then, the first-born Virat, who was the source of seats, the organs and the deities, was subjected to the defects of hunger & thirst, which lead to all deities also being afflicted with the same defect. Then, the Ishwara, brought for them first a cow, then a horse, as dwelling place for food and as the deities did not find them suitable, He finally brought them a man (whose features conformed to Virat, their source), which they happily accepted and entered into, to carry out respective functions such as speaking, etc. Thus, Fire, the diety which identifies itself with the organ of speech, having become speech itself entered into the mouth, its own source. The remaining dieties too, similarly entered into their respective organs. Air entered into nostrils, sun into eyes, directions into ears, herbs & trees (deity : air) into skin, moon into heart, death into navel and water into generative organ.</p> <p>Then, hunger & thirst, being without an abode, were assigned dieties i.e. fire, etc. as sharers in the oblation, etc. offered to any deities, as hunger & thirst were of the nature of feelings and cannot experience food unless being supported by some conscious being.</p>
C-I / K-3	14	<p>This Khanda describes the process of creation of food and enlivening of 'जीव' by Ishwara.</p> <p>After having created the deities and hunger & thirst, Ishwara, being desirous of creating food for them, meditated over water from where emerged a form that was solid material capable of supporting others and that comprised both the moving and unmoving. That form was indeed food. Though He was unable to grasp the food by nose, by eyes, by ears, by skin, by mind and by generative organ, i.e., through the activities of sense organs, He could consume the food by outbreath (अपान) through the cavity of mouth.</p> <p>Having created the worlds (senses) and guardian deities to sustain depending on food, He thought they could not function without Him and therefore he entered into the body as a 'जीव' through the opening in the crown of the skull, considering it to be the perfect entry rather than through sense organs, dwelling in 3 abodes within, i.e. (i) right eye, the portion which is the seat of vision in the waking state; (ii) the mind within, the seat of vision in the dream state; and (iii) the space inside the heart, the seat of vision in deep-sleep state. Or these abodes can be taken as - (i) his father's body, then (ii) his mother's womb and finally (iii) his own body.</p> <p>Having thus been born and entered into the body as individual self and identified with it, Ishwara has manifested in all beings. When the Jeeva comes into contact with a compassionate teacher, due to merits of past actions and listens through him the great sayings of Upanishads, which are aimed at awakening the Self in him, the individual realises this very Purusha as Brahman, that is being discussed here as Ishwara, the Creator of Universe. The individual realises Him as the Brahman, the all-pervasive and full like space, which is of the nature as his own Self and thus realises himself as that Brahman.</p> <p>Following is the cycle of 'creation for realisation of Self':</p> <ul style="list-style-type: none"> • From the ONE Self came world, presiding deities; • Then came body assembly, followed by food; • Thereafter, the Self enters the body assembly just as a King enters a city; • The Self becomes individual and gets stuck with world of objects & experiences due to Maya. • Due to austerities, etc., birth after birth, including 'सत्संग', he gets the opportunity to meet a teacher and hear from him the great sayings of Upanishads 'महावाक्य', gets Self-Knowledge, abides in that Knowledge and realises Brahman as his own Self.

C-II / K-1	6	<p>The teaching in Chapter I is as summarised here. The Self itself is the Ishwara, who is the creator, sustainer and destroyer of the universe, who is 'असंख्य' (asankhya), omniscient, omnipotent & all-knowing, who created this entire universe, commencing with space, etc., without taking the help of any other substance than Himself. Then He Himself entered into the bodies of all beings which are possessed of vital-air (प्राण), etc. to realise his own Self. After having entered the bodies, He Himself realised directly as 'I am this Brahman'. Thus, he is the One-Self in all bodies and there is none else other than Him. Therefore, everyone should understand thus too, as per supporting scriptural statements– 'Know that I am Brahman, the Self which is One in all beings' (Br.Upa.I.4.10). As long as one does not know the Self as indicated above, one will go through the cycle of birth & death repeatedly through various worlds of gods, humans, animals, etc. starting from Brahmagi to a blade of grass. Such a cycle of birth, arising out of his ignorance, ignorance-based desires and desire-prompted action by identifying with the attributes of conditioning as one's own nature, possessed of external vision (वृत्ति ज्ञानम्), continues for ever. In the process, he drops one body assembly to take up another. Thus, he goes through a continuous process of death and birth like current in a river.</p> <p>The second Chapter describes how the journey of 'जीव' continues endlessly as long as he remains ignorant of his real nature. The 3 stages of travel of 'जीव' are – (i) entering the body of the father through food and converting into seed in father's body; (ii) then he is transferred to the womb of mother and (iii) finally he occupies his own body. Then, comes death followed by birth again and the cycle continues endlessly. Thus, the entire world remains in the ocean of 'संसार', transmigrating with three states of manifestation and unbroken from the cycle of birth & death. If anyone however succeeds somehow in any of the states to know the Self as revealed by the Vedas, he becomes instantly free from all bondages of the world and attains the goal, transcending this endless cycle. This going beyond the cycle was revealed by the example of Vamadeva Rishi, who after going through several such cycles, gets wisdom even when he was in his mother's womb and he declares – 'I am Brahman'.</p>
C-III / K-1	4	<p>In this Chapter, the nature of Self, which is the Self in all, is explained based on what is discussed so far in this Upanishad.</p> <p>Here, the inner instrument (अन्तःकरण) is indicated as the conditioned Self with various functions, such as, Sentience (संज्ञानम्) - the sense of Consciousness all-over the body; Command (अज्ञानम्) - the commanding power developed; Wisdom (विज्ञानम्) - worldly knowledge (upto 64 types of arts); Intelligence (प्रज्ञानम्) - presence of mind to respond appropriately to meet the situation, person, topic, etc.; Power of retention (मेधा) - the capacity to remember the texts and their meaning; Vision (दृष्टिः) - the perception of all object through senses, eg. Waking State; Firmness (धृतिः) - the fortitude by which body & senses are filled with vigour & enthusiasm (by firmness alone body sustains, it is said); Thinking (मतिः) - the ability to reflect on day-to-day issues/transactions); Freedom of Thinking (मनीषा) - Independent power of thinking with control over mind; Mental affliction (जृतिः) - the sufferings due to diseases, etc.; Memory (स्मृतिः) - the power of recollection; Ascertainment (संकल्पः) - the ability to know objects as red, black, etc.; Determination (क्रतुः) - the ability to make firm decision with no doubt whatsoever; Life-principle (असुः) - the art of breathing, etc. to sustain activities of life; Longing (कामः) - the intense desire for objects that are not in possession now; Attachment (वशः) - the passion for objects that are in proximity and surrendering to attain them.</p>

		<p>The same very One has become many. Through this one instrument (अन्तःकरण), when associated with eyes, one sees colour; when associated with ears, one hears; when associated with the sense of smell, one grasps the smell; when identified with the sense of taste, one tastes; through this very one, when associated with mind, one experiences doubts/volition; when associated with the intellect, one takes decision. Thus, this is the One entity that functions involving all senses to enable the perceiver to perceive everything.</p>
		<p>Thus, the terms like Sentiency (संज्ञानम्), that are conditionings, become attributes and indirect names for the Self (Brahman). This (प्रज्ञानम्) is Brahman (Hiranyagarbha); this is Indra; this is Prajapati; This is all the Gods & the five great elements, viz., earth, water, fire, air, ether (space); This is all the small creatures & other creatures; This is the seeds of other creation, i.e. those egg-born, those womb-born, those sweat-born & those earth-born, viz., horses, cows, men, elephants and all that breathing ones - moving, flying, etc. and that which are immovable - all these are guided by Consciousness and are supported by Consciousness. The universe has Consciousness for its guide (eye). Consciousness is the basis of all; Indeed, Consciousness (प्रज्ञानम्) is Brahman.</p> <p><i>All conditionings of Brahman listed above are in secondary sense as they serve as indicators/guides to attain Brahman (like an associate of an important person is also called important person in secondary sense for transactional purpose, as the associate can get us the access to that important person). In other words, everything is Brahman – Brahman is appearing in all, Brahman is in all, Brahman is everywhere.</i></p> <p>The result is that whoever realises Brahman thus through the Self which is of the nature of Consciousness with the above understanding, he gets liberation from संसार. Such a जीव will not be reborn in the संसार as was the case with Sage Vamadeva and also other sages who became immortal in the past.</p> <p>Conclusion:</p> <p>The process of knowing the Self involves continuous and sincere efforts by the seeker as indicated in the scriptures. While 'वैराग्य', etc. arising out of 'विवेक' bring purity of mind in the seeker, it is not the end itself. The seeker needs to contemplate on the world and the objects and their nature and understand as to where they lead one. Because none of worldly objects like palatial house, huge bank-balance, utmost luxury items/gadgets, name & fame, etc. are in a position to give the requirement of contentment, without break, continuously. Due to inherent defects in them, they cannot give lasting happiness also.</p> <p>So, we need to look out for that which is the source of all happiness which can bring in us the contentment, putting an end to all our incompleteness, finitude, etc. Such a contentment can come only from that which is real, eternal and of the nature of bliss. And through our 'साधन', we know that it is realising our own Self - which is real, eternal and of the nature of bliss, that can bring in us contentment, putting end to all sorrows and miseries. So, we need to focus on this aspect of Knowledge alone and remain with it, knowing the role of all other knowledge as limited to transactional utility.</p>

ईशावास्योपनिषद् (Shukla Yajur-Veda)

CONTENT DETAILS		
Chapter (C)	No. of Mantras	Brief Description
Highlights of the Upanishad:		<ul style="list-style-type: none"> The Upanishad is named so because the Upanishad mantra starts with the word 'ईशावास्यमिदं सर्वम्' indicating the Truth that 'परमात्मा is everything and परमात्मा is in everything'. This Upanishad belongs to Samhita portion of Shukla Yajur-Veda. This Upanishad has maximum commentaries (even the renowned Vinobha Bhave has written a commentary on this) possibly because the Upanishad has only 18 mantras. Spiritually, 18 is a magic number – Bhagawad Gita has 18 Chapters, Puranaas are 18 in Nos., Mahabharata War lasted for 18 days, etc. Our Poojya Gurudev Swami Chinmayananda in his commentary to the Upanishad writes - 'The Upanishad has a great similarity in content & theme with Shrimad-Bhagawad Gita which also has 18 Chapters, the common theme of both being total surrender to परमात्मा and to work in a spirit of selfless service'. This Upanishad is considered most prominent especially because it reconciles the seeming differing views about Path of Knowledge & Path of Action/Devotion. It establishes the glorious position of Knowledge and the need to eventually rise above Karma/Devotion to attain Knowledge of Self, which is the only means to cross over the ocean of bondage (संसार).
CI/1	18	<p>Mantras 1 & 2 are the seed mantras of this Upanishad indicating topic of discussion of the Upanishad, i.e. Self-Knowledge as one's goal, two paths for attaining it and knowing there is no world other than परमात्मा (ब्रह्मन्). The rest of the mantras are explanatory notes on the said topics.</p> <p>ॐ ईशावास्यमिदं सर्वम्, यत्किञ्च जगत्यां जगत्। तेन त्यक्तेन भुञ्जीथा, मा गृधः कस्यस्विद्धत्नम् ॥ १ ॥</p> <p><i>All this, whatever moves in this universe (including those that move not), is pervaded (covered) by the परमात्मा alone. By renunciation of your individuality (duality) & identifying with that One, you protect yourself (from bondage) & enjoy (attain मोक्ष). Covet not anyone's wealth (what else is there, other than you).</i></p> <p>Mantra 1 suggests the idea to see/visualise (by both sense organs and Mind & Intellect) the entire universe with the vision of परमात्मा – the One, other than which nothing else exists, including oneself. Realising such Oneness with परमात्मा means ultimate Liberation from Bondage. As such, there is nothing to desire or covet of others wealth as all that exists is in me alone. It explains ज्ञानयोग, the need to identify with the Non-Dual परमात्मा (ब्रह्मन्), dropping individuality and thereby getting protected from the bondage of संसार. Also, it gives the indication not to covet for wealth etc. which are finite, when one's true nature is infinitude, परमात्मा.</p> <p>कुर्वन्नेवेह कर्माणि, जिजीविषेच्छतुर्गसमाः। एवं त्वयि नान्यथेतोऽस्ति, न कर्म लिप्यते नरे ॥ २ ॥</p> <p><i>In this world, by performing कर्म (as enjoined by the Scriptures) one should aspire to live 100 years. Such कर्म does not bind the doer and for such persons, there is no other option.</i></p> <p>Mantra 2 suggests that when कर्म is performed dedicating it to God (कर्म योग), there would be no sense of कर्म कर्ता/भोक्ता nor interest for कर्म-फल, as it is meant for चित्त शुद्धि alone – it is for internal gain and not worldly possessions, etc. Thus, when God is brought in the equation, such कर्म becomes कर्म योग and any result will be acceptable, as I take it as God's प्रसाद. Thus, it explains कर्म योग, the need to be involved in</p>

	<p>कर्म such as Agnihotra etc., as prescribed in scriptures, if one desires to live identifying with world & objects.</p> <p>Mantras 3, while criticising ignorance (with a view to praise Knowledge) indicates that those worlds of demons (asuraas) are covered with dark gloom (darkness) and those who are killers of Aatma go to one or the other such worlds after death. It thus explains the pitiable state of ignorant people who may have to give up the body in one location and go to another, entering into any womb in accordance with their कर्म-फल.</p> <p>Mantras 4 & 5 describe the nature of Self indicating It as ‘Motionless. It is One, Faster than Mind. The Devas (Sense Organs) could not overtake It. It reached before them. Remaining static, It overtakes others that run after It. By Its presence, मातरिश्वा (the element Air) or हिरण्यगर्भ supports the activities of all beings’. Its all-pervading nature is also indicated by saying ‘It moves. It moves not. It is Far, It is Near. It is within all, It is outside of all.’</p> <p>Mantras 6 & 7 indicate the result of Knowledge of Self, revealing a Realised Master as the one who perceives everything as himself & not different from him. There is neither delusion (मोह) nor resultant grief (शोक) nor sense of hatred in him. In other words, in the Self of the Man of Realisation in which everything becomes the Self, what delusion and what sorrow/grief can remain for that Seer of oneness?</p> <p>Mantra 8 summarises the characteristics of Self as all-pervasive, pure, body-less, without wound, without muscles/ligament, taintless, sinless, omniscient, ruler of the mind, transcendent, self-existent, has duly allotted/distributed respective duties for the period of eternal years.</p> <p>Mantras 9 to 11 describe कर्म, उपासन and कर्म-उपासना समुच्चय, performance of which can take one to higher worlds, i.e. पितृलोक & स्वर्गलोक or ब्रह्मलोक. Mantras 12 to 14 describe उपासना-उपासना समुच्चय. उपासना of Hiranyagarbha leads to Brahma Loka (relative immortality), while उपासना of प्रकृति leads to merger with प्रकृति, i.e. a long break from संसार till the next cycle of creation as the Jeeva remains in Unmanifest form till then.</p> <p>Mantra 15 is the prayer to Sun-god by a seeker who is the performer of कर्म and उपासना for a long time (or lived honestly and truthfully) and now seeking higher worlds (attainment of Truth). He requests Sun-god to remove that cover which is appearing as if Golden, the brilliant, which, like a vessel, is covering the face of the Truth (entrance to the Brahmaloaka) to enable his entry into Brahma-Loka.</p> <p>Mantra 16 seeks to behold that form of Hiranyagarbha, by His grace, which is most auspicious and blessed form with the understanding that the seeker is that very Person, Hiranyagarbha.</p> <p>Mantra 17 describes the prayer of an individual (जीव) who has attained relative purity by practice of कर्म and उपासना and who is about to leave his body. He prays for the merger of his Vital-air (प्राण) with Universal प्राण, i.e. giving up his physical limitation and attaining divine state, leaving his body to get reduced to ashes by fire. He addresses his own Mind (संकल्पात्मक) to remember at this crucial moment all that कर्म/ उपासना he did, recollecting & remembering of Him, because that is his destination. Also, he requests Fire God to remember all that rituals performed by him right from his younger days and lead him accordingly, because Fire God has been the witness for all the rituals performed by him. It also indicates that having understood the destination, he prays for ejection and ascending of his Subtle Body, which has been purified by कर्म and उपासना, to higher world.</p> <p>Mantra 18, which is the concluding mantra, indicates the prayer of individuals leaving this world to the Fire-god who is the Knower of all actions (all Knowledge) to guide them and lead them to the right world through the auspicious path for enjoying the fruits of their deeds, based on good कर्म & उपासना. Here, ‘सुपथा’ auspicious path is sought, which is free from ‘coming & going’ instead of southern path (leading to पितृलोक), which involves repeated ‘coming & going’ (संसार bondage), also seeking removal of one’s crooked/deceitful sins [It is said that since the soul/Jeeva does not know the path to higher worlds, it is Agni which guides the soul through the right path to take it to its destination].</p>
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कठोपनिषद् (Krishna Yajur-Veda)

CONTENT DETAILS		
Chapter (C) Valli (V)	No. of Mantras	Brief Description
Highlights of the Upanishad:		<ul style="list-style-type: none"> This Upanishad is from Taittiriya Brahmana portion of Krishna Yajur-Veda. This Upanishad the most widely known of all the Upanishads. It was translated into Persian in early days and thus was the first to make its way into European countries. Later, it has appeared in various foreign languages, viz., English, German and French. The values that could be gathered from the Upanishad: <ul style="list-style-type: none"> Faith in Vedas due to which the ritual was performed by Nachiketa's father. Importance of distributing appropriate dakshina during rituals; living by one's words; treatment of guests; sense of fairness (demonstrated by the mighty Yamaachaarya as far as duty of a 'गृहस्थ' is concerned). Role of having highest level of साधन चतुष्टय सम्पत्ति, especially विवेक & वैराग्य because of which Nachiketa knew what is real and what is not, and hence what to choose (श्रेय) and what not to choose (प्रेय). Need for the sense of Oneness (समष्टिभाव) as demonstrated by Nachiketa, which he encashes the boons offered by Yamaachaarya - first for his father, then for the society and only at the end for himself. Just as Nachiketa, having acquired this wisdom taught by the God of Death, became free from impurity and death and attained Brahman, anyone striving likewise shall also know the nature of the Self and become free. Gist of this Upanishad: The कठोपनिषद् presents the life hereafter, interwoven with the loftiest Vedic teaching. It presents a conversation between Yamaachaarya (as teacher) and Nachiketa (as disciple) depicting intense aspiration on the part of Nachiketa for Knowledge of Self and thorough scrutiny by the teacher to assess the readiness/competency of the disciple. It is magnificent in its poetic beauty and mystical value and touches the vital points of spirituality without beating about the bush, by teaching the Knowledge of Brahman. The teaching for those following ritualistic path presents Brahman manifested as the Lord of sacrifices, and for those following the path of wisdom He is the Unmanifested, Eternal, Universal Supreme Being, which is one's own Self.
C-I / V-1	29	Vishvajith sacrifice by Vajasravasah, Nachiketa's father: Vajasravasah performed the Vishvajith sacrifice to attain higher worlds after death and he had a son aged about 9 years. As per the code of sacrifice, Vajasravasah was required to gift away all his possessions and wealth in charity. But, when the gifts in the form of cows were brought for distribution amongst the priests and other participants, Nachiketa, a faithful and studious boy, who was observing the whole process, was disillusioned and disturbed. The quality of cows being distributed was found to be too poor and seemed to be of no utility-value for the receiver, the cows being too old and weak. Nachiketa understood that his father was not doing the right thing in not giving away his all possessions as required under the code of sacrifice and he also guessed the adverse consequences that would befall his father as a result. So, as a dutiful son, Nachiketa, with a view to

		<p>prevent undesirable consequences and non-fulfillment of his father's desire, decided voluntarily to offer himself as a gift to meet the sacrificial vow of his father in letter & spirit, because a son too is the possession of his father and forms part of chrity to be offered.</p> <p>Nachiketa leaves home: Nachiketa accordingly approaches his father seeking to know as to whom he would offer Nachiketa. Visibly irritated by the repeated query by his young son, his father utters that he would offer him to the God of Death, i.e. Yamaachaarya, though he really did not mean it. But, Nachiketa takes it seriously and despite his father's subsequent efforts to prevent him, he goes to Yamaloka reminding his father that one should be truthful and keep one's word, especially since the human life is of the nature of mere coming & going, like plants, etc.</p> <p>Nachiketa meets Yamaachaarya and secures 3 boons: Yamaachaarya, who was away when Nachiketa reached Yamaloka, could meet Nachiketa only after 3 days. Therefore, Nachiketa was offered 3 boons by Yamaachaarya to compensate for the inadequacies in treating the Brahmana boy appropriately, he being a 'Grahastha'. Nachiketa cleverly encashes first boon seeking well-being of his father for he has come to Yamaloka against his father's will and also to bestow the wisdom to his father to recognise Nachiketa when he returns to his father. Nachiketa asks second boon for the well-being of the society in the form of teaching of Fire-sacrifice by Yamaachaarya, which would lead people to heaven for improved life-style as there is no fear of death, disease or old age in heaven (relatively). Yamacharya grants both the boons and names Fire-sacrifice after Nachiketa for his brilliant grasping of the said ritual teaching, also gifting Nachiketa with a garland set with precious gems of various hues.</p> <p>As third boon, Nachiketa asks for Self-Knowledge. The request of Nachiketa was to impart him the Knowledge to remove the doubt as to whether there is the Atman or immortal Soul, which is distinct from body, senses, mind and intellect as some people say so in the world while others do not. Since this aspect cannot be known through perception or reasoning, only Yamaachaarya, the God of Death, is capable of revealing it: this is the contention and request of Nachiketa. Nachiketa persists with the request despite Yamaachaarya, in place of that Knowledge, offering various other most-tempting & promising benefits of unimaginable magnitude in the form of wealth, pleasure, comforts, power, long life, etc. which are normally not available for a human being. Yamaachaarya also indicates that Knowledge of Brahman is found to be very difficult to grasp even by the gods. Nachiketa expresses that all the objects and pleasures offered by Yamaachaarya would last for short time and they drain out the vigour of all the senses and destroy virtue, strength, intellect, vigour and fame as also that even the longest life indeed is short as it anyway ends one day. He qualifies his request further by asking Yamaachaarya as to how a mortal like him, having approached the immortal ones like Yamaachaarya, could settle for paltry, transitory and worthless objects like sons, wealth, pleasure, etc.?</p>
C-I / V-2	25	<p>Yamaachaarya accepts Nachiketa as his student: Having realised the sincerity of Nachiketa for Knowledge, as he could not be persuaded by the several attractive offers (such as kingship of vast land, wealth, heavenly pleasures, long life, etc.), Yamaachaarya concludes that Nachiketa is a fully qualified earnest seeker of the supreme Knowledge and accordingly decides to teach Self-Knowledge to Nachiketa, who was seen endowed with Viveka-Vairagya-Mumukshutvam, etc. in required measures. The teaching involves describing the indescribable and making the student to know the unknowable, i.e. the Self, which Yamaachaarya indicates as Pure Consciousness, free from modifications, non-doer and non-experiencer and is the substratum of the entire universe, i.e. origin of birth-sustenance-dissolution of the universe. He also explains as to how such a combination is very rare and wondrous, viz., (i) longing desire for the Knowledge which is not attained by argumentation or logic as it is outside of virtue and vice, different from cause and effect, beyond past and future; (ii) opportunity to listen from a competent teacher (like Yamaachaarya in this case) and (iii) ability of the student to grasp the teaching, arising out of his disinterest in world and objects, etc.</p> <p>Path of Shreyas (Good) of Vidya and path of Preyas (Pleasant) of Avidya: Yamacharya starts the teaching by indicating two paths that is available in one's life, viz. Shreyas (Good) & path of Preyas (Pleasant), of which, the path of Shreyas leads one to Knowledge of Self,</p>

		<p>resulting in Liberation from bondage. Both the paths are available to man to choose between any one, that he likes. The wise man examines and chooses the right one by separating the two, just as the swan separates milk from a mixture of milk and water and drinks milk alone. The wise man understands that the path of Shreyas (Good) leads to the attainment of Immortality or Eternal Bliss and chooses it right away. On the other hand, the ignorant ones choose the path of Preyas (Pleasant) comprising transitory sensual enjoyments, resulting in bondage involving birth, death, old age, disease, sorrow, pain, etc. and suffer, like the blind led by the blind in rough and uneven roads suffers.</p> <p>Yamaachaarya describes that the Knowledge of Self, the Knower of Self and the student who receives this Knowledge are all wonderful, they all being very rare and not known to the world. Out of the thousands who hear this Knowledge rarely an individual gets it and becomes the Knower of Self.</p> <p>Attaining Knowledge: Knowledge is possible only by repeated and systematic study of scriptures through the Guru (वेदान्त श्रवणम्) followed by repeated and systematic review and reflection on the scriptural teaching (मननम्,) to get the doubts, misunderstanding, etc. cleared and owning-up the Knowledge. Knowledge of the Self cannot be attained by mere reasoning. The state of Hiranyagarbha also is insignificant when compared to the eternal Brahman as during dissolution, even Hiranyagarbha merges himself in the Brahman. Knowing this well, Nachiketa wishes to attain the state of Brahman alone, who is recognised by the wise by means of meditation on the Self as the Ancient, who is difficult to be seen, who is unfathomable and concealed, who is hidden in the cave of the heart, who dwells in the abyss, who is lodged in intelligence, indeed indifferent to both joy and sorrow.</p> <p>In response to the request of Nachiketa to tell him about that which is other than virtue and vice, other than cause and effect, other than the past and future, these being mental conditionings, Yamaachaarya explains it through the sacred word 'Om', indicating that to be the Brahman. Om is a <i>Pratika</i> or symbol or substitute for Brahman and is the basis of all sounds. Sound, word or name is inseparably connected with thought or idea and the one who meditates on Om with <i>Saguna Bhava</i>, he will attain the <i>Saguna Brahman</i> and if he meditates on Om with <i>Nirguna Bhava</i>, he will attain the <i>Nirguna Brahman</i>. Yamaachaarya stresses that 'saguna Brahman should be reached' and 'nirguna Brahman known'.</p> <p>Further he adds that the Brahman, who is subtler than the subtlest, greater than the greatest, is seated in the heart of each living being and the one who is free from desires, whose mind and the senses are tranquil, will be able to comprehend Brahman and become free from sorrow. He also reveals the secret that Brahman cannot be attained merely by study of the Vedas nor by intelligence nor by lot of श्रवणम्. He whom the Self chooses, by him the Self can be gained. The Brahman reveals its true nature to him who is intensely desirous of knowing it. For the ignorant and worldly-minded, who is not equipped with the qualifications indicated, it is not possible to comprehend the Supreme Self, in whom all distinctions of caste and creed disappear and even Death is swallowed up by him, i.e. the entire mankind represented by Brahmanas and Kshatriyas is mere food for this Self and the Lord of Death himself a mere side-dish, which means Self is All and there is nothing beyond the Self.</p>
C-I / V-3	17	<p>The Chariot Metaphor: Here, the analogy of the chariot is explained to enable easy understanding of the teaching. The individual is compared to the master of the chariot. The body of the individual is the Chariot-the vehicle; horses are indicated by the five sense organs; Mind is the reins controlling the horses; Intellect is charioteer who decides about the route and destination. Sense objects, viz., sound, touch, form, taste and smell form the roads of travel, to be used by the horses of sense organs, viz., ears, skin, eyes, tongue and nose. The journey would be smooth or rough depending upon the conduct of horses & roads, i.e. sense organs & sense objects. What is indicated here is to choose the right path and attain the goal, as these aspects form part of the life's journey. Body, Senses, Mind & Intellect should be in good health and trained to be in good coordination between them. In other words, one has to restrain the mind through which the senses are controlled which leads to elimination of impressions, which are cause for actions and consequential fruits,</p>

		<p>resulting in repeated births & deaths.</p> <p>Here, the Self is indicated as that which is Witness and different from five sheaths, viz. Food, Vital-Air, Mind, Intellect & Bliss sheaths and also free from all attributes, good or bad. The Self, which is the Self in all, is extremely subtle and not an object of Knowledge but one's own Self, indicating that there is no difference between the seeker and the sought.</p> <p>Further, the ascending degree of subtlety of things is described, as a subtle thing is superior to a gross thing and the cause is always subtler and more pervasive than effect. As such, sense objects are superior to the senses organs, because the sense organs are formed out of them. Mind is superior to the sense objects, because it is subtler than the gross matter and is more internal than the sense objects/sense organs. Intellect is superior to mind, because intellect is subtler, greater and more internal than the mind. Mind passes on the concept to the intellect and intellect determines, decides and comes to definite conclusions. Hiranyagarbha or the Cosmic Intelligence, called Mahat, is subtler than intellect and is the greatest of all, because He is the first born. Beyond and subtler than Hiranyagarbha is the Unmanifested (Avyakta/Maaya). Beyond the Avyakta is the Purusha, beyond the Purusha there is nothing. The subtlety and greatness end with Purusha, the Brahman. He who attains this Purusha attains Moksha and is not born again in this Samsara. <i>So, to attain Purusha, withdraw the speech and other organs into the mind through self-restraint and merge the mind into the intellect, the intellect into the Cosmic Intelligence, Hiranyagarbha and Hiranyagarbha into the Purusha, the Peaceful Brahman.</i> Brahman is changeless, the Inner Self of all, the Witness of all modifications of the intellect and is the substratum and support for everything. <i>This is the process of self-realisation through dissolution of effects into the Ultimate Cause, by practice of introspection and self-analysis.</i></p> <p>The third Valli of first Chapter ends with a call that, having awakened from the ignorance, one should get up quickly and undertake the journey of studying scriptures systematically under a competent teacher to attain the Knowledge, which is very difficult like walking on the edge of a sharpened razor, unless one who is well-prepared, committed and having patience. It further indicates that whoever hears and repeats this ancient story attains glory in the world of Brahman or who sings this before a company of the pious & holy obtains results beyond measure.</p>
C-II / V-1	15	<p><i>The first Valli of second Chapter indicates that the purpose of this Chapter is to know the obstacle which makes it difficult for us to know the Self, though available everywhere and in everything, because only when the obstacle is known, it would be possible to make efforts to remove the obstacle and know the Self.</i></p> <p>The Valli highlights the need for the one who is desirous of Liberation, to restrain the senses by turning inwards towards the Self, dwelling within. The entire creation becomes evident due to mere presence of the Self as pure Consciousness, which is independent of body and the world. Though I am the Consciousness the subject, I have identified with BMI Complex, the object, due to close proximity and my ignorance about my real nature as Self itself. <i>Thus, the Self and the BMI Complex have become inseparable from each other (It is like an object & light that illumines the object. Though they are different from each other, they are physically not separable).</i></p> <p>So, my endeavour as a seeker has to be, to shift my I-notion from body to Consciousness, making use of the very body as the base to attain the understanding that I am Consciousness, with the help of power of discrimination. I being the experiencer, I am different from whatever is experienced. So, by this knowledge, I separate myself from all things in the world which I experience, finally reaching my own body, which again is experienced by me, followed by my mind and intellect also, proving all these as experienced alone. Since I use BMI complex as my instrument of experience, they are more intimate to me and thus they are seen to be a part of the experiencer himself, thought it is not the fact.</p> <p>My BMI complex is not me, because during sleep, I do not experience body & mind and in dream, I am not conscious of the body. But,</p>

		<p>I, as Consciousness, present at all states. This Consciousness gets reflected in the matter medium (like my face in a mirror) – at individual level (3 bodies - Gross-Subtle-Causal) and at universal levels (Gross-Subtle-Causal bodies), respectively referred to as Jeevatma and Paramaatma, with respective conditionings. At individual level, I will have inferior attributes and at Universal Level, I have superior attributes. When these conditionings/attributes are removed from both Jeevatma & Paramatma, what remains is Attributeless Aatma alone, that I am.</p> <p>To attain this Self-Knowledge, it is advised to turn the mind inwards, as an extroverted mind cannot grasp this subtle aspect to gain Knowledge. Mind & Sense Organs are naturally extroverted as they are made to be so and not to see inwards. Therefore, lot of training involving Upaasana, etc. is prescribed to make the mind inwards to realise that Brahman, which is indicated to be of the size of a thumb, dwelling in the middle of the body and who is the lord of the past & future.</p> <p>The identity of individual with the Brahman is likened to the pouring of clear water into more clear water. When pure water is poured into pure water, the result is pure water alone in quality and nothing else. Similarly, the conditioned Self (Jeeva) arising out of Ignorance and which is of the same essence as that of Pure Self alone, remains Pure Self alone when one attains Knowledge and thus realises Oneness in all. Therefore, one should give up false pride, individuality, etc. and drop perceptions of differences projected by different logicians and erroneous views of atheists, etc. and see the Oneness alone, as taught by the Vedas, whose concern for our welfare is more than that of thousands of mothers & fathers put together.</p>
C-II / V-2	15	<p><i>With the view to make the teaching easy to comprehend given the subtle nature of Brahman for doubtless Knowledge, this Valli presents the teaching with the analogy of 'city of eleven gates'.</i></p> <p>The city of eleven gates: Since human body is like a city, it is called city. A city is equipped with all requirements like gate keeper, their chiefs, etc. and such a city with all its facilities is meant for the owner, who is not attached to it. In the same way, each human individual, identified with a Body, is like a “city”, also functioning as an independent living being. The 11 gates of this city (body) are: 7 on the head (2 eyes, 2 ears, 2 nostrils and 1 mouth); 3 openings in the lower body (the navel, the genital organ and the anus) and one at the crown of the head, viz., <i>Brahmarandhra</i>. This is the city of Unborn Self, the King of the city, who is devoid of modifications of the city i.e. beyond birth, disease, death, etc. and is like Sunlight – ever present and of the same nature, the Consciousness, the Brahman, one's own Self. It is further explained that this Self is not master of one city alone but resides in all cities in different forms, viz., as Hamsa, i.e., moving Sun (Hiranyagarbha), which is present in all effects & dwells in heaven; as Vayu-Air He dwells in the sky; as Fire he dwells on the sacrificial altar or on earth; as guest He dwells in a house; He dwells in men - in the Gods - in the sacrifice - in the Truth & in the sky; He is born in water on the earth & on the mountains. He is the Truth (Self of all) and the Big, etc. In other words, out of the combination constituting the Jeeva (Ahamkara) and Gross+Subtle+Causal Bodies+Chidabhasa, Consciousness alone is one's real nature, while rest are all mere conditionings, i.e. names & forms.</p> <p>Thereafter, Yamaacharya answers the key question of Nachiketa regarding the condition of Jeeva after death by explaining that, in accordance with their karma, i.e. as per the merits of karma done in this particular birth and earlier births which are fructified for experiencing, some ignorant fools have to enter the womb through the genital organ of male to assume new bodies while some others, who are far inferior, enter the unmoving beings like trees, etc. In other words, new body, type of body, place of birth, etc., are purely in accordance with the type of karma and knowledge/understanding that one has gained.</p> <p>Just as Fire, though it is one, having entered the world, assumes different forms into which it enters; just as Air (Vaayu), though it is One, having entered the bodies in the form of vital-air (praana) assumes different forms in accordance with the form into which it enters; and just as the Sun which is the eye of the entire world, does not become impure due to the impurities seen through the eyes; in the same way, the One Self, which is Self of all, who is the Controller and Indweller of all Self, when realised as Self within the Intellect,</p>

		<p>one attains eternal Happiness. The message is to realise that the many-ness perceived in the world are just conditionings on the absolute Brahman in different names and forms which are due to Avidya (Maaya) and Braman is devoid of names and forms. What exists is pure Consciousness, the absolute Brahman, within one's own Heart as one's own Self, which is Self of all. When fire is associated with an iron-ball, the fire seems to have the shape of ball (i.e fire-ball) as also its burning nature. In the same way, Consciousness, due to association with the body, seems to be body, burdened with defects of the body.</p> <p>This Valli concludes with the description of Self as the absolute Bliss which is Self-luminous & which shines distinctly indicating that there is only One light, illumined by which, other seeming lights illumine objects. Like the Sun illuminates all but not the Self, which is the Self of Sun. Similarly, the Moon, nor the Stars nor all the Lightnings shine on their own, nor the Fire which is perceptible to our eyes. All these that shine, shine only after Him, the Supreme Self, who shines. Just as water, fire woods, etc. attain ability to burn due to their contact with Fire and not independently by themselves, in the same way, the Sun and the like, shine by the light of Self alone. One should meditate on that One Light.</p>
C-II / V-3	18	<p><i>This Valli's introduction by Bhagawan Bhashyakara explains that 'just as the world perceives the cause (seed) for understanding its effect (tree), in the same way, the nature of this huge world of Samsaara is being ascertained from the nature of its cause (root), i.e. Brahman'.</i></p> <p>The entire universe is compared to the Peepul Tree, with its root above and branches below (downwards), which is eternal. That which is its root is nothing other than the pure immortal Brahman and on that Brahman rest all the worlds. In other words, the root means the cause, the Brahman, the Substratum (cause) for everything from Un-manifest to the Unmoving, i.e. from Maaya down to tiny mineral in the manifested universe.</p> <p>The nature of this Tree of Samsaara is described in different ways. It is the centre for variety of calamities (miseries) like birth, disease, death, grief, union/separation, issues & quarrels, karma & karma-phala, dharma-adharma, raaga-dwesha, shobhana-ashobhana buddhi, dwaitatva, etc. It is changing every moment and causes me to be perceived as other than what I am; like illusory mirage water. It is निःसारः, i.e. no essence. Hiranyagarbha, i.e. the conditioned Brahman, is the sprout of this seed; desires and Vaasanas are its source of water to grow and expand; tender off-shoots/sprouts of tree are desires, actions and fruits of action; leaves are knowledge forms of teachings of shruti, smriti, nyaaya, etc.; its beautiful flowers are यज्ञ, दान, तप, etc.. It has fruits with various juices like सुख, दुःख, वेदना; it is sprinkled by the water of longing for fruits of action, which has made its roots below very strong; it has 14 nests habituated by Brahmaaji and beings.</p> <p>This Tree of Samsaara, like Peepul Tree, always unsteady by nature and vulnerable to shaking by winds of desire and desire-prompted actions, is having its branches downwards in the form of heaven, hell, region of ghosts & beasts, etc. and exists eternally since it is beginningless. This Tree can be felled only by the sword of vairagya, arising out of the Self-Knowledge and the understanding of Oneness of Brahman by the teaching of Vedanta. Here, by seeing the effect, cause is ascertained because for effects to exist, there has to be a cause. So, for the world to exist, there has to be the Creator of the world and that is Brahman alone. The message here is to meditate on the nature of Brahman expressing in various names & forms as described and focus on that One essential nature, which is seen in all. Know that, that Oneness is Me.</p> <p>It is further explained that because of the fear of Brahman, the Universe goes on functioning effectively. Due to fear of supreme Brahman, Fire burns, Sun shines, Indra & Vaayu perform their respective functions and God of Death roams around performing his duties (all as physical and presiding deities), like servants trembling out of fear performing their routine functions, seeing their master with the <i>thunderbolt raised in hand</i>. In the absence of such a Controller over the rulers and protectors of the Universe, it would not have been possible for the smooth functioning of Universe without a break.</p> <p>The seekers are advised to put-forth maximum efforts to attain Knowledge in this life itself because Realisation of Self in this body – as</p>

	<p>clear as one's face in a mirror –is possible and attainment of which is extremely difficult in other worlds (excepting Brahma-Loka), because while in Pitra-Loka, it is like in dream; in Gandharva Loka, it is like reflection on water (not very clear) and only in Brahma-Loka, it is like Light & Darkness (very clear), but it takes too long to attain Brahma-Loka and then attain Knowledge while being thereat.</p> <p>The extreme subtle nature of Self is once again described by indicating that It as distinct from Senses, etc. and cannot be perceived externally, it being the inner Self of all. Subtler than Sense Organs is the Mind; Intellect subtler than Mind; Total Mind, i.e. Hiranyagarbha, the First-Born subtler than Intellect; Avyakta (Prakriti-Maaya) is subtler than Hiranyagarbha; Subtler than Avyaktha (Prakrithi-Maaya) is Purusha, the All-Pervading and devoid of any indicators to know It (distinctive mark) and knowing which one becomes free and attains immortality. In other words, having understood the ascending order of subtlety, superiority/more pervasiveness of entities from Senses onwards, i.e. Mind, Intellect, Hiranyagarbha & Maaya, know that Brahman, the subtlest one as one's own Self within, which is the Self of all and attain immortality.</p> <p>Existence of Brahman is ascertained here though Brahman could be perceived neither by speech (लौकिक प्रमाण) nor by eyes (प्रत्यक्ष प्रमाण) nor by Mind (अनुमान प्रमाण). Though Brahman is devoid of attributes for perception, being known as the substratum of the Universe, Brahman does exist, because it is a fact that for dissolution of effects to take place finally, there has to be something, which is the Cause. If we trace the effect back to the cause in ascending order of subtlety, it leads us to its cause, whichever exists & its existence cannot cease. Thus, tracing back objects of the world, leads us to Brahman i.e. Objects → Grossified Elements → Un-grossified (U/G) Earth → U/G Water → U/G Fire → U/G Air → U/G Space → Maaya (Brahmashrayi) → Brahman and thus while name & form of a thing is dissolved, its Existence part remains.</p> <p>When all desires are removed from the root itself, then the mortal becomes immortal and here itself he attains Brahman, i.e. when all the knots of heart - ignorance-based thoughts like 'I am the Body', 'I am Happy', 'I am Wealthy', etc. which bind, are destroyed here itself (while living) by the thoughts that run counter to them, i.e. thoughts rooted in the identity of Brahman with the Self, i.e. the thoughts like 'I am Brahman, indeed and not a Samsaari', etc. then desires arising from those knots are destroyed together with their roots and such a mortal becomes immortal, the Knower of Self.</p> <p>However, in case of those who, due to lack of साधन चतुष्टय सम्पत्ति, are not fully in abidance of Self-Knowledge or those who are interested in some unique experiences here in this world or in higher worlds, viz. Brahma Loka, for them, the options available are either attaining Brahma-Loka through Agni Ritual – Nachikethaagni, which enables travelling through the Solar Path and subsequently attaining Liberation by gaining Self-Knowledge while being in Brahma-Loka. Others travelling through Lunar Path will take birth in different worlds in different ways and remain in the bondage of endless Samsaara.</p> <p>The teaching of this Upanishad ends with the description that the Purusha of the size of a thumb, the internal Atman, is always seated in the heart of all living beings and emphasising the need for one to separate Him out from one's own body boldly (i.e., separate the Consciousness from the Matter), as stalk is carefully separated from munja grass and should know Him as pure and immortal. In other words, separating the Consciousness from BMI should be as intense/careful as separating a precious gem from the heap of similar-looking ordinary stones. This could be attained by (i) reducing identification with BMI and be in constant awareness of Brahman within, all the time by controlling the mind, etc.; (ii) dropping all issues related to mind knowing that they do not belong to me, the Witness, but to the BMI, which I am not. Thus, the understanding that I am Brahman, the Witness and 'I am not the BMI' is the main challenge that one should overcome by constant reminder that I am that सच्चिदानंद ब्रह्मन्, which pervades everything-everywhere-all the time, including BMI (Body-Mind-Intellect).</p>
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तैत्तिरीयोपनिषद् (Krishna Yajur-Veda)

CONTENT DETAILS		
Valli (V)	Anuvaka No.	Brief Description
<i>Highlights of the Upanishad:</i>		<ul style="list-style-type: none"> This Upanishad is named after the Tittiri Birds, which has an interesting story behind. Annoyed with his disciple Yajnavalkya, the Guru of Sage Yajnavalkya asked him to return what is learnt from him. In response, Sage Yajnavalkya vomited what was taught to him, which was absorbed by other disciples of his Guru taking the form of Tittiri birds (sparrows) and thus came the name for the Upanishad. This Upanishad is famous for the lucid description of five sheaths (पञ्चकोश) - i.e. पञ्चकोश विवेक, to realise the Self, by transcending those sheaths. As indicated by our Poojya Gurudev Sw. Chinmayanandaji in his commentary, the importance of this Upanishad could be gauged by the fact that Bhagawan Shankarcharyaji chose to write his first commentary on this Upanishad and that he quoted this Upanishad 147 times in his commentary on Brahmasutras. The nature of Brahman, i.e. Truth-Knowledge-Infinity (सत्यं ज्ञानं अनन्तम्) which in other words means Existence-Consciousness-Bliss (सत्-चित्-आनन्द), is also elaborately discussed in the bhashya by Bhagawan Shankarcharyaji in this Upanishad (Valli 2, Anuvaka 1/मंत्र 1). The famous quotes like - 'सत्यं वद। धर्मं चर।' (speak what is truth; follow own duty) and 'मातृदेवो भव। पितृदेवो भव। आचार्यदेवो भव। अतिथिदेवो भव।' (May Mother-Father-Teacher-Guru be God to you) are also originated from this Upanishad (Valli 1-Anuvaka 11). This Upanishad contains two महावाक्य-s indicating आत्मा-परमात्मा ऐक्य as under: <ul style="list-style-type: none"> (i) तत्सुष्ट्वा तदेवानुप्राविशत्।(Having created that, He entered into that itself) (Valli 2.6.1). (ii) सः यश्चायं पुरुषः यथासावादित्ये सः एकः।(That who is in man and that in sun are the same) (Valli 2.8.5). This Upanishad is also popular for Rituals section especially for पारायण with स्वर-s, etc. and Vedanta section. Incidentally, the names of each valli (Chapter) are derived based on the first word of respective Valli-s. Gist: The first Chapter (श्रीक्षा-वल्ली) teaches different forms of spiritual practices in the form of rituals and worships for mental purity to attain Self-Knowledge. The second Chapter (ब्रह्मानन्द-वल्ली) starts with the declaration that 'the Knower of Brahman attains the Supreme Brahman' indicating the nature of Brahman as - Truth-Knowledge-Infinity (सत्यं ज्ञानं अनन्तम्). The Upanishad leads the seeker to understand with discrimination the five sheaths i.e. पञ्चकोश विवेक, starting from Food Sheath (अन्नमय-कोश) upto Bliss-Sheath, indicating all of them as Brahman alone, they being effect of Brahman alone. Thus, he who transcends from Food Sheath to Vita-Air Sheath and reaches Bliss Sheath and finally transcending Bliss Sheath, he comes to know his real nature of Brahman who is of the nature of सत्यं ज्ञानं अनन्तम्, by negating all the five sheaths from outer-ones to interior-ones as not the Self. It is like removing the husk of a grain and to know the seed inside, which is the essence.

V-1 (शीक्षा-वह्नी)/ 12 (Anuvakas)	1	Different forms of spiritual practices (साधन) are prescribed here for purity of mind to attain Knowledge. This Valli is divided into 12 Paras (अनुवाकः), with the first and the last paras (Anuvakas 1 & 12) comprising of शान्ति-पाठ (first para as request & the last para as gratitude). The prayer is seeking fitness of all organs, body, mind & intellect for successful study and grasping of Upanishadic teaching, besides eliminating all possible obstacles from all sources (i.e. आधिभौतिक, आधिदैविक & आध्यात्मिक). The spiritual practices indicated here include various (i) Rituals (physical & verbal activities) which purify the mind and (ii) Upaasana (mental activities) by taking the support of visible symbol of God to see invisible God to quieten and sharpen the mind for concentration and some of these Rituals & Upaasana are enumerated hereunder.																														
	2	To begin with, the student is explained about the Science of pronunciation by the teacher, reminding the student of its importance. It consists of वर्ण (sounds/alphabets), स्वर, i.e. उदात्त, अनुदात्त, स्वरित (ascent), मात्रा, i.e. ह्रस्व, दीर्घ (quality or measure), बलम्, i.e. अल्प-प्राण, महा-प्राण (effort in pronouncing the word), साम (Speed of chanting – slower, medium, faster, etc.), सन्तान i.e. सन्धि-विषय (Conjunction).																														
	3	Thereafter, the teaching of Upasana involving Conjunction is imparted, which is based on five perceptible objects of the world as per following details: संहिता उपासना (Conjunction of Vedic Letters): Here, the student first seeks glory & effulgence from God for both students & teacher. उपासना is intended to prepare student's mind to eventually contemplate on the subtle nature of Self and know it, by first taking the support of those symbols/objects which are tangible and known to student. The following five 5 important aspects of visible world are taken for meditating while understanding the inter-connection of the universe as also the enormity of the creation thereby expanding the vision of the meditator: <table><tr><td><u>Substratum</u></td><td><u>पूर्व-रूपम्</u> First letter</td><td><u>उत्तर-रूपम्</u> Second letter</td><td><u>सन्धानम्</u> Connection</td><td><u>संधि</u> Formation</td></tr><tr><td>World</td><td>Earth</td><td>Heaven</td><td>Air</td><td>Space</td></tr><tr><td>Luminaries</td><td>Fire</td><td>Sun</td><td>Lightening</td><td>Water (water-bearing cloud)</td></tr><tr><td>Learning</td><td>Teacher</td><td>Student</td><td>Teaching</td><td>Knowledge/Learning</td></tr><tr><td>Progeny</td><td>Mother</td><td>Father</td><td>Union of M & F</td><td>Children</td></tr><tr><td>Body</td><td>Lower Jaw</td><td>Upper Jaw</td><td>Tongue</td><td>Speech</td></tr></table> Here, since the student is already aware of the concept of सन्धि (Conjunction) as he uses it in his day-to-day learning, the teacher uses the 'compound word' and its structure as the substratum for the students to superimpose the prescribed ideas to enable them to meditate on them. Like using the Earth as the prior form and Heaven as posterior form, Space is indicated as the सन्धि, while using Air as the connection. The above five सन्धि are called महासन्धि-s as they have great aspects as their subject/topic for formation of सन्धि. The one who meditates as above and understands realising the enormity of creation of परमात्मा in all aspects of visible Universe will not only attain purity of mind, but also material wealth.	<u>Substratum</u>	<u>पूर्व-रूपम्</u> First letter	<u>उत्तर-रूपम्</u> Second letter	<u>सन्धानम्</u> Connection	<u>संधि</u> Formation	World	Earth	Heaven	Air	Space	Luminaries	Fire	Sun	Lightening	Water (water-bearing cloud)	Learning	Teacher	Student	Teaching	Knowledge/Learning	Progeny	Mother	Father	Union of M & F	Children	Body	Lower Jaw	Upper Jaw	Tongue	Speech
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	4	आवहन्ती होमः (Fire Ritual): This ritual is performed seeking from the God Wealth to perform yajna, charity, etc.; Purity of mind; Ability to acquire Knowledge through merging with Lord; and Availability of many students to share the Knowledge for propagation.																														
	5	व्याहृति उपासना (ब्रह्मोपासना using व्याहृति) : Here, four words of mystical significance (व्याहृति), viz., भूः(Fire), भुवः (Air), सुवः (Sun) & महः (हिरण्यगर्भ) are used as symbols to meditate on हिरण्यगर्भ and enlarge one's vision by connecting to the totality and to attain हिरण्यगर्भ / Brahma-Loka.																														

	6	हिरण्यगर्भ उपासना: Here, हिरण्यगर्भ is invoked in the heart-space, where the total subtle body (invisible universe) is manifesting. While meditating on हिरण्यगर्भ , I visualise the totality in my mind with the feeling that 'I am हिरण्यगर्भ ' (like in a statue, God is invoked and then it is called God). This is otherwise called अहंग्रहोऽपासना . That means I am the totality (with conditioning), which includes my Body-Mind-Intellect Complex too. When I consider myself devoid of conditioning, 'I am Brahman'. This उपासना is practiced consistently to expand step-by-step to extend to the entire universe.
	7	पाङ्क ब्रह्म उपसना (Virat Upasana) – This उपासना is to attain चित्त-शुद्धि & चित्त-एकाग्रता to eventually absorb teaching of Knowledge that 'I am Eternal Infinite Brahman'. Here, the creation is seen in 3 groups of 5 members each at universal level (i.e. (i) लोक-पाङ्कम् – Earth, Sky, Heaven; Directions, Main (North-South-East-West) & Directions, Intermediate (North-East, South-East, etc.); (ii) देवता पाङ्कम् – Fire, Air, Sun, Moon & Stars and (iii) भूता पाङ्कम् – Waters, Herbs, Forest Trees, Space & Atman; and also 3 groups of 5 each at individual levels, i.e. (i) Praana, Apaana, Vyaana, Udaana & Samaana; (ii) Eyes, Ears, Mind, Speech & Touch and (iii) Skin, flesh, muscles, bones & marrow. One should meditate on each individual group taking it as a symbol by invoking respective universal group with the understanding that the world within and world outside are arranged in a group of five, i.e. the apparent oneness between both – within and outside, i.e. there is no individuality and all are harmonised into one. The one comes to know of this becomes one with प्रजापति .
	8	प्रणव उपासना (Meditation on Ishwara): This is meditating on 'Omkaara', which is part of all उपासना -s, by understanding its glory. While chanting 'Om', respectively superimposing seeker's 3 states, viz. Waker, Dreamer & Deep-Sleeper on 'A', 'U' & 'M', which constitute 'Om', the seeker identifies with those states. So, when he comes to the sound 'M', the seeker is able to negate all experiences of plurality of world as in the deep-sleep state. Results of this उपासना are materialistic (wealth, name & fame, etc.) and spiritual (purity of mind, etc.) depending upon the seeker's approach.
	9	Continuous Study & Ethical Living: This is the concluding lecture by the teacher as to how a spiritual student should live life dedicated to the culture and in consistence with what has been taught as life's goal and way of life. While simultaneously continuing with study and propagation of scriptures, one should opt for a healthy way of living as enjoined in scriptures with values, attitudes and approaches [i.e. right knowledge (ऋतम्), appropriate action (सत्यम्), life of moderation (तपः), restraining mind & sense organs (शमः-दमः), Magnanimity in charity (दानम्), all without neglecting one's own welfare; performance of rituals; reverential attitude towards all; etc.].
	10	Sacred Recitation of mantra of Self-glory: Remaining in constant awareness of one's real nature as Self – the stimulator in the tree of universe with glory as high as peaks of mountains, high & pure like the essence in the Sun, Power & Wealth, Effulgent with Intuition, Intelligent, Imperishable & Undecaying – as proclaimed by Sage Trishanku after he attained realisation. This is the most effective technique to turn ourselves to the highest purity and towards great sense of detachment from our trial, false notions. The one who recites this mantra with sincerity, faith & conviction, he would gain sufficient amount of inward poise & tranquility.
	11	Message at Convocation Address – The Desirables: This section details the way one should conduct oneself in the world, relation with the world, respect to mother, father, teacher & guests, relation with teacher & wise-ones, practice of charity, remedy for doubts & conduct, etc., with an injunction to follow it fully for a life of accomplishment and fulfillment, endowed with a cultural purpose besides worldly ambitions & activities.
V-2 (ब्रह्मानन्द-वल्ली)/ 9 (Anuvakas)	1	This Valli starts with the declaration that ' the Knower of Brahman attains the Supreme ' (i.e. ब्रह्मवित् आप्नोति परम्), which is the very goal of all spiritual endeavours. Here, attaining of Brahman should not be misconstrued as the case of one thing attaining another

	<p>thing because Brahman, the Infinitude, is not a thing to be attained like a finite thing. What it means is identifying with the Brahman, who is Self in all, as one's own Self, because the individual otherwise identifies himself as BMI complex due to ignorance. Thereafter, the mantra from Rig Veda which indicates the nature of Brahman as – Truth-Knowledge-Infinitude (सत्यं-ज्ञानं-अनन्तम्) is taken up for discussion. Here, these three words are not to be taken as adjectives but as definitions of Brahman because an adjective is used to separate one thing from another thing of same type, like Blue Big Fragrant Lotus, which negates all lotuses of colours other than Blue, even in blue-coloured ones, all those which are not Big and within Big lotuses, all those which are not Fragrant. Thus, while adjectives separate one thing from another thing of the same type, definition keeps one thing separate from all the rest, not only of same types.</p> <p>Each of these three words, viz., सत्यं-ज्ञानं-अनन्तम्, is first explained in sutra form, followed by elaborate explanation. A brief version of the same is given below:</p> <p>सत्यम् means that which is true – which does not change & ever exists in that way alone. The opposite of सत्यम् is असत् (non-existent) or Mithya (relative reality), which is the term used for an object which changes or undergoes modification. Shruti confirms this – 'All change has mere speech as its basis, it is in name only' (Cha.Upa. 6-1-4). "That alone is true that exists" (Cha.Upa. 6-2-1). So, the word सत्यम् distinguishes Brahman, the unchangeable from all other changeable things.</p> <p>Now, since an inert substance can also be unchangeable, the term सत्यम्, i.e. unchangeable, used to indicate Brahman, becomes inadequate. So, one more term ज्ञानम् (i.e. Consciousness or knowing principle) is also used to indicate Brahman, which highlights the sentiency aspect of Brahman. An insentient/inert object cannot 'know'. Now, though the knowing principle has three aspects in it, viz., knower, known and knowing, Brahman is none of them. Because any knower is a changing entity and Brahman being सत्यम् is not a knower.</p> <p>अनन्तम् means infinitude. Anything in the world is limited by place, time and object (देश-काल-वस्तु परिच्छिन्न). An object is located in one place, i.e. limited to one place (that podium is on the dais and not here). Also, an object is pervaded by time, i.e. this building is limited to say 50 years. Further, an object is limited to that object alone like a book is limited to that book alone and not beyond that book (book is not in pen). Thus, all objects are finite in terms of place, time & object. So, that which exists in all places, all the time and in all, is infinite, is Brahman alone. Brahman is in all because Brahman is not different from anything because Brahman is cause of all. But, since these effects are only illusory, Brahman in reality is not different from these effects as a cause. Thus, Brahman is अनन्तम्.</p> <p>To conclude, Brahman is सत्यं-ज्ञानं-अनन्तम्, i.e. Eternal - Consciousness - Infinitude.</p> <p>This Anuvaka ends with description of process of creation (सृष्टि प्रकरण). From that Brahman, which is the Self and the Self in All (both as material & efficient cause), Space was born which has Sound as its attribute and provides accommodation to all that have forms/shapes. From Space, Air was born with its attribute as Touch coupled with the attribute of its cause, i.e. Sound. From Air, Fire was born with its own attribute of Form and also attributes of Touch & Sound from its predecessors. Similarly, from Fire, Water was born with four attributes of Taste (its own attribute), Form, Touch & Sound. From the Water, Earth was born with five attributes of Smell (its own attribute), Taste, Form, Touch & Sound. These five subtle-elements then undergo grossification and from the grossified five elements came this creation of universe.</p> <p>From earth came plants/herbs, from plants/herbs came food, from food came man with the body. The body of a man resembles the body of parents, it being caused from the seed, which is the essence of the vitality of entire body. Among the creation, the example of man is described, though everything is from Brahman. It is because man alone is bestowed with the intelligence to know, understand and evolve to attain Brahman eventually.</p>
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2	<p>From Anuvaka 2 onwards, the process of description of five sheaths (पञ्चकोश) - i.e. पञ्चकोश विवेक is taken up, starting with Food Sheath (अन्नमय-कोश). The purpose is to take the Seeker, who is currently identified with the Body as his Self due to ignorance, to subtler levels, i.e. from Food-Sheath upto Bliss-Sheath, indicating all of them as Brahman alone, they being effect of Brahman alone. Thereafter, Brahman as the innermost is understood, by negating all these five sheaths from outer-ones to interior-ones. It is like removing the husk of a grain and to know the seed inside, which is the essence.</p> <p>अन्नमय (Essence of Food) : The glory of food and the result of अन्न उपासना is explained here. All beings on the earth, moving & non-moving, are born from food alone. They sustain in food and at the end get absorbed in food. Because food was born before the beings, food is called medicine for the beings (ओशति दोषान् धत्ति गुणान् इति औषधम् - That which removes defects and adds qualities is medicine). Because it is eaten by beings and it eats beings, it is called food. So, one should perceive everything as food alone (in all five elements - whether food of humans or other beings), i.e. seeing food both in व्यष्टि & समष्टि, thus attempting to see Brahman in all and Brahman as all. The one who thus worships food as Brahman shall obtain all food.</p> <p>प्राणमय (Vital-Air): Interior to and different from अन्नमय is प्राणमय, which fills the former. It is of the shape of human body, the shape of the preceding shape itself, i.e. अन्नमय, being interior to it. It is as if endowed with limbs, viz., प्राण as its Head, as transformation of air is through mouth & nostrils located in the head; Vyana as its Right side; Apana as its Left side; Samana which is moving all-through the body and forming the middle of the body as Aatma. The deity of Earth which supports stability of body (preventing it from flying high due to Udana or falling down due to gravitational force) is considered the Tail, the support-base.</p>
3	<p>प्राणमय (Vital-Air): The Gods, like Agni, live on the प्राण (Vital Air) as also men and animals (Here, gods can also mean Senses, which are nourished by प्राण alone). प्राण indeed is the life of all beings. Those who meditate on प्राण as Brahman gain full life-span as प्राण is the life of beings. The Gods/Senses live by प्राण means that they become functional being energised by प्राण.</p> <p>It is also indicated that even animals are endowed with five sheaths, which are being discussed, the inner ones being subtler pervading the preceding grosser ones, all of them being the result of ignorance. The innermost essence behind all sheaths is the Eternal & Unchanging आत्मा, which is indicated as 'सत्यं ज्ञानं अनन्तम्', present in humans and other beings, from which the entire creation has come, starting from Space, due to ignorance (माया-शक्ति). Therefore, the one who meditates that - 'I am the प्राण, the Self of all, the Source of all life' will gain full life-span, which according to Vedic understanding is hundred years. प्राणमय is the आत्मा of the preceding sheath, i.e. अन्नमय.</p> <p>मनोमय (Mind): Within the प्राणमय and different from it indeed is another self which consists of essence of प्राण, which is called मनोमय, which comprises of mind, is subtler than the earlier and which pervades & enlivens प्राणमय. It is of the shape of human body, the shape of the preceding shape itself, i.e. प्राणमय, being interior to it. Yajur-Veda Mantras are its head, Rig-Mantras its right side, Sama-Mantras its left side, Vedic teaching/injunctions is its trunk and Atharvana-Hymns, which cover most of the rituals, constitute its tail, the support-base as they promote a man's wellbeing.</p> <p>[Note: Importance & Significance of वेद-मन्त्रs explained by Acharyaji: It was explained here that the 'वेद-मन्त्रs' are 'अपौरुषेय' (not individual-based) nor 'अभौतिक' (born of 5 elements like other things). What it means is that anything that is from individuals (like the equation $E=mc^2$ by Einstein can change later) and an object born of elements also end, like our body ends one day, whereas the वेद-मन्त्रs are eternal. The 'वेद-मन्त्रs' remain the same in all creations with the same meanings and with the same structure. It is so because, 'वेद-मन्त्रs' are received from the 'समष्टि' mind and not from individuals or not recollected from one's memory. While objects need 'प्रमाण, वेद-मन्त्रs', which teach 'धर्म' & 'मोक्ष', do not need 'प्रमाण' because वेद-s themselves are 'प्रमाण', which aspect could be verified through one's own experiences in life. Thus, 'मन्त्र' is not like a pot accessible by sense organs, but it is a thought modification in</p>

		the mind and grasped by mind. So, while chanting any मन्त्र, it is by connecting to 'समाधि' mind' rather than recalling from memory like any object is recalled from memory. Mind is an instrument of Knowledge helping to know Brahman as conditioned by the mind, by connecting to Hiranyagarbha, which is the Total Mind].
4		<p>मनोमय (Mind): The one who worships the Mind as Hiranyagarbha by identifying with the Total Mind, will not have any fear as he is free from attachment & aversion. मनोमय is the inner Self to the previous sheath, i.e. प्राणमय and it is of the nature of Vedas.</p> <p>विज्ञानमय (Intellect-Knowledge): Interior to मनोमय is the विज्ञानमय, which fills Mind and it enables determining firmly the the Knowledge contained in Vedas. Being subtler than the मनोमय, विज्ञानमय pervades and enlivens the Mental activities. विज्ञानमय is of the same shape of man as indicated in the case of earlier sheaths. Faith is the head of विज्ञानमय, as faith originates prior to performance of any act. Truth is its right side and Truthfulness (practice of Truth) is its left side. Yoga, i.e. logical understanding with conviction forms its body (trunk) while Mahat or Total-Intellect (Hiranya-Garbha) is its support-base, because it is its cause and cause is the basis for effect.</p>
5		<p>विज्ञानमय (Intellect): विज्ञानमय is endowed with the ability to know, and through knowledge, sacrifices and austerities are performed. Conditioned by knowledge, all the Gods meditate on the first-born, i.e. Hiranya-Garbha. The one having the self as Brahman and remains in abidance of this understanding, will be free from all sins arising out of identification with the body and enjoys all the objects of his desires like a shade of an umbrella is removed when umbrella itself is removed. This is the self of the preceding one, i.e. मनोमय. While mind is considered to be a bundle of thoughts that are indecisive in nature, the intellect processes the thoughts through logic and understanding, enabling right decisions. Therefore, Intellect is the "inner self" of the Mind. All activities are followed by Intellectual decision and that is why Intellect is called first-born, i.e. Hiranya-Garbha, thus comparing Intellect to the Total Intellect. So, by giving up identification with अन्नमय, etc., one should identify with विज्ञानमय.</p> <p>आनन्दमय (Bliss): Other than विज्ञानमय and internal to it and pervading it is the आनन्दमय (Bliss), constituted by happiness. आनन्दमय is of the same shape of man as indicated in the case of earlier ones. Joy (प्रिय) is its Head, Delight (मोद) is the right side, Rejoicing (प्रमोद) is the left side. Bliss is its Body (trunk), while Brahman is its tail as support-base.</p> <p>आनन्दमय (Bliss): The आनन्दमय is also like the other four 'self (sheath)' indicated earlier and it is not the Self for the reasons indicated below:</p> <p>(1) अधिकारात् – The topic of discussion is conditioned self and not the Self, आनन्दमय, as a matter of context, is to be comprehended as conditioned self like अन्नमय, etc., born of five elements.</p> <p>(2) मयत् शब्दात् – Usage of term 'मयत्' as suffix to 'आनन्द' also indicates that it is not of the nature of absolute Bliss (आनन्द) but relative happiness expressed through the conditioning (like 'अन्नमय' indicates full of food) and thus it is an effect.</p> <p>(3) संक्रमणात् – The आनन्दमय is attained step-by-step starting from अन्नमय onwards and thus associated with the word 'attainment' and hence an object. The Self is self of the one who attains it.</p> <p>(4) असीभवात् – Also, the Self cannot attain the Self itself because Self is partless. Also, it is opposed to the context and hence not possible.</p> <p>(5) शिर आदि कल्पनात् – The attribution of head, etc. to आनन्दमय indicates that it can only be conditioned Self and not the absolute Self, which is division-less and hence cannot be described in terms of head, left-side, etc.</p> <p>(6) विशेषापोहश्रुतिभ्यः – The Self being the cause of Space, etc. cannot come under the category of effects and does not have any discription.</p>

		<p>(7) मन्त्रोदाहरणात् – If आनन्दमय were to be understood as the Self, then the following mantra does not hold good, i.e. – ‘if a man knows Brahman as non-existent, then he himself becomes non-existent’. Because if one knows the Self in the form of self made of अन्नमय, with limbs like head, etc. there remains no doubt about the non-existence of Self. In other words, if आनन्दमय is taken as the Self, which is experienced in the form of प्रिय-मोद-प्रमोद, then there would be no doubt about the Self. But, since there is doubt about the nature of Self, आनन्दमय cannot be the Self.</p> <p>(8) प्रतिष्ठा-रूप कारणात् - The Self has been indicated as the support-base of आनन्दमय, which indicates that the Self is different from आनन्दमय. Thus, आनन्दमय comes under the category of conditioned Self like अन्नमय, etc.</p> <p>By the above analysis, it is clear that whatever joys we get, from the objects in gradation in the form of प्रिय-मोद-प्रमोद through आनन्दमय, is reflection of the absolute Bliss of Self. Thus, आनन्दमय is not the Self. Therefore, instead of longing for this momentary joy from आनन्दमय, which are born out of the result of कर्म & उपासना, one should focus on the goal of absolute Bliss from the Self, which is born of Knowledge of Self. Thus, the Self (Brahman) is the substratum of these 5-sheaths, like अन्नमय, etc., which is born of five elements like space, etc. that are created from the Self, i.e. सत्यं-ज्ञानं-अनन्तम्’.</p> <p>The five sheaths viz., Food, Praana, Mind, Knowledge and Bliss arranged one inside the other with Bliss sheath as the innermost among them and respective inner-one’s being the self of their outer-ones was discussed to transcend these outer sheaths one after the other and identify with that, which is beyond the innermost of all of them, i.e. the non-dual Self within, which is the substratum for all these sheaths and also of the universe as a whole. So, by contemplating on these sheaths starting with अन्नमय upto आनन्दमय and then by negating them all as the not-Self, one identifies with this non-dual Brahman as one’s own Self, which alone is सत्यं-ज्ञानं-अनन्तम्.</p>
6		<p>This sixth anuvaka starts with description of Brahman alone as the substratum of entire creation. The mantra says - If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then he knows him to be existent. Of him, i.e. the आनन्दमय, this verily is the essence. In other words, if someone denies the existence of Brahman, he will be denied of Brahman, i.e., he will not be able to attain what he aspires to attain, i.e. absolute Bliss, and will thus miss the opportunity of realising the absolute Bliss.</p> <p>Thereafter the questions, viz., (i) Whether Brahman exists or not (because like the horn of a hare, Brahman is not perceived); (ii) Whether an अज्ञानि attains Self when he leaves this world; and (iii) Whether a ज्ञानि attains Self when he leaves the body; etc., are discussed and answered (partly in Anuvaka 6 & partly in Anuvaka 7). Since the answer for question No.(ii) is apparent from the answer to question No.(iii), the same is not answered separately.</p> <p>Q(i) Whether Brahman exists or not?</p> <p>Brahman exists due to following facts, viz.,</p> <ul style="list-style-type: none"> • उपादान-निमित्त कारणत्वात् : In the world, that from which something has been created is seen as existing, like clay, seed, etc. which are cause for pots, sprout, etc. Thus, Brahman exists, being the Material & Efficient Cause of Universe in the form of Space, etc. • कामयितृत्वात् : Brahman is not the insentient cause like clay, seed, etc. because ‘Brahman desires’ and a thing that can desire, cannot be insentient. • स्वातन्त्र्यात् : Brahman is independent and the desires of Brahman are of the nature of Truth and Knowledge, which are devoid of action and not like the desires of mortals which lead to action and results. • जीवरूपेण उपलब्ध्यमानात् : Brahman is available in the heart (अन्तःकरण) as अहंकार (Conditioned Brahman), the Witness of thoughts.

		<ul style="list-style-type: none"> • सुकृतत्वात् : The cause that relates to the fruits is called सुकृत (meritorious or Self-created) in the world. The entire creations is because of Brahman alone. • रसत्वात् : That which is creator is known in the world as the essence of that which is created. Brahman being the creator of everything, Brahman is the Essence. • प्राणादिक्रियादर्शनात् : The body of a living being breathes on account of प्राण (Vital-Air) which makes combination of body & sense organs function. Such a functioning is not possible without the presence of a sentient aspect in the combination itself. <p>Q(iii) Whether a ज्ञानि attains Self when he leaves the body?</p> <p>The ज्ञानि is the one who does not see otherness in the creation due to elimination of ignorance and thus remains established in Brahman having found Oneness in All, i.e. he does not see anything else, hear anything else, know anything else. For such a person, there being nothing other than the Self, there is no fear of any sort and he becomes established in Brahman and thus attains मोक्ष. On the contrary, the one who has not eliminated the Ignorance will continue to see otherness which is subject to fear, etc. keeping him in the cycle of transmigration (संसार), which in fact is the answer to Question No.(ii) above.</p> <p>So, the essence is that we should understand that the Brahman, beings dwelling in the cavity of the heart, exists in all, He being the cause of entire creation starting from Space, etc. and He can be comprehended by faith & meditation as He is revealing Himself in the heart (अन्तःकरण) manifesting as अहंकार (Conditioned/Reflected Brahman) - the seer, the hearer, etc.</p>
	7	<p>In this Anuvaka, the creation process is explained.</p> <p>In the beginning was verily this non-existence (i.e. Unmanifest Brahman). From that, the existence was born. That created Itself by Itself. Therefore, It is called self-made or well-made. This (the Brahman), which was self-made, is the source of joy. Having obtained this source of joy, man becomes blessed for who would have lived and breathed, had not the Bliss in the cavity of heart existed! This Brahman Himself is the Bliss. When the seeker attains fearless oneness with the Brahman, who is invisible, disembodied, inexplicable and unsupported, he becomes free from fear. When, however, he maintains even the slightest distinction in Brahman, then there is fear for him. That very Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. In other words, in the beginning, Brahman alone existed in unmanifest form. So, what was within Him in the unmanifest form was manifested as the universe with names & forms.</p> <p>Now, what is meant by 'entering' after having created, is explained responding to all possible queries/arguments in this regard.</p> <ul style="list-style-type: none"> • If it is said that Brahman entered into the creation like hand entering into the mouth, it is not possible because hand is a part of the body entering to mouth, another part, but Brahman is part-less and there is not space where Brahman is not filled with (Brahman is everywhere). • If it is said that the effect itself entered into cause, i.e. creation-Jeeva entered into the Brahman (like mud-pot entering into mud itself), it is not possible. This is because, if this is the case, then there would no Jeeva existing (like when pot enters into clay, there would be no pot). The scriptures also say that Brahman entered into Jeeva and not the other way. • If it is said, one effect is entered into another effect, i.e. Jeeva entering into body-complex (like pot entering into another pot), it is not possible, because one pot cannot enter into another pot. This is contrary to what scriptures say. Also, liberation of Jeeva becomes impossible as it is now identified with the effect (e.g. like the chained robber in the custody of police cannot get freed). • If it is said that Brahman is made into two parts – external in the form of body, etc. and internal in the form of Jeeva, it does

		<p>not make sense, because if Brahman has already been divided, Brahman already exists in both. How can one form enter into another form? (e.g a person who is outside the house can enter a house, but the space outside the house cannot enter as space already exists inside also).</p> <ul style="list-style-type: none"> • If it is said that it is like Sun entering as reflection in water, it is not possible because – (i) Brahman is not limited while Sun is limited and can enter into another limited reflecting surface like water and (ii) Brahman has no form like Sun and water and also, Brahman is infinite and It cannot be conditioned. • If it is said that there is no such entering at all and the said statement be dropped since no meaning could be gathered despite best efforts during the discussion, the statement is not correct. Because the statement of scriptures is the means for the Knowledge. <p>The statement should be understood differently, seeing the intent of scriptures in the entire context. It was said that in the beginning, there was Brahman alone (as सत्यं-ज्ञानं-अनन्तम्) and He desired to become many and having created the world, entered it. So, one should comprehend the discussion starting from Space to Food Sheath, then Vital-Air, Mind, Knowledge with Bliss-Sheath pervading the Knowledge Sheath. All these sheaths were indicated as Brahman itself with Brahman dwelling in Knowledge Sheath in the nature of Bliss in the space of cave in Knowledge Sheath (विज्ञानमय कोश - अन्तःकरण). The Brahman has supreme Bliss as indicator and it is the substratum for all joys that are in gradations like प्रिय-मोद-प्रमोद, expressed through Bliss Sheath, which is to be comprehended.</p> <p>Therefore, the essence is to see oneness in the entire creation as सत्यं-ज्ञानं-अनन्तम् Brahman and thus becoming free from fear. Free from fear because, there is nothing else to cause fear, having perceived the Oneness. The ignorant, does not give enough meditative thought to the discriminative analysis of the real & unreal, i.e. Brahman and names & forms. He thus perceives duality and difference, however small it may be, and feels that Brahman is distinct from himself, just as a man sees a second moon owing to cataract disease in his eyes. As he thinks that God is different from him, he thinks that God will punish him for his sins, etc. This ignorance separates himself from Brahman leading him to understand himself as doer and enjoyer and therefore he becomes fearful and falls into the cycle of संसार. Thus, dedicated efforts should be made to know that the Self within us, which is our own nature, is full of Bliss that can be experienced by intellectual comprehension.</p>
	8	<p>This Anuvaka describes the Brahman, which is the nature of absolute Bliss, as that because of which the entire creation functions unfailingly, efficiently and rhythmically making each object in the universe to strictly confirm to its own nature, like sun is never dark, fire is never cold, a cow never begets a lion nor a tigress never begets a bird, etc. Then follows the enquiry concerning Bliss of Brahman, through the analysis of all bliss that is experienced in the universe at various levels, starting with defining the perfect human bliss and taking it as One Unit, thus comparing them to the Bliss of Brahman based on scriptural description.</p> <p>Brahman is One Substratum for all Plurality in the Universe: Through fear of Him, blows the wind. Through fear of Him rises the sun. Through fear of Him, again, Indra, Fire and the fifth, i.e., the Death, proceed in their functions. In other words, it is Brahman that is the One substratum for all the rest, appearing in various names & forms and function in accordance with the law of that which was described as सत्यं-ज्ञानं-अनन्तम् Brahman.</p> <p>Enquiry concerning Bliss of Brahman: Suppose there be a youth, a good youth, well-versed in the scriptures, well-disciplined, resolute and very strong. Suppose, this entire earth full of wealth is at his disposal. The bliss of such a person is one unit of human bliss.</p>

		<p>Now, a hundredfold of this human bliss is the one unit of the bliss of human Gandharvas, which is also the bliss of the one, who is well-versed in the Vedas and who is free from desires. A hundredfold of the bliss of human Gandharvas is one unit of the bliss of celestial Gandharvas which is also the bliss of the one, who is well-versed in the Vedas and who is free from desires. A hundredfold of the bliss of celestial Gandharvas is one unit of the bliss of the Manes, who dwell in the long-enduring world which is also the bliss of the one, who is well-versed in the Vedas and who is free from desires. A hundredfold of the bliss of the Manes is one unit of the bliss of the Devas born in heaven which is also the bliss of the one well-versed in the Vedas and who is free from desires. A hundredfold of the bliss of the Devas born in heaven is one unit of the bliss of gods known as Karma Devas, those who have become Devas by their sacrificial deeds which is also the bliss of the one, who is well-versed in the Vedas and who is free from desires.</p> <p>A hundredfold of the bliss of the gods, known as Karma Devas, is one unit of the bliss of Indra, which is equivalent to the bliss of the one, who is well-versed in the Vedas and who is free from desires. A hundredfold of the bliss of Indra is one unit of the bliss of Brihaspati which is equivalent to the bliss of the one, who is well-versed in the Vedas and who is free from desires. A hundredfold of the bliss of Brihaspati is one unit measure of the bliss of Prajapati which is equivalent to the bliss of the one, who is well-versed in the Vedas and who is free from desires. A hundredfold of the bliss of Prajapati is one unit measure of the bliss of Brahmaji (Hiranyagarbha), <u>which is equivalent to the bliss of that one, who is well-versed in the Vedas and who is free from desires.</u></p> <p>Thus, the Upanishad indicates that the state of bliss is the state of desirelessness and that the redemption from our desires is the self-mastery, which culminates in one realising the Self. As such, the celestial joys of even the Creator are the same as that of a mortal man of Wisdom, who has dropped desires for finite world of objects.</p> <p>This Anuvaka concludes with the statement that He, who is in man, and He, who is in the Sun (Hiranyagarbha), are one and the same and that the one who knows this, having departed from this world, attains the Self made of Food, next प्राण, followed by Mind & then Intellect and finally attains the pure attributeless Self, which is absolute Bliss, described earlier as सत्यं-ज्ञानं-अनन्तम् Brahman.</p> <p>So, the effort should be to first know conclusively that I am Brahman alone. Because, if I am not convinced of this fact, then it would be difficult to attain abidance in Brahman (like a similar-looking stone cannot be polished to make it a diamond as the stone does not possess the nature of diamond). Also, I should know that it is my ignorance that keeps me away from my nature of absolute Bliss and that I should strive to eliminate this ignorance as otherwise it would lead me nowhere (like unless a piece of coloured cloth kept near a crystal, which is superimposing its colour on the colourless crystal, is taken away from the crystal, the crystal will not be freed from the superimposed colour, howsoever much effort I may put-forth to wash and clean the crystal).</p>
	9	<p>This Anuvaka explains the transcendental nature of the Self, which was earlier referred in Mantra II.iv.1, while describing the Mental Sheath.</p> <p>He is not afraid of anything who knows the Bliss of Brahman, from which all words together with the mind return without reaching It. Such thoughts, "Why have I not done what is good? Why have I committed sin?", do not distress him, the knower of Truth, because he, who knows thus, regards both these as the Brahman.</p> <p>In other words, Brahman, the unconditioned, non-dual Bliss, is beyond the scope of speech and thought. The speech has the power of describing only the objects which are conditioned by name and form, while the mind has the power of knowing objects which have names and forms. Since Brahman is without name and form, He is indescribable and incomprehensible. He who knows</p>

		<p>Brahman, which is sinless, which is free from all desires, which is free from the relation of enjoyer and enjoyment, which is natural, which is eternal, is not afraid of anything, he realises the Oneness of Self, because all distinctions, differences, dualities and separateness are vanished from him. The cause of fear, created by ignorance, has disappeared for him and he beholds his own Self everywhere and as such everything that exists is nothing but his own Self and hence there is no fear from anything.</p> <p><i>Thus, the one who knows Brahman as the non-dual and Bliss, realises that both virtue and vice (धर्म & अधर्म) are only different aspects of the same Self and strengthens his knowledge of Self, thereby realising Oneness of Self everywhere. This is the supreme secret of all Knowledge revealed by the Upanishad, wherein lies the Highest Good.</i></p>
V-3 (भृगु-वल्ली)/ 10 (Anuvakas)	1	<p>In the first Anuvaka of this Chapter (i.e. भृगु-वल्ली), <i>Bhagawan Bhashyakara</i> gives a brief recap of previous Chapter, i.e. ब्रह्मानन्द-वल्ली. The Brahman indicated earlier as सत्यं-ज्ञानं-अनन्तम्, created the entire universe starting from Space to the body made of Food Sheath, etc., and having entered into them, is available there as Conditioned Consciousness, though It is the Bliss alone and which is distinct from all effects and is of the nature as Unseen, etc. and which should be known as 'I am That'. This was the purpose of entry of Brahman into Its creation. The one who knows himself thus will be freed from the effects of evil and virtuous deeds and will not be subject to संसार again having dropped the notion of doership. This was the meaning intended to be known by ब्रह्मानन्द-वल्ली, thus completing the teaching of ब्रह्म-विद्या.</p> <p><i>Then, in order to praise the Knowledge, the Sruti starts the story involving Varuna and Bhrigu, the father-son duo as the teacher and student to explain the enquiry through उपासना, which is the proximate means to Self-Knowledge.</i></p> <p>Bhrigu approached his father Varuna and said: 'O Revered Sir, teach me about Brahman'. The father responded by telling him that 'Food, Prana, Eyes, Ears, Mind and Speech', also adding that 'That from which these beings are born, that in which these live and that towards which they go when departing, you seek to know, that is Brahman' (i.e. <i>that aspect, which is inherent in them all the time – at birth, at sustenance and at death/dissolution, like the presence of clay before pot, when pot is made and after pot is dissolved</i>). Even though Brahman was only indirectly indicated in terms of तदस्थ लक्षण and as the material cause, Bhrigu performed penance with full concentration and tranquility of senses, i.e. enquired into the aspects indicated by his father as penance/enquiry is known to be the means for all spiritual accomplishments.</p> <p>The topic of discussion as explained by the Commentator, is –</p> <ul style="list-style-type: none"> • The student was merely given the indicators and meaning of 'तत्-पद' and 'त्वम्-पद'; • The student was not specifically told about the 'महावाक्य' that 'तत् त्वम् असि'; • Also, the student was not told how to proceed with the 'भेदार्थ' of 'तत्-पद' and 'त्वम्-पद'; and • Thus, student was given the task of understanding the indicators and repeatedly enquire/reflect on those aspects and conclusively reach the understanding about Brahman with those indicators and then knowing that Brahman as the Self, thus removing fear completely due to Knowledge of Oneness, as by retention of even a slightest otherness is cause for fear.
	2	<p>This Anuvaka explains that Bhrigu enquired into food as Brahman. He understood that food is Brahman, because it is from food that all these beings are born, by food they sustain and having departed, they enter into food again. Thus, food is the material cause of the Food-Sheath, i.e., physical body and it has the distinctive marks of Brahman. However, this finding did not give him full satisfaction, because he thought - 'Food has a beginning and it is an effect and Brahman is beyond cause and is beginningless'.</p>

		So, beset with doubt and to know more, he again approached his father for further enlightenment and asked him - 'O Revered Sir, teach me about Brahman'. The teacher told him: 'By penance, you seek to know Brahman. Penance is Brahman'. Bhrigu again started enquiring into it.
	3	This Anuvaka indicates that Bhrigu after enquiry understood that the प्राण (Vital-Air) is Brahman, because it is from प्राण that all these living beings are born, live by the प्राण, and having departed, they are absorbed into the प्राण again. But, he was not satisfied with this conclusion. So, he again approached his father seeking further light and said: 'O Revered Sir, teach me about Brahman'. Varuna told him: 'By penance, you seek to know Brahman. Penance is Brahman'. Bhrigu again started enquiring into the matter.
	4	Bhrigu further enquired into the aspect and understood that the mind is Brahman, because it is from mind that all these living beings are born, live by the mind, into the mind again they enter having departed. Since he was still not satisfied with the conclusion, he again approached his father Varuna to know further and said: 'O Revered Sir, teach me about Brahman'. Varuna repeated: 'By penance, you seek to know Brahman. Penance is Brahman'. Bhrigu once again enquired into the matter.
	5	Bhrigu understood that knowledge is Brahman, because it is by knowledge that all these living beings are born, by knowledge they live, and having departed, they enter into knowledge again. Again not satisfied with the conclusion, he approached his father Varuna to know further and said: 'O Revered Sir, teach me about Brahman'. Varuna told him: 'By penance, you seek to know Brahman. Penance is Brahman'. Bhrigu once again enquired into the matter once again.
	6	Bhrigu understood that Bliss is Brahman, because from Bliss all these beings are born, by Bliss they live, and having departed, they enter into Bliss again. Bhrigu understood what is beyond Bliss sheath as Brahman. This is the knowledge learnt by Bhrigu and taught by Varuna and established in the supreme space of cavity of the heart. The one who knows thus, becomes one with Brahman. He becomes the possessor of food and the also enjoyer of food. He becomes great in progeny (discipleship), in cattle (wealth) and in spiritual accomplishments. Also, he attains great name, fame & recognition. Thus, Varuna made his son Bhrigu to progress step-by-step, from the gross to the subtle and subtler aspects of existence, i.e., from the gross physical sheath to the innermost Bliss sheath, i.e. by transcending from gross to subtler (i.e. from Food sheath to Vita-air sheath and so on) and finally transcending from subtler Bliss sheath to subtlest Brahman within, by means of concentrated enquiry in to the matter with senses remaining in tranquility.
	7	This Anuvaka onwards begins the अन्न-ब्रह्म उपासना to attain all worldly glory and eventually Knowledge of Brahman. Do not speak ill of food. That is the vow. Brahman becomes known through food, which is the means to the attainment of Knowledge of Brahman. In short, it also means do not criticise anything. Indeed, प्राण is food. The body is the eater of food. The body is fixed in प्राण and प्राण is located in the body. That which is inside something becomes food for that thing. Since body survives because of प्राण and प्राण is inside the body, they are mutually food and eater for each other (i.e. अन्नम् & अन्नादः). In other words, the whole universe is mutually dependent on each other and are thus food and eater (i.e. अन्नम् & अन्नादः), i.e., support & supported. He who knows thus that food is fixed in food, becomes one with Brahman. He becomes the possessor of food and also the enjoyer of food. He becomes great in progeny (discipleship), in cattle (wealth) and in spiritual accomplishments. Also, he attains great name, fame & recognition.

8	<p>This Anuvaka enjoins the seeker to not to reject/waste food indicating it to be a vow. In short, it means not to waste anything.</p> <p>Indeed, Water is food and Fire is the food-eater. Fire is fixed in water and Water is fixed in Fire. So food is fixed in food, i.e. they are mutually food and food-eater for each other (i.e. अन्नम् & अन्नादः). He who knows thus that food is fixed in food, becomes one with Brahman. He becomes the possessor of food and the also enjoyer of food. He becomes great in progeny (discipleship), in cattle (wealth) and in spiritual accomplishments. Also, he attains great name, fame & recognition.</p>
9	<p>In this Anuvaka, the Sruti enjoins that one should grow & accumulate plenty of food for distribution to the needy.</p> <p>Grow & accumulate plenty of food. That is the vow. The Earth is the food and Space is the eater of food. In the Earth is fixed Space and Space fixed the earth. So food is fixed in food i.e. they are mutually food and eater for each other (i.e. अन्नम् & अन्नादः). He who knows thus that food is fixed in food, becomes one with Brahman. He becomes the possessor of food and also the enjoyer of food. He becomes great in progeny (discipleship), in cattle (wealth) and in spiritual accomplishments. Also, he attains great name, fame & recognition.</p> <p><i>In the last three Anuvakas, food is glorified and contemplation suggested on food as Brahman, i.e. contemplation of प्राण & Body; contemplation of Water & Fire; contemplation of Earth & Space; to attain one-pointedness of mind. Worship of food as Brahman will take the worshipper eventually to the realisation of the Supreme Self, which is the highest good of man. Therefore, the seekers should make it a habit to adore food whenever food is served, by remembering Brahman in it.</i></p>
10	<p>This Anuvaka describes as to how one should endeavour to perceive spiritual oneness in all and in everything. Various उपासनाs, moving from actions to worship (i.e. gross to subtler) have been described to identify Brahman in the objects of उपासना (i.e. conditioning on Brahman) by thinking and not doing action. In essence, the purpose is to identify Brahman in all names & forms and derive the intended results to eventually become qualified enough to know Brahman as the Self, because the same Brahman created and entered the creation. In other words, it is also seeing Brahman in those supports, which bring all glory, like cattle (wealth) which is success; lightening which is power, etc. in the same way we see God in the statue of God.</p> <p>Mantra 1: “One should not turn away anybody who comes to one’s door seeking shelter, considering it as the vow. Therefore, one should acquire and store food in plenty by any means whatsoever so that all such necessities could be met. The host should be hospitable and serve all, the minimum needs of guests in the best possible manner. If one serves the food in the prime of one’s age and with great courtesy, food will return to him in similar manner. Similarly, if one serves in middle age with normal courtesy or in old age with minimum courtesy, food will return to them in similar ways, respectively”.</p> <p>In other words, the one who performs अन्न-ब्रह्म उपासना on Earth & Space as indicated in Anuvaka 9 above, should not turn away any guest who seeks shelter in his house. Along with shelter, food also should be served necessarily and as such a householder should store food in plenty. So, the one who knows this acts accordingly derives the result explained above, i.e. he becomes great in progeny (discipleship), in cattle (wealth) and in spiritual accomplishments, besides attaining great name, fame & recognition.</p> <p>Mantra 2: “Brahman resides in speech as ‘well-being’; in प्राण & अपान as acquirer and preserver; as action in the hands; as motion in the feet; as activity of excretion in the anus. Brahman should be worshipped in this manner with respect to man or the physical life of man”.</p>

	<p><i>Mantra 3: "Now, the contemplation is in reference to gods as satisfaction in rains; as power in lightning; as fame in cattle (wealth); as light in the stars; as offspring, immortality (i.e. higher worlds) & joy in the generative organ; as all in the Space. Let him meditate upon Space as the support and he becomes well-supported. Let him meditate upon that as the great to become great. Let him meditate upon that as mind to become knowledgeable".</i></p> <p><i>Mantra 4: "By worshipping that with salutations/humility, all objects of desires bow down to him; meditating upon that as the Supreme, makes him possessed of supremacy. If contemplated upon that as the destructive aspect of Brahman, all those enemies who hate him, and those rivals whom he does not like, they all will die".</i></p> <p>In other words, whatever aspect of Brahman one worships, the worshipper attains that aspect. Like by worshipping Space as Brahman, which is support of all, he will be able to support many, like Space. Man becomes strong by meditating on the quality of strength. Meditate on Brahman with the attribute of greatness to become great by wealth, etc.</p> <p><i>Mantra 5: "The Reality in the core of man and the Reality which is in the sun are one. He who knows thus, departing from this world, first attains the self made of Food, then attains self made of प्राण, then attains self made of Mind, then attains self made of Intellect and lastly the self made of Bliss, i.e. Brahman transcending Bliss Sheath and thereafter eating what he likes and assuming forms according to his wishes, he roams around the globe and sits singing the Sama song of joy - हारवु हारवु हारवु।, i.e. Ah! Ah! Ah!, the expression of wonder!"</i></p> <p>In other words, The knower of Brahman becomes Brahman - who is Truth, Knowledge and Infinitude (i.e. सत्यं-ज्ञानं-अनन्तम्), who is immortal, fearless, invisible, unborn, self-created, who is the one without a second - and enjoys all objects of pleasure at once, because objects have no independent existence except for Brahman. The knower of Brahman eats any food he likes and assumes any form he likes and wanders through the worlds, the earth and the other worlds, being one with all as the Self, even as he rests peacefully in his own nature of सच्चिदानन्द. He sits singing Sama, which here means sameness, i.e. one with all, pervading equally through all.</p> <p><i>Mantra 6: "Oh, Oh! I am the Food, I am the Food, I am the Food (अन्नम्); I am the Eater of food, I am the Eater of food, I am the Eater of food (अन्नादः); I am both Food & Eater of Food; I am both Food & Eater of Food; I bring together both Food & Eater of Food (अन्नम् & अन्नादः), i.e. कर्ता & कर्मफल. I am the first born (Hiranyagarbha). Prior to gods, I am the centre of immortality. Whoever gives me, he surely protects me. I am the food that eats him who eats food without giving. I have conquered the entire universe. I am luminous like the sun. He who knows thus, attains the aforesaid results. Thus ends the Upanishad".</i></p> <p>This is the song of unity sung by a realised master. The threefold repetition is to indicate wonder. Oh, Oh! is an expression of extreme wonder. The sage is struck with wonder. When he loses his little ego (अहंकार) and realises the oneness with Brahman and the whole universe, the sage says: "I, the non-dual, taintless, Brahman, am myself the food, and the food-eater, the enjoyer and the object of enjoyment, the subject and the object. I, who was one with the body, am now Brahman, who is all, through the grace of the Guru and the scriptures". Just as the sun shines without the aid of other lights, realised master shines without the help of any other light. Just as the sun dispels the darkness, he dispels the darkness of ignorance.</p> <p>Thus, the Knowledge of Self is taught in two Chapters, viz., ब्रह्मानन्द-वल्ली & भृगु-वल्ली. The one who comprehends the teaching, like Bhrigu, by practicing great austerities to develop necessary qualities including perfect endurance & balance of mind, being free from desire, contentment, dispassion, etc., attains the result in the form of मोक्ष described above.</p>
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केनोपनिषद् (Sama-Veda)

CONTENT DETAILS		
Chapter (C)	No. of Mantras	Brief Description
Highlights of the Upanishad:		<ul style="list-style-type: none"> The Upanishad is named 'केन उपनिषद्' because the Upanishad mantra starts with the word 'केन (i.e. केनेषितं पतति प्रेषितं मनः। i.e. willed and directed by whom does the mind light upon its objects?)'. The names of teacher & student are not indicated in the Upanishad. This Upanishad is ninth Chapter of Talavakara Brahmana portion of Sama-Veda, the first eight Chapters being topics concerning कर्म & उपासना. The Upanishad comprises of 34 mantras spread over 4 Sections (Khandas). This Upanishad has the distinction of having both पदभाष्य (i.e. commentary according to grammar) & वाक्यभाष्य (i.e. commentary according to rules of analysis) by Bhagawan Shankaracharyaji. Our Poojya Guruji, in his introduction to Upanishads (this being the first Upanishad studied in this batch) during the sessions, described various aspects of Vedas/Upanishads, concluding as to how they, through prescribed कर्म, उपासना, etc., prepare the man to attain purification of mind, prodding him to start enquiring about the purpose in life, which eventually leads one to competent Guru for श्रवणम्-मननम्-निदिध्यासनम् to attain Knowledge of Self. Knowledge of Self is the means to Liberation, which is the highest and the ultimate पुरुषार्थ of mankind. It was also emphasised that Knowledge of Self alone is the means to Liberation and that any number of कर्म & उपासना will not lead one to Liberation directly, though they form means for purification of mind to attain Knowledge of Self. Our Poojya Gurudev Shri Chinmayanandaji too, in his commentary, has given an elaborate description of Vedas/Upanishads, indicating as to how they teach us 'to turn the key, open the door and enter the Temple of Truth' which is within each one of us. Gist of this Upanishad: This Upanishad, through a profound series of questions and answers, leads the mind from gross to subtle (i.e. from effects to cause) to know the ultimate source (cause) of beings, till the seeker identifies himself with that very cause i.e. essential oneness of आत्मा & परमात्मा. The dialogue between the teacher and the student described in the first two Sections (Khandas) indicates that the sense organs & mind, being inert by themselves, cannot function without the sentience of the pure Consciousness, the Brahman. Still, Brahman ever remains unknown to and unknowable by the sense organs & mind. It is indicated in the second chapter that anyone claiming to know Brahman is ignorant as the one who knows Brahman understands that Brahman is never an object of Knowledge, though it is the pure Consciousness underlying every mental state. Therefore, according to Upanishad, if a seeker, with proper spiritual disciplines meditates upon Brahman as the all-pervading pure Consciousness, Brahman can be realised in this life itself as one's own Self. Chapters 3 and 4 describe through a parable the helplessness of even gods in the absence of grace of God. In the story, the pride-ridden gods like Agni, Vaayu including Indra, were humbled making them to reflect and recognise the glory of God, again through God's grace alone appearing before Indra in the form of Goddess Uma, representing the wisdom of Vedas, for proper guidance.
C-I / K-1	8	The Upanishad begins with the questions of the Disciple, concerning the cause of life and human activity, viz., (a) willed & directed by whom does the mind falls for objects? (b) commanded by whom does the vital-air (प्राण) functions? (c) willed by whom do men utter speech? (d) what intelligence directs the eyes and the ears (towards their objects)?

		<p>What is indicated in the questions is the desire of the disciple to know the force/energy behind all human life and activities as, though the phenomenal world is perceived by the senses and mind, the power that enables senses & mind, enormous activities of the world, etc., is not comprehended by human equipment. This concern of a sincere seeker longing to know the Truth is expressed as his query to the Guru.</p> <p>The Guru Answers : (a) It is the Ear of the ear, the Mind of the mind; It is the Tongue of the tongue and also the Life of life; It is the Eye of the eye and the wise-ones knowing this become immortal. Guru further described It as the innermost Self of man, which is being beyond the senses & mind, as neither Known nor Unknown and as All-Pervading, etc.</p> <p>An individual of ordinary intellect is satisfied with what he hears, sees, thinks, etc., through his senses and he does not think about what stands behind the ear or eye or mind to make it function. Being an extrovert, he does not go beyond his body complex and the world connected to it. He thinks the death of his body as his death since he is fully identified with body alone. But a man of sharp intellect, who has studied scriptures under a competent Guru, does not think death of his body as his death. He probes further and realises the force which is the eye of the eye, the ear of the ear. Thus, having transcended himself from his physical identity, such a wise one becomes immortal by knowing that Subtle & Eternal Self as his own Self.</p>
CI / K-2	5	<p>The Guru here counter-checks whether his disciple has understood what was indicated to him earlier, by expressing that - If you think, "I know That (Brahman) well enough, it is certainly very little; even what Gods think of Brahman in the form is also little" and indicates to the student that - 'therefore, Brahman is still to be deliberated by you'. In response to Guru's observation, the disciple takes a break to reflect more and then reports back to Guru of his understanding - 'I think That (Brahman) is now known (to me)'. Realising that the Guru is not in agreement with this view also, the student further contemplates and having understood Brahman as his own Self (which can neither be said as I know it nor I do not know it) says - <i>I do not think I know It Well, which does not mean I do not know It. Anyone knows like this, also knows.</i></p> <p>Since Brahman is infinite, He cannot be known by the finite physical eyes as they are unable to perceive that subtle essence. Nor Brahman can be expressed by finite language or known by finite intelligence. Brahman can be known by the one endowed with purity of mind, which is attained by necessary prescribed qualifications. Only such a prepared seeker can know Brahman who is in everything, everywhere and at all time.</p>
CI / K-3	12	<p><i>This Khanda indicates as to how the sense of 'Doership', without any sense of worship to Paramatma, leads one to false pride and his eventual fall.</i></p> <p>The story indicates such an attitude of Gods in heaven after winning a war over the Demons. The Gods became proud over their victory considering it their own victory, instead of attributing the victory to Paramatma. So, with a view to instill proper sense in the minds of Gods, the Paramatma, who is the Supreme Controller of thoughts & actions of all, appeared at heaven in the form of a handsome Yaksha. The Vayudeva & Agnideva, who were sent by Indra to enquire about the Yaksha, return badly humiliated by their display of powerlessness in front of Yaksha as they could not respectively move and burn even a blade of grass shown by Yaksha, even though they were presiding deities of wind and fire. Their king, Indra, who followed thereafter, faced still more humiliating situation as Yaksha disappeared when Indra came out to enquire about Yaksha. Even as Indra was thinking as to who that Yaksha could be, Goddess Uma appears before Indra.</p>
CI / K-4	9	<p>Goddess Uma (who is the Goddess of Vedas) informs Indra that, the Yaksha he was looking for was none other than Paramatma himself, who was the real strength behind their victory over the Demons. To clarify the whole purpose of these verses, the bhashya gives the following summary: <i>"In the macrocosmic context, Brahman has the attribute of revealing Itself quickly like lightening and winking. In the microcosmic context, It has the attribute of manifesting Itself simultaneously with all the modifications of the mind (thoughts). This is the instruction about Brahman through these analogies".</i></p>

छान्दोग्योपनिषद् (Sama-Veda)

CONTENT DETAILS		
Chapter (C)	No. of Mantras	Brief Description
Khanda (K)		
Highlights of the Upanishad:		<ul style="list-style-type: none"> This Upanishad is from Sama-Veda, forming part of the Brahmana portion of the Talavakara Section. It comprises of 8 Chapters and is very popular among the major Upanishads. The first 5 chapters comprise of कर्म & उपासन, while the next three chapters teach Self-Knowledge. The name छान्दोग्य, derived from the word छन्दस्, means Veda-mantra (also vedic meter) that belongs to singers of Sama Veda and छन्द also means expression of freeness or expression of joy. The Guru in this Upanishad is Sage Uddalaka and disciple is his son Shvetaketu, who has returned home after completing his 12 years of Vedic studies at a Gurukula. This Upanishad declares the famous महावाक्य : 'तत्त्वमसि – You Are That', which is the essence of Vedanta teaching (Sections 8 to 16). Bhagawan Shankaraacharya (under 'सम्बन्ध भाष्यम्' as introduction to Chapter 6) has emphasised that the only means for attaining absolute goal of life, i.e. Liberation, is Knowledge of Self (ज्ञान) alone and that any amount of कर्म & उपासना, individually or in combination, will not take one to Liberation as कर्म is opposed to ज्ञान. It is, however, indicated that it is possible to attain higher worlds through कर्म & उपासना, besides gradually developing purity of mind in the individual, which can pave way for spiritual studies to attain Knowledge of Self eventually. The Upanishad teaching is imparted in three Chapters are as under: <ul style="list-style-type: none"> CHAPTER 6 - सत् विद्या: I AM EXISTENCE: <ul style="list-style-type: none"> This chapter is a dialogue between the Guru (father) Uddhalaka and student (son) Shwetaketu, in tune with the परम्परा of father teaching the son. In this Chapter, first 7 Sections discussed the aspect of creation – all manifested from 'सत्' – This is अवान्तर वाक्य which results in परोक्ष ज्ञान (Indirect Knowledge). Section 8 taught 'तत्त्वमसि' - declaring the truth – 'You are That ('ब्रह्मन्') – This is महावाक्य which results in अपरोक्ष ज्ञान (Direct Knowledge). Sections 9 to 16 repeat the महावाक्य with different examples to address different erroneous notions (विपरीत भावना) of the student. At the end of Section 16, the student, श्वेतकेतु, understood what was taught through महावाक्य. CHAPTER 7 - भूमा विद्या: I AM INFINITY <ul style="list-style-type: none"> This Chapter describes the creation process in detail as no such teaching was imparted in the 6th Chapter. Here, Brahman is described as भूमा (the Infinitude) and so the Knowledge imparted is called as भूमविद्या. This chapter points out the effects of सत् -Existence. This chapter is presented in a dialogue form between Sage सनत्कुमार (the teacher) and the brother Sage नारद (the student).

- While 6th Chapter is meant for उत्तम अधिकारी, the 7th Chapter is for मध्यम अधिकारी according to टीकाकार श्री आनन्दगिरिजी.
- This Chapter is divided into 26 Sections –
 - Sections 1 to 22 teach उपासना on various aspects starting from ‘Name as Brahman’ :
उपासना is single-pointed focus on a symbol, name or form indicated in the scriptures which acts as the support for concentration of mind on the object of उपासना (सगुण ब्रह्म). Over a continuous practice, it is possible to completely identify with that object of उपासना, by excluding all the contrary thoughts. उपासना is पुरुष-तंत्र and is based on श्रद्धा.
 - Sections 23 to 26 : Teaching of भूमाविद्या :
 - In Sections 23 & 24, the definition and nature of भूमा (the Infinitude) is discussed.
 - Section 25 highlights “जीव ब्रह्म ऐक्य” महावाक्य and also indicates that world is nothing but नाम-रूप appearing in this भूमा and that भूमा is everything. To remove the remoteness (परोक्षत्वम्), it is indicated that अहङ्कार has the same लक्षण as भूमा and they are one and the same thing and thereafter declares that this अहम् is same as आत्मा.
- Section 26 concludes the Chapter describing the glory of the ब्रह्मविद्या and the ब्रह्मज्ञानि.
- CHAPTER 8 - चित् विद्या: I AM CONSCIOUSNESS
 - This Eighth & Concluding Chapter of Upanishad teaches चित् विद्या: I am Consciousness.
 - Upanishad Guru here is Creator Brahmaaji himself while students are Indra and Virochana (Kings of Gods & Demons respectively).
 - This Chapter has 15 Sections comprising the following topics :
 - Sections 1 to 6 सगुण ब्रह्म उपासना
 - Sections 7 to 12 निगुण ब्रह्म Description (i.e. अक्षि-पुरुष -> स्वप्न-पुरुष -> सुप्त-पुरुष -> उत्तम-पुरुष ---> अक्षरीर ब्रह्मन्)
 - Sections 13 to 15 मंत्र उपदेश, फल-श्रुति & उपसंहार
 - The commentator has indicated that the purpose of this eighth chapter is to reveal some more attributes of non-dual Brahman for the benefit of the seekers for easy comprehension, which have not been discussed in the earlier chapters.

GIST OF THE UPANISHAD:

- The entire creation is nothing but ‘ब्रह्मन्’ alone, appearing as names & forms, because before creation, ‘ब्रह्मन्’ alone existed and all else manifested from ‘ब्रह्मन्’ subsequently and all will go back to ‘ब्रह्मन्’ eventually (Like pot, etc. come from clay & go back to clay – what exists ever is clay alone).
- The ‘ब्रह्मन्’ is One, Without a Second, Homogeneous, All-Pervasive, Eternal. Upanishadic महावाक्य repeatedly declares – तत्त्वमसि – You are That (ब्रह्मन्).
- Thus, ‘ब्रह्मन्’ being One, Non-Dual ‘सत् चित् आनन्द’ and all else being inert transient appearances of the nature of coming-staying-going, what else the sentient ‘me’ could be, other than सत् चित् आनन्द ब्रह्मन्, as taught by the teacher in terms of the Upanishadic महावाक्य – तत्त्वमसि, Upanishads being the only प्रमाण in this respect?
- The Immortality is clear understanding of this Knowledge & firm abidance in the Knowledge under all circumstances, which results in increasingly blissful nature within me, with least or no disturbances due to names, forms or activities of the world.

CONTENT DETAILS		
Chapter (C)	No. of Mantras	Brief Description
Khanda (K)		
CHAPTER VI - सत् विद्या: I am Existence		
Introduction to Sixth Chapter (छान्दोग्योपनिषद्)		<ul style="list-style-type: none"> ○ This chapter contains the famous महावाक्य : 'तत्त्वमसि – You Are That', which is the essence of Vedanta teaching. ○ This chapter is a dialogue between the Guru (father) Uddhalaka and student (son) Shwetaketu, in tune with the परम्परा of father teaching the son. This would be teaching of complete and entire truth without any compromise, the student being his own son (as indicated in the sub-commentary by Shri Ananda Giriiji). ○ This chapter is considered to be the model chapter for analyzing the तात्पर्य (essence) of Vedanta (the process is called षट् विध लिङ्ग-6-Limbs Method). The six limbs are – (i) उपक्रम & उपसंहार (what is presented in the beginning and end); (ii) अभ्यास (Repetition / frequency); (iii) अपूर्वता (Originality & exclusiveness); (iv) फलं (Result); (v) अर्थवाद (Praise) and (iv) उपपत्तिः (Logic & reasoning). ○ First 7 Sections of the Chapter discussed the aspect of creation – all manifested from 'सत्'. This is अवान्तर वाक्य which results in परोक्ष ज्ञान (Indirect Knowledge). ○ Section 8 taught 'तत्त्वमसि' - declaring the truth – 'You are That ('ब्रह्मन्') – This is महावाक्य which results in अपरोक्ष ज्ञान (Immediate Knowledge). Thereafter, from Sections 9 to 16, महावाक्य was repeated with different examples to address different erroneous notions (विपरीत भावना) of the student. ○ At the end of Section 16, the student, श्वेतकेतु, understood what was taught through महावाक्य. ○ Thus, the result of महावाक्य has to be the dawn out of अपरोक्ष ज्ञान (Immediate Knowledge) that 'I am Infinite, All-pervading, Eternal Brahman'. For this Knowledge to take place, no action needs to be performed. It is only removal of ignorance-based erroneous notions about the nature of one's Self (i.e, sense of finitude as body-mind-intellect) and understanding the true nature as सत्-चित्त-आनन्द ब्रह्म.
C-VI - S-1	7	<p>The Chapter begins with the dialogues between sage Uddhalaka and his son Shwetaketu both, before Shwetaketu goes to Gurukula for Vedic study and when he returns home after 12 years of stay in Gurukula:</p> <p>श्वेतकेतुर्हारुणेय आस तः पितोवाच श्वेतकेतो वस ब्रह्मचर्यम् । न वै सोम्यास्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति ॥ १ ॥</p> <p>स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान् वेदानधीत्य महामना अनुचानमानी स्तब्ध एयाय। तः पितोवाच श्वेतकेतो यन्नु सोम्येदं महामना अनुचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्यः ॥ २ ॥</p> <p>येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति । कथं नु भगवः स आदेशो भवतीति ॥ ३ ॥</p> <p>यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥ ४ ॥</p> <p>यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ॥ ५ ॥</p> <p>यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्णायसं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेव स्मर्य? स आदेशो भवतीति ॥ ६ ॥</p> <p>न वै नूनं भगवन्तस्त एतद्वेदेषु दुर्ध्वेतदवेदिष्यन् कथं मे नावश्यन्ति भवगास्त्वेव मे तद्वीति तया सोम्येति होवाच ॥ ७ ॥</p>

		<p>The Upanishad starts with Sage Uddhalaka's advise to his son Shwetaketu, realising that his son was fit for the course of study as he had crossed the age of initiation into sacred Gurukula education. He asks Shwetaketu to find a competent Guru who agrees to teach him and also to live the life of ब्रह्मचर्य, indicating to him that it is not proper for anyone in the family to remain as a Brahmana for namesake without studying Vedas. Accordingly, Shwetaketu, who was aged 12 then, leaves for Gurukula and after studying all Vedas and grasping their meanings (विधिवत् वेद-वेदांग अधिगत्या), returns home at the age of 24. His father, by the attitude of his son, sees him as a महामना, the one with such a mind that he refuses to recognise anyone else as his equal; as a अनूचानमनि, the one who thinks himself as a great exponent; and स्तब्धः, the one who is proud and arrogant, who does not even possess the courtesy to offer salutation to his father.</p> <p>Thus, sensing the unacceptable nature of his arrogant son, which is unbecoming of a learned person, the father, with a view to instill in him some values & ethics, asks his son as to whether he received that special teaching (आदिश) from his Guru, knowing which, that which is unheard becomes heard; unthought of becomes thought of; and unknown becomes known? Unaware of such a knowledge, Shwetaketu enquires with his father as to the nature of that teaching to know It, which he considers his Guru did not know and hence did not teach him. The compassionate father responds through examples of 'knowing effects by knowing the cause' as under:</p> <ul style="list-style-type: none"> • It is known, like clay (material cause) is known, which alone is the substance, as its effects such as pot, jar, etc., are merely words. • It is known, like one ingot of gold becomes known, through its modifications, i.e. ornaments like bracelet, crown armllet, etc., are merely words. • It is known, like through one nail-cutter made of steel, everthing else made of steel by way of modifications of steel shall become known, as they are merely words. <p>Since Shvetaku did not know this knowledge, with all humbleness, he requested his father to teach him that, to which his father agreed.</p> <p>Key Learning:</p> <ul style="list-style-type: none"> • As discussed in the सम्बन्ध भाष्यम्, कर्म & उपासना are prescribed for the one who is in ignorance of the Self and not for the one endowed with the Knowledge of non-dual Self as one's own Self. • In ancient time, comprehensive education was imparted at Gurukulas for many years, extending upto 12 years or beyond, without the intervention of parents for such a long duration, which shows the importance attached to the education. • True Knowledge turns one humble (विद्या ददाति विनयम्). Great virtues are not so easy to attain even after mastering all the scriptures. • Guru does not reveal the Self to the student until such time that the Guru considers the student to be ready (qualified enough) to receive it. • "By knowing the cause, all effects shall be known" means "by knowing Brahman, which is the material cause of all, all else is known". • Pot = Clay + Name & Form (वाचारम्भरणम्), a combination of the Real & Unreal (वस्तु + अवस्तु). Clay alone existed before creation of Pot or after destruction of Pot, i.e. Pot existed neither in the beginning nor at the end. Its seeming existence in the middle as pot is only appearance (i.e. Name & Form). In the same way, Self (वस्तु) & Non-Self (अवस्तु) have to be separated using discrimination.
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C-VI – S-2	4	<p><i>This section presents Theory of Creation, i.e. What existed before creation? How was the universe created? Is there a logical sequence for creation?</i></p> <p>सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सजायत ॥१॥ कुतस्तु खलु सोम्यैवस्यादिति होवाच कथमसतः सजायेतेति । सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥२॥ तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत । तत्तेज एक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत । तस्माद्यत्र क्व च शोचति स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥३॥ ता आप ऐक्षन्त बह्व्यः स्याम् प्रजायेमहीति ता अन्नमसृजन्त । तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं भवत्यद्भ्य एव तदध्यन्नं जायते ॥४॥</p> <p>In the beginning, this was Existence (सत्) alone – One without a second. सत् means that thing which is pure existence, the reality, other attributes of which are - सूक्ष्मम् – means very subtle, different from the gross; निर्विशेषम् – without distinction, unlike even space, though Space distinguishes itself from the rest; सर्वगम् – All-pervasive; एकं – The One; निरञ्जनम् – Untouched, Samsara (bondage) never touched it; निरवयवं – Partless, कूटस्थ – Sub-Stratum; विज्ञानम् – That which can be known through Vedanta alone. The entire creation, seen as modifications through names, forms & action was from Existence alone. It is available even now as Existence. But, it is now available with names & forms and known by the mind, indicated by the word ‘इदं – This’ but, before the creation, it was not available to conceive as a thing having names & forms. <i>It is like when a common man passing by a village in the forenoon sees a lump of clay spread out by the potter, desirous of making pots, etc., and while returning in the evening sees pots, plates, etc. then he would say – ‘these pots, plates, etc. are nothing but clay seen in the forenoon’.</i></p> <p>If some (i.e. वैनाशिकs) argue that the theory of origination is from Non-Existence, it is not possible under any means of evidence. If it is considered similar to a sprout coming out of a seed, that is destroyed (i.e. seed does not exist now) that contradicts their own theory of origination from Non-Existence. Because, the constituents of the seed, i.e., the arrangements of atoms in the seed, continue in the sprout also (i.e. the sprout retains the attributes of the seed) and do not undergo destruction when sprout emerges out from the seed. Also, if the pot can come out of Non-Existence, then those needing pot would not require any clay. Therefore, Existence does not emerge from Non-Existence. If it is argued that like clay is different from lump, pot, etc., Existence (the idea of creation) is different from the creation (object of creation) like a Cow is different from a Horse, the answer is no. Because, though the lump, pot, etc. are different from each other, they are not different from Clay, as lump and pot are nothing but Clay. A Horse is different from a Cow and a Cow is different from a Horse, whereas lump, pot, etc. are only different forms of Clay. <i>Therefore, all the objects of creation are merely different shapes of the Existence and Existence alone is the essence.</i></p> <p>That Existence did the visualisation. From this, it is clear that the cause of creation is not the प्रधान as imagined by सांख्य-s as they accept प्रधान to be insentient (matter). But, Existence is sentient since it could visualise - “Let me become many, let me grow forth”, like Clay taking the shapes of Pot, etc. or a Rope taking the shape of a Snake, etc. through the imagination of the Intellect. If it is asked whether whatever seen should be then unreal, like a Snake on a Rope, the answer is no, because Existence alone is perceived as something other than Existence through duality of various forms. Therefore, there is no Non-Existence of anything whatsoever anywhere either as name or as a thing. All words and things though spoken of in the sense that they are different from Existence, they are Existence only, like in the world, a Rope is given the reality of a Snake or the words like lump, pot, etc., are spoken as though different from Clay. However, when one by discrimination comes to know the Rope, the idea of Snake ceases to exist, or the knowledge of Clay removes the idea of lump, pot, etc. <i>In the same way, words and thoughts with regard to all modifications cease to exist for those who have discriminating Knowledge about the Existence.</i></p>
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		<p>This way, having done the visualisation, the Existence created the Fire (i.e. after Space and Air, Fire was created). That Fire (created by सत् & because of सत् in it) visualised – “May I become many, may I grow forth”, as was the case before. Thus, it created Water. Then, the Water (created by सत् & because of सत् in it), visualised – “May I become many, may I grow forth” and created Food, which is indicative of the Earth, because food is product of the Earth. This way, creation of fundamental elements (subtle elements) is completed.</p> <p>Key Learning:</p> <ul style="list-style-type: none"> • The nature of Existence, i.e. One, without a Second – before and after creation, can also be compared to the 10th man – the 10th man was seemingly lost, unaccounted and finally counted and identified, while the fact is that he was present all the time. • I am Existence – Continuous, same all the time, all the places. But, BMI changes right from childhood to adulthood to old age. Like the nature of water remains the same – when heated, it becomes hot, when frozen, it becomes ice. But, left to itself, it returns to its original nature of water. Thus, Existence alone is constant, continuous and never-changing. All appearances in the creation, come, stay and go, making way for new appearances and so on.
C-VI – S-3	4	<p><i>The further process of creation is elaborated here indicating the three groups of species and explaining the process of grossification from subtle elements, with सत् manifesting as life in all beings:</i></p> <p>तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डजं जीवजमुद्भिज्जमिति ॥ १ ॥ सेयं देवतैश्च हन्ताहमिमास्तिष्ठो देवता अनेन जीवेनात्मानुप्रविश्य नामरूपे व्याकरवाणीति ॥ २ ॥ तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं देवतेमास्तिष्ठो देवता अनेनैव जीवेनात्मानुप्रविश्य नामरूपे व्याकरोत् ॥ ३ ॥ तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा तु खलु सोम्येमास्तिष्ठो देवतास्त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ४ ॥</p> <p>Creation of all beings is only through three origins, viz., (i) born from eggs (अण्डजम्) such as birds, serpents, etc.; (ii) born from living beings, i.e. wombs (जीवजम्) such as human beings, animals, etc.; and (iii) born from sprouts, i.e. emerging from earth (उद्भिज्जम्). Those that are born of moist, sweat, etc. (lice, bug, etc.), also called स्वेदजं and संशोकजं, are included under अण्डजम् or उद्भिज्जम् respectively (due to the origin of their respective births).</p> <p>That Deity, the सत्, which is under discussion and which is the origin of fire, water and earth, again undertook the act of visualising - Let me now, by entering into these three gods in the form of this Self, manifest name and form, by accepting the idea of becoming many, recalling its experience of previous cycle of creation about the individual self, the sustainer of life, i.e. ‘जीवात्मा’. An individual self (जीव) is a mere reflection of the Deity (सत्), arising due to its contact with the subtle elements of the जीवात्मा, like Intellect, etc. It is like the reflection of a person, seeming to have entered into a mirror and reflection of the Sun in water, etc. The contact of Deity (सत्), possessed of such unimaginable infinite powers with the Intellect, etc., takes the form of reflection of Consciousness, which results in जीवात्मा expressing wrong notions of being happy, sorrowful, etc. due to absence of discriminative knowledge about the true nature of Deity (सत्). Since the Deity (सत्) has entered into the body of the जीव merely as a reflection in the form of individual soul, Deity (सत्) does not become affected by the happiness or sorrow of the जीव as it belongs to the body of the जीव. Like appearance of different types of reflections of a person or the Sun in the mirrors or in water does not affect the person or the Sun,</p>

		<p>nor the defects in the mirrors or water touch the person or the Sun, so also the Deity (सत्) is not affected by the happiness or sorrow of the जीव.</p> <p>That Deity (सत्) having entered into these three deities (elements), visualised 'I shall make these three deities three-fold. By making each deity (element) three-fold, one becomes primary and other two secondary. This process is called grossification and it involves mixing of ½ of one element with ¼ each of other two, thus the one with predominant aspect of Fire (i.e. 50% of Fire, 25% each of Water & Earth) will be called Fire; the one with predominant aspect of Water (i.e. 50% of Water & 25% each of Fire & Earth) will be called Water and so on. Otherwise, as in the case of plaiting three strands into rope, there would not be distinct process of making 3-fold (triplication). This way, fire, water and earth would be referred separately as 'this is fire', this is water' & 'this is earth'. Thus, when the deities (elements) attain distinct name and idea separately, there will be full benefit of their (of these deities) right activities. Having thus entered first into the body of Virat and then into the bodies of deities, this Deity (सत्) manifested names & forms as per its own will – 'let this have this name & this form', etc. That Deity (सत्) made each one of them three-fold one-by-one according to their predominant and secondary qualities.</p> <p>Key Learning:</p> <ul style="list-style-type: none"> • After grossification, each of the gross elements contains a quarter of the other two elements and half of its own. • These gross elements build up the gross body of all living beings, while ungrossified elements form subtle bodies. The Deity (सत्) enters into these bodies to enliven them.
C-VI – S-4	7	<p><i>The qualities of those three Deities, which are part of the whole, the सत्, are described here:</i></p> <p>यदग्ने रोहितरूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ १ ॥</p> <p>यदादित्यस्य रोहितरूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागादादित्यादादित्यत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ २ ॥</p> <p>यच्चन्द्रमसो रोहितरूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागाच्चन्द्राच्चन्द्रत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ ३ ॥</p> <p>यद्विद्युतो रोहितरूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागाद्विद्युतो विद्युत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ ४ ॥</p> <p>एतद्ध स्म वै तद्विद्वान् आहुः पूर्वं महाशाला महाश्रोत्रिया न नोऽद्य कश्चनाश्रुतममममविज्ञातमुदाहरिष्यतीति ह्येभ्यो विदाञ्चक्रुः ॥ ५ ॥</p> <p>यदु रोहितमिवाभूदिति तेजसस्तद्रूपमिति तद्विदाञ्चक्रुर्यदु शुक्लमिवाभूदित्यपां रूपमिति तद्विदाञ्चक्रुर्यदु कृष्णमिवाभूदित्यन्नस्य रूपमिति तद्विदाञ्चक्रुः ॥ ६ ॥</p> <p>यद्विज्ञातमिवाभूदित्येतासामेव देवतानां समास इति तद्विदाञ्चक्रुर्यथा नु खलु सोम्येमास्तिस्त्रो देवताः पुरुषं प्राप्य त्रिवृत्तिवृद्धेकैका भवति तन्मे विजानीहीति ॥ ७ ॥</p> <p>The red colour seen in the triplicated gross Fire is the colour of original ungrossified Fire, the white colour is the colour of original ungrossified Water and the black colour is the colour of the ungrossified Food (Earth). In other words, the idea of Fire before the Knowledge of three distinct colours, no more exists now and the word 'Fire' is now mere forms (colours). It is like a crystal seen in the proximity of a red coloured thing causes the perception that 'it is a ruby' before the knowledge of distinction between crystal and the red-coloured thing takes place. But, when the knowledge takes place about the real position, the 'ruby' ceases to exist as crystal is perceived as crystal alone. Similar is the case here, i.e. on attaining Knowledge about 3 colours contained in the fire, the quality of fire (i.e. firehood) vanishes.</p> <p>Similar is the case of Sun, Moon and Lightening, i.e. the respective colours, viz., Red, White and Black (Dark), belong the colours</p>

		<p>of Fire, Water and Earth (Food), respectively. Thus, the perceptions of quality of Sun, Moon and Lightening vanish from them, for all modifications are words based on only names (forms) alone.</p> <p>Thus, each one of these deities (Fire, Water & Food-Earth) becomes three-fold, as explained through four examples of Fire, Sun, Moon & Lightening. So, if the entire Universe is three-fold and three forms (colours) alone are real as in the case of Fire, etc., then through vanishing of the firehood of Fire, the quality of Universe too vanishes. In the same way, since Water is the source of Food (Earth), Water alone is real, food a mere modification of speech. So also, as Fire is the source of Water, Fire alone is Real and Water is mere modification of speech. Extending this, सत् is the source of Fire and as such सत् is Real and Fire is a mere modification of speech. Though only three elements are discussed here (i.e. Fire, Water & Earth), the same logic is true in the case of the five elements also, other two being air and space. Therefore, since all things being modifications of सत् alone, when सत् becomes known, all things become known. Thus, it is concluded that सत् alone, which is One without a second, is Real and it is well-said that when that One is known all else becomes known.</p> <p>In the ancient past, the great house-holders and Vedic scholars, being aware of this true aspect, understood everything through these three forms (colours) and there is nothing that they were not unheard, un-grasped or unknown to them. The idea implied is that everything was known to them, they being possessed of the knowledge of सत्. When they were in doubt with regard to the colours of different birds, etc. they knew that whatever appeared as red, it is the colour of Fire, whatever appeared as white as the colour of Water and whatever appeared as black as the colour of Food (Earth). In the same manner, whatever could not be distinctly grasped by them, they understood it to be a combination of the three deities themselves.</p>
C-VI – S-5	4	<p><i>Now, the three-fold effect at individual level on their coming in contact with the man, who is a combination of head, hands, organs, etc, is explained to Shwetaketu by his father:</i></p> <p>अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति यो मध्यमस्तन्मांसं योऽणिष्ठस्तन्मनः ॥ १ ॥ आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्तन्मूत्रं भवति यो मध्यमस्तल्लोहितं योऽणिष्ठः स प्राणः ॥ २ ॥ तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि भवति यो मध्यमः स मज्ज योऽणिष्ठः सा वाक् ॥ ३ ॥ अन्नमयश्चिह्नं सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ४ ॥</p> <p>The food eaten by man gets divided into three parts by means of digestive fire in the abdomen. The constituent part which is the grossest substance of the food thus divided, is rejected; the middle of the three parts (i.e. between grossest & subtlest) becomes transformed into essence, etc. like fat/flesh and the subtlest of the constituent part, rises up and enters the heart & arteries called Hita, etc. and sustains the network of senses, i.e. organ of speech, etc. and then becomes mind and strengthens the mind. The water that is drunk gets divided into three parts - the grossest becomes urine; the middle becomes blood and the subtlest becomes प्राण. The fire that is consumed (i.e. oil, butter, etc.) gets divided into three parts - the grossest ingredient becomes bone; the medium constituent becomes marrow and the subtlest becomes speech. Consumption of oil, butter, etc. makes the speech clear and such a person becomes talented in speaking, which is a well-known fact in the world.</p> <p>Thus, when Sage Uddhalaka summarised his teaching by stating that ‘mind is made up of food, प्राण composed of water and speech is composed of fire’ श्वेतकेतु requested him to explain to him again as he could not understand as to how food, water and fire (oil, etc.) consumed in the body can nourish the mind, प्राण and speech in the form of their subtlest aspects, without being transformed into an element other than its own. Agreeing to his request, the sage continued the teaching.</p>

C-VI – S-6	5	<p><i>The request of Shvetaketu regarding the subtle aspect of the effect of what is eaten/drunk is responded with an example here by Sage Uddhalaka:</i></p> <p>दध्नः सोम्य मध्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति तत्सर्पिर्भवति ॥ १ ॥ एवमेव खलु सोम्यान्नस्याशयमानस्य योऽणिमा स ऊर्ध्वः समुदीषति तन्मनो भवति ॥ २ ॥ अपांसोम्य पीयमानानां योऽणिमा स ऊर्ध्वः समुदीषति स प्राणो भवति ॥ ३ ॥ तेजसः सोम्याशयमानस्य योऽणिमा स ऊर्ध्वः समुदीषति सा वाग्भवति ॥ ४ ॥ अन्नमयश्हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भववान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ५ ॥</p> <p>When the curd is being churned, the subtlest part arising from it rises upwards in the form of butter which becomes clarified butter. In the same way, when the food, such as rice, etc. which is eaten, the subtlest part of it, as if churned by a churning rod comprising of fire and air in the stomach, rises upwards and becomes the mind and then by becoming united with the constituents of the Mind, it nourishes the Mind. In the same way, the subtlest part of the water (any drink) which is drunk, rises upwards and becomes the प्राण and the subtlest part of fire (Oil, Butter, etc.) which is consumed, rises upwards and becomes the Speech.</p> <p>Having heard his father's explanation that Mind is made of food, प्राण is made of water and Speech is made of fire, श्वेतकेतु expresses that he is not absolutely sure of the fact that Mind is composed of food and requests him to explain it once again with an example as to how the Mind is composed of food'. Agreeing to his request, the sage continued the teaching.</p>
C-VI – S-7	6	<p><i>Now, Sage Uddhalaka adopts the method of experimentation to explain to Shvetaketu as to how the Mind is composed of essence of food:</i></p> <p>षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः काममपः पिवापोमयः प्राणो न पिवतो विच्छेत्स्यत इति ॥ १ ॥ स ह पञ्चदशाहानि नाशाय हैनमुपससाद किं ब्रवीमि भो इत्यृचः सोम्य यजूंषि सामानीति स होवाच न वै मा प्रतिभान्ति भो इति ॥ २ ॥ तश्च होवाच यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः खद्योतमात्रः परिशिष्टः स्यात्तेन ततोऽपि न बहु दहेदेव सोम्य ते षोडशानां कलानामेका कलातिशिष्टा स्यात्तयैतर्हि वेदा न्नानुभवस्य शानाथ मे विज्ञास्यसीति ॥ ३ ॥ स हाशाय हैनमुपससाद तश्च यत्किं च पप्रच्छ सर्वेह प्रतिपेदे ॥ ४ ॥ तश्च होवाच यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारं खद्योतमात्रं परिशिष्टं तं तृणैरुपसमाधाय प्राज्वलयेत्तेन ततोऽपि बहु दहेत् ॥ ५ ॥ एव सोम्य ते षोडशानां कलानामेका कलातिशिष्टाभूत्साऽन्नेनोपसमाहिता प्राज्वाली तयैतर्हि वेदाननुभवस्य न्नमयश्हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति तद्धास्य विजज्ञाविति विजज्ञाविति ॥ ६ ॥</p> <p>Sage Uddhalaka stated - The individual consisting of 16 parts is said to be this षोडशकलः पुरुषः. If you wish to have direct experience of this aspect, you should not eat for fifteen days, but you may drink water as much as you desire. Because your प्राण will depart, if you do not drink water, as we have said earlier that प्राण is composed of water.</p> <p>Having heard thus श्वेतकेतु did not eat for fifteen days. On 16th day, when he was asked by his father to recite mantras of Rigveda, Yajurveda & Samaveda, श्वेतकेतु could not recall anything from his mind.</p> <p>The sage then explained to श्वेतकेतु that just as a single ember of the size of a fire-fly remaining as residue of a big fire, that was ablaze with large quantity of fuel & extinguished, cannot burn anything greater than its size, in the same way, out of sixteen parts accumulated through intake of food, only one part is left now due to not eating for last 15 days and with the strength of that one part, which is like an ember of the size of a fire-fly, one cannot recollect Veda-mantras. He suggested to श्वेतकेतु to first eat and then understand the truth of the matter. After eating food, श्वेतकेतु could respond both from the point of texts and their meanings.</p>

		<p>The Teacher said to श्वेतकेतु again – ‘the single ember of the size of a fire-fly, remaining as residue of a big fire (indicated earlier), if made to blaze up by adding to it a heap of dry grass & saw dust, the ember so lighted up will burn much more than itself, i.e. to a higher extent than before. Further, he said, in the same way, out of your sixteen parts composed of food which have nourishing qualities, one part alone remained and fifteen parts became non-functional, at the rate of one part per day, for not having eaten food, similar to the case of the diminishing size of the moon of the black fortnight. The remaining one part was nourished, i.e. blazed up, by the food that had been eaten which nourished by the food, became ablaze. Thus, through a process of ‘presence’ & ‘absence’ (i.e. अन्वय & व्यतिरेक), the fact that the Mind is composed of food is proved, i.e. when food is, then memory is and vice-versa was explained. Now, श्वेतकेतु properly and clearly understood the fact that the Mind is composed of Food, etc. as explained by the Teacher.</p> <p>Key Learning:</p> <ul style="list-style-type: none"> Of the sixteen parts in an individual, referred to as षोडशकलः, one part pertains to his Existence – सत् aspect, while other parts pertain to different functionalities of the body. So, when a person does not eat food for 15 days, he will lose, one-by-one, all 15 qualities by 15th day, as there is no nourishment of Mind in the absence of food intake.
C-VI – S-8	7	<p><i>This section concludes with the declaration of individual's identity with सत् through the famous महावाक्य – तत् त्वम् असि (You are That):</i></p> <p>उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति तस्मादेनं स्वपितृत्वाचक्षते स्वच्छपीतो भवति ॥ १ ॥</p> <p>स यथा शकुनिः सूत्रेण प्रवक्षो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दिशं पतित्वाऽन्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनं हि सोम्य मन इति ॥ २ ॥</p> <p>अशनापिपासे मे सोम्य विजानीहीति यत्रैतत्पुरुषोऽशिशिषति नामाऽप्यु-एव तदशितं नयन्ते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तदप आचक्षतेऽशनायैति तत्रैतच्छुद्धमुत्पतितः सोम्य विजानीहि नेदममूलं भविष्यतीति ॥ ३ ॥</p> <p>तस्य क्व मूलं स्यादन्यत्रादेवमेव खलु सोम्यान्नेन शुङ्गेनापो मूलमन्विच्छाद्भिः सोम्य शुङ्गेन तेजः मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्यतिष्ठाः ॥ ४ ॥</p> <p>अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं नयते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तत्तेज आचष्ट उदन्येति तत्रैतदेव शुद्धमुत्पतितः सोम्य विजानीहि नेदममूलं भविष्यतीति ॥ ५ ॥</p> <p>तस्य क्व मूलं स्यादन्यत्राद्भ्योऽद्भिः सोम्य शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्यतिष्ठा यथा नु खलु सोम्येमास्तिष्ठो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदंकेका भवति तदुक्तं पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६ ॥</p> <p>स य एषोऽणीमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ७ ॥</p> <p>Here, the Teacher, Sage उद्दालक explains to his student (son) the state of जीव, which dwells in the Mind and thus called ‘Mind’; The जीव when ceases to be in Mind, also ceases to be in the sense objects and returns to Its own nature of absolute Self, declaring ‘O, श्वेतकेतु, ‘You are That Self (सत्)’.</p> <p>Here, the intervening period between the two dreams is called स्वप्नान्तं, the stage of deep-sleep, while ‘स्वप्न’ is the name of state of dream consisting of the act of seeing. Or the word ‘स्वप्नान्तं’ may also mean the essence of ‘स्वप्न’. In that sense too, it means deep-sleep alone as per the scriptural statement – ‘स्वमपीतो भवति - He attains his own self’. The knowers of Brahman consider that, other than deep-sleep state, there is no other condition of जीव when It can attain its own nature as Self. Just as the reflection of a person in a mirror ceases to exist when the mirror is removed and it reverts to the person (its source), when the Mind ceases from activities</p>

	<p>(during deep-sleep), the supreme Self-सत्, that had entered the Mind to manifest name & form in the form of जीव and which is the reflection of that सत् in the mind, gives up the form of जीव called Mind and reverts itself to Its own nature of Self. Hence, deep-sleep itself is meant by the word 'स्वप्नान्त'. But, the condition in which a sleeping person sees dreams, his dream experiences are associated with happiness & sorrow, which has to be the effect of virtues and vices (कर्म-फल). Thus, it is logical to understand that virtue and vice, being based on ignorance, desire and action, become producers of happiness & sorrow and nothing else. In this way, dream is associated with ignorance, desire and action, which are causes for transmigration. Therefore, जीव does not attain its own nature at that time, i.e. in dream state.</p> <p>So, the sage explains the inherent true nature of Self, free from transmigratory state, in deep-sleep alone and that the nature of sleep is in its real perspective. When a man is sleeping, he is referred to as 'स्वपिति'. In that sense, it is said here that 'when a person is sleeping, he becomes united (i.e. identified) with the supreme Self, denoted by the word -सत्. Thus the supreme Self-सत्, having discarded the nature of जीव (which was on account of its entry into and contact with the Mind, etc.), attains its own Self, the ultimate Reality. Therefore, the worldly people speak of that state 'स्वपिति' ('स्वम् अपीतः भवति'), which means 'He attains himself'. Since sleep is caused by the strain arising out of various activities undertaken during waking state, sleep is considered to be one's own nature by common people. During waking state, one becomes drained due to his experiencing various efforts such as happiness, sorrow/misery, etc. resulting from good and evil acts. Thus, on account of fatigue resulting from various activities, the exhausted senses retreat from their activities. Thus, during the sleep, senses, mind, etc. get absorbed in प्राण (सत्), which alone remains awake without any fatigue and the जीव attains its own nature, i.e. सत्, to get rid of its fatigue. Even in common experience in the world, it is seen that those who suffer from fever, etc., turn to themselves to take rest, i.e., to attain their own nature. It is like a hawk/a falcon flying in the sky heading towards its own nest to rest, when it becomes exhausted.</p> <p>This aspect is again explained with an illustration now. A bird tied to a string, which is held by the bird-catcher in his hand, after flying in various directions desiring to be free from the confinement and finding no place of shelter elsewhere, returns to the very place where it is tied. In the same way, 'that' mind (the जीव which has a conditioning called mind), after going from one place to another (i.e. after wandering in innumerable directions of joys & sorrows, prompted by ignorance, desires and desire-prompted actions) during waking & dream states and failing to find a shelter elsewhere to rest, other than his own self, i.e. सत्, comes back for refuge in प्राण alone. Here, by the word 'प्राण' what is indicated is the supreme Self i.e. सत्, which is refuge of totality of bodies & organs.</p> <p>Having demonstrated the real nature of जीव, through the popular state, of 'स्वपिति', now, सत् as the root of the Universe is explained through a succession of cause and effect of food, etc. When a person feels hungry, he wishes to eat. The water (any drinks) that is drunk leads the solid food eaten by a person by softening it and transforming it into essence, etc. and the food eaten becomes digested. This being the case, this body is constituted from the food eaten which is transformed into essence, etc. by water, like the sprout emerges from the tiny seed of a banyan tree. The product in the form of body, originated like the sprout from the tiny seed of a banyan tree, cannot be without a cause (root).</p> <p>As explained above, the food that is eaten by the man is softened/liqefied by water and gets digested by the fire in the stomach and transformed into essence, etc. From that essence comes blood, from blood flesh, from flesh fat, from fat bones, from bones marrow and from marrow comes seed (शुक्रम). In the same way, the food that it eaten by the woman becomes essence, etc. and get transformed into eggs (लोहितं), from which when combined with the seed of man, both being the effects of food and nourished by the food consumed daily, comes the sprout in the shape of a body, like a wall built from the lumps of earth, which is nourished daily and which has food as its source. Even the food, which is pointed out as the source of the sprout of the body, is subject to</p>
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	<p>origination & destruction like the body and it must be a sprout arisen from something else as its root.</p> <p>So, just as the sprout in the form of body has food as its root, in the same way, through food which is a sprout and a product, water is the source of the food, i.e. water is the root of food, which is the sprout. Now, since even water is subject to origination & destruction, it is also considered as sprout. As such, through water, which is a sprout and the product, understand fire as the root. Similarly, since fire too has origination & destruction, fire also is the sprout. So, through fire which is a sprout, understand that its source is Existence, which is One without a second, the supreme Reality (Here, since only three elements are considered, excluding air and space, the cause of fire is indicated as the supreme Reality, सत्, instead of air).</p> <p>That Existence, on which everything is superimposed due to ignorance, all modifications being based on speech, i.e. names & forms and are as unreal as appearance of a snake on a rope, is the source of this Universe. Thus, all beings – moving (sentient) & unmoving (insentient) – have Existence as the root and Existence as their cause. It is not only the source for all beings, but also it is abode for them during their existence in this universe, their support too. The entire universe has Existence as the source and their abode, like the clay for pot, etc. Those who know Existence alone as their support, are called ‘सत्-प्रतिष्ठाः’, who have Existence alone as their place of dissolution, end, termination and culmination.</p> <p>Now, through water as sprout, Existence has to be comprehended as the root. When the food eaten is transformed by water into essence, etc., due to excess of water, the body which sprouts from food would be loosened unless water is absorbed by fire. Since the water consumed by a person is continuously absorbed by the fire, he becomes desirous of drinking. The fire itself dries up whatever is drunk and transforms them into blood, प्राण, etc. in the body. Thus, the body is sprout of water alone and nothing else. As such, through water, which is a sprout and the product, fire is the root. Similarly, since fire too has origination & destruction, fire also is the sprout. So, through fire which is a sprout, understand that its source is Existence, which is One without a second, the supreme Reality.</p> <p>On the strength of the knowledge about triplication above (i.e. all things in the world are made up of three grossified elements), it is understood that this term called body is also sprout of fire. Thus, through the body, the sprout of water, its source, i.e. water can be understood. From water as sprout, its source, i.e. fire can be known. Through fire as sprout, its source, i.e. Existence is attained as explained earlier. In this way, it is to be understood through succession of food, etc. that the body which is made of fire, water & food, is only name-sake (names & forms). Its root is the Existence, which is supreme Reality – fearless, taintless and painless. Thus, the body (i.e. the body & sense organs as a whole), which is the sprout, is nourished by person’s intake of fire, water and food, without losing their own identities.</p> <p>How the process through which each of these three deities (Fire, Water & Food), on coming in contact with the man, becomes three-fold has been explained earlier. As stated there, it was the food that is eaten becomes divided into three parts, etc. It was said that from the food (food, water & oil, etc.) that is eaten, the middle constituents nourish the body made of seven essential constituents (viz., skin, blood, flesh, fat, marrow, bones & semen). It was also stated that those that are subtle constituents of Food nourish the Mind, the प्राण & the Speech, which constitute internal organs of the body.</p> <p>It is now being explained as to when the body which is the combination of प्राण & senses perishes, in what sequence the जीव leaves the body and go to the next body. When a person is about to depart, his Speech is withdrawn into Mind. At this juncture, his relatives would say – ‘he is not speaking’, because speech is preceded by the Mind and whatever one thinks in mind, one expresses that in Speech. When Speech is withdrawn into the Mind, the Mind exists only with the function of thinking. When Mind is also withdrawn, it gets merged with the प्राण, as in Deep Sleep. Then the relatives would say – ‘He is not aware of anything’. At that juncture, the प्राण too, breathing upwards absorbs the outer organs into itself. Then, the person kicks in the air with his feet and hands, as if to tear up the</p>
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		<p>tender part of the body, and the प्राण, gradually winding up, merges with the Fire (of the body). Then his relatives would say – ‘he does not move’. Being doubtful as to whether he is dead or alive, feeling the warmth in the body when touched by them, they would say – ‘the body is warm, he is alive’. When even the Fire indicated by the warmth in the body gets withdrawn, that Fire gets merged in the supreme Deity. Then the Mind gradually merges into its own source of individual Soul (जीव), just as in the state of deep sleep. If the aim of merger is to attain Truth (which is the case of a ज्ञानि), then it indeed attains, i.e. he will not get up from deep sleep to attain another body (there is no rebirth for such an individual). This is compared to someone living in a fearful place in the world ending up in a place where there is no trace of fear. But, rest of the souls, which have not attained the Truth (which is the case of rest all, other than ज्ञानि), rise up again from the very source, like a man rises from deep sleep and enters into another body after death.</p> <p>This subtle principle is That which is spoken of as Existence (सत्), which is the source of the Universe and which is the Self of all. There is no other second सत् as the Self.</p> <p>After, explaining the above, the sage declared - That Existence which is this subtle essence, That which all this world has for its Self, That is the Truth, That is the Self. O, श्वेतकेतु, ‘You are That (सत्)’. Unaware of the import of this ‘महावाक्य’, श्वेतकेतु asked the teacher to explain it again with an illustration as he could not understand as to why ‘when all the beings become merged with the सत् every day during deep sleep, they do not know that they have become united with the सत्’.</p>
C-VI - S-9	4	<p>Why the beings uniting with सत् every day; do not know – ‘we are united with the सत्’, - is being explained here with an illustration:</p> <p>यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणां रसान्समवहारमेकतां रसं गमयन्ति ॥ १ ॥</p> <p>ते तथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य रसोऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः सर्वाः प्रजाः सति सम्पद्य न विदुः सति सम्पद्यामह इति ॥ २ ॥</p> <p>त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥ ३ ॥</p> <p>स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यस आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ४ ॥</p> <p>In the world, the bees (मधुकृतः), makers of honey (मधु), make honey with due diligence, by collecting/gathering juices from the flowers of various trees, located at various places, by mixing the juices into a homogeneous essence. These juices, having attained the homogeneous form as honey, do not possess distinctive ideas in that honey, like ‘I am the juice of Mango tree’, ‘I am the juice of Jackfruit tree’, etc. This is in contrast to many sentient beings in the world, who have distinctive ideas such as – ‘I am son of so and so’, ‘I am grand-son of so and so’ etc., thus maintaining their individual identity. The juices from trees of various kinds, tasting ‘sweet’, ‘sour’, ‘bitter’, ‘pungent’ etc., which have been converted into one essence called honey, cannot be separated back as being ‘sweet’, ‘sour’, etc. In the same way, all the beings, who get absorbed into the सत् every day – (i) during deep sleep, (ii) after death, and (iii) at the time of dissolution of creation, do not know - ‘we have absorbed into One Existence (सत्)’.</p> <p>The creatures/beings which are born in this world, as any of the species like tiger, etc., even after uniting with the सत्, born again as per their impressions prevailing before, i.e. ‘I am a tiger’, ‘I am a lion’, ‘I am a wolf’, ‘I am a boar’, ‘I am a worm’, ‘I am a flying insect’, ‘I am a mosquito’ and so on, bound by their कर्म, understanding & impressions (It should be understood here that the impressions carried by the creatures/beings do not get eliminated even after a lapse of countless युग-s).</p> <p>Having explained so, the sage declared - That Existence which is this subtle essence, That which all this world has for its Self, That is the Truth, That is the Self. O, श्वेतकेतु, ‘You are That (सत्)’. श्वेतकेतु, asked his father to explain it once again as he could not understand as to why the creatures/beings do not have the consciousness that ‘I have come from the सत्’, like in the world, a</p>

		<p>person sleeping in his house, having got up and gone to another village, knows that he has come from his own home.</p> <p>Key Learning:</p> <ul style="list-style-type: none"> The creatures/beings even after entering into that (सत्), which is of the nature of subtleness, i.e. the Self, come back again & again, whereas others who are different from them and who hold on to the Truth (i.e. I am Truth), do not come back again. There is no coming nor going for them, as they have identified themselves with the non-dual eternal Existence (सत्).
C-VI - S-10	3	<p><i>The origin and final destination of life is explained here again with illustration:</i></p> <p>इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्पृथीच्यस्ताः समुद्रात्समुद्रमेवापियन्ति स समुद्र एव भवति ता यथा तत्र न विदुरियमहमस्मीयमहमस्मीति ॥ १ ॥ एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः सत आगच्छा मह इति त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥ २ ॥ स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥</p> <p>The sage explained that the rivers such as Ganga, etc. flow towards eastern direction and those like Sindhu flow towards western direction. The water from the ocean, which is the repository of water, that have become clouds and are poured down in the form of rain, reach the ocean through and in the form of rivers, such as Ganga and become the ocean again. These river-waters, having become one with the ocean, do not know that 'I am from Ganga', 'I am from Yamuna', etc. In the same way, all these creatures/beings, after having been merged with that Existence, do not realise - 'We are coming from the Existence', after coming out from that Existence. Whichever creature they were here - tiger, lion, wolf, boar, worm, flying insect, or mosquito, they will become the same again.</p> <p>Having explained so, the sage declared - That Existence which is this subtle essence, That which all this world has for its Self, That is the Truth, That is the Self. O, श्वेतकेतु, 'You are That (सत्)'. श्वेतकेतु, asked his father to explain it once again as he could not understand as to why the creatures/beings, though they go to their source everyday during sleep or in death or in dissolution, they do not get destroyed, like the ripples, waves, foams, bubbles, etc. that are formed on the water get destroyed and assume the shape of water again.</p>
C-VI - S-11	3	<p><i>What actually happens to an individual (जीव) which is said to merge with सत् in deep-sleep, at death, and on dissolution of the world, is explained here with example:</i></p> <p>अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहत्याजीवन्स्त्रवेद्यो मध्येऽभ्याहत्याजीवन्स्त्रवेद्योऽग्रेऽभ्याहत्याजीवन्स्त्रवेत्स एष जीवेनात्मनानुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति ॥ १ ॥ अस्य यदेकां शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं जहाति सर्वः शुष्यति ॥ २ ॥ एवमेव खलु सोम्य विद्धीति होवाच जीवापेतं वाव किलेदं म्रियते न जीवो म्रियत इति स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥</p> <p>The teacher, pointing at a tree standing in front, tells श्वेतकेतु that if anyone were to strike at the large tree having many branches, etc., with an axe, the tree does not dry up and continues to live, as sap emerges from it. Similarly, if one strikes at the middle or at the top of the tree, sap will emerge out indicating the life in the tree, it being pervaded by the individual जीव, which is the Self and remains live absorbing large quantities of water and other substances from the earth through its roots and continues living with great joy.</p>

		<p>Now, if the individual जीव, i.e. the life-force pervading the tree, rejects a branch of this tree due to disease or injury, then that branch dries up. In other words, when the situation arises in which the result of the karma to cause the breaking away of a limb (i.e. branch) becomes operative, then the जीव rejects that branch and the rejected branch dries up. The essence which nourishes the body and which is dependent on the जीव and has come into existence in accordance with the results of past कर्म of the जीव, will cease to exist when जीव withdraws from the branch. In the absence of essence, the branch gets withered. In this way, when the जीव withdraws from the whole tree, then the whole tree itself gets withered. The tree possessed of जीव or otherwise is indicated by the emerging of sap, etc. from the tree or withering of tree, etc. This confirms the scriptural statement that unmoving things are endowed with sentiency. This fact proves that the views of the followers of Buddha & Vaisheshikas that the unmoving objects are insentient do not hold good.</p> <p>The teacher said that in this way the body certainly dies when separated from the जीव, but the जीव does not die. It is seen that a person who wakes up from sleep remembers the unfinished work and goes to complete that work. Also, it is a fact that as soon as a baby is born, it entertains the desire for breast-feeding as also the sense of fear. From this, it can be inferred that the baby has come with the memory of the experience of breast-feeding and sense of fear from its previous births. Further, rituals like Agnihotra are performed, though they bring results only in the next life, which indicates that जीव continues to exist beyond death of body, as otherwise, performance of such rituals would prove purpose-less and futile. Therefore, That Existence which is this subtle essence, That which all this world has for its Self, That is the Truth, That is the Self. ‘That You Are, O, श्वेतकेतु’.</p> <p>श्वेतकेतु, again asked his father to throw light on as to how this very gross world with such names & forms as Earth, etc. is born from that सत् which is extremely subtle and devoid of any names & forms.</p>
C-VI – S-12	3	<p><i>How this gross world of names & forms emerges from the सत् which is extremely subtle and devoid of any names & forms is explained now:</i></p> <p>न्यग्रोधफलमत आहरेतीदं भगव इति भिन्दीति भिन्नं भगव इति किमत्र पश्यसीत्यण्य इवेमा धाना भगव इत्यासामङ्गैकां भिन्दीति भिन्ना भगव इति किमत्र पश्यसीति न किञ्चन भगव इति ॥ १ ॥</p> <p>तश्चोवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै सोम्येषोऽणिम एव महान्यग्रोधस्तिष्ठति श्रद्धत्सव सोम्येति ॥ २ ॥</p> <p>स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यस आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥</p> <p>The teacher, after asking the student to bring a fruit from that large banyan tree, tells him to break the fruit and then break the minute seed seen inside that fruit and explain what is seen inside the minute seed. When the student replies that nothing is seen inside the seed, the teacher explains that even though nothing is perceived inside the seed, from this very seed which is very unperceivable, subtlest and of the size of an atom, the huge banyan tree grows as the product (effect) and stands with mighty branches, trunk, fruits & leaves, etc. Therefore, one should have faith that, this gross universe which is a product (effect) with names & forms, is born from ‘सत्’ alone, which indeed is the subtlest.</p> <p>Though such is the meaning arrived at through logic and scriptures, still in the absence of faith, it is very difficult for a mind which is interested in the external objects and is provoked by natural tendencies, to comprehend subtle truths and hence it is necessary to have faith. When there is faith, the mind can be focussed on a thing that is to be understood and the meaning of that thing could be comprehended.</p> <p>The teacher again repeats - Existence which is this subtle essence, That which all this world has for its Self, That is the Truth, That is the Self. ‘That You Are, O, श्वेतकेतु’. Still not convinced fully, श्वेतकेतु asks his father to explain again as to how ‘सत्’, which is the source of the universe is not perceived?</p>

		<p>Key Learning:</p> <ul style="list-style-type: none"> • Even after dissolution of the entire creation, the ‘कर्म’ account of individuals remain intact till one attains Liberation by Knowledge & abidance in Knowledge because if it were to be nullified on dissolution, then, (i) the individual will become free from the effect of his un-exhausted ‘कर्म’ thereby causing what is called ‘कृत विप्रणाश दोष’, which is not possible; (ii) the birth of new individual in the new creation would be without having any कर्म/un-exhausted ‘कर्म’ to take birth, thereby causing what is called ‘अकृत अभ्यागम दोष’, which again is not possible; and (iii) all new जीव-s in new creation would have to start at the same time, the same ‘कर्म’, etc. without any distinction, which leads to ‘वैशम्य नैर्घृण्य दोष’, which again is also not possible. • ‘श्रद्धा’ is important in the life of any Seeker because lack/deficiency in ‘श्रद्धा’ means deficiency in purity of mind, purity of mind being a necessity for ‘श्रवणम्’, etc. So, even if I do not have direct experience of ‘सत्’ in deep-sleep, it is necessary to infer it from the incidental experience and ‘श्रुति प्रमाण’ so that one can start the journey on a positive note as the same will get confirmed once the Seeker realises his true Self. I believe in a thing because ‘I see’, ‘I hear’, etc. and also I know I have a mind. Now, if I analyse as to who knows the mind, it is Me, my real Self, which is always the subject and not the object of experience. So, one should stop being extroverted and focus inwards to realise the indwelling Self, which the Upanishads indicate ‘You are That’.
C-VI – S-13	3	<p><i>How the unseen subtle सत्, which pervades the entire universe can be realised by right means of Knowledge:</i></p> <p>लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति स ह तथा चकार तश्चोवाच यदोषा लवणमुदकेऽवधा अङ्ग तदाहरेति तद्वावमृश्य न विवेद ॥ १ ॥</p> <p>यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति मध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति लवणमित्यभिप्रास्येतदथ मोपसीदथा इति तद्ध तथा चकार तच्छ्वत्संवर्तते तश्चोवाचात्र वाव किल सत्सोम्य न निभालयसेऽत्रैव किलेति ॥ २ ॥</p> <p>स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्निज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥</p> <p>The teacher explains that while an existing thing may not be perceived directly, the same can be perceived through some other process by giving the example of salt dissolved in water. After asking the student to pour a lump of salt into water, the teacher asks him the next morning to fetch that salt that was kept in the water previous night. Though the salt was existing in the water, the student could not get the salt, as it had got dissolved and mixed up with water. With a view to make श्वेतकेतु comprehend it, the teacher told him to take a sip of water from the top, middle and bottom of the jug. The student finds the water salty from wherever it is drawn. So, though salt existed in the water could not be perceived directly by sight and touch as was possible earlier, it becomes known by another means, viz., by tasting with the tongue.</p> <p>In the same way, in this body, which is the sprout and a product of fire, water & food (earth), etc. which are products of ‘सत्’, we do not perceive ‘सत्’ through sense organs, though ‘सत्’ is present like the subtleness within a seed of banyan tree. As the salt, surely existing in the water unperceivable by sight & touch, is perceived by some other means like the tongue, so also the ‘सत्’ which is the source of the universe that exists, can be perceived by other means of Knowledge, though not through the organs of knowledge.</p> <p>The teacher again repeats - Existence which is this subtle essence, That which all this world has for its Self, That is the Truth, That is the Self. ‘That You Are, O, श्वेतकेतु’. Still not convinced, श्वेतकेतु further requests the teacher to explain how as to how ‘सत्’, which is the source of the universe, is perceived by other means as ‘by realising which I would become fulfilled and by not realising which I would remain unfulfilled.</p> <p>Key Learning:</p> <ul style="list-style-type: none"> • One should use the right प्रमाण to know a thing, depending upon the nature/subtlety of the thing to be known.

C-VI – S-14	3	<p><i>What is the right means of Knowledge to realise 'सत्' is explained here:</i></p> <p>यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽतिजने विसृजेत्स यथा तत्र प्राङ्बोदङ्बाधराङ्बा प्रत्यङ्बा प्रध्मायीताभिनद्धाक्ष आनीतोऽभिनद्धाक्षो विसृष्टः ॥ १ ॥</p> <p>तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन्पण्डितो मेधावी गन्धारानेवोपसम्पद्येतेवमेवेहाऽचार्यान्पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति ॥ २ ॥</p> <p>स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यस आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान् विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥</p> <p>A person from Gandhaara Region, who was kidnapped, robbed and left in the middle of a forest blindfolded, cries out aloud seeking help, being helpless and directionless. When some compassionate person, after removing blind-folds & liberating him, guides him as to how to reach Gandhaara Region, by indicating the road-map, that person, if intelligent, will reach his destination based on the road-map and by enquiring about the directions on his way even as he crosses from one village to another. But, an unintelligent person in his place or one who is desirous of seeing different places, instead of pursuing his goal, does not reach his place.</p> <p>The example illustrates that a person, who was snatched away from his place blind-folded forcing him into a forest riddled with tigers, robbers, etc. and several other horrible things, became directionless due to lack of discrimination, hungry and thirsty, afflicted by sorrow, shouting & yearning for freedom from that bondage of sorrows. But, when he got somehow freedom from his sorrows due to some compassionate person, he reached his own Gandhaara Region and attained peace & became happy.</p> <p>Similar is the case of an individual who is separated from the सत्, which is the real Self of the Universe, by robbers such as merit & demerit, who forced him into the forest of a body constituted of fire, water & food, which is full of air, bile, phlegm, blood, fat, flesh, bone, marrow, semen, worms, urine, stool, etc. and subjected to various types of sorrows arising out of pairs of opposites like heat & cold, happiness & sorrow, etc. with his eyes bound by cloth of delusion, he being tied by the rope of craving for various types of things - seen & unseen - like wife, son, friend, cattle (wealth), relatives, etc. Being caught in hundreds and thousands of traps of evil, he goes on shouting - 'I am his son', 'These are my friends', 'I am happy', 'I am unhappy', 'I am ignorant', 'I am wise/learned', 'I am virtuous', 'I have relatives', 'I am born', 'I am dying', 'I am worn-out', 'I am sinner', 'My son has died', 'My wealth is lost', 'I am slain', 'How shall I live?', 'Where is my refuge?', etc. Then, as a result of accumulated meritorious 'कर्म', he somehow happens to come across an extremely compassionate person, who is Knower of 'सत्', free from bondage and in abidance of Brahman. Thereafter, by that Knower of Brahman, out of compassion, he is shown the path of knowing the evils/defects in the objects of world, the individual becomes dispassionate towards all objects of the world. Then he is told 'You do not belong to Samsara possessing such qualities as being the son of so & so, etc, but you are that 'सत्'. Thus, owing to the removal of bondage of ignorance & delusion, like the man of Gandhaara, he comes happy & contented, having attained his true nature of 'सत्'. This is the idea conveyed in the sentence, 'आचार्यवान् पुरुष वेद' (i.e. a man identified with his teacher acquires the Knowledge).</p> <p>The teacher once again repeats - That Existence which is this subtle essence, That which all this world has for its Self, That is the Truth, That is the Self. 'That You Are, O, श्वेतकेतु'. Still not fully convinced, श्वेतकेतु requests the teacher to explain further by means of an illustration, the process by which a man having a teacher attains सत्.</p> <p>Key Learning:</p> <ul style="list-style-type: none"> The word 'पण्डितः' here means a person who diligently listens to what is being told and the word 'मेधाविः' means the one who having heard diligently remembers it and applies what is taught in the right way to achieve the purpose of teaching, while the
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		<p>other meaning of 'मेधाविः' is capability to holding on to scriptural teaching with meaning (ग्रंथ धारण शक्तिः).</p> <ul style="list-style-type: none"> The word 'आचार्यवान् पुरुषः' means not just 'a person having a teacher', but the one who identifies with the teacher/owns up the teacher and abides by the teacher's guidelines in letter and spirit. The process of attaining 'परोक्ष ज्ञान' (remoteness) through listening and then 'अपरोक्ष ज्ञान' (nearness) through reflection is explained through the example of man of Gandhaara. He was guided about the direction of Gandhaara by the compassionate man with an advice as to how to proceed and reach the destination. The man, grasping what is told and retaining it in memory, he being 'पण्डितः', 'मेधाविः' and 'आचार्यवान्' too, reaches his destination of Gandhaara, by making frequent enquiries on his way. Similar is the case of attaining Self-Knowledge. The seeker first attains 'परोक्ष ज्ञान' - 'Everything is Brahman' through listening to Guru. Then, he reflects on what was taught to clear any doubts and mediates on the essence of teaching to get the clear Knowledge 'अपरोक्ष ज्ञान' that 'I am Brahman' by the 'महावाक्य - तत् त्वम् असि' as declared by the Guru. So, 'उपदेश, साधना & ब्रह्म-अभ्यास' together leads one to Self-Knowledge and abidance in the Knowledge, which is 'मोक्ष', Liberation from Bondage and attainment of Bliss. Any shortfall perceived in this process is due to lack of 'साधन चतुष्टय सम्पत्ति', which is to be improved through 'कर्म-उपासना-जप-तप', etc., as prescribed.
C-VI - S-15	3	<p><i>Though both a Jnani and an Ajnani go through the same sequence of events at the time of death (i.e. merging with सत्), Ajnani comes back to take up another body (as a god, a human being, an animal, etc.), while Jnani remains merged with सत् and does not return as no seed remains for his rebirth. Why?</i></p> <p>पुरुषः सोम्यो तोपतापिनं ज्ञातयः पर्युपासते जानासि मां जानासि मामिति। तस्य यावन्न बाह्मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायां तावज्जानाति ॥ १ ॥</p> <p>अथ यदास्य बाह्मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति ॥ २ ॥</p> <p>स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यस्य आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवन्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥</p> <p>The teacher starts with explaining the sequence leading to the death of an individual, which is same in the case of both a Jnani and an Ajnani. The relatives and friends, etc. of a sick person who is suffering from fever, etc. and who is about to die, assemble around him and go on asking him - 'do you recognize me?', 'I am your father', 'I am your son', 'I am friend', etc. As long as the person's Speech does not become merged in the Mind, Mind in the प्राण, प्राण in the Fire and the Fire in the supreme सत्, so long he would recognize them. After the Fire of dying person merges in the supreme सत्, he ceases to recognize anything. Thereafter, the ignorant person, re-emerging from the supreme सत्, takes rebirth as a tiger or a man or a god, etc. in accordance with his past impressions. The man of Self-Knowledge, however, does not return after entering into supreme सत्, which he recognizes as his own Self, Brahman, which was revealed to him by the lamp of Knowledge by the instructions of scriptures by the teacher. Thus, the Jnani gets liberated from the cycle of birth and death as there is no more seed to cause rebirth for him. This is the process of attainment of supreme सत्.</p> <p>The teacher once again repeats - That Existence which is this subtle essence, That which all this world has for its Self, That is the Truth, That is the Self. 'That You Are, O, श्वेतकेतु'. However, श्वेतकेतु expresses that though the merger in supreme सत् is similar in both the cases of Jnani and Ajnani, the Ajnani returns and the man of Self-Knowledge (Jnani) does not return and therefore requests the teacher to explain again with an example for the cause of this difference.</p>

		<p>Key Learning:</p> <ul style="list-style-type: none"> A person of Self-Knowledge and in abidance of Brahman as his true Self, knows he is the One Eternal Non-Dual Brahman and for him there is 'no going', 'no attaining', etc. He understands this world of names & forms and activities as mere appearances on the Brahman, like appearance of snake on the rope. He knows that these names & forms appear, stay for some time and vanish similar to that of the waves in the ocean. "I have no departure. I am not this body nor I am in this body. I am non-dual Brahman" is his wisdom.
C-VI – S-16	3	<p><i>In this concluding section, when the teacher explains as to how an ignorant man takes rebirth while a wise man does not, श्वेतकेतु finally understands the Truth and realises the supreme Self as his own Self, after listening to the महावाक्य – तत् त्वम् असि (You are That) for ninth time with different illustrations:</i></p> <p>पुरुषः सोम्योत हस्तगृहीतमानयन्त्यपहार्षितस्तेयमकार्षीत्परशुमस्मै तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं कुरुते सोऽनृताभिसन्धोऽनृतेनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स दह्यतेऽथ हन्यते ॥ १ ॥</p> <p>अथ यदि तस्याकर्ता भवति तत एव सत्यात्मानं कुरुते स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स न दह्यतेऽथ मुच्यते ॥ २ ॥</p> <p>स यथा तत्र नादाह्येतैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति तद्वास्य विजज्ञाविति विजज्ञाविति ॥ ३ ॥</p> <p>The teacher explains the subtle Truth with an example. When a person suspected of stealing someone's wealth denies his crime, the red-hot iron axe is placed on his palm to prove his innocence in the court of the King. What it means is that if the person has committed the theft and attempts to deny it outwardly, it means that he tries to show himself, what he is not. Thus, out of delusion, he takes the shelter of falsehood and therefore when he touches the red-hot iron axe, he gets burnt. Thereafter, he would be killed/severely punished for his crime of knowingly sticking to falsehood. On the other hand, if he has not committed that act of theft, when he holds the red-hot axe, he does not get burnt, being shielded by the power of truth. Thereafter, he is released by those who accused him falsely. Thus, though holding of red-hot iron axe with the hand is same in both the cases, i.e. in case of he who has committed theft and also in the case of he who has not committed the theft, the person who takes the shelter of falsehood gets burnt and not the one who sticks to truth alone.</p> <p>Similarly, after merging with Brahman, the man who sticks to Truth, i.e. Brahman, being the man of Self-Knowledge, does not come back to take up bodies like tiger, gods, etc. while the one who is not the man of Self-Knowledge, the ignorant man involving in extrovertedness, will return to assume the body of tiger, gods, etc., in accordance with his actions and thoughts of the past, though absorption of both with Brahman at the time of death is the same.</p> <p>The teacher now declares - That Self, by remaining in abidance of which one attains liberation or otherwise remains in bondage, That which is the source of Universe, That which is the shelter and resort of all beings, That which is of the essence of all, That which is birthless, immortal, fearless, most auspicious and non-dual, That is Truth, which is this subtle essence, all this world has That for its Self. That is the Truth - 'That You Are, O, श्वेतकेतु'. Having grasped the whole teaching, श्वेतकेतु understood the essence of his teacher's महावाक्य declaration – तत् त्वम् असि (You are That).</p>
		<p>Key Learning:</p> <ul style="list-style-type: none"> Drawing lessons from the story for our life :

		<ul style="list-style-type: none"> ○ Taking the protection that 'I am BMI', 'I am जीव', etc. is falsehood and results in burning of palm, as that attitude keeps me in the world of objects & activities to meet my desires, which leads to all sorrows including disturbances from three quarters, viz., आधि-दैविक, आधि-भौतिक & आध्यात्मिक. Also, extroverted life is like prison life – bondage, burden, etc. Even after death, one will again come back to exhaust the pending impressions, adds new impressions in current life again and the cycle goes on endlessly to be in bondage. ○ On the other hand, the one with the Knowledge that 'I am Brahman', who lives by the Truth, is protected by the Truth and he does not get burnt/imprisoned. In other words, he is not extroverted and he has no desires nor he seeks objects/activities. He has no impressions left to exhaust. So, he becomes free from bondage and does not come back. ○ Thus, it is necessary for the seeker to evaluate one's position/status as to where one stands - Am I getting burnt repeatedly by the world of objects/activities or am I safe & happy under the shelter of Truth with the Knowledge that 'I am Brahman'. What is my efforts in this regard? Am I in constant abidance of Brahman and free from incessant worries, sorrows, etc. arising in the mind? ● The individuality of an ignorant gets invoked in all situations and makes him to go through the sorrows. The one with Self-Knowledge has two अहम्s - one for worldly transactions as an individual for minimal usage and the other to be in abidance as the nature of non-dual Brahman, the absolute Bliss. ● Why Upanishad महावाक्य alone is प्रमाण for अपरोक्ष ज्ञान (Immediate Knowledge) and not शब्द प्रमाण or प्रत्यक्ष प्रमाण. <ul style="list-style-type: none"> ○ Like in the world, when we get some knowledge through say, शब्द प्रमाण, we can verify it through प्रत्यक्ष प्रमाण. For example, if we hear a big sound outside the house (शब्द प्रमाण), we know it must be some accident or so, but we rush outside to confirm it by seeing (प्रत्यक्ष प्रमाण). ○ But, we have learnt in Vedanata श्रवणम् that 'ब्रह्मन्' is beyond the grasp of organs of perception (ज्ञानेन्द्रिय) and also 'अन्तःकरण' (except to a limited extent), this Knowledge being the subject ('ब्रह्मन्') and not the object of experience, i.e. it is 'अपौरुषेयः'. ○ The role of Mind ('अन्तःकरण') is limited to the extent of contemplation and understanding (i.e. 'वृत्ति व्याप्ति') that 'I am devoid of Gross-Subtle-Causal bodies & Chidabhasa and that I am 'ब्रह्मन्'. ○ Therefore, Self-Knowledge being an aspect of Subject and not Object, Upanishad महावाक्य alone is प्रमाण & not any other प्रमाण. ● To make this Knowledge as my own, further साधन is required to remove the erroneous notion that – 'I am body and body's issues (pain, disease, aging, etc.) are mine'; 'I am Senses, Mind & issues relating to them affect me', etc. This erroneous notion can be eliminated by lessening and ultimately eliminating my identify with the BMI, except to the extent required for worldly transactions, which is possible by वैराग्य born of विवेक. ● The outcome of not identifying with the BMI leads to reduction in my sense of doership & enjoyership, eliminating it eventually, because all these are in the false ego, which is not me, the 'ब्रह्मन्'. It is like colour of a flower appearing on the Crystal which is kept near the flower. To remove the colour from the Crystal, no cleaning, etc. of Crystal is necessary. It involves only keeping away the flower from the Crystal because appearance of flower cannot be removed from the Crystal as long as Crystal is in proximity with the flower.
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CONTENT DETAILS	
Chapter (C)	Brief Description
Khanda (K)	
CHAPTER VII - भूमविद्या: I am Infinity	
Introduction to Seventh Chapter (छान्दोग्योपनिषद्)	<ul style="list-style-type: none">This Chapter describes the creation process in detail as no such teaching was imparted in the 6th Chapter.While 6th Chapter is meant for उत्तम अधिकारी, the 7th Chapter is for मध्यम अधिकारी according to टीकाकार श्री आनन्दगिरिजी.In the current chapter, Brahman is described as भूमा (the Infinitude) and so the knowledge imparted is called as भूमविद्या. This chapter points out the effects of सत्-Existence.This chapter is presented in a dialogue form between Sage सनत्कुमार (the teacher) and the brother Sage नारद (the student). Sage नारद approaches the teacher with proper गुरु-उपसत्ति. Sage नारद is well-versed in all the Vedas, Technology, Arts, Sciences, etc. He can travel between the worlds too at his will. He has enough साधन चतुष्टयम्. But, he is not free from sorrows and hence seeks the remedy to get freedom from sorrow. The teachers teaches the student step-by-step, the series of meditation starting with Name as Brahman to Life-Force (प्राण) as Brahman then leading to supreme Reality, the Self (भूमा) (i.e. from gross to increasing levels of subtlety), like pointing out to the moon gradually through a tree, its branch, etc. to see the moon (शाखाचन्द्र दर्शनवत्). So, Sage सनत्कुमार teaches this chapter for the rational intellect as that would be very comprehensive and would aid student's बुद्धि in discovering the Supreme Truth, the भूमा.This Chapter is divided into 26 Sections -<ul style="list-style-type: none">Sections 1 to 22 teach उपासना on various aspects starting from Name as Brahman : उपासना is single-pointed focus on a symbol, name or form indicated in the scriptures which acts as the support for concentration of mind on the object of उपासना (सगुण ब्रह्म). Over a continous practice, it is possible to completely indentify with that object of उपासना, by excluding all the contrary thoughts. उपासना is पुरुष-तंत्र and is based on श्रद्धा. Though the purpose of उपासना could be either सकाम or निष्काम, in this Chapter, the intention is to see oneness everywhere and in everyone, by reducing and eliminating otherness.Sections 23 to 26 : Teaching of भूमविद्या Sense of dissatisfaction will not go until the dawn of Knowledge that "I am Infinite". All other skills are about world (इदम्). Whenever the objects are possessed, "mine" भाव will be increased. Vedanta focuses on अहम्, the Self (not the body-mind-intellect), whereas the other types of education focus on इदम्, the aspects of the world.<ul style="list-style-type: none">In Sections 23 & 24, the definition and nature of भूमा (the Infinitude) is discussed.Section 25 highlights "जीव ब्रह्म ऐक्य" महावाक्य and also indicates that world is nothing but नामरूप appearing in this भूमा and that भूमा is everything. To remove the remoteness (परोक्षत्वम्), it is indicated that अहङ्कार has the same लक्षण as भूमा and they are one and the same thing and thereafter declares that this अहम् is same as आत्मा.Section 26 concludes the Chapter describing the glory of the ब्रह्मविद्या and the ब्रह्मज्ञानि.

C-VII - Sec 1	5	<p><i>This section describes the dialogue between the teacher (sage सनत्कुमार) and student (sage नारद) about competence of the student and what is lacking, which leads to commencement of teaching, starting with meditation on Name as Brahman:</i></p> <p>ॐ अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तः होवाच यद्वेत्थ तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति स होवाच ॥ १ ॥</p> <p>ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं देवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सपदेवजनविद्यामेतद्भगवोऽध्येमि ॥ २ ॥</p> <p>भगवः शोचामि तं मा भगवाञ्छोकस्य पारं तारयत्विति तः होवाच यद्वै किञ्चैतदध्यगीष्टा नामैवैतत् ॥ ३ ॥</p> <p>नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहासपुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्देवो निधिर्वाकोवाक्यमेकायं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या सपदेवजनविद्या नामैवैतन्नमोपास्वेति ॥ ४ ॥</p> <p>स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य यथा कामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति भगवो नाम्नो भूय इति नाम्नो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ ५ ॥</p> <p>When Sage Narada approached sage Sanatkumara requesting him to teach, sage Sanatkumara asked him to spell out what all he already knew so that he could teach him those which are beyond that (not known to him). Then, sage Narada listed out what all he was proficient in, viz., Rig Veda, Yajur Veda, Sama Veda, Atharva Veda, Ithihasa-Purana, Veda of Vedas (grammar), Rules for Worship of Ancestors, Mathematics, Science of Portents (Premonition), Science of Treasurers, Logic, Code of Ethics, Etymology, Ancillary Knowledge of Vedas (Rituals, etc.), Physical Science, Science of Archery, Science of Stars (Astronomy & Astrology), Science related to Serpents and Fine Arts, which almost cover the entire gamut of knowledge required in the world. Sage Narada, however, expressed that whatever he knew was merely text/words and since he was not the Knower of Self, he requested sage Sanatkumara to teach him that Knowledge, as he has heard from the wise-ones that a Knower of Self goes beyond sorrows.</p> <p>In response, sage Sanatkumara said that whatever sage Narada knew was mere names and added that - 'Name indeed is Rig Veda, Yajur Veda, Sama Veda & Atharva Veda; History & Mythology; Veda of Vedas (grammar); Rules for worship of ancestors; Mathematics; Science of portents (premonition); Science of Treasurers; Logic; Code of Ethics; Etymology; Ancillary Knowledge of Vedas (Rituals, etc.); Physical Science; Science of Archery; Science of Stars (Astronomy & Astrology); Science related to Serpents and subject of Fine Arts - suggesting him to meditate on name, as anyone who meditates on Name as Brahman attains freedom of movement as far as the range of Name reaches.</p> <p>Sage Narada then asked him to teach that which is beyond Name, to which sage Sanatkumara consented.</p>
C-VII - Sec 2	2	<p><i>Here, sage सनत्कुमार asks sage नारद to meditate on Speech as Brahman, which is superior to meditation on Name:</i></p> <p>वाग्वाव नाम्नो भूयसी वाग्वा ऋग्वेदं विज्ञापयति यजुर्वेदं सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं देवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सपदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवाश्च मनुष्याश्च पशूश्च वयांसि च तृणवनस्पतींश्चापदान्याकीट-पतङ्गपिपीलिकं धर्मं चाधर्मं च सत्यं चानृतं च साधु चासाधु च नाधर्मो व्यज्ञापयिष्यन्न सत्यं नानृतं न साधु नासाधु न हृदयज्ञो नाहृदयज्ञो वागेवैतत्सर्वं विज्ञापयति वाचमुपास्वेति ॥ १ ॥</p> <p>स यो वाचं ब्रह्मेत्युपास्ते यावद्वाचो गतं तत्रास्य यथाकामचारो भवति यो वाचं ब्रह्मेत्युपास्तेऽस्ति भगवो वाचो भूय इति वाचो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥</p> <p>Sage सनत्कुमार suggested sage Narada to meditate on Speech (Voice) as Brahman, as Speech (Voice) is verily greater than Name as Speech and makes one to understand the Vedas, etc., viz., the Rig Veda, the Yajur Veda, the Sama Veda and the Atharva as fourth; the Ithihasa & puraana as fifth; the Veda of the Vedas (Grammar); the Rites for the Ancestors; Mathematics; the Study of Divine Events (Disturbances); the Mineralogy; Philosophical Reasoning; the Rules of Conduct; the Science of the Bright Powers; the</p>

		<p>Science of the Elements; the Science of Battle; the Science of the Stars (Astronomy & Astrology); the Knowledge of Serpents; the Arts of Fine-Arts; and also Heaven & Earth, the Air, Shining Ether, Water & Fire, the bright powers (gods) & mankind; beasts & birds, herbs & trees, ferocious animals, all living things down to worms, flies & ants; the law of right & what is against the law; truth & untruth; good & evil; pleasant & unpleasant. If, verily, there were no Speech (Voice), neither the law of right nor what is against the law would be made known, nor truth nor untruth, nor good nor evil, nor pleasant & unpleasant, also would not be known.</p> <p>Though the result of meditating on Speech (Voice) as Brahman provides freedom for movement as far as the range of Speech reaches, sage Narada requested sage Sanatkumara to teach him that which is beyond the Speech.</p>
C-VII - Sec 3	2	<p><i>Here, the superiority of meditation on Mind as Brahman is explained:</i></p> <p>मनो वाव वाचो भूयो यथा वै द्वे वामलके द्वे वा कोले द्वौ वाक्षौ मुष्टिरनुभवत्येवं वाचं च नाम च मनोऽनुभवति स यदा मनसा मनस्यति मन्त्रानधीयीत्यथाधीते कर्माणि कुर्वीत्यथ कुरुते पुत्राश्च पशूश्चेच्छेयेत्यथेच्छत इमं च लोकममुं चेच्छेयेत्यथेच्छते मनो ह्यात्मा मनो हि लोको मनो हि ब्रह्म मन उपास्वेति ॥ १ ॥</p> <p>स यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य यथाकामचारो भवति यो मनो ब्रह्मेत्युपास्तेऽस्ति भगवो मनसो भूय इति मनसोमन्सो वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥</p> <p>Mind is greater than Speech (Voice) as it encompasses both Speech (Voice) and Name (Words), like a closed fist encompasses two Amalaka fruits, two Kola fruits, two Aksha fruits, etc. When one thinks through mind - 'Let me chant the mantras', he chants them; 'Let me perform the rituals', he performs them; 'Let me desire sons and cattle', he desires them; 'Let me desire this world and the other world', he desires them. Thus, Mind indeed is the Self, Mind indeed is the world, Mind indeed is Brahman. Meditating on Mind as Brahman gets freedom for movement as far as the range of Mind reaches.</p> <p>Sage Narada requested sage Sanatkumara to teach him that which is beyond the Mind.</p>
C-VII - Sec 4	3	<p><i>Here, the superiority of meditation on Will (संकल्प) as Brahman is explained:</i></p> <p>संकल्पो वाव मनसो भूयान्यदा वै संकल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नास्ति मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि ॥ १ ॥</p> <p>तानि ह वा एतानि संकल्पैकायनानि संकल्पात्मकानि संकल्पे प्रतिष्ठितानि समकल्पतां द्यावापृथिवी समकल्पेतां वायुश्चाकाशं च समकल्पन्तापश्च तेजश्च तेषां संकल्प्यै वर्षसंकल्पते वर्षस्य संकल्प्या प्राणानां संकल्प्यै मन्त्राः संकल्पन्ते मन्त्राणां संकल्प्यै कर्माणि संकल्पन्ते कर्मणां संकल्प्यै लोकः संकल्पते लोकस्य संकल्प्यै सर्वसंकल्पते स एष संकल्पः संकल्पमुपास्वेति ॥ २ ॥</p> <p>स यः संकल्पं ब्रह्मेत्युपास्ते कृत्स्नान वै स लोकान्युवाच्युवः प्रतिष्ठितान् प्रतिष्ठितोऽव्यथामानानव्यथमनोऽभिसिध्यति। यावत्संकल्पस्य गतं तत्रास्य यथाकामचारो भवति यः संकल्पं ब्रह्मेत्युपास्तेऽस्ति भगवः संकल्पाद्भूय इति संकल्पाद्भाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ ३ ॥</p> <p>Will is greater than Mind because when a man wills, then he thinks and then he speaks and thereafter he drives that out in the form of names (words). All those things (Words, Speech & Mind) with Will as their one goal are identified with the Will and established in Will, i.e. they come from Will, sustain in Will and merge in Will. Through Will, heaven & earth came into being; through Will, air & space came into being; through Will, the waters & fire came into being; through the Will of these, Rain comes into being; through the Will of rain, food comes into being; through the Will of food, the lives (vital forces) come into being; through the Will of the lives (vital forces), the chanting of mantras come into being; through the Will of the chanting of mantras, the rituals come into being; through the Will of the rituals, the World comes into being; through the Will of the world, everything comes into being.</p> <p>Meditating on Will as Brahman brings the immutable (well-established) worlds willed, which are free from afflictions. Also,</p>

		<p>meditating on Will as Brahman gets freedom of movement as far as the range of Will extends.</p> <p>Sage Narada requested sage Sanatkumara to teach him that which is beyond the Will.</p>
C-VII - Sec 5	3	<p><i>Here, the superiority of meditation on Intelligence (चित्तं) as Brahman is explained:</i></p> <p>चित्तं वाव संकल्पाद्भूयो यदा वै चेतयतेऽथसंकल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति ताम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि ॥ १ ॥</p> <p>तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि चित्ते प्रतिष्ठितानि तस्माद्यद्यपि बहुविदचित्तो भवति नायमस्तीत्येवैनमाहुर्दयं वेद यद्वा अयं विद्वान्नेत्यमचित्तः स्यादित्यथ यद्यल्पविचित्तवान्भवति तस्मा एवोत शृण्वन्ते चित्तं ह्येवैषामेकायनं चित्तमात्मा चित्तं प्रतिष्ठा चित्तमुपास्वेति ॥ २ ॥</p> <p>स यश्चित्तं ब्रह्मेत्युपास्ते चित्तान्वै स लोकान् ध्रुवान्ध्रुवः प्रतिष्ठितान्प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिध्यति। यावच्चित्तस्य गतं तत्रास्य यथाकामचारो भवति यश्चित्तं ब्रह्मेत्युपास्तेऽस्ति भगवश्चित्ताद्भूय इति चित्तद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ ३ ॥</p> <p>Intelligence is greater than Will because when one intelligently understands, then he evokes Will, then he thinks (in Mind), then he sends forth Words (Voice), which then he sends forth in Words (Name). In Words (Name), the Mantra Chants become united; in the Mantra Chants, the Rituals become united. All these become one in Intelligence; Intelligence is their Goal; They originate from Intelligence, sustain in Intelligence and merge in Intelligence. Therefore, if anyone, even though learned in many subjects, is without Intelligence, they speak of him, 'He has indeed ceased to exist, for if he knew or if he were learned, he would not have to be unintelligent like this'. But, if anyone, even though not learned much, is possessed of Intelligence, they desire to listen to him. For Intelligence indeed is the meeting-place of these; Intelligence is the Goal; Intelligence is the Origin, Intelligence is the Support. He who meditates on Intelligence as the Eternal Brahman, attains worlds that are attainable by Intelligence; being steadfast, he attains steadfast worlds; being established, he attains established worlds; being unshaken, he attains unshaken worlds.</p> <p>Sage Narada requested sage Sanatkumara to teach him that which is beyond Intelligence.</p>
C-VII - Sec 6	2	<p><i>Here, the superiority of meditation on Meditation (ध्यानं) as Brahman is explained:</i></p> <p>ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं ध्यायतीव द्यौर्ध्यायन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव देवमनुष्यास्तस्माद्य इह मनुश्याणां महत्तां प्राप्नुवन्ति ध्यानापादाःशा इवैव ते भवन्त्यथ येऽल्पाः कलहिनः पिशुना उपवादिनस्तेऽथ ये प्रभवो ध्यानापादाःशा इवैव ते भवन्ति ध्यानमुपास्वेति ॥ १ ॥</p> <p>स यो ध्यानं ब्रह्मेत्युपास्ते यावद्धानस्य गतं तत्रास्य यथाकामचारो भवति यो ध्यानं ब्रह्मेत्युपास्तेऽस्ति भगवो ध्यानाद्भूय इति ध्यानाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥</p> <p>Meditation is greater than Intelligence because the earth meditates, as it were; the intermediate space meditates, as it were. The heaven meditates as it were; the waters meditate, as it were. The mountains meditate, as it were; the gods and men meditate, as it were. Therefore, they who attain to greatness here among men, they verily appear to have gained a portion of the results of Meditation. Again, those who are great and have influence over others, they appear to have gained a portion of the results of Meditation. Meditating on Meditation as Brahman, attains freedom to move as he desires upto the limit where Meditation can reach.</p> <p>Sage Narada requested sage Sanatkumara to teach him that which is beyond Meditation.</p>
C-VII - Sec 7	2	<p><i>Here, the superiority of meditating on Scriptural Knowledge (विज्ञानं) as Brahman is explained:</i></p> <p>विज्ञानं वाव ध्यानाद्भूयो विज्ञानेन वा ऋग्वेदं विजानाति यजुर्वेदं सामवेदमथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यंराशिं देवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सपदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवाश्च मनुष्याश्च पशुश्च वयांसि च तुणवनस्पतिञ्छुवापदान्याकीट-पतङ्गपिपीलिकं धर्मं चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं चान्नं च रसं चेमं च लोकममुं च विज्ञानेनैव विजानाति विज्ञानमुपास्वेति ॥ १ ॥</p>

		<p>स यो विज्ञानं ब्रह्मेत्युपास्ते विज्ञानवतो वै स लोकाञ्ज्ञानवतोऽभिसिध्यति यावद्विज्ञानस्य गतं तत्रास्य यथाकामचारो भवति यो विज्ञानं ब्रह्मेत्युपास्तेऽस्ति भगवो विज्ञानाद्भूय इति विज्ञानाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥</p> <p>Knowledge (Scriptural) is superior to Meditation, as through Knowledge one knows the Rig Veda, the Yajur Veda, the Sama Veda, and the Atharva as fourth; the Ithihasa & Puraana as fifth; the Veda of the Vedas (Grammar); the Rites for the Acenstors; Mathematics; the Study of Divine Events (Disturbances); the Mineralogy; Philosophical Reasoning; the Rules of Conduct; the Science of the Bright Powers; the Science of the Elements; the Science of Battle; the Science of the Stars (Astronomy & Astrology); the Knowledge of Serpents; the Arts of Fine-arts; and also heaven & earth, the air, shining ether, water & fire, the bright powers (gods) & mankind; beasts & birds, herbs & trees, ferocious animals, all living things down to worms, flies & ants; the law of right & what is against the law; truth & untruth; good & evil; pleasant & unpleasant; food & drinks; this world & the other.</p> <p>Meditating on Knowledge (Scriptural) as Brahman surely wins the worlds possessed of Knowledge. He gets the freedom of movement to the extent upto which the range of Knowledge extends.</p> <p>Sage Narada again requested sage Sanatkumara to teach him that which is beyond the Knowledge.</p>
C-VII - Sec 8	2	<p><i>Here, the superiority of Strength (बलं) as Brahman is explained:</i></p> <p>बलं वाव विज्ञानाद्भूयोऽपि ह शतं विज्ञानवतामेको बलवानाकम्पयते। स यदा बली भवत्यथोत्थाता भवत्युत्तिष्ठन् पैचरिता भवति परिचरन्नुपसत्त भवत्युपसीदन् द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवति। बलेन वै पृथिवी तिष्ठति बलेनान्तरिक्षं बलेन द्यौर्बलेन पर्वता बलेन देवमनुष्या बलेन पशवश्च वयांसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलिकं बलेन लोकस्तिष्ठति बलमुपास्तेति ॥ १ ॥</p> <p>स यो बलं ब्रह्मेत्युपास्ते यावद्वलस्य गतं तत्रास्य यथाकामचारो भवति यो बलं ब्रह्मेत्युपास्तेऽस्ति भगवो बलाद्भूय इति बलाद्वाव भूयोऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥</p> <p>Strength, surely, is greater than Knowledge because a man of strength causes a hundred men of Knowledge to tremble. Therefore, when one possesses strength, he rises up. Rising up, he serves. Serving, he comes nearer. Approaching nearer, he sees, hears, thinks comprehends, acts and knows. By strength alone stands the earth, through strength the sky, through strength the heaven, through strength the mountains, through strength the bright powers (gods) & mankind, through strength the cattle & birds, herbs and trees, creatures ranging from wild beasts to worms, moths & ants, through strength the world stands.</p> <p>Meditating on Strength as Brahman surely attains the freedom of movement as he desires up to the extent that the Strength can reach.</p> <p>Sage Narada again requested sage Sanatkumara to teach him that which is beyond the Strength.</p>
C-VII - Sec 9	2	<p><i>Here, the superiority of meditation on Food (अन्नं) as Brahman is explained:</i></p> <p>अन्नं वाव बलाद्भूयस्तस्माद्यद्यपि दशरात्रीर्नान्श्रीयाद्यद्यु ह जीवेदथवाद्रष्टाश्रोताश्मन्ताबोद्धाकर्ताविज्ञाता भवत्यथान्नस्यायै द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवत्यन्नमुपास्तेति ॥ १ ॥</p> <p>स योऽन्नं ब्रह्मेत्युपास्तेऽन्नवतो वै स लोकान्पानवतोऽभिसिध्यति यावदन्नस्य गतं तत्रास्य यथाकामचारो भवति योऽन्नं ब्रह्मेत्युपास्तेऽस्ति भगवोऽन्नाद्भूय इत्यन्नाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥</p> <p>Food (Earth) is greater than Strength. Therefore, if one does not eat for ten nights and survives to live, he becomes unable to see, hear, reflect, know, perform & understand. Then, when he receives Food, he again becomes able to see, hear, reflect, know, perform & understand.</p> <p>Meditating on Food (Earth) as Brahman surely attains the worlds which are full of food and full of water as also freedom of</p>

		<p>movement as far as the range of Food (Earth) extends.</p> <p>Sage Narada again requested sage Sanatkumara to teach him that which is beyond the Food (Earth).</p>
C-VII - Sec 10	2	<p><i>Here, the superiority of meditation on Waters (आपः) as Brahman is explained:</i></p> <p>आपो वावान्नदभूयस्यस्तस्माद्यदा सुवृष्टिर्न भवति व्याधीयन्ते प्राणा अन्नं कनीयो भविष्यतीत्यथ यदा सुवृष्टिर्भवत्यनन्दिनः प्राणा भवन्त्यन्नं बहु भविष्यतीत्याप एवेमा मूर्ता येयं पृथिवी यदन्तरिक्षं यद्द्यूयैत्यर्वता यद्देवमनुष्या यत्पशवश्च वयांसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलिकमाप एवेमा मूर्ता अप उपास्वेति ॥ १ ॥</p> <p>स योऽपो ब्रह्मेत्युपास्त आप्नोति सर्वान्कामाश्स्तुतिमान् भवति यावद्गतां गतं तत्रास्य यथाकामचारो भवति योऽपो ब्रह्मेत्युपास्तेऽस्ति भगवोऽद्भ्यो भूय इतद्भ्यो वाव भूयऽस्तीति तन्मे भगवान् ब्रवीत्विति ॥ २ ॥</p> <p>The Waters indeed are beyond Food (Earth). Therefore, when there is no good rainfall, all beings in are in agony thinking that 'there will be scarcity of food'. Again, when there is abundant rainfall, the beings become joyous thinking 'there will be plentiful of food'. Waters indeed is everything that has forms. In all that which is this earth, the mid-space, the heavens, the mountains, the bright powers (gods) & mankind; beasts & birds, herbs & trees, ferocious animals, all living things down to worms, flies & ants – it is waters that has taken these forms.</p> <p>Meditating on Waters as Brahman attains all desirable things and gets contentment of objects & pleasures as also freedom of movement as far as the range of Waters extends.</p> <p>Sage Narada again requested sage Sanatkumara to teach him that which is beyond the Waters.</p>
C-VII - Sec 11	2	<p><i>Here, the superiority of meditation on Fire (तेजः) as Brahman is explained:</i></p> <p>तेजो वावद्भ्यो भूयस्तद्वा एतद्वायुमागृह्याकाशमभितपति तदाहुर्निशोचति नितपति वर्षिष्यति वा इति तेज एव तत्पूर्वं दर्शयित्वाथापः सृजते तदेतद्दूर्ध्वमिश्च तिरुश्चमिश्च विद्युद्दिश्राह्वाश्चरन्ति तस्मादाहुर्विद्योतते स्तनयति वर्षिष्यति वा इति तेज एव तत्पूर्वं दर्शयित्वाथापः सृजते तेज उपास्वेति ॥ १ ॥</p> <p>स यस्तेजो ब्रह्मेत्युपास्ते तेजस्वी वै स तेजस्वतो लोकान्मास्वतोऽपहतमस्कानभिसिध्यति यावत्तेजसो गतं तत्रास्य यथाकामचारो भवति। यस्तेजो ब्रह्मेत्युपास्तेऽस्ति भगवस्तेजसो भूय इति तेजसो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥</p> <p>The Fire indeed is beyond the Waters. Fire indeed heats up the intermediate space by taking up Air as support. People will comment – 'It is too hot', 'It is burning', 'It will surely rain'. It is indeed that Fire, first revealing itself as this, then creates the Waters. In the form of thundering, it travels along in the form of lightning flashes – vertical, horizontal or zig-zag. Therefore, people say: 'It is roaring', 'It lightens', 'It will rain'. The Fire, indeed, having first revealed itself, then creates the Waters.</p> <p>Meditating on Fire as Brahman surely becomes of the nature of radiance and wins the worlds possessed of brilliance, full of light and free from darkness as also gets the freedom of movement as far as the range of Fire extends.</p> <p>Sage Narada again requested sage Sanatkumara to teach him that which is beyond the Fire.</p>
C-VII - Sec 12	2	<p><i>Here, the superiority of meditation on Space (आकाशः) as Brahman is explained:</i></p> <p>आकाशो वाव तेजसो भूयानाकाशे वै सूर्याचन्द्रमसामुभौ विद्युन्नक्षत्राण्यग्निराकाशेनाह्वयत्वाकाशेन शृणोत्याकाशेन प्रतिशृणोत्याकाशे रमत आकाशे न रमत आकाशे जायत आकाशमभिजायत आकाशमुपास्वेति ॥ १ ॥</p> <p>स य आकाशं ब्रह्मेत्युपास्त आकाशवतो वै स लोकान्प्रकाशवतोऽसम्बाधानुरुगायवतोऽभिसिध्यति यावदाकाशस्य गतं तत्रास्य यथाकामचारो भवति य आकाशं ब्रह्मेत्युपास्तेऽस्ति भगव आकाशाद्भूय इत्याकाशाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥</p> <p>Space indeed is greater than the Fire. The Sun & the Moon, Lightening, Stars, Fire – all exist in Space. One calls through the Space, hears the calls through the Space, hears sound/words through Space, finds delight in Space, finds non-light in Space, takes</p>

		<p>birth in Space, grows towards Space. Meditating on Space as Brahman wins worlds full of Space, full of light, without obstruction and vast as also attains freedom of movement as far as the range of Space extends.</p> <p>Sage Narada again requested sage Sanatkumara to teach him that which is beyond the Space.</p>
C-VII - Sec 13	2	<p><i>Here, the superiority of meditation on Memory (स्मर) as Brahman is explained:</i></p> <p>स्मरो वावाकाशाद्भूयस्तस्माद्यध्यपि बहव आसीरन्न स्मरन्तो नैव ते कञ्चन शृणुयुर्न मन्वीरन्न विजानीरन्यदा वाव ते स्मरेयुरथ शृणुयुरथ मन्वीरन्नथ विजानीरन्स्मरेण वै पुत्रान्विजानाति स्मरेण पशुन्स्मरमुपास्वेति ॥ १ ॥</p> <p>स यः स्मरं ब्रह्मेत्युपास्ते यावत्स्मरस्य गतं तत्रास्य यथाकामचारो भवति यः स्मरं ब्रह्मेत्युपास्तेऽस्ति भगवः स्मराद्भूय इति स्मराद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥</p> <p>Memory, verily, is Greater than Space. Therefore, those not possessing Memory, even if gather together at a place, they would hear no one, they would not think, they would not know anything. But, should they have Memory, they would hear, they would think and they would know. Through Memory alone one recognises one's son and through Memory, one's cattle.</p> <p>Meditating on Memory as Brahman attains the freedom of movement upto the limit his Memory can extend.</p> <p>Sage Narada again requested sage Sanatkumara to explain him that which is beyond the Memory.</p>
C-VII - Sec 14	2	<p><i>Here, the superiority of meditation on Hope (आशा) as Brahman is explained:</i></p> <p>आशा वाव स्मरात्भूयस्याशेद्धो वै स्मरो मन्त्रानधीये कर्माणि कुरुते पुत्राश्च पशूश्चेच्छत इमं च लोकममुं चेच्छत आशामुपास्वेति ॥ १ ॥</p> <p>स य आशां ब्रह्मेत्युपासत आशयास्य सर्वे कामाः समृध्यन्त्यमोघा हास्याशिषो भवन्ति यावदाशया गतं तत्रास्य यथाकामचारो भवति य आशां ब्रह्मेत्युपास्तेऽस्ति भगव आशाया भूय इत्याशया वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥</p> <p>Hope indeed is greater than Memory. Motivated by Hope, the Memory recites Mantras, performs rituals, aspires for sons & cattle, aspires for pleasures of this world and other worlds. Meditating on Hope as Brahman, all his aspirations prosper and all prayers become fruitful and also gets freedom of movement upto which the hope can extend.</p> <p>Sage Narada again requested sage Sanatkumara to teach him that which is beyond the Hope.</p>
C-VII - Sec 15	4	<p><i>Here, the superiority of meditation on Life-Force (प्राणः) as Brahman is explained:</i></p> <p>प्राणो वा आशाया भूयान्यथा वा अरा नाभौ समर्पिता एवमस्मिन्प्राणे सर्वस्मर्पितम्। प्राणःप्राणेन याति प्राणः प्राणं ददाति प्राणाय ददाति। प्राणो ह पिता प्राणो माता प्राणो भ्राता प्राणः स्वसा प्राण आचार्यः प्राणो ब्राह्मणः ॥ १ ॥</p> <p>स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाचार्यं वा ब्राह्मणं वा किञ्चिद्भूशमिव प्रत्याह धित्वास्त्वित्येवैनमाहुः पितृहा वै त्वमसि मातृहा वै त्वमसि भ्रातृहा वै त्वमसि स्वसृहा वै त्वमस्याचार्यहा वै त्वमसि ब्राह्मणहा वै त्वमसीति ॥ २ ॥</p> <p>अथ यद्यप्येनानुक्तान्तप्राणाञ्छूतेन समासं व्यतिषंदहेन्नैवैनं ब्रूयुः पितृहासीति न मातृहासीति न भ्रातृहासीति न स्वसृहासीति नाचार्यहासीति न ब्राह्मणहासीति ॥ ३ ॥</p> <p>प्राणो ह्येवैतानि सर्वाणि भवति स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नतिवादी भवति तं चेद्ब्रूयुरतिवाद्यसीत्यतिवाद्यस्मीति ब्रूयन्नपहुवीत ॥ ४ ॥</p> <p>Life (प्राणः) is surely greater than the Hope. Just as the spokes of a wheel are firmly inserted in the hub of a wheel, all things are inserted in the Life principle. Life (प्राणः) moves with the help of Life; Life (प्राणः) provides Life (प्राणः) for Life. Life indeed is the father, the mother, the brother, the sister, the teacher and the Wiseman (ब्राह्मणः).</p> <p>If anyone utters some improper words to his father, mother and so on, then people would tell him – ‘shame on you. You are indeed the assassin of your father, You are indeed the assassin of your mother, you have indeed committed Brahmanicide (i.e. murder of ब्राह्मणः) and so on. But, when Life (प्राणः) is out from their bodies, even when one heaps them together or cuts and separates their</p>

		limbs with a spear, they would not blame him for that. Indeed, Life (प्राण) itself becomes all these. The one who sees thus, thinks thus and knows thus, transcends all, i.e. he becomes capable of speaking clearly through this Truth. If anyone says to him – ‘You are transcending the limits in your Speech’, he should say – ‘Yes, I am’. He need not hide his ability. Sage Narada again requested sage Sanatkumara to teach him that which is beyond the Life-Force (प्राणः).
C-VII - Sec 16	1	<i>Here, how when one transcends Speech by the power of Truth (सत्यं), he attains Realisation is explained:</i> एष तु वा अतिवदति यः सत्येनातिवदति सोऽहं भगवः सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति सत्यं भगवो विजिज्ञास इति ॥ १ ॥ When one transcends in Speech, then he speaks the Truth. When one knows the Truth, then only one can attain Realisation. Therefore, one must surely seek Truth for Realization . Sage Narada expressed his desire to know Truth for Realization.
C-VII - Sec 17	1	<i>Here, how when one has Understanding (विज्ञानं), he speaks Truth is explained:</i> यदा वै विज्ञानात्यथ सत्यं वदति नाविज्ञानसत्यं वदति विज्ञानमेव सत्यं वदति विज्ञानं त्वेव विजिज्ञासितव्यमिति विज्ञानं भगवो विजिज्ञास इति ॥ १ ॥ When indeed one has Understanding, then he speaks the Truth. Without Understanding, one cannot speak the Truth. It is only by Understanding that one speaks the Truth. Therefore, Understanding surely has to be sought . Sage Narada expressed his desire to know that which is beyond Understanding.
C-VII - Sec 18	1	<i>Here, how Reflection (मतिं), leads to understanding is explained:</i> यदा वै मनुतेऽथ विजानाति नामत्वा विजानाति मत्वेव विजानाति मतिस्त्वेव विजिज्ञासितव्येति। मतिं भगवो विजिज्ञास इति ॥ १ ॥ When one does Reflection, then indeed he understands. Without Reflection, one cannot understand. One understands by Reflection alone. Therefore, Reflection indeed has to be sought . Sage Narada sought to know that which is beyond Reflection.
C-VII - Sec 19	1	<i>Here, how when one has Faith (श्रद्धा) alone, he opts to reflect is explained:</i> यदा वै श्रद्धात्यथ मनुते नाश्रद्धान्मनुते श्रद्धादेव मनुते श्रद्धा त्वेव विजिज्ञासितव्येति। श्रद्धां भगवो विजिज्ञास इति ॥ १ ॥ When one has Faith, then he reflects. Without Faith one does not think. One thinks only when he has Faith. Faith indeed has to be sought . Sage Narada sought to know Faith.
C-VII - Sec 20	1	<i>Here, how Faith can be developed through Devotion (निष्ठा) is explained:</i> यदा वै निस्तिष्ठत्यथ श्रद्धाति नानिस्तिष्ठच्छ्रद्धाति निस्तिष्ठन्नेव श्रद्धाति निष्ठा त्वेव विजिज्ञासितव्येति। निष्ठां भगवो विजिज्ञास इति ॥ १ ॥ When one is steadfast, he serves with Devotion and becomes endowed with Faith. Without Devotion, one cannot possess Faith. One acquires faith by serving with Devotion only. Devotion indeed has to be sought and discriminated. Sage Narada sought know as to how to develop Devotion.
C-VII - Sec 21	1	<i>Here, how Action (possessed of purified Mind and controlled Sense Organs) (कृति) leads to Devotion is explained:</i>

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		<p>यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति कृत्वेव निस्तिष्ठति कृतिस्त्वेव विजिज्ञासितव्यमिति। कृतिं भगवो विजिज्ञास इति ॥ १ ॥</p> <p>When one performs Action (possessed of purified Mind & Controlled Sense Organs), then one indeed serves devotedly. Without that, one cannot serve devotedly. By Action (with purified Mind & Controlled Sense Organs) alone one becomes steadfast. Action indeed has to be sought and discriminated.</p> <p>Sage Narada sought to know Action (possessed of purified Mind and controlled Sense Organs).</p>
C-VII - Sec 22	1	<p><i>How, Happiness (सुखं) inspires a person to control his/her senses and give up worldly pleasures is discussed in this section:</i></p> <p>यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुखमेव लब्ध्वा करोति सुखं त्वेव विजिज्ञासितव्यमिति। सुखं भगवो विजिज्ञास इति ॥ १ ॥</p> <p>Action happens when one experiences Happiness, i.e., when one thinks – ‘I should attain the highest happiness’. Just as in the world, one performs actions, when he knows that a certain action will bring such & such results (attainment of happiness). One does not act if the result is going to be sorrow. Though the result (attainment of happiness) will come in future, action is possible only when one has this view of anticipated result in mind. Now, when action, etc. take place, the Truth unfolds itself and no separate effort is necessary for realising the Truth and therefore it is said – ‘But, one must aspire for Happiness’.</p> <p>Sage Narada sought to understand Happiness.</p>
C-VII - Sec 23	1	<p><i>What is real Happiness is explained here:</i></p> <p>यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति । भूमानं भगवो विजिज्ञास इति ॥ १ ॥</p> <p>That which indeed is Infinitude (भूमा), i.e. which is indicated as BIG (भूमा), Unsurpassed, Abundant, is real Happiness. Anything less than that, which being limited, is Finite (अतिशयं) and it cannot be Happiness because finitude is the cause to desire more. The desire is the seed for sorrow. The seed of sorrow, like fever, etc. is not considered to be a source of Happiness in the world. Therefore, it is obvious that the statement, ‘there is no happiness in finite’, is true/logical. Hence, Infinitude (भूमा) alone is Happiness, because all desires end in Infinite and Infinite cannot be cause for desires.</p> <p>Sage Narada sought to know the Infinite (भूमा).</p> <p>Key Learning:</p> <ul style="list-style-type: none"> This सुखम्, which is indicated as Infinitude (भूमा), is not in any way related to worldly happiness derived from eating something delicious or watching sports, movies, etc., or this सुखम् is not like ten times more than worldly सुखम्. सुखम् (Happiness) is real only when it is natural, maintenance-free, desires-free and सात्विक. If it needs continuous efforts, then it turns out to be दुःखम् (sorrow), eventually.
C-VII - Sec 24	2	<p><i>What is the nature of भूमा and how it is to be established is explained here:</i></p> <p>यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यम्। स भगवः कस्मिन्नतिष्ठति इति । स्वे महिम्नि यदि वा न महिम्नीति ॥ १ ॥</p> <p>The Infinite is that Reality in which other than the Self, one does not see anything else (like a witness is distinct from witnessed or like one does not perceive any other object with a separate organ), does not hear anything else and does not understand anything else. And that in which one sees something else, hears something else and understands something else, is finite. That which is Infinite is indeed Immortal and on the other hand, the one which is finite is mortal. Since remaining all objects are wholly included within name & form, only two organs of seeing & hearing are explained here, indicating similar understanding about</p>

		<p>other organs as well.</p> <p>So, where ignorance prevails, one, who is different, sees different with the help of something that is different and this is finite. In other words, finitude alone exists as long as sense of ignorance (अविद्याकाल) prevails. All things of finitude are like things seen in dream, which exist only during dream-time, before waking. Because it is finite, it is mortal and hence gets destructed. The Infinitude – भूमा is immortal.</p> <p>When Sage Narada sought to know what is the Substratum for that Infinitude-भूमा, Sage Sanatkumara responded - In Its own glory or not even in Its own glory’.</p> <p>गो अश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्यं क्षेत्राण्यायतनानीति नाहमेवं ब्रवीमि ब्रवीमीति होवाचान्यो ह्यन्यस्मिन्प्रतिष्ठित इति ॥ २ ॥</p> <p>Elaborating on the glory of Infinitude – भूमा, sage Sanatkumara said - In the world, possessions like cows, horses, elephants, gold, servants, wife, land, house, etc. are spoken of as one’s greatness. It is well-known in the world that cows, horses, etc. constitute one’s glory/greatness. A person named Chaitra, for example, lives on cows, horses, etc. and is supported by them, which are different from himself. The glory of Infinitude – भूमा is not like depending on glory/greatness that is different from Itself but Its own nature, as described in the following Section.</p> <p>Key Learning:</p> <ul style="list-style-type: none"> • In case of ब्रह्मन् (भूमा), which is without attributes (सर्विशेष) and hence निर्विकल्प, there is no such triad, i.e. doer (कर्ता), means of doing (करण) & deed (कार्य), as It is subject (i.e. Self) and not the object of Knowledge. Like in deep sleep, neither any attributes are known nor does any triad exist. • The goal of the Seeker is to know Self as the ब्रह्मन् (भूमा) in समाधि using the Mind. In other words, it is to prepare the सविकल्प Mind to निर्विकल्प समाधि State (अवस्था) which is the state of ब्रह्मन् (भूमा), i.e. to use the triad – प्रमाता: (Me-जीव), प्रमाण: (Scriptures) & प्रमेय: (ब्रह्मन्- भूमा) and arrive at the understanding that प्रमाता & प्रमेय are one & the same and That is Me. This firm Knowledge of Oneness in Me (जीव) & ब्रह्मन् (भूमा), which is non-dual and being in constant abidance of this Understanding is Liberation. • To attain Infinitude, no action is needed. It is end of all actions. Like only when I stop all my actions/activities, I go to Deep-Sleep and attain my Infinitude. The highest, being the Self, is only to be known, rest all attained, being objects. • As long as one remains ignorant, he remains जीवनिष्ठा, i.e. he remains other than what he really is with the sense of ‘I am experiencer’, ‘I have instruments of experience’, ‘I experience something’, etc. Once he attains Knowledge about his true nature, he becomes (ब्रह्मनिष्ठा), i.e. he knows ‘there is nothing other than myself’. • भूमा – the Self, which is Infinitude, is of the nature (स्वरूप) of निर्विकल्प समाधि. भूमा is Happiness (सुखम्) and Immortality (अमृतत्व), which is my real nature. The Knowledge of Self (भूमा) is attained during scriptural ‘श्रवणम्’ through Guru and any doubts are cleared during ‘मननम्’ and erroneous notion eliminated during ‘निदिध्यासनम्’.
C-VII - Sec 25	2	<p>After understanding from sage Sanatkumara that Infinite-भूमा Itself as the Substratum of all, sage Narada does not seek to know anything else, presumably because he has grasped the import of the entire teaching by his Guru-Brother. Now, this Section highlights “जीव ब्रह्म ऐक्य” महावाक्य and indicates that world is nothing but नाम-रूप appearing in this भूमा and that भूमा is everything and to remove the remoteness (परोक्षत्वम्), it is indicated that अहङ्कार has the same लक्षण as भूमा and they are one & the same thing, which in other words is आत्मा:</p>

		<p>स एवावधस्तात्स उपरिष्ठात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः स एवेदःसर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्तादहमुपरिष्ठादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदःसर्वमिति ॥ १ ॥</p> <p>That Infinitude-भूमा alone is below. Nothing else exists on whom भूमा could be established. In the same way, Infinite-भूमा alone is above, is behind, is in front, is to the south, is to the north. भूमा alone is all this. If there could be anything other than Infinitude-भूमा, then Infinitude-भूमा could have been established on it. But, there is no such thing. Thus, Infinitude-भूमा alone is all this (world).</p> <p>The term “सः” in the mantra may be misunderstood for remoteness (परोक्षत्वम्) as there is a possibility of misconception that the individual seer is different from the Infinitude-भूमा. This misconception may be also in view of the indication of support & supported in the statement ‘where one does not see anything else’, as also in statements ‘भूमा indeed is below’, etc. To avert this misconception, the instruction is now imparted with the help of ‘अहङ्कार’ (Ego-I). In order to show the non-difference of the Seer-I from the Infinitude-भूमा, Infinitude-भूमा itself is being pointed out in the following mantra by ‘आत्मा-एव-अधस्तात्’ (I am alone below), etc.</p> <p>अथात् आत्मादेश एव आत्मैवाधस्तादात्मोपरिष्ठादात्मा पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदःसर्वमिति। स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड्भवति तस्य सर्वेषु लोकेषु कामचारो भवति अथ येऽन्यथातो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषांसर्वेषु लोकेष्वकामचारो भवति ॥ २ ॥</p> <p>So, now is the teaching through the Self Itself, that is to say, instruction is imparted by means of Self, which is pure, absolute and of the nature of ‘सत्’ The Self alone is below, The Self is above. The Self is behind, The Self is in front. The Self is to the south, The Self is to the north. The Self alone is all this. The one who perceives thus, through reflection and meditation and understands thus - this One, unborn (अजम्) (it is not born out of something nor nothing has born out of it, i.e. कार्य कारण विलक्षण), all-pervasive like space and without a second - he indeed becomes ‘आत्मवादि’, the one who revels only in the Self. Similarly, he becomes ‘आत्म-क्रीडः’ the one who sports in the Self. ‘आत्मरतिः’ the one who finds delight within himself i.e., he has fullness and needs no external support. ‘क्रीडः’ (sport) is based on external means, because in the world it is heard - ‘he sports with wives & friendly ladies’. But, such is not the sport of the wise man ‘आत्मवादि’. In the case of a wise man, both delight & sport result from the Knowledge of Self itself that it is Eternal, All-pervading and Infinite Bliss.</p> <p>Though the pleasure of union (मिथुन) require two, for the man of Knowledge that pleasure too comes independently of the union. Also, the man of Knowledge becomes ‘आनन्दः’, the one who rejoices in the Self. The pleasure of ignorant is caused by sense objects like sound, etc. But, it is not so in the case of the man of Knowledge. Everything, at all times and in every way, the pleasure comes to the man of Knowledge through Self alone. In other words, man of Knowledge is independent of external things which are meant for body, life-enjoyment, etc.</p> <p>He, the man of Knowledge, having such characteristics, becomes enthroned in this world while living and even after body falls, he continues to be “Free” (स्वराट्) with no restriction. Because of this reason, he has freedom of movement in all worlds. On other planes of ‘प्राण’ (vital air), etc. discussed before, the seeker was spoken of as his having freedom of movement limited to the extent of those worlds only. From that, it was implied that there was a ‘king’ above such seeker and enjoyment in different worlds vary in gradations. So, the earlier mention of freedom of movement, which is limited in nature, is now remembered and negated by such words as ‘सः स्वराट्भवति’ (he becomes his own ‘king’).</p> <p>On the other hand, those who understand otherwise than this, i.e., contrary to what has been explained above or those who do not know correctly the things spoken of or know it erroneously, they come under different rulers. That means, they have somebody else as their ruler, king or master. Moreover, such people live in the worlds that are subject to destruction, because perception of</p>
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		<p>difference results in finitude. Hence, it is said that such worlds are limited and mortal. Thus, those who perceive duality become endowed with perishable worlds, in accordance with their perception. Hence, such people do not have freedom of movement in any of the worlds.</p> <p>Key Learning:</p> <ul style="list-style-type: none"> In Chapter 6, लक्षण of 'सत्' was described as एकमेव अद्वितीयम्. 'सत्' was pointed out as उपादानकारणम् of 'जगत्'. It was shown that effect is nothing but cause and using 'कार्य-कारण-सम्बन्ध', 'जगत्-मिथ्यत्वम्' was established. In this section, instead of using the 'कार्य-कारण-सम्बन्ध', भूमा is shown to be everywhere and everything 'यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा' and therefore there is no 'जगत्'. Between भूमा and 'जगत्' there is बाधसामानाधिकरणम्. It is like rope appearing as snake. We have to do बाध (elimination) of snake because it is not there. Between भूमा and 'जीव', there is मुख्यसामानाधिकरणम् (because 'जीव' has चैतन्य, we retain चैतन्य अंश of 'जीव'). So, 'जगत्' is negated and 'जीव' is equated to भूमा. Thus, the 'महावाक्य' taught here is – Infinitude-भूमा is everywhere, i.e. the Self is everywhere. I am आत्मा, the Infinite-भूमा, i.e. सः (Infinitude-भूमा) = अहम् = आत्मा = Everything. That I am. In other words, when it is said 'That is All', what it means is 'I am All', i.e. 'तत्पदलक्ष्यार्थ' is 'त्वम्पदलक्ष्यार्थ'. So, every time when I refer to "I", the thought that "I am भूमा" should come to my mind. If the thought that "I am this body" etc., comes, then, निष्ठा is not on भूमा and hence there is need for more and more साधन. Only उपनिषद् can tell us that we are infinitude whereas rest all will glorify us by saying "you are rich", "you have a big house (महाशाला)", "you are the CEO", "You are very intelligent", etc. (which is mere glorification of विज्ञानमय कोश). Secret of going beyond sorrow is seen in the request of sage Narada, i.e. "Take me beyond sorrow (by teaching me the Knowledge of Self)" because all sorrows belong to gross & subtle bodies, which I consider as myself due to my erroneous identification with them, whereas the nature of absolute Self is eternal Bliss. Anywhere ज्ञानि goes, in any company he is with, under any circumstances he is subjected to, he has access to Bliss all the time and he is always in that Bliss. The purpose of Vedanta is not to show that world has come from Brahman, but to show that there no such thing called world. When we say pot has come from clay, our emphasis is on clay as the substratum and not on pot. It is to understand the unperceived Real Substratum that the unreal world is explained. One can analyse whether one is progressing towards आत्मरतिः, आत्मक्रीडः, आत्ममिथुनः and आत्मानन्दः(atmananda?) or not, by observing himself whether one is miserable with or without company of people/विषय-s or with certain type of people/विषय-s, etc.
C-VII - Sec 26	2	<p>This concluding Section of the Chapter describes the glory of the ब्रह्मविद्या and the ब्रह्मज्ञानिः</p> <p>तस्य ह वा एतस्यैव पश्यस्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राण आत्मत आकाश आत्मतस्तेज आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽन्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतश्चित्तमात्मतः सङ्कल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो मन्त्रा आत्मतः कर्माण्यात्मत एवेदः सर्वमिति ॥१॥</p> <p>For that man of Knowledge, who indeed sees thus, who reflects thus, who understands thus, Life (प्राण) springs from the Self, Hope</p>

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	<p>springs from the Self, Memory springs from the Self, Space springs from the Self, Fire (तेजः) springs from the Self, Waters springs from the Self, Evolution (appearance) & Involution (disappearance) springs from the Self, Food springs from the Self, Power/Strength springs from the Self, Understanding springs from the Self, Meditation springs from the Self, Intelligence springs from the Self, Will springs from the Self, Mind springs from the Self, Speech/Voice springs from the Self, Name springs from the Self, Text/Chants springs from the Self, Rituals springs from the Self; everything spring from the Self alone.</p> <p>By the words 'तस्य ह वा एतस्य इत्यादि' (i.e. of that man indeed who is so, etc.), it is meant the person of Knowledge under discussion, who has attained sovereignty. Before the Knowledge of 'सत्', which is Existence, Origination & Dissolution of all things, starting from Life (प्राण) and ending with Name, everything occurred in 'सत्', was not understood by him but was considered different from his own Self. But now, after the Knowledge of Self, which is 'सत्', he understands that they all occur in his own Self alone. Similarly, for that man of Knowledge, all phenomenal dealings too spring from the Self alone.</p> <p>तदेव श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताः सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वं श इति। स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादशः स्मृतः शतं च दश चैकश्च सहस्राणि च विशतिराहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्पारं दर्शयति भगवान्सनत्कुमारस्तस्मिन् स्कन्द इत्याचक्षते तस्मिन् स्कन्द इत्याचक्षते ॥ २ ॥</p> <p>There are four parts to this concluding Mantra of this Chapter:</p> <p>(i) 'The man of Knowledge does not see death, sickness, nor any sorrow. The man who sees thus, sees everything, attains everything, in every way'; (ii) 'He becomes One, Three-fold as also Five-fold, Seven-fold and Nine-fold. He is again remembered as Eleven, One Hundred & Ten, and One Thousand & Twenty'; (iii) 'From purity of food follows the purity of internal organ. From the purification of internal organ comes unfailing memory. With the unfailing memory follows destruction of all the knots of the heart'; and (iv) 'To him (Sage Naarada) whose impurities have been removed, the revered Sage Sanatkumara showed the shore, which is beyond all darkness. He (Sage Sanatkumara) is called the 'स्कन्द' (The Warrior), yes, he is called 'स्कन्द'.</p> <p>The first part of the mantra indicates that the man of realisation, the one who sees (the Truth), the one who has realised as spoken of earlier, does not meet with death nor illness such as fever nor sorrow. He, the man of Realisation, sees everything as the Self alone. (बाधसमानाधिकरण). Therefore, he attains everything in every way.</p> <p>The second part indicates that the man of Realisation, having been One alone before the creation, becomes many different forms during creation, beginning with three (i.e. Fire, Water & Food-Earth). Again at the time of dissolution, he attains his own original nature of supreme Oneness, remaining independent indeed. Thus, the glory of Knowledge is highlighted by Sage Sanatkumara to arouse interest by mentioning the result of Knowledge.</p> <p>The third part explains the means/discipline which leads to full revelation of the Knowledge spoken above. Like the act of purification of mirror leads to reflection of clear face. From the purity of food, purification of Knowledge in the form of perception of objects takes place. Here, the food (आहार) represents whatever is consumed through all sense organs viz., the knowledge of sound, etc., acquired for the enjoyment.</p> <p>The fourth part: When this purification takes place, which is free from 'राग-द्वेष-मोह', the internal organ becomes pure, i.e., the purity of Mind is attained. From this pure Mind, the memory of the Knowledge that 'I am भूमा & World is unreal', as realised earlier, becomes unfailingly available, continuously, to ward off instantly the sorrow arising out of any disturbances in worldly transactions. When such a memory is attained, there follows the complete destruction of knots existing in the mind, which are the</p>
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	<p>traps in the form of evil created by ignorance, which have become hardened by the impressions left by experiences of several past lives. Since all the above processes take place successively emanating from purification of food, it is necessary that purity of food (all intakes through senses starting from sound, etc.) is taken care of diligently.</p> <p>After fully explaining the all the teachings, now the Upanishad concludes with the description of result of Liberation. To him (the man of Realisation, i.e. sage Narada here), who is free from ‘कषाय’ (i.e. ‘कषाय’ means impurities which are like saps of a tree – attachment, repulsion, etc., for they fascinate the internal organs), whose impurities have been destroyed, washed away by means of Knowledge, dispassion and practice, the shore beyond all darkness was shown, i.e. Supreme Truth beyond all darkness indicated by ignorance. Who showed Supreme Truth beyond all darkness? He was भगवान्–God-like. ‘He is called भगवान्, who knows the origin, dissolution, coming & going of beings (births & deaths) as also knowledge & ignorance’ (Vishnu Puraana VI.5.78). Sage Sanatkumara was possessed of such virtues. The men of Realisation call him as Godly sage Sanatkumara, the teacher of sage Narada.</p> <p>Key Learning:</p> <ul style="list-style-type: none"> • फलश्रुति मन्त्र indicates the result of Liberation besides showering praises on the ब्रह्मविद्या and the ब्रह्मज्ञानि. The glory of the person who has understood that he is भूमा is highlighted so that the seeker will be able to understand the end result and will be continuously be inspired in this path. This was helpful, especially in those Vedic period, for a seeker who is on the fence: whether to follow the पूर्वमीमांसा or उत्तर मीमांसा (कर्म or ज्ञान). For the modern day seeker too, who wants to know what is मोक्ष and always looks for ‘results’, this मन्त्र provides the inspiration. • Even after Knowledge taking place, the seekers continue to be affected by the sorrows for want of abidance in Knowledge due to lack of purity of mind/‘साधन चतुष्टय सम्पत्ति’. To avoid such sorrow, the seeker, who has attained Knowledge, should ever remember Vedanta teaching and strengthen the mind to understand that all sorrows pertain to body, etc. and not to him, the absolute Self. • Here, ‘राग-द्वेष-मोह’ include six enemies of man, viz., ‘काम-क्रोध-लोभ-मोह-मद-मात्सर्य’, which are impediments on the path of a seeker. The seeker should avoid being influenced by these defects. He can keep testing his improvement in this regard – keeping deprived of that object/person for which he has ‘राग’ and making available of that object/person for which he has ‘द्वेष’ - and observe his state of mind by these self-imposed acts. • What should one do when one is not able to remember the Knowledge, for want of mind not being under the control of the Intellect? In Chariot example, the charioteer has let loose the reins and the horses (senses) are going all over, as विवेक has been kidnapped. With the result, the Knowledge is not reflected properly in the impure mind. The solution is elimination of impurities of mind by repeated practice, i.e. improving ‘साधन चतुष्टय सम्पत्ति’ by कर्म-योग, उपासना’, etc. and continuing with ‘श्रवणम्-मननम्-निदिध्यासनम्’. • Further, it is advisable for a seeker to avoid wasting time on gossips, which can only add to existing impurities of the mind. He should instead involve constantly in the practices indicated above to reduce/remove impurities. • Ongoing ‘साधन’ : Analyse as to “Why I am not able to keep in mind all the time the Knowledge that I am that eternal, all-pervading non-dual भूमा” and then keep doing the necessary correction to be in firm abidance of that Knowledge and be free from sorrow.
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CONTENT DETAILS	
Chapter (C)	Brief Description
Khanda (K)	
CHAPTER VIII - चित् विद्या: I am Consciousness	
Introduction to Eighth Chapter (छान्दोग्योपनिषद्)	<ul style="list-style-type: none">• This Eighth & Concluding Chapter of Upanishad teaches चित् विद्या: I am Consciousness.• Upanishad Guru is Creator Brahmaaji himself while the to students are Indra and Virochana (Kings of Gods & Demoms respectively).• The teaching is imparted through a stroy involving Indra and Virochana and the story goes like this. Without clearly understanding the subtle instruction of their Guru, Virochana understands the Body itself as the Self and leaves the abode of Brahmaaji after staying there for 32 years. Though Indra too understood in the same way initially, on reflection and meditation, he understood that Body cannot be the Self, knowing which one attains total freedom and eternal bliss. So, Indra continued staying in the abode of Brahmaaji till he attained Realisation of Self for 101 long years.• Even though in the sixth & seventh Chapters of the Upanishad, Brahman has been described as ‘It is Existence which is One without a Second’ (Mantra VI.1.1) & ‘The Self is all this’ (Mantra VII.25.2) and that it is free from differences of direction, location & time, etc., still, as per Bhagawan Shankaracharyaji, the teaching in this Chapter is expounded for the following reasons :<ul style="list-style-type: none">○ the people of dull intellect (मूढाः), who conceive that all things have the attributes of direction, location, time, etc., cannot be suddenly turned to attribute-less supreme Self and without realisation of Self, the goal of human life cannot be realised and hence the location of the lotus of heart is being indicated for its realisation;○ though the reality of Self is Existence (सत्), which is devoid of any quality and is only the object of right knowledge, still, it is found necessary to describe it with attributes such as truth, desire, etc. (i.e. whatever He wishes, that would be fulfilled) as such people seek the entity with qualification;○ similarly, though a man of Realisation, on his own accord, is devoid of attachments for such sensory objects as women, etc. (in case of women, it is attachment for men), still, the longing for enjoyment of objects due to impressions (वासना) of past several lives cannot be suddenly stopped and therefore, such specific disciplines like celibacy (ब्रह्मचर्य), etc., are enjoined;○ also, for knower of Brahman, there is no concept of traveller, travelling & destination due to cessation of ignorance (अविद्या). But for those whose intellect entertains the notion of traveller, travelling & destination due to ignorance (अविद्या), meditation on Brahman with attributes (गुण) is indicated so as to bring them on path to enable them to know the supreme Reality in due course.

		<ul style="list-style-type: none"> This Chapter has 15 Sections comprising the following topics : <ul style="list-style-type: none"> Sections 1 to 6 सगुण ब्रह्म उपासना Sections 7 to 12 निर्गुण ब्रह्म Description (i.e. अक्षि-पुरुष -> स्वप्न-पुरुष -> सुप्त-पुरुष -> उत्तम-पुरुष ---> अक्षरीर ब्रह्मन्) Sections 13 to 15 मंत्र उपदेश, फल-श्रुति & उपसंहार The commentator has indicated that the purpose of this eighth chapter is to reveal some more attributes of non-dual Brahman for the benefit of the seekers for easy comprehension, which have not been discussed in the earlier chapters.
C-VIII - Sec 1	6	<p>Sections 1 starts with the description of Brahman as dwelling in the innerspace of lotus within one's heart to meditate on to attain the goal:</p> <p>हरि ॐ अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यम् ॥ १ ॥</p> <p>Hari Om! Now, in this city of Brahman, there is a mansion in the shape of a small lotus, in which is a small inner-space. That which is within that inner-space is to be known. That indeed one should enquire into with a desire to understand.</p> <p>तं चेद्ब्रूयुर्यदिदमस्मिन्ब्रह्मपुरे..... ब्रूयात् ॥ २ ॥</p> <p>Should the students were to ask the teacher this way – ‘Now that within this city of Brahman, there is this mansion of the size of a lotus and within it is a small inner space, what is it that exists in that inner space which needs to be enquired into and sought to be known?, the teacher should respond thus:</p> <p>यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदये तदस्मिन्समाहितमिति ॥ ३ ॥</p> <p>As vast indeed as is this universal Space (आकाश), so vast is the Space (आकाश) in the heart. Within it are, indeed, contained both heaven & earth, fire & air, sun & moon, lightening & stars. Whatever belongs to Him in this universe and whatever does not (i.e. both manifest and unmanifest), all that is contained within that inner space.</p> <p>तं चेद्ब्रूयुरस्मिंश्चेदिदं इति ॥ ४ ॥</p> <p>Should the students enquire thus – ‘if this city of Brahman contains all this, all -beings & all desires, then what would be left of it when it attains old age and when it perishes?’</p> <p>स ब्रूयान्नास्य तमेवोपजीवन्ति ॥ ५ ॥</p> <p>The teacher should reply thus. The Brahman dwelling in the inner space, does not age with the aging of the body, it is not killed by the killing of the body. This space is the real city of Brahman, in it are contained desires. This is the Self, which is free from evil, free from old age, free from death, free from sorrow, free from hunger, free from thirst, whose desire is the Truth and whose resolve is the Truth. It is just as in this world, subjects follow as they are commanded (by their King/Rulers), whatever province the rulers desire – be it a region or part of a land, that the subjects accept for their livelihood.</p> <p>तद्यथेह कर्मजितो भवति ॥ ६ ॥</p> <p>Just as here on the earth, the world (objects, etc.) gained by action (कर्म) perishes, in the very same way, elsewhere in other worlds too, the world (objects, etc.) gained by righteous deeds perishes. Therefore, those who depart from this world without worshipping (attaining the Self-Knowledge)</p>

		<p>and these true desires, for them there is no freedom to act as they wish in all other worlds also. But, those who depart from here, having understood & worshipped the Self (i.e. attaining the Self-Knowledge) and these true desires, for them there is complete freedom to act as they wish in all the worlds.</p> <p>Here, the heart is termed as city of Brahman, i.e. 'ब्रह्मपुर' and the small lotus within one's heart is compared to the palace of a king where the king dwells and the small lotus, like the palace of a King has many offices, is possessed of many sensory organs, mind, intellect, etc. ever ready to fulfill the needs of the Master. That small mansion is the place for perception of Brahman, like सालिग्राम stone is for the perception of Lord Vishnu.</p> <p>Those who have withdrawn from the senses and become dispassionate towards the objects of the world and who have particularly endowed with two disciplines of celibacy (ब्रह्मचर्य) & truthfulness (सत्य) and who meditate on that abode, the lotus of heart, they would perceive Brahman. Brahman is compared to Space (आकाश) because it is dimensionless and due to similarities of subtleness and all-pervasiveness. That which exists in the mansion and called Space (आकाश) is to be enquired into specifically, with the help of teaching of Guru by means of scriptural listening (वेदान्त श्रवणम्), etc.</p> <p>Key Learning:</p> <ul style="list-style-type: none"> • Just as it is easier to comprehend the space within an enclosure than the space in the open, comprehending all-pervading infinite Brahman by focusing on a small space within the heart is said to be easier. • The meditation is based on the indicator and not what is seen. Like a meditator visualises the infinite nature of Lord Vishnu by meditating on a small 'सालिग्राम' or the nature of Lord Shiva on a small 'लिङ्ग'. • The reflection of an object, however vast it may be, is conditioned by the size of the reflecting surface. Like, even though the size of the Sun is so huge, its reflection is conditioned by the mirror that is used to see its reflection. The size of Sun has no relation to the size of reflection. Similar is the case with the reflection of Infinite Brahman on the limited space of the inner organ (अंतःकरण) which is within that small lotus-sized dwelling in the heart. In other words, 'अनुपहित चैतन्य (Consciousness)' when available as 'उपहित चैतन्य-उपाधि (Conditioned Consciousness)', it is limited by the characteristics of 'उपहित चैतन्य-उपाधि'. • We should understand that all sorrows whether physical or mental are the outcome our own actions received in the form of कर्म-फल. Therefore, one should develop correct thoughts which lead them to correct actions, hence right कर्म-फल, thereby eliminating sorrows.
C-VIII - Sec 2	10	<p>Here, the glory of man of Realisation is explained as to how he becomes free to act as he desires in all the worlds, that are unfailingly be fulfilled:</p> <p>स यदि पितृलोककामः भवति, संकल्पादेववास्य पितरः समुत्तिष्ठन्ति, तेन पितृलोकेन सम्पन्नो महीयते ॥ १ ॥</p> <p>If he (the man of Realisation) becomes desirous of seeing someone in the other world, say a fore-father, by his very Will, the fore-father will appear before him, being possessed of (associated with) that world, thus attaining his object of desire effortlessly.</p> <p>अथ यदि मातृलोककामो महीयते ॥ २ ॥</p> <p>If he (the man of Realisation) becomes desirous of seeing someone in the other world, say mothers, by his very Will, mothers will appear before him, being possessed of (associated with) that world, thus attaining his object of desire effortlessly.</p>

	<p>अथ यदि भ्रातृलोककामो महीयते ॥३॥</p> <p>If he (the man of Realisation) becomes desirous of seeing someone in the other world, say brothers, by his very Will, the brothers will appear before him, being possessed of (associated with) that world, thus attaining his object of desire effortlessly.</p> <p>अथ यदि स्वसृलोककामो महीयते ॥४॥</p> <p>If he (the man of Realisation) becomes desirous of seeing someone in the other world, say a sisters, by his very Will the sisters will appear before him, being possessed of (associated with) that world, thus attaining his object of desire effortlessly.</p> <p>अथ यदि सखिलोककामो महीयते ॥५॥</p> <p>If he (the man of Realisation) becomes desirous of seeing someone in the other world, say friends, by his very Will, the friends will appear before him, being possessed of (associated with) that world, thus attaining his object of desire effortlessly.</p> <p>अथ यदि गन्धमाल्यलोककामो महीयते ॥६॥</p> <p>If he (the man of Realisation) becomes desirous of perfumes and garlands as objects of enjoyment, by his very Will, perfumes & garlands will appear before him, being possessed of (associated with) those objects, thus attaining his object of desire effortlessly.</p> <p>अथ यद्यन्नपानलोककामो महीयते ॥७॥</p> <p>If he (the man of Realisation) becomes desirous of food and drink as objects of enjoyment, by his very Will, food & drink will appear before him, being possessed of (associated with) those objects, thus attaining his object of desire effortlessly.</p> <p>अथ यदि गीतवादित्रलोककामो महीयते ॥८॥</p> <p>If he (the man of Realisation) becomes desirous of song and music as objects of enjoyment, by his very Will song & music will appear before him, being possessed of (associated with) those objects, thus attaining his object of desire effortlessly.</p> <p>अथ यदि स्त्रीलोककामो महीयते ॥९॥</p> <p>If he (the man of realisation) becomes desirous of women as objects of enjoyment, by his very Will women will appear before him, being possessed of (associated with) those women as objects, thus attaining his objects of desire effortlessly.</p> <p>यं यमन्तमभिकामः भवति, यं कामं कामयते सोऽस्य संकल्पादेव समुत्तिष्ठति, तेन सम्पन्नो महीयते ॥१०॥</p> <p>Whatever province he is attached to and whatever desirable objects he desires, by his mere Will, they all will appear before him, being possessed of (associated with) that world, thus attaining his object of desire effortlessly happily.</p> <p>Key Learning:</p> <ul style="list-style-type: none"> • The will and desire of man of Realisation is true and unfailing and as such, whatever he desires, it manifests effortlessly, instantly. • He is full, fulfilled and is of the nature of absolute Bliss. • For him, there is no such thing as 'other world' just as this world is not there for him and he knows himself as the absolute Self which is One-without-a-second.
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C-VIII -Sec 3	5	<p><i>In order to arouse interest in the spiritual aspirants to undertake worship of the Self as described in the previous Section, the scriptures state, though sorrowfully, that 'though these unfulfilling desires are within one's own Self and within one's reach to attain, they remain covered by unreality':</i></p> <p>त इमे लभते ॥ १ ॥</p> <p><i>These unfulfilling desires, which are real, remain covered by the falsehood. Falsehood is the cover for these desires because whosoever from among one's relatives departs from this world, he cannot be got back to be seen here again.</i></p> <p>अथ ये प्रत्यूढाः ॥ २ ॥</p> <p><i>Now, those individuals belonging to him, who are here and who have departed, and whatever else that has not been attained though desired, one will attain all these on worshipping the Self (i.e. the inner space within the heart), because his true desires remain here covered by falsehood (not worshipping). Just as those persons who are ignorant of the treasure of gold within their reach do not get it even if they are walking over it again & again, so also all these beings who do not worship the Self, although they reach him daily (during sleep), do not know the Self because they are covered by the falsehood.</i></p> <p>स वा लोकमेति ॥ ३ ॥</p> <p><i>This Self indicated here is surely available within the heart. The etymological interpretation is – 'It is in the heart' (हृदि अयम्), as such it is called the heart. A person who knows (worships) thus, indeed goes into this world everyday.</i></p> <p>अथ य सत्यमिति ॥ ४ ॥</p> <p><i>Then, this individual who thus worships the Self, rising from the body and attaining the supreme Self, remains established in his true nature. This is Self itself. This is Immortality, this is beyond all fears, this is Brahman. Indeed, Truth is the name of this Brahman, who is described as such, is what the teacher said.</i></p> <p>तानि ह लोकमेति ॥ ५ ॥</p> <p><i>These indeed are the three letters - स(sa), ति(ti) & यम्(yam). That letter स(sa) indicates Immortality, ति(ti) indicates Mortality & यम्(yam) is that which controls both स(sa) & ति(ti). Since both are controlled by this, it is called यम्(controller). The one who knows (meditates on) this, he goes to heavenly world everyday (i.e. the Brahman within).</i></p> <p>Key Learning:</p> <ul style="list-style-type: none"> • The glory of worship of Self (सत्) is explained here indicating that instead of struggling for objects/pleasure from the world in a gross way, if one can adopt this subtler method, everything can be attained effortlessly and much beyond one's expectations. • Therefore, one should change his thinking process itself – shifting focus from BMI to Self and on correcting the wrong thoughts centered around the BMI, whenever they arise, and focus thoughts on the Self. Clearly understand – Nothing can happen to me, the Self and whatever fears I have, it is all related to BMI, which I am not, which is very clear. • To understand the topic of discussion as to whether it pertains to सगुण ब्रह्मन् or निर्गुण ब्रह्मन्, the following should be observed : <ul style="list-style-type: none"> ○ सगुण ब्रह्मन् duality, result is other than Knowledge. ○ निर्गुण ब्रह्मन् non-duality, result is Knowledge alone.
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C-VIII - Sec 4	3	<p><i>This Section describes as to how this world is being protected:</i></p> <p>अथ य ब्रह्मलोकः ॥ १ ॥</p> <p>Now, this Self is a like a Dam (barrier), which ensures protection for the worlds to prevent their non-disintegration. Neither the day nor the night can reach this Dam (barrier); neither old age nor death; nor grief, nor merit or demerit. All evils turn back from it since this Brahma-Loka is free from sins.</p> <p>तस्माद्वा एतंसेतुं ब्रह्मलोकः ॥ २ ॥</p> <p>Therefore, verily by reaching this Dam (barrier), if one was blind, he ceases to be blind, if wounded, he ceases to be wounded, an afflicted becomes free from affliction. Therefore, on reaching this dam, even night turns into day, for this world of Brahman is ever-illuminating.</p> <p>तद्य एवैतं भवति ॥ ३ ॥</p> <p>This being the case, those who reach this Brahma-Loka with practice of celibacy (ब्रह्मचर्य), etc., to them belongs this Brahma-Loka. For them, there is freedom to act as they wish in all the worlds.</p> <p>Key Learning:</p> <ul style="list-style-type: none"> What is meant by blindness ceases to exist, etc. in Mantra 2 above? It means that when I firmly and constantly know that I am associated/identified with this Self in the Inner Space of the Heart, I will not be affected by physical or mental sorrow or other worldly problems, because I attain the attributes of that Self because I worship/meditate on the Self, which is free from all these evils, being beyond BMI. In the absence of this Knowledge, even a small disturbance becomes unmanageable due to absence of wisdom and covered by ignorance. So, I need to change my attitude and remain pleasant even in adverse situations. Understanding उपासना, अहंग्रहोपासना & निदिध्यासनम् - <ul style="list-style-type: none"> उपासना : <ul style="list-style-type: none"> Here, there are two entities - उपासक & उपास्य. उपासक is वाच्यार्थ of the term त्वम् (Me) and उपास्य is वाच्यार्थ of the term तत् (God). Hence, they are two different entities and duality exists here. अहंग्रहोपासना : <ul style="list-style-type: none"> Here, the understanding is 'I am Brahman', i.e. the उपासक identifies with the उपास्य. Both entities in वाच्यार्थ only and hence duality exists here too. निदिध्यासनम् : <ul style="list-style-type: none"> Here, the terms तत् & त्वम् are identified as one by taking their लक्ष्यार्थ. Hence, there is no duality here, but Absolute Oneness. Even in case of निदिध्यासनम् taking support of स्वरूप लक्षण (निर्विकार, निर्विकल्प, etc.), it is establishing Oneness. In case of निदिध्यासनम् taking support of तटस्थ लक्षण (जगत्कारणम्, etc. including माया), it is only referring to उपाधि of absolute Self, and hence no duality exists in both the cases.
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		<ul style="list-style-type: none"> In Mantra 3, 'longing for other sex, etc.' means dependency on other sex or on any other person, object, etc. for emotional support, etc. One has to come out of all these entanglements and focus on the Self alone, which has everything within, being infinite and eternal.
C-VIII - Sec 5	4	<p><i>The glory of celibacy (ब्रह्मचर्य) with complimentary/supplementary practices as means to attain the goal, the Knowledge of Self, which is having qualities like Dam (barrier), etc. as explained earlier, is discussed here.</i></p> <p>अथ यज्ञ ह्येवेष्टात्मानमनुविन्दते ॥ १ ॥</p> <p>What we call Sacrifice (यज्ञ), a holy performance, is equivalent to the practice of Celibacy (ब्रह्मचर्य), because Celibacy (ब्रह्मचर्य) brings all those results which any kind of Sacrifice would bring to the performer of the Sacrifice. Also, what is called Worship (इष्टम्), is also celibacy (ब्रह्मचर्य), because it is through worship with Celibacy (ब्रह्मचर्य) one attains the Self.</p> <p>अथ यत्सत्तायणमित्याचक्षते मनुते ॥ २ ॥</p> <p>Now, what is called Sacrificial Sessions (सत्रायणम्, i.e. सतः त्राणम्), which is performed to get protection from God is also Celibacy (ब्रह्मचर्य) alone, because it is through Celibacy (ब्रह्मचर्य) that one gets protection from Existence. Then again, that which one calls Contemplation (मौनम्) is surely Celibacy (ब्रह्मचर्य), because it is through Celibacy (ब्रह्मचर्य) alone that one contemplates on God.</p> <p>अथ यदनाशकायनमित्याचक्षते हिरण्यम् ॥ ३ ॥</p> <p>What is said to be Fasting (अनाशकायनम्) is also Celibacy (ब्रह्मचर्य). Fasting is intended to attain imperishable Brahman and the Brahman that one attains by Celibacy (ब्रह्मचर्य) also does not perish. Therefore, Fasting (अनाशकायनम्) is Celibacy (ब्रह्मचर्य). Again, Staying in Solitude/Forest (अरण्यायनम्) is surely Celibacy (ब्रह्मचर्य). Because, in Brahma-Loka (counted third from the Earth), there are two Oceans अरं ऽ पय (अरण्य means forest). There is also a lake named 'ऐरम्मदीयम्' full of drinks made of food. There is again a banyan tree called 'सोमसवन' in that city of Brahman, which is called 'अपराजिता', wherein a golden hall has been constructed by the God.</p> <p>तद्य एवैतावरं भवति ॥ ४ ॥</p> <p>Those who, by practice of Celibacy (ब्रह्मचर्य), reach that two Oceans, named 'अरं ऽ पय', in Brahma-Loka, only to them belongs the Brahma-Loka and for them there is freedom to act as they wish in all the worlds.</p> <p>Key Learning:</p> <ul style="list-style-type: none"> In this section, six supplementary practices are explained, also indicating that the results of those practices are same as that accruing from the practice of Celibacy (ब्रह्मचर्य). The said six practices are – (1) Sacrifice (यज्ञ), (2) Worship (इष्टम्), (3) Sacrificial Sessions (सत्रायणम्), (4) Contemplation (मौनम्), (5) Fasting (अनाशकायनम्) and (6) Staying in Solitude/Forest (अरण्यायनम्). In olden days, all special occasions were celebrated with performance of sacrifices, rituals, etc. with materials or simply through chanting, japa, contemplation, etc. If seen in a broader sense, all human endeavours, viz., education, profession, family life, social life, renouncing, etc., are ultimately targeted to attain Self alone, knowingly or unknowingly. Because, in each activity the entity 'I' is common (I study, I earn, I live, I marry, I achieve, I renounce, etc), which is indicating my true Self within, which I endeavour to reach, which is the goal of human life.

C-VIII - Sec 6	6	<p><i>This Section describes the departure through the cerebral nerve in respect of the one who is endowed with Celibacy (ब्रह्मचर्य) and has abandoned false desires for objects of the world and who meditates on Brahman in the inner space of his lotus heart.</i></p> <p>अथ या लोहितः ॥ १ ॥</p> <p><i>Then, the nerves of the heart are filled with subtle juicy substance, which are of colours ranging from reddish-brown, white, blue, yellow & red. The Sun is indeed reddish-brown, he is white, he is blue, he is yellow & he is red.</i></p> <p>तद्यथा महापथः सूताः ॥ २ ॥</p> <p><i>Here in Mantra 2, the Upanishad gives an example as to how the Sun becomes connected to the veins in the body. Just as the highway runs between the two villages, this as well as that, the rays of the Sun too go to both the worlds – this as well as that. They spread out from the Sun and enter into these veins and from these veins, they enter in to the Sun.</i></p> <p>तद्यत्रैतत्सुप्तः समस्तः भवति ॥ ३ ॥</p> <p><i>So, when one enters deep-sleep, consequent to withdrawal of all sense organs and being in tranquility, he does not see any dreams. In such a state he enters into the heart-space, i.e. these veins and no sin whatsoever touches him, as he is filled with the brilliance of the Sun.</i></p> <p>अथ यत्रैतद्वलिमानं तावज्जानाति ॥ ४ ॥</p> <p><i>Now, when one is reduced to weakened condition and those who assemble around him would say 'Do you know me?' 'Do you know me?'. As long as the person has not departed from the body, he would recognise them.</i></p> <p>अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव निरोधोऽविदुषाम् ॥ ५ ॥</p> <p><i>But, when finally he departs from the body, he starts moving upwards through these rays of Sun by meditation on 'Om' (if he is a meditator) and surely goes downwards (if not a meditator). Going upwards, he reaches the Sun so swiftly, i.e. within the time the mind takes for moving from one object to another. The Sun indeed is the door to the Brahma-Loka, which is the entrance for the meditators and not accessible to those who are not meditators.</i></p> <p>तदेष श्लोकः । भवन्ति ॥ ६ ॥</p> <p><i>Out of 101 major veins of the heart, one vein moves upwards leading to the crown (top of the head) and piercing upwards through that crown, the knower attains immortality of Brahma-Loka while other veins, going in different directions, serve for departure of the not-knower.</i></p> <p>Key Learning:</p> <ul style="list-style-type: none"> It is to be understood that as ignorant people striving hard with various actions attain accomplishments in the world, the seekers perform meditation/worship, etc. to attain higher worlds.
C-VIII - Sec 7	4	<p><i>It was described in the earlier Section that 'the one who is pleasant (सम्प्रसाद) rising up from the body, attains his true nature of Self, that is his own nature'. This Self is Immortal & Fearless (Cha.Upa.VIII.3.4). Now, as to how is that pleasant जीवः; how he is to be known as the one rising up from the body attains supreme light and remains in abidance of his true nature of Self; what is the characteristics of Self, whose nature he attains? The forms of pleasant one associated with the body; how is his real nature different from these forms?, etc. all these are to be known. Hence, the</i></p>

	<p>following topic is being taken up for discussion. The story is being narrated as to (i) how to attain the knowledge and (ii) how to impart the knowledge to others as also to glorify the Knowledge as one praises a drink by saying 'This drink is enjoyed by the Kings'.</p> <p>य आत्मापहतपाप्मा प्रजापतिरुवाच ॥ १ ॥</p> <p>Once, the Prajaapati (Brahmaaji) indeed spoke thus: 'The Self, which is sinless; free from old-age; without death & sorrow; without hunger & thirst; whose desires are real & unfailing and whose wills are real & unfailing, that Self has to be known. That has to be enquired into. He who enquires into It and understands It, attains all the worlds & all the desired objects'.</p> <p>तद्वोभये देवासुराः सकाशमाजग्मतुः ॥ २ ॥</p> <p>Both gods and demons heard the announcement of Prajaapati (Brahmaaji) as it passed from person to person. They said 'Let us inquire into that Self, on knowing which one attains all the worlds & all the desired objects'. Thereafter, Chief of Gods Indra representing gods and Chief of Demons Virochana representing demons, set out to approach Brahmaaji. Without each other's knowledge, both reached Brahmaaji with fuel (समित्) in their hands.</p> <p>तौ ह द्वात्रिंशत् तमिच्छन्ताववास्तमिति ॥ ३ ॥</p> <p>They lived there for 32 years observing the discipline of celibacy. Then, Brahmaaji asked them: 'What is the purpose for which you have been staying here?' Then both of them said the same thing, 'O Great Lord, we have heard your great proclamation. You made an announcement that the knower of the Self fulfils all desires and attains all the worlds. We are here to enquire into that Self, which is sinless; free from old-age; without death & sorrow; without hunger & thirst; whose desires are real & unfailing and whose wills are real & unfailing. We are staying here with the desire of knowing that Self.</p> <p>तौ ह प्रजापतिरुवाच होवाच ॥ ४ ॥</p> <p>"That Being which is seen in the eye is the Self," said Brahmaaji. Continuing, he said – 'This is immortal, this is fearless. This is the Self'. 'Then, O' Revered Sir, this one that is clearly seen in the water and this one that is seen in the mirror – among these, which is the Self?' they asked. 'This very one, which is seen in all these clearly' – responded Brahmaaji.</p> <p>Key Learning:</p> <ul style="list-style-type: none"> • First six Sections described the process of उपासना on 'दहरा विद्या', i.e., उपासना on Self within the inner space of lotus heart. • Here in this Section, the glory of Self-Knowledge is described, showing it superior to all the three worlds and also most sought after by the gods & demons alike. • What is meant by 'अपूर्व विधि' and 'नियमा विधि' ? <ul style="list-style-type: none"> ○ 'अपूर्व विधि' means the prescribed injunctions, i.e. do's & don't's, in respect of a ritual under 'कर्म-काण्ड' portion of the Veda which brings 'अदृष्ट फलम्' and which have to be adhered to get the desired results. The rituals give two types of results, viz., 'अदृष्ट फलम्' and 'दृष्ट फलम्'. As per ritualists, the results will come later on their own by performance of rituals, without the intervention of God. ○ 'नियमा विधि' are the manner and the procedures that are prescribed for a seeker on the path of Knowledge. They cannot be called injunctions because one cannot just decide to have Knowledge and go for it. These are procedures, following which one can attain Knowledge. This is 'वस्तु तंत्र' and the procedures indicated are –
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		<ul style="list-style-type: none"> ○ To know the nature of Self only as indicated and not in any way; ○ To know it only through teachings of Scriptures through a Guru; ○ To know it by surrendering to God/Guru as prescribed in scriptures ('गुरु उपसत्ति'). <ul style="list-style-type: none"> • The Knowledge of Self can be attained only by the one who has ultimate dispassion for world of objects & has 'गुरु उपसत्ति', thus purification from impurities of objects & desires as could be gauged from the discipline of Indra himself, who leaving aside all his heavenly comforts and pleasures surrendered to Brahmaaji to know the Self for such a long period of 101 years. By this, we should be able to understand the extent of discipline that we need to develop in us, while on the path, to get the desired outcome of our practices. • Now, how to identify whether a topic being discussed is उपासना or Knowledge? <ul style="list-style-type: none"> ○ By Locus of Worship/Meditation ○ By Attributes of Worshipped ○ By Result of Worship/Meditation ○ By Indication in the Conclusion
C-VIII - Sec 8	5	<p><i>This Section explains as to how the compassionate Guru, Brahmaaji, continues to guide the seekers, without ridiculing them for their failures:</i></p> <p>उदशरावे आत्मानमवेक्ष्य प्रतिरूपमिति ॥ १ ॥</p> <p>'After seeing Self in a pan full of water, let me know if you do not understand anything about the Self', told Brahmaaji. They saw themselves in a pan of water. Then Brahmaaji asked them, 'What do you see?'. They immediately answered: 'O, revered Sir, we see this Self as our own reflection in fullness from the hair on head to the tip of nails of the toes'.</p> <p>तौ ह पश्यथ इति ॥ २ ॥</p> <p>Brahmaaji then told them 'being well-adorned, well-dressed and clean, look into the pan full of water'. Both of them looked into the pan full of water after having become well-adorned, well-dressed and clean. To them, Brahmaaji told 'What do you see?'.</p> <p>तौ होचतुर्यथैवेदमावां प्रवव्रजतुः ॥ ३ ॥</p> <p>They said 'O, Revered Sir, just as we are well-adorned, well-dressed and clean, so also, are these reflections of ours, well-adorned, well-dressed and clean'. 'This is the Self, the immortal, the fearless. This is Brahman', said Brahmaaji. They both went away with satisfied minds.</p> <p>As Indra & Virochana who were kings and attached to enjoyments, etc. were going away, Brahmaaji thought that they might forget what was spoken of earlier about the Self and being desirous of removing their mental sorrow indirectly, looking at them at a distance, he spoke thus:</p> <p>तौ हान्वीक्ष्य चामुं चेति ॥ ४ ॥</p> <p>Brahmaaji, looking them who were departing from these said – 'they are going away without having perceived, without having understood the Self. Whosoever remains in such misconception about the Self, whether gods or demons, they will be defeated. Virochana, satisfied in his heart went to the demons and declared his understanding of the Self to them – 'The Self (body) alone is to be a worshipped, Self alone is to be attended upon. By worshipping & attending to Self alone one attains both the worlds – this as well as that'.</p>

		<p>तस्मादप्यद्येहाददानमश्रद्धयानमयजमानमाहुरासुरो मन्यन्ते ॥५॥</p> <p>Therefore, even to this day, people here speak of the person, who does not do charity, who has no faith, who does not perform sacrifices, etc. as, 'Oh, he is a demon' as this is the approach of demons. They adorn the body of departed person with enjoyable things, clothes & ornaments thinking that, by doing so, they would conquer the other world.</p> <p>Key Learning:</p> <ul style="list-style-type: none"> The sense of 'I am body' instead of 'I am Brahman' is very strong and it is very difficult to eliminate this notion, unless one reflects on the Vedanta teachings repeatedly and consistently.
C-VIII - Sec 9	3	<p><i>This Section describes as to how Indra, who had left abode of Brahmaji along with Virochana, returns, having realised the folly of his understanding about the Self:</i></p> <p>अथ हेन्द्रोऽप्राप्यैव नश्यति ॥१॥</p> <p>Indra, even before reaching the gods saw this difficulty 'just as this Self (reflection) becomes well-adorned when the body is well-adorned, it is well-dressed when the body is well-dressed, it is well-groomed when body is well-groomed, in the same way, this Self (reflection) becomes blind when body becomes blind, one-eyed, when body is one-eyed, crippled when body is crippled and it perishes when body perishes. So, I find no good utility in this'.</p> <p>नाहमत्र भोग्यं पश्यामीति ॥२॥</p> <p>Indra came back to Brahmaaji, with fuel in hand. To him Brahmaaji asked – 'O, Indra, now desiring what, you have come back since you went away with satisfied heart along with Virochana?'. Indra replied to him – 'O, Revered Sir, 'just as this Self (reflection) becomes well-adorned when the body is well-adorned, it is well-dressed when the body is well-dressed, it is well-groomed when body is well-groomed, in the same way, this Self (reflection) becomes blind when body becomes blind, one-eyed, when body is one-eyed, crippled when body is crippled and it perishes when body perishes. So, I find no good utility in this'.</p> <p>एवमेवैष मघवन्निति..... होवाच ॥३॥</p> <p>Brahmaaji said – 'O, Indra, that is indeed so. However, I shall explain to you further on this. Live here for another 32 years'. Indra lived for another 32 years. Then Brahmaaji said to him thus ...</p>
C-VIII - Sec 10	4	<p><i>This Section starts with Brahmaji's second spell of teaching to Indra, who stayed there for 64 years observing austerities:</i></p> <p>य एष दुष्यति ॥१॥</p> <p>The nature of Self is further elaborated which is having the characteristics of being free from sins, etc. and which was explained as 'the being in the eye', etc. (Cha.Upa.VIII.1.5/VIII.1.7) :</p> <p>Brahmaaji said – 'That which moves about in dream and adored by all is the Self. This is immortal, this is fearless. This is Brahman'. Indra went away with a satisfied heart. Even before reaching the gods, he saw this difficulty in his understanding 'even when this body is blind, this Self (in dream) does not become blind, when body is one-eyed, this does not become one-eyed. This is not tainted by the defects of the body indeed'.</p> <p>न वधेनास्य पश्यामीति ॥२॥</p> <p>When the body is killed, this Self is not killed; it does not have running eyes/nose when body has running eyes/nose. But, they seem to kill this, they seem to drive him away. Thus, this seems to be the perceiver of pains, etc. and also as if he weeps. So, I find no good utility in this'.</p>

		<p>स समित्पाणिः..... दुष्यति ॥ ३ ॥</p> <p>Indra came back to Brahmaaji, with fuel in hand. To him Brahmaaji asked – ‘O, Indra, you went away with satisfied heart, now desiring what, you have come back? Indra replied to him – ‘O, Revered Sir, although this body becomes blind, this Self (in dream) does not become blind; although this body becomes one-eyed, this Self does not become one-eyed; not it is tainted by the defects of the body.</p> <p>न वधेनास्य होवाच ॥ ४ ॥</p> <p>‘This Self is not killed, when the body is killed; it does not have running eyes/nose when body has running eyes/nose. But, they seem to kill this, they seem to drive him away. Thus, this Self seems to be the perceiver of pains, etc. and also as if he weeps. So, I find no good utility in this’, said Indra. The Brahmaaji responded – ‘O, Indra, that is indeed so. However, I shall explain to this very aspect once again. Live here for another 32 years’. Indra lived for another 32 years. Then Brahmaaji said to him thus....</p>
C-VIII - Sec 11	3	<p><i>This Section describes Brahmaaji's another spell of teaching to Indra:</i></p> <p>तद्यत्रैतत् सुप्तः पश्यामीति ॥ १ ॥</p> <p>Brahmaaji said – ‘When one is fast asleep, serene, composed and knows no dream, he is the Self. He is immortal, he is fearless. He is Brahman’. Indra went away with a satisfied heart. Even before reaching the gods, he saw this difficulty in his understanding ‘Indeed, (in deep sleep) he does not know himself as – I am he – nor does he know the other beings. He has, as if, gone to annihilation. I find no good utility in this’.</p> <p>स समित्पाणिः..... पश्यामीति ॥ २ ॥</p> <p>Indra came back to Brahmaaji, with fuel in hand. To him Brahmaaji asked – ‘O, Indra, you went away with satisfied heart, now desiring what, you have come back? Indra replied to him – ‘O, Revered Sir, indeed, (in deep sleep) he does not know himself as – I am he – nor does he know the other beings. He has as if gone to the annihilation. So, I find no good utility in this’.</p> <p>एवमेवैष मघवन्निति..... होवाच ॥ ३ ॥</p> <p>‘O, Indra, that is indeed so’, Brahmaaji responded - however, I shall explain to you further on this, which is none other than Self. Live here for another five years’. That makes his stay 101 years and in this regard wise people say – ‘Indeed Indra lived for 101 years with Brahmaaji, the disciplined life of the celibate student of supreme Knowledge of Self’. Then Brahmaaji said to him.</p>
C-VIII - Sec 12	6	<p><i>This Section explains Brahmaaji 's final teaching of Self to Indra:</i></p> <p>मघवन् मर्त्यं वा इदं शरीरम् आत्तं मृत्युना तत् अस्य अमृतस्य अशरीरस्य आत्मानः अधिष्ठानम् आत्तः वै सशरीरः प्रिया अप्रियाभ्यां न वै सशरीरस्य सतः प्रिया अप्रियोः अपहृतिः अस्ति अशरीरं वाव सन्तं न प्रिया अप्रिया स्पृशतः ॥ १ ॥</p> <p>‘O, Indra, this body, constantly pervaded by the death, indeed is mortal. But, this body is the support of this immortal, body-less Self. Indeed, this embodied Self is influenced by pleasures & pains. Surely, there is no end to pleasure & pain for the one who remains embodied. But the pleasure & pain cannot touch the one who is un-embodied’.</p> <p>अशरीरे वायुरभ्रं रूपेणाभिनिष्यद्यन्ते ॥ २ ॥</p> <p>Air is bodyless and also bodyless are white cloud, lightning and thunder. As these arise out of the space, they reach the highest light and appear with their own forms.</p>

		<p>एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय युक्तः ॥ ३ ॥</p> <p>In the same way (as air, wind, lightning, thunder explained above), the 'pleasant one' rises from this body, reaches the supreme Light and becomes established in its own nature. He is the supreme Self. In that state, he moves about laughing, sporting and enjoying with women, vehicles, relations, etc., not remembering the fact that this body is born from contact of man & woman. Just as a horse is fastened to a chariot, the 'जीव' is attached to this body.</p> <p>अथ यत्रैतदाकाशमनुविषण्णं श्रोत्रम् ॥ ४ ॥</p> <p>Now, at the space where the sight merges in space exists that which is the being of the eye (i.e. black pupil which is inside the eye) and the eye is only for his seeing. And he who knows 'I shall smell this' is the Self, the nose is for his smelling. He who knows 'I speak this', is the Self, the organ of speech is for his speaking. He who knows 'I hear this' is the Self, the ear is for his hearing.</p> <p>अथ यो मनसैतान्कामान्पश्यन् रमते ॥ ५ ॥</p> <p>And he who knows 'I think this' is the Self, the mind is his divine eye. Through this divine eye of the mind, he indeed sees these desired objects which are in the Brahma-Loka and rejoices in them.</p> <p>ये एते प्रजापतिरुवाच ॥ ६ ॥</p> <p>"This indeed is the Self, whom the gods worship. Therefore, they have the access to all worlds and all objects of desire. He, who knows this Self and understands, attains all the worlds and all the desired objects" – thus spoke Brahmaaji, thus spoke Brahmaaji.</p> <p>Key Learning:</p> <ul style="list-style-type: none"> Here, by indicating the body as the support of Self what is indicated is that the Self can be known only through this media as conditioning of Self by negating the conditioning. It is like knowing the rice by removing the husk, though husk is the very support of rice, which is inside the husk. Here, 'अशरीर' indicate the Self and 'सशरीर' indicates the Self in the conditioned form, i.e. 'जीव'. The understanding of 'एकदेशी_मतम्' is that the 'जीव' in waking, dream and deep-sleep states are all different from the supreme Self and sometime 'जीव' may become supreme Self. While what Vedanta teaches is that there is no such thing as 'जीव' but only non-dual Self and that the appearance of 'जीव' in different states is but the conditioning of the supreme Self, arising out of ignorance about own Self. The Will (सङ्कल्प) becomes true/fulfilled, when it is pure and is aimed at larger cause (समष्टि).
C-VIII - Sec 13	1	<p>This Section explains with an example as to how a mere chanting of certain mantra or meditation on certain words purifies the mind:</p> <p>श्यामाच्छबलं प्रपद्ये ब्रह्मलोकमभिसम्भवामीत्यभिसम्भवामीति ॥ १ ॥</p> <p>From the dark (Brahman within heart), I attain the colourful (Brahman outside). From the colourful, I attain the dark. Having shaken off sin like a horse shaking off its hair and as the moon getting freed from the mouth of Rahu, having accomplished all ends, I attain the uncreated (relatively</p>

		<p>immortal) world of Brahman after dropping the body. Yes, I will attain.</p> <p>The sacred Mantra – ‘from the dark, I attain the colourful’ is meant to be used as ‘japa’ or for meditation. ‘Shyama’ is dark, a deep colour. Shyama is the Brahman located in the heart. Having known that Brahman through meditation, I wish to attain mentally, after fall of body, that Brahma-Loka, which is ‘shabala’, i.e. as if colourful, because Brahma-Loka is endowed with so many desirable things like Ara & Nya Lakes, etc. I attain identification with the Brahman in the heart for manifesting as names & forms and therefore, I wish to attain that Self, which is my true nature. This is the meaning.</p> <p>How do I attain the colourful Brahma-Loka? This is being explained here. Just as a horse shakes his body to get rid of dust and its own exhaustion, etc. and becomes clean & fresh, the same way through the Knowledge of Brahman in the heart, having shaken off sins indicated by ‘virtue & vice’, I shall attain the Brahma-Loka. Also, just as the moon becomes bright after having liberated from the mouth of Rahu (i.e. being out of the shadow of the earth), similarly, having dropped the body which is the seat of all evils and having become an accomplished person through meditation, I shall attain the eternal Brahma-Loka. The repetition is to show the end of Mantra/Section.</p> <p>Key Learning:</p> <ul style="list-style-type: none"> Here, eternal Brahma-Loka means relative mortality. The one who attains Brahma-Loka can continue spiritual practice there and attain gradual Liberation (कर्म मुक्ति).
C-VIII - Sec 14	1	<p><i>In this penultimate Section/Mantra, Brahmaji concludes the topic of meditation on space as the Self:</i></p> <p>आकाशो वै लिन्दुमाभिगाम्॥ १ ॥</p> <p><i>That which is called Space is indeed manifest of name & form. That in which name & form exist is Brahman. That is Immortal. That is the Self. I attain the assembly hall of the Brahmaaji. I am the glory of ब्राह्मण-s, I am the glory of क्षत्रिय-s and I am the glory of वैश्य-s. I want to attain that glory. Such being I am, I am the glory of glory. May I never go to that which is reddish-white and toothless yet devouring and slippery, May I never go to that.</i></p> <p>That which is called Space, indeed, is the Self, well-known in scriptures as it is bodyless and subtle like Space. And that Space, which is the Self is the manifest of names & forms which are contained within it, which are the seeds of the universe like foam, lather, etc., in water. That Self, in which they exist or That which exists in them in the name & form and which is untouched by them, That is Brahman. That is untouched by name & form, is different from name & form, still That is their manifest. That is the characteristics of Brahman. This is the very fact mentioned in the Maitreyi Braahmana portion (of Bri. Upa.). Since pure Consciousness is meant as Brahman in all Upanishads, Brahman is to be understood to be Consciousness by nature. Thus, conveying the same idea as above.</p> <p>How can Brahman be known? It is being explained. That is the inner Self, i.e. Self of All is well-known, can be known by knowing one-Self. By ascertaining the Self to be of that nature – bodyless which is all-pervasive like Space, it is to be realised as Brahman. That Self which is Brahman is Immortal, free from death.</p>

C-VIII - Sec 15	1	<p><i>This concluding Mantra/Section of the Upanishad indicates the great lineage of Self-Knowledge and guides as to how one should conduct himself to attain one's goal of life:</i></p> <p>तद्धैतद्ब्रह्मा प्रजापतय पुनरावर्तते ॥ १ ॥</p> <p>Brahmaaji expounded this Knowledge of Self to Prajaapati, who imparted it to Manu and Manu imparted it to his descendants. He who has studies the Vedas according to prescribed rule during leisure hours after performing the duties to the teacher, he who having come back from the teacher's house, settles down in his house-hold, continues study of Vedas in a clean place and makes his sons & disciples virtuous; he who withdraws all his sense organs into the Self, not causing injury to any creature other than what is prescribed in the scriptures, he who lives thus throughout his life reaches the world of Brahman and does not return.</p> <p>Initially, Brahmaaji (i.e. Hiranyagarbha or Parameshwara), expounded this Knowledge of Self to Prajaapati Kashyapa through this text starting with the letter 'Om', consisting of eight chapters together with its means (such as शम, दम, etc.) and also with उपासना (meditation or worship). Prajaapati Kashyapa imparted this to his son Manu, who imparted it to his descendants. In this way, the Knowledge contained in the Upanishad which came down through a succession of teachers in accordance with the procedures enjoined, is still seen among the enlightened ones.</p> <p>If it is said that the Self Knowledge revealed through the three chapters starting from 6th chapter is fruitful and not the karma/उपासना indicated therein, then, with a view to not to treat karma as useless, the utility of karma and its specific results for those who perform it knowing the injections is explained here.</p> <p>One should study Vedas along with their meanings by following strict disciplines insisted upon by the scriptures during the spare time after having served teacher, i.e. after having performed specific duties to the teacher. Although duties indicated in scriptures are to be followed strictly by the disciple, in order to show the importance of service to be rendered to the teacher, it is said that 'after having performed his duties to the teacher, the pupil should study Vedas during spare time'. The idea is that the Vedas studied this way observing the injunctions alone leads to the attainment of results of karma and Knowledge and not in any other manner.</p> <p>Having returned from the teacher's gurukula, i.e. having known the path of Dharma and settling down in the family having chosen a wife according to rules, he should perform karma/rituals as indicated for a house-holder. Here also, it is indicated that the house-holder should continue study of scriptures along with other duties of house-holder by 'seated in a proper clean place', i.e. practicing Rig-Vedas, etc. as laid down by the rules according to daily practice, for as longer period as possible. It also means, training the sons & disciples to be righteous, having withdrawn all senses and absorbed in Brahman, i.e., in the space of heart within. Thus, after having attained the purification of mind, one gives-up all rites/karma, i.e. not injuring any being – moving or non-moving, in any way.</p> <p>However, since the process of wandering for bhiksha, etc. may lead to some injury to beings, it is said 'except in the cases which have the approval of scriptures'. This applies to all in any stages of life. Some say that meaning of this is that the places other than Tirthas (i.e. where rituals/rites are performed), non-violence should be observed. The one, who follows all these living with the family, i.e. leading his entire life in the manner described above, would attain Brahma-Loka when the body falls and he does not come back for next birth. This is said to deny the possibility of his re-birth, he having gone through the path of light (and not path of smoke), etc. and having attained Brahma-Loka, he remains there as long as Brahma-Loka exists, which means he does not have to come back before the final dissolution and also while dwelling in Brahma-Loka, can attain Knowledge of Self leading to Liberation, which is called 'कर्म-मुक्ति' (Gradual Liberation).</p>
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कैवल्योपनिषद् (Atharvana-Veda)

CONTENT DETAILS		
Chapter (C)/ Section (S)	No. of Mantras	Brief Description
Highlights of the Upanishad:		<ul style="list-style-type: none"> The Upanishad is called 'कैवल्योपनिषद्' because, the result of study of this Upanishad is attaining 'कैवल्य', i.e. 'मोक्ष', meaning of 'केवल' being the One & only, the Complete. In other words, कैवल्य is simply another name for Liberation which is the ultimate goal of human existence, namely, gaining Self Realisation, Self-Recognition as Brahman, as one's own Self. This Upanishad from Atharvana-Veda comes under the category of 'minor Upanishads', because commentary by Bhagawan Shankaracharyaji is not found in respect of this Upanishad. Here the student is sage Asvalayana, while the Teacher is none other than the greatest of the teachers, Brahmaaji, the Creator, himself. Uniqueness of this Upanishad is the topic of meditation, which is also seen in Shrimad Bhagavad Gita, elaborately. Our Gurudev, Swami Chinmayanandaji, in his commentary to this Upanishad, describes the Upanishad as 'one of the striking Upanishads especially because of its poetic diction, systematic development of thought, scientific arrangement of ideas as also due to the comprehension of its vision and the richness of its philosophy'. Central Message of the Upanishad: World is an effect of Brahman and world is not a substance by itself and is only the name & form of the substance, the Brahman. It is only a property like 'bangle made of gold', where bangle is not the substance, gold alone is the substance. In the world, a property associated with any substance, if gets modified, it modifies the substance also. But, in case of properties of Brahman, i.e. world, any change in world, does not affect its substance Brahman. This Brahman I am. Anything related to the world does not affect me, including the Body-Mind Complex that I am associated with. Because, all conditionings are illusory, which appear and disappear, whereas I, the Brahman, the Self, is Eternal.
C-I / S-1	24	<p>Mantras 1 to 4 introduce the Upanishad with the dialogue between the Guru (Brahmaaji) and Student, Sage Ashvalaayana, who came to Guru fully prepared in terms of prescribed qualifications and seeking the definite knowledge, i.e. Knowledge of Brahman. Happy with the Student, Brahmaaji indicates to him the means for Knowledge, viz., Shraddha-Bhakti-Dhyaaam which in other words mean, Shravanam-Mananam-Nididhyasanam, also indicating detachment (वैराग्य) from world, as the stepping stone for the success of the endeavour.</p> <p>अधीहि भगवन् ब्रह्मविद्यां वरिष्ठां, सदा सद्भिः सेव्यमानां निगूढाम्। ययाऽचिरात् सर्वपापं व्यपोह्य, परात्परं पुरुषं याति विद्वान् ॥ १ ॥</p> <p>Oh Bhagavaan (respected teacher), please teach me the highest Knowledge, which being very secret Knowledge, निगूढाम् and which is sought after by wise people; by this, a wise person, discarding all sins (negativity, etc.), can quickly reach the highest पुरुष.</p> <p>In other words, the student is asking his teacher to teach him how to reach naturally and spontaneously That Unmanifest, All-inclusive Absolute Reality, which expresses itself as universe of multiple forms and names. How can Brahma Vidya remove sins? Normally, to remove sins, people resort to कर्म, viz., rituals, japa-tapa, charity, etc. But, Brahma Vidya tells me "I am beyond धर्म-अधर्म, पाप-पुण्य etc. which belong to BMI and not me. I am sinless". All other Knowledge involve "इदं" (this), whereas Brahma Vidya talks of "अहं" (I am).</p> <p>तस्मै स होवाच पितामहश्च । श्रद्धाभक्तिध्यानयोगाद्वैहि ॥ २ ॥</p> <p>To him, (i.e. अश्वलायन) the पितामह (i.e. the teacher - ब्रह्मा) said – "May you know this by means of Faith (श्रद्धा), devotion (भक्ति) & meditation (ध्यानयोगा)".</p>

	<p>A man's spiritual journey starts with the understanding of जीव-जगत्-ईश्वर, ultimately resulting in total identification with the One Brahman arising out of the study of Vedanta through a Guru. The way to attain this Oneness is indicated in the Mantra, i.e., through Faith (अद्वैत) - (a) in Teacher, (b) in Scriptures, (c) in Brahman (i.e. as revealed by Scriptures as my own nature) and (d) in Self (i.e. confidence in one's own abilities to attain knowledge with the firm conviction that "I will get it or my body will drop"). Devotion (भक्ति) is one's ability to dwell on Brahman starting with love for सगुण ब्रह्म, eventually leading to निर्गुण ब्रह्म. In other words, it is love for God and totally surrendering to God, taking him as the ruler, controller and my caretaker/support all the time. Another form of Devotion (भक्ति) is to develop extreme love for Knowledge. Meditation (ध्यानयोग) is one's ability to meditate regularly, i.e. dwelling on scriptural teaching without distraction/disturbance, spontaneously with love and involvement.</p> <p>In other words, the combination that can hasten one's walk on the path of Knowledge is - ईश्वरकृपा (i.e. opportunity/time for साधना to gain knowledge); गुरुकृपा (i.e. accepting me as student and not rejecting); शास्त्रकृपा (i.e. revealing Knowledge to me by indicating the methods, concepts, superimposition, etc.) and आत्मकृपा (i.e. wisdom to put in self efforts to gain Knowledge).</p> <p>न कर्मणा न प्रजया न धनेन त्यागेनैके अमृतत्वं आनयुः। परेण नाकं निहितम् गुहायां विभ्राजते यत् यतयः विशन्ति ॥३॥</p> <p>Not by activities/work, nor by progeny, nor by wealth, but by renunciation alone, immortality is attained, which is higher than the heaven and seated in the cave of the intellect, it shines and the seekers attain it.</p> <p>कर्म - Activities, प्रजा - Children & धन - Wealth, though useful for worldly life, they are not the means for Knowledge of Self. Immortality can be gained by त्याग alone (i.e. renunciation alone). Immortality is greater than the heaven, i.e. beyond all worldly happiness, here or hereafter. त्याग also means dropping of all erroneous notions and sense of Ego (the individuality), which is the source of all sorrows.</p> <p>वेदान्तविज्ञानं सुनिश्चितार्थः, संयासयोगात् यतयः शुद्धसत्त्वाः। ते ब्रह्मलोकेषु परान्तकाले, परामृतात् परिमुच्यन्ति सर्वे ॥४॥</p> <p>Those whose minds have been purified striving through the path of renunciation, have well-ascertained, doubt-free, Vedantic Knowledge, which is the theme of Upanishads (i.e. तत्-पद त्वम्-पद ऐक्यम् OR ब्रह्म-आत्म ऐक्यम्), gain Brahman, liberating themselves from everything (OR gain the Brahma-Loka and being there eventually attain Liberation).</p> <p>Here, possibilities of Liberation in two ways are discussed in view of the word ब्रह्मलोकेषु indicating duality. One is जीवन्मुक्ति, which is attained while living in this world. Here, परान्तकाले means, death at the end of this life time is the last death of physical body as the seeker will not take any more birth being free from all bondages due to attainment of ब्रह्मविद्या here itself. Second meaning is क्रममुक्ति, which is the case in respect of not-fully qualified seekers. Such seekers will attain ब्रह्मलोक after the death of this physical body and attain ब्रह्मविद्या while in ब्रह्मलोक and attain Liberation at the time of dissolution of creation.</p> <p>Mantras 5 to 10 describe the Dhyana Yoga - meditation and contemplation on the परमात्मा:</p> <p>विविक्तदेशे च सुखासनस्थः, शुचिः समग्रीवशिरः शरीरः। अत्याश्रमस्थः सकलेन्द्रियाणि निरुध्य, भक्त्या स्वगुरुं प्रणम्य ॥ हृत्पुण्डरीकं विरजं विशुद्धं, विचिन्त्य मध्ये विशदं विशोकम् ॥५॥</p> <p>In an undisturbed place which is clean & pure, seated in a comfortable posture, with neck, head & body erect in one straight line, in a mental attitude of sanyaasa having controlled all senses, saluting one's own Guru with reverence, meditate within the lotus of own heart (on Brahman), the untainted, the pure, the clear and the griefless.</p> <p>The need of meditation is emphasised when the seeker does not feel the result of Self-Knowledge/abidance in the Knowledge, though he understands "I am Brahman" as per Vedantic teachings of Upaishadik Mahaavaakya. Meditation is for removal of erroneous notion about the Self and it does not only mean sitting in an isolated place and dwelling on the subject but also includes (i) being alert in day-to-day life to avoiding all bitterness and becoming better; (ii) observing one's own weak-points and improving those by constant monitoring; etc. The technique of meditation to be in abidance of Self-Knowledge, after having understood the nature of Self as the non-dual Brahman, is described elaborately, to enable the individual to own-up the Knowledge and be in eternal Bliss ever.</p>
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	<p>अचिन्त्यमव्यक्तमनन्तरूपं, शिवं प्रशान्तममृतम् ब्रह्मयोनिम्। तथाऽऽदिमध्यान्तविहीनमेकं, विभुं चिदानन्दमरूपमद्भुतम्॥६॥</p> <p><i>The unthinkable, the Unmanifest, of Endless Forms, Ever Auspicious, Peaceful, Immortal, Origin of the very Creator, One without a beginning-middle-end, Non-dual, All-pervading, the Knowledge-Bliss, Formless & the Wonderful.</i></p> <p>In case of a saadhaka, who is not able to comprehend/grasp Nirguna Brahman, i.e. Sat+Chit+Ananda, it is considered necessary to provide something in the form of Saguna Brahman for meditating upon to get firmness in the path and move ahead. This is with the understanding that all forms of Creation are from the Brahman alone, who is formless. So, any form represents Brahman alone, being of the same essence of Brahman (Like any ornament of Gold is a representative of Gold and also essentially Gold itself). Therefore, any form within the creation is taken as Brahman itself (because before creation, there were no forms and whatever forms now available is emanated from Brahman alone). Hence, Brahman is the cause (material & efficient cause) for all forms as effects. So, I can take any effect (form) to understand the cause (Brahman) as all forms are Brahman alone. Thus, trees, stones, rivers, animals, birds, humans – which are all forms of Brahman – are worshipped, they being of the essence of Brahman alone. So, it is from Formless → All Forms → Many Forms → One Form (Ishwara/God).</p> <p>उमा सहायं परमेश्वरं प्रभुं, त्रिलोचनं नीलकण्ठं प्रशान्तम्। ध्यात्वा मुनिर्गच्छति भूतयोनिं, समस्तसाक्षिं तमसः परस्तात्॥७॥</p> <p><i>By meditating upon the Lord Parameshwara (consorted by Mother Uma), the highest Lord - all-powerful, three-eyed, blue-necked, ever tranquil - a man of perfection/reflection, reaches Him - who is the source of all the manifested world, the Witness of all and the One who is beyond all darkness (ignorance).</i></p> <p>The Mantra provides to the seeker an aid for meditation with a form of Parameshwara consorted with Mother Uma, indicating that Absolute Brahman, for easy comprehension by the wandering mind to concentrate on it. Meditation on form and then on subtler things like Space and Light is practiced initially for easy comprehension of the nature of Brahman before meditating on Nirguna Brahman.</p> <p>स ब्रह्मा स शिवः सेन्द्रः, सोऽक्षरः परमः स्वराट्। स एव विष्णुः स प्राणः, स कालोऽग्निः स चन्द्रमा॥८॥</p> <p><i>He (the मुनि referred in the pervious Mantra) is Brahmaa, He is Shiva, He is Indra, He is the Immutable & Self-Luminous. He alone is Vishnu, He is Praana, He is Time (Yamah) and Fire. He is Moon.</i></p> <p>The Pure Self, which is of the nature of Pure Consciousness and Pure Awareness, is indicated as expressed in many forms. One should meditate on the above conditionings of the Self, understanding that all of them are nothing but Brahman alone (Like, Me too is a conditioning of Brahman).</p> <p>स एव सर्वं यद् भूतं, यच्च भव्यं सनातनम्। ज्ञात्वा तं मृत्युं मत्येति, नान्यः पन्था विमुक्तये॥९॥</p> <p><i>He alone is all that was, all that will be and all that is - the Eternal. Knowing Him as the Self, one goes beyond the sting of death; there is no other way to attain complete Liberation.</i></p> <p>Here, Brahman is indicated as उपादान कारणम् – the Cause of all and is All, i.e., the origin-sustenance-dissolution are all in Brahman alone, which I am. Like Rope alone is Snake which means only Rope exists and Snake is the name & form appearing due to ignorance. So, one should see Oneness and drop Otherness as there is no Other, but only One. When there is only One (All else being from that One), what is Otherness or duality mean? By changing the way of thinking about my real nature, I should consider myself as both devotee & deity, being conditioned as such, though essentially both are same. World is like a movie - a show of lights & sounds - something appears, stays for some time, then disappears only to appear, stay & disappear again and the show goes on.</p> <p>सर्वभूतस्थमात्मानं, सर्वभूतानि चात्मनि। सम्पश्यन् ब्रह्म परमं, याति नान्येन हेतुना॥१०॥</p> <p><i>“I am in All, All are in me” - Understanding Myself in all beings and all beings in Me, is knowing of Brahman and there is no other means to know Brahman for Liberation.</i></p>
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	<p>Here, it is explained that different names and forms are nothing but superimpositions on the Non-dual Brahman, knowing it & making it one's Knowledge is the Liberation and it is not possible by any other means. The illustrations are - Water & Waves in Ocean. All Waves are Water and Water is in all Waves. Waves are appearances & Water is the Substratum. So, Waves are nothing but Water; Gold & Gold Ornaments: Gold is in all Ornaments and All Ornaments are Gold. Ornaments are only forms while Gold alone is the Substance. Similarly, Unconditioned Consciousness is appearing as Conditioned Consciousness and also as conditionings too. All Names & Forms are appearances only (Mithya) and Self alone is the Substance (Substratum), which I am.</p> <p>I am in All and All are in Me, is easily understood at absolute level. But, to make it one's own Knowledge and blend that with transactional world would be possible through the thought process of slowly graduating from individual level to totality level, i.e. from Individual Level to Community Level to State/Linguistic Level to National Level to World Level to Universal Level to Brahman Level, which is the Absolute One.</p> <p><i>Mantras 11 to 17 describes the enquiry of Brahman, the Self, starting with an example of 'Churning out The Fire of Wisdom in one's intellect':</i> आत्मानमरणिं कृत्वा, प्रणवं चोत्तरारणिम्। ज्ञाननिर्मथनाभ्यासात्, पाशं दहति पण्डितः ॥ ११ ॥ <i>The wise man burns up all chords of his bondage through the practice of repeated churning of Knowledge by making the Intellect (Ego) the lower अरणि and Om as the upper अरणि.</i></p> <p>It is indicated here that the wise man desirous of Moksha will remove the knots of heart through ज्ञाननिर्मथनाभ्यासम्, i.e. by churning of Knowledge using the Intellect (Ego). Here, Intellect, which has undergone श्रवणम् & मननम्, serves as the lower अरणि and परमात्मा-ॐ (Essence of Upanishadic Teachings indicating the Self) as upper अरणि. Repeated practice of this मथनम् (churning) will result in Self-knowledge leading to Liberation (अरणि is a traditional tool used to create fire which is used to light the sacrificial fire in यज्ञा-s).</p> <p>स एव मायापरिमोहितात्मा, शरीरमास्थाय करोति सर्वम्। स्त्रियन्नपानादिविचित्रभोगैः, स एव जाग्रत्परितुप्तिमेति ॥ १२ ॥ <i>That Brahman (Self) alone, deluded by Maaya and identifying with body (BMI) performs all actions (PFT). In the Waking State, this deluded Self, identifying as Jeeva, enjoys all sense gratifications through variety of objects of enjoyment such as woman, food, wine, etc.</i></p> <p>The Mantra describes the Self as Jeeva in Waking State out of 3 states of experiences, arising out of the query that if Brahman is everything, what about this Jeeva & Jagat? In Waking State, deluded by the power of Maaya and confused in every aspect (i.e. out of total ignorance about the real nature of his own Self), the Jeeva performs activities involving high level of Bhoga involving all possible aspects of attaining-storing-enjoying objects of material pleasures including people, which extends to cover other worlds too (i.e. activities involving अर्थ & काम and धर्म to a limited extent).</p> <p>स्वप्ने स जीवः सुखदुःखभोक्ता, स्वमायया कल्पितजीवलोकै। सुषुप्तिकाले सकले विलीने, तमोऽभिभूतः सुखरूपमेति ॥ १३ ॥ <i>The very same deluded Self, known as Jeeva (enjoying variety of objects of pleasures in Waking State), in the Dream State experiences pleasures & pains in a field of experience created by its own mind due to Maaya. During the state of Deep-Sleep, when everything is merged into causal state, it is overpowered by tamas (ignorance) and exists in its true nature of Bliss (though unaware of that state).</i></p> <p>The Dream & Deep-sleep States of experiences of Jeeva are indicated in the Mantra. The Experiences of Jeeva in Waking & Dream States are out of Karma-Phala fructified. In Deep-sleep, there is no Karma-Phala for experiencing. But, the Karma-Phala is involved to the extent to which a Jeeva can enjoy Deep-Sleep and remain in Bliss. Deep Sleep is intended to provide the restless Jeeva (due to experiences waking & dream states) peaceful time so as to enable the Jeeva to be ready again for those experiences after waking up from the deep-sleep.</p>
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	<p>पुनश्च जन्मान्तरकर्मयोगात्, स एव जीवः स्वपिति प्रबुद्धः। पुरत्रये क्रीडति यश्च जीवः, ततस्तु जातं सकलं विचित्रम्॥ आधारमानन्दमखण्डं बोधं, यस्मिंल्लयं याति पुरत्रयं च॥ १४॥</p> <p>Again, due to its connection with the deeds done in previous births, that very same individuality (Jiva) comes back to the dream or the waking state. The Being who sports thus in the three cities, from Whom verily have sprung up all the diversities, He is the substratum, the indivisible Bliss-Consciousness and in Him alone the three 'cities' go back into dissolution.</p> <p>These three states of the Jiva are due to ignorance of Self and there is no escape from them till one eliminates ignorance through Knowledge of Self. The mantra indicates role of past Karma in continuously keeping the Jiva in these three states one after the other, life after life and that of Self witnessing them all as their substratum, where ultimately everything dissolve.</p> <p>एतस्माज्जायते प्राणः, मनः सर्वेन्द्रियाणि च। खं वायुर्ज्योतिरापः, पृथिवी विश्वस्य धारिणि॥ १५॥</p> <p>From Him are born the life-force, the mind (अन्तःकरण), all the organs, the sky, the wind, the fire, the water and the earth, He being the supporter of everything.</p> <p>Here, the परमात्मा is indicated as the very Material Cause (उपादान कारण) of the entire creation, by the statement "From Him are born ...".</p> <p>यत्परं ब्रह्म सर्वात्मा, विश्वस्यायतनं महत्। सूक्ष्मात्सूक्ष्मतरं नित्यं, तत्त्वमेव त्वमेव तत्॥ १६॥</p> <p>That which is the supreme Brahman, the Self in all, the ample support of the universe, subtler than the subtle & eternal – That alone You are, You alone are That.</p> <p>After Brahman was indicated as the material cause of the universe in mantra 15 above, this mantra indicates Brahman as the efficient cause (निमित्त कारण) of universe, stating the Brahman as the most subtle of all in the creation. The word "Param" denotes that which is the ultimate in subtlety and that the efficient cause of a thing is always subtler than itself. Thus, it is effectively established that Brahman is the Cause of all that exists in the universe, whether gross, subtle or causal and that Brahman I am.</p> <p>जाग्रत्स्वप्नसुषुप्त्यादि, प्रपञ्चं यत्प्रकाशते। तद्ब्रह्माहमिति ज्ञात्वा, सर्वबन्धैः प्रमुच्यते॥ १७॥</p> <p>That which illumines the world of relative experiences lived in the waking, dream and deep sleep states, that Brahman am I – Realising thus, one is liberated from all bondage.</p> <p>By indicating that it is Consciousness that makes it possible to bring all the experiences of the outer world in all the three states of existences (waking, dream and deep-sleep), the all-pervading nature of Consciousness is pointed out here.</p> <p>Now, mantras 18 to 24 describe the result of enquiry on the student, who having gained the wisdom, now contemplates within as the pure continuous, undivided, ever-existent, unchanging Consciousness, the परमात्मा:</p> <p>त्रिषु धामसु यद्भोग्यं, भोक्ता भोगश्च यद्भवेत्। तेभ्यो विलक्षणः साक्षीः, चिन्मात्रोऽहं सदाशिवः॥ १८॥</p> <p>All that constitutes the enjoyable, the enjoyer and the enjoyment in the three realm, different from all am I, the Witness, Ever-auspicious, pure Consciousness.</p> <p>After indicating in verse 17 above that Consciousness illumines the objects and makes it possible to experience them in all the three states of experiences, here it is indicated that Brahman is not any of the triad, i.e. enjoyable, enjoyer and enjoyment, which means Brahman is beyond all.</p> <p>मय्येव सकलं जातं, मयि सर्वं प्रतिष्ठितम्। मयि सर्वं लयं याति, तद्ब्रह्माद्वयमस्यहम्॥ १९॥</p> <p>In Me alone is everything born; in Me alone does everything exist; and in Me alone everything gets dissolved. I am that non-Dual Brahman.</p> <p>Here, it is indicated that other than Brahman nothing else exists. If anything else does seem to exist, then it has to be just an appearance, which is unreal. This means everything – birth, existence and death, is all taking place in Brahman alone.</p>
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		<p>अणोरणीयानहमेव तद्वन्महानहं, विश्वमहं विचित्रम्। पुरातनोऽहं पुरुषोऽहमीशः, हिरण्यमयोऽहं शिवरूपमस्मि ॥ २० ॥</p> <p><i>I am smaller than the smallest and also am I the most vast. I am the manifold universe, amazing; I am the Ancient one, the Purusha; the Supreme Ruler am I, the Effulgent one, by nature, I am Shiva, the Ever-auspicious.</i></p> <p>‘Smaller than the smallest’ and the ‘most vast’ indicate the most subtle nature of Brahman because something that is extremely subtle alone could be either very minute or very large.</p> <p>अपाणिपादोऽहमचिन्त्यशक्तिः, पश्याम्यचक्षुः स शृणोम्यकर्णः। अहं विजानामि विविक्तरूपः, न चास्ति वेत्ता मम चित्सदाऽहम् ॥ २१ ॥</p> <p><i>That which is without hands & legs, I am; That which is of incomprehensible power, I am; That which sees without eyes, I am; That which hears without ears, I am; That devoid of all forms which knows everything, I am; Yet, there is none that knows Me.</i></p> <p>Since Brahman is the Power itself, it does not need organs for action as we need them. Brahman is of the nature of absolute Knowledge and is beyond all our phenomenal experiences.</p> <p>वेदैरनेकैरहमेव वेद्यः, वेदान्त-कृद्वेदविदेव चाहम्। न पुण्यपापे मम नास्ति नाशः, न जन्मदेहेन्द्रिय बुद्धिरस्ति ॥ २२ ॥</p> <p><i>I alone am the theme taught in the different Vedas. I am the revealer of the Upanishads, the Vedanta and I alone am the real knower of the Vedas. For Me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind-intellect equipment.</i></p> <p>As revealed by the Vedas, it is the Consciousness that illumines all other thoughts of knowledge, without which there is no thinker. All efforts in the form of studies, observations and conclusions are intended to remove my ignorance which is the cause of all sorrow and such efforts are possible only by the illumining nature of Consciousness. So, when the individual attains this Knowledge and gains Realisation, his individuality gets dissolved like hailstones falling into ocean dissolving into ocean and losing their individuality.</p> <p>न भूमिरापो न च वह्निरस्ति, न चानिलो मेऽस्ति न चाम्बरं च । एवं विदित्वा परमात्मरूपं, गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥</p> <p><i>For Me there is neither Earth nor Water, nor Fire, nor Air, nor Space.</i></p> <p>This verse indicates to us the need to go beyond five elements, subtle or gross, to reach the Higher Order, which is our true nature.</p> <p>समस्तसाक्षिं, सदसद्विहीनं। प्रयाति शुद्धं, परमात्मरूपम् ॥ २४ ॥</p> <p><i>Thus realizing the nature of the परमात्मा, the One who is in the cavity of the heart, who is without parts, who is the one-without-a-second, who is the Witness of all, beyond both existence and non-existence – one attains the very nature of परमात्मा.</i></p> <p>The moment the Truth dawns, the seeker comes to know of his real nature of Pure Bliss, which means that one who comes to know of Reality in this way imbibes in full measure the nature of that Reality.</p>
C-II / S-1	2	<p><i>The Upanishad concludes with following Mantras which are meant to provide psychological encouragements to those students who, even after intellectually appreciating the Kaivalyopanishad teachings, are hesitant to live its philosophy and get its experience/result :</i></p> <p>यः शतरुद्रीयमधीते सोऽग्निपूतो भवति, सुरापानात्पूतो भवति ब्रह्महत्यायात्पूतो भवति, कृत्याकृत्यात्पूतो भवति, तस्मादविमुक्तमाश्रितो भवति। अत्याश्रमी सर्वदा सकृद्वा जपेत् ॥ १ ॥</p> <p>अनेन ज्ञानमाप्नोति सम्सारार्णवनाशनम्। तस्मादेवं विदित्वैनं कैवल्यं फलमश्नुते, कैवल्यं फलमश्नुत इति ॥ २ ॥</p> <p>The first mantra says that the one who practices this Upanishad gets the same divinity as they would by chanting the famous शतरुद्रीयम् (of Taittiriya Samhita of Yajur Veda), i.e. they are purified from the ‘sin of even killing a brahmana’ or ‘sins arising out of other omissions & commissions’. By the second mantra, it is said that by this one gets the knowledge that destroys the endless experience of repeated transmigration, thereby attaining कैवल्यम्, the fruit of Liberation.</p>

अमृतबिन्दु उपनिषद् (Atarvana-Veda)

CONTENT DETAILS		
Chapter (C)	No. of Mantras	Brief Description
Highlights of the Upanishad:		<ul style="list-style-type: none"> The Upanishad is the most popular among the five 'बिन्दु उपनिषद्-s' from Atharvana Veda, other four being नाद-बिन्दु, ब्रह्म-बिन्दु, तेजो-बिन्दु and ध्यान-बिन्दु. अमृतबिन्दु means a drop of nectar and which also means immortal Truth, knowing which one attains immortality. The names of teacher & student are not indicated in the Upanishad. This Upanishad has only one chapter with 22 mantras and is grouped under 'minor उपनिषद्-s' and on which शाङ्कर भाष्य is not written. Gist of Upanishad: Starting with describing the nature of mind, which is the most essential factor in one's spiritual success, the entire process of spiritual practices has been elaborated to enable the seeker to remove ignorance of Self and attain Self-Knowledge resulting in everlasting absolute Bliss.
C-1 / 1	22	<p>मनो हि द्विविधं प्रोक्तं, शुद्धं चाशुद्धमेव च। अशुद्धं कामसङ्कल्पं, शुद्धं कामविवर्जितम् ॥ १ ॥</p> <p><i>The mind is spoken of as of two-fold - pure and impure. The impure Mind is that which is possessed of desires & their projections and the pure is that which is devoid of desires.</i></p> <p>Developing the desire that such & such object provides me joy or sorrow keeps the mind engaged in attaining or preventing it and thus the mind is not available for spiritual 'साधना'. That which takes my mind away from me, i.e. extrovertedness is 'अशुद्ध mind' and that which brings mind inwards towards the Self is 'शुद्ध mind'. One should be alert about the thought-flow (which is arising out of past 'वासना') and contain it in the bud, as otherwise it would become unmanageable afterwards. One should therefore keep the daily schedule very tight with replacement of all impure thoughts with pure thoughts, giving no scope for mind to wander and become extroverted.</p> <p>Purity of mind is also attained through a process staring with consuming pure food (i.e., all intakes from all sense organs is indicated as food here). By purity of food, mind becomes pure. From pure mind, the memory of the Knowledge that 'I am भूमा & world is unreal' becomes unfailingly available, which leads to complete destruction of knots existing in the mind. These knots are the traps in the form of evil created by ignorance, which have become hardened by the impressions left by experiences of several past lives (Cha.Upa 7.26.2).</p> <p>मन एव मनुष्याणां, कारणं बन्धमोक्षयोः। बन्धाय विषयासक्तं, मुक्तिं निर्विषयं स्मृतम् ॥ २ ॥</p> <p><i>The mind alone is the cause of men's bondage and Liberation. The mind that is attached to sense-objects is the cause for bondage, while that which is dissociated from sense-objects is means to Liberation, it is said.</i></p> <p>By repeated efforts alone, the mind can be trained to become introverted. The mind which is intensely identified with the objects, becomes blind to the wisdom and discrimination and becomes remote-controlled by objects. Since all thoughts start in a small way and can gradually become uncontrollable, one should be alert about the thoughts in the beginning itself and decide which one to nourish and which one to nip in the bud itself and eliminate it. The mind is to be controlled by me and not by the objects. Though the mind enjoys the beautiful sight of mountains, landscapes, moon, river, etc. they do not become binding 'वासना' as we do not develop a sense of owning them or possessing them.</p>

	<p>यतो निर्विषयस्यास्य, मनसो मुक्तिरिष्यते। अतो निर्विषयं नित्यं, मनः कार्यं मुमुक्षुणा ॥ ३ ॥</p> <p>Since liberation is possible for a person whose mind is devoid of desire for sense objects, the efforts of the seeker should be to make mind free of such desires.</p> <p>By knowing the nature of mind, we will come to know what is possible and what is not possible with the mind and how to derive maximum by least/no effort/no struggle. For example, by knowing the nature of fire as 'hot', we need not struggle to make it 'hot' - because it is its known nature - and it cannot be made 'cool', whatever struggle we may make, because 'cool' is not the nature of fire.</p> <p>One should analyse the nature of mind to see whether it can be made free from objects, which is our desired objective as indicated in the Mantra. The mind is constituted of two aspects, viz. (i) 'Inert' matter aspect (<i>made up of food eaten</i>), which is 'मिथ्या' which has to be negated and (ii) 'Sentient' aspect (<i>in the form of 'चिदाभास' from Consciousness</i>), which can be made to absorb in the Self. Thus, the absorption of mind in the Self involves making mind more 'सात्त्विक' by practicing 'उपासना', etc. thereby making it free from the disturbances of longing for objects. In other words, the effort is first to purify mind and then negation of mind by withdrawing it from objects & directing it to 'आत्म-विचार'.</p> <p>निरस्त विषयासंगं, सन्निरुद्धं मनो हृदि। यदाऽऽयात्यात्मनो भावं, तदा तत्परमं पदम् ॥ ४ ॥</p> <p>When the mind, which is free from attachment for sense-objects, is fully absorbed in the Self and thus attains Oneness with the Self, it is the Supreme State.</p> <p>This is the state of 'समाधि', where the mind comes to know of its essential nature as Consciousness. When the thought of object/person (liking or disliking) comes to the mind, it becomes disturbed till the object is attained. In other words, if we do not have any desire for object/person (like or dislike), there would be no effort/struggle to attain/get rid of it and hence the mind remains in peace. So, no desire means no struggle which means no sorrow too, i.e. freedom, no bondage. The best option to attain peaceful state of the mind is not by forceful withdrawal but voluntary withdrawal by educating it about the defects and eventual sorrow from pursuit of objects and by showing the absolute bliss in Self-attainment and thus persuading it for 'आत्म-विचार' to get absorbed in the 'आत्मा' (Self), because, essentially, the mind loves 'to be' in the Self.</p> <p>तावदेव निरोद्धव्यं, यावत् हृदि गतं क्षयम्। एतज्ज्ञानं च ध्यानं च, शेषो न्यायश्च विस्तरः ॥ ५ ॥</p> <p>The mind should be controlled/withdrawn till such time that it gets merged in the heart (आत्मा). This is ज्ञानं (Knowledge) and this is ध्यानं (Meditation) also, rest all being logical argumentation and elaboration on teaching.</p> <p>Knowledge about the defects in the objects/mind & eventual sorrow associated with them, keeps mind away from them, like knowledge about fire that it burns, keeps me away from touching it, naturally without any efforts. Only till the mind gets absorbed in आत्मा, one needs to continue restraining mind from going to objects and once that is achieved, no more effort is required. In other words, it is attainment of Knowledge & being in abundance of Knowledge by Meditation (i.e. dissolution of the Mind and merging in आत्मा). Such a Knowledge, which is constantly in abundance of आत्मा will be available to me all the time – to avoid the crisis and in case of an inadvertent crisis, to recover quickly from the crisis.</p> <p>नैव चिन्त्यं न चाचिन्त्यं, न चिन्त्यं चिन्त्यमेव तत्। पक्षपातविनिर्मुक्तं, ब्रह्म संपद्यते तदा ॥ ६ ॥</p> <p>The Brahman is that which is neither to be thought of (as being something external & pleasing to the mind), nor unworthy to be thought of (as something unpleasant to the mind); nor is It to be thought of (as being of the form of sense-pleasure), but to be thought of (as the essence of eternal, supreme Bliss Itself); that Brahman which is free from all partiality (i.e. ब्रह्मन् is समम्) is attained only in that state of understanding.</p> <p>One should not think of 'आत्मा' as an object with likes & dislikes as associated with objects, because likes, dislikes, etc. pertain to Body-</p>
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	<p>Mind-Intellect. 'आत्मा' as a transactional entity is subject to the limits of 'देश' (Place), 'काल' (Time) & 'वस्तु' (Object.). When 'देश' (Place), 'काल' (Time) & 'वस्तु' (Object) are negated, I see my real nature as ब्रह्मन्, which is available at all times at all places and in all. ब्रह्मन् is same in any conditioning of place, time, etc. as It has the vision of Oneness in all – men, animals, waking, sleeping, here and elsewhere, i.e. समदर्शन and not समवर्तन. One should meditate on ब्रह्मन्; the substratum as सत्यम् and transactional world of names & forms as मिथ्या.</p> <p>स्वरेण सन्धयेत् योगम्, अस्वरम् भावयेत्परम्। अस्वरेणानुभावेन, भावो वाऽभाव इष्यते॥७॥</p> <p>Meditation should be commenced by pronouncing the sound (स्वर) 'Om'. Thereafter, meditate upon that Self which is beyond the sound 'Om'. Then, one would understand the reality of 'ब्रह्मन्' (i.e. 'सत् भाव' which cannot be negated) and non-reality of the world ('असत् अभाव').</p> <p>'Om' Meditation – This is popular in Vedas, 'Om' being the subtlest 'आलम्बन' for meditation and is useful for a person with significant control over mind, but needing some more concentration of mind. Start meditation with long chanting of 'Om' (a+u+m = O+m), understanding that it represents 3 states of waking, dream & deep-sleep as also gross-subtle-causal worlds. Stop chanting 'Om' after few chantings and the ensuring silence, which is beyond the sound is 'ब्रह्मन्', the Self-Me. In other words, there is silence before (substratum-सत्), then the sound (सत् & जगत्) and negating that, what remains is again silence (i.e. सत् including चित्).</p> <p>तदेव निष्कलं ब्रह्म, निर्विकल्पं निरञ्जनम्। तत् ब्रह्मामिति ज्ञात्वा, ब्रह्म संपद्यते ध्रुवम्॥८॥</p> <p>The silence when the mind merges with the आत्मा after mediation, that alone is ब्रह्मन्, which is Partless, without Otherness (no triad of knower-knowing-known, which belongs to अहम्), Taintless (nothing can touch it, affect it). Knowing this as one's own Self, leads to eternal 'मोक्ष' (knowing that I am Brahman & nothing else exists).</p> <p>Here, 'ध्रुवम्' can mean, eternal or मोक्ष or eternal 'मोक्ष'. The extent of taintlessness of आत्मा can only be gauged if we understand the taintlessness of 'पञ्चीकृत आकाश' & 'अपञ्चीकृत आकाश', which themselves are beyond imagination. The knowledge of आत्मा is attained by understanding that the witness of all thoughts is Myself.</p> <p>निर्विकल्पमनन्तं च, हेतुदृष्टान्तवर्जितम्। अप्रमेयमनादि च, यज्ज्ञात्वा मुच्यते बुधः॥९॥</p> <p>That आत्मा is Free from all (devoid of division), Endless (there is nothing other than That), beyond Logic & Comparison (no examples), Not an Object of Knowledge (free from the triad of knower-knowing-known), Without Beginning & End (all-time ब्रह्मन् alone, which does not have a cause and hence It is not an effect), the wise-one knowing which attains liberation.</p> <p>A thing is known through 'प्रत्यक्ष प्रमाण' (direct perception) through some attributes. If there is no attribute, such an object can be known by inference & examples. But, in case of आत्मा, even Inference & examples do not work. Because inference is based on some Logic and Logic is developed based on the data of 'अनात्मा' and not 'आत्मा' and such a data cannot work. It is like one cannot use the data of a group of people in one City to describe the animals of another city, who are of quite different type. Only 'शास्त्र प्रमाण' is useful to support my understanding of आत्मा.</p> <p>न निरोधो न चोत्पत्तिः, न बद्धो न च साधकः। न मुमुक्षुर्न वै मुक्तः, इत्येषा परमार्थता॥१०॥</p> <p>This highest Truth is the realisation that "there is neither creation nor dissolution (of world)", "Neither one is bound, nor one is a spiritual practitioner, neither one is a seeker after liberation, nor one has attained liberation".</p> <p>The concept of non-creation of 'जीव' and 'जगत्' is referred to as 'अजात वाद', which implies existence of 'ब्रह्मन्' alone. By negating the experiencer, i.e. 'जीव' and the experienced, i.e. 'जगत्', it is made clear that one should not worry about the happenings in the world which belong to the experiencer and experienced and not to the absolute 'ब्रह्मन्', which I am. Experiences of the world are based on 'प्रत्यक्ष प्रमाण' by BMI equipment on the transactional level. The 'ब्रह्मन्', which is beyond 'प्रत्यक्ष प्रमाण' or 'अनुमान प्रमाण', is revealed only by 'श्रुति'. So, negation of 'जीव' and 'जगत्' has to be understood at absolute level in the light of 'श्रुति प्रमाण'. The majority opinion or majority</p>
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	<p>perceptibility in the world cannot attain reality to 'जीव' & 'जगत्' as 'श्रुति' alone is the authority on this 'अतीन्द्रिय विषय'. Generally, 'जगत्' means waking world, because dream world is already known to be unreal and deep-sleep state does not give any sorrow. The absolute reality is that understanding, i.e., just as dream world is understood to be unreal on waking up to higher level of waker, the waking world too needs to be understood to be unreal on attaining Knowledge of Self. So, the efforts should be to attain this Knowledge of Self with the help of Scriptures & Guru by evolving to higher levels by purity of Mind, etc.</p> <p>एक एवात्मा मन्तव्यः, जाग्रत्स्वप्नसुषुप्तिषु। स्थानत्रयव्यतीतस्य, पुनर्जन्म न विद्यते॥ ११॥</p> <p>Verily the आत्मा should be known as One in all three states of wakefulness, dreaming & Deep-Sleep. For him, who has transcended these states, there is no rebirth.</p> <p>आत्मा (the witness) remains the same in all three states. It is the 'जीव' that experiences the three states by identifying with three bodies – gross, subtle & causal. This is 'अन्वय' (Presence) of आत्मा and 'व्यतिरेक' (Absence) of जीव in all three states. Thus, when this very birth is negated as 'मिथ्या' for the 'जीव' (conditioned आत्मा), there is no question of re-birth (to experience the remaining results of action) or previous birth (which accumulated results). Knowledge of Self as Brahman is attained by negation of BMI, etc. in the form of 'जीव' & 'जगत्' through a Guru by श्रवणम्, मननम् & निदिध्यासनम्. One Absolute Reality alone expresses through waking – dream – deep-sleep experiences.</p> <p>एक एव हि भूतात्मा, भूते भूते व्यवस्थितः। एकधा बहुधा चैव, दृश्यते जलचन्द्रवत्॥ १२॥</p> <p>The One alone, 'परमात्मा' is present in all beings. Though One, It is seen as many, like the moon reflected in the waters (at different places at the same time).</p> <p>This is called 'प्रतिबिम्ब वाद' explained in Upanishads, where Absolute Reality is seen as Transactional Reality. Here, moon (which is far-away, i.e. 'असंग') represents the Self, water represents the subtle body (अन्तःकरण), pot as gross body and reflection in water as 'चिदाभास'. Liberation is the understanding that I am that unassociated 'moon' and not the pot or water or moon's reflection in water. Just as moon's reflection in water gets affected due to various factors, though the moon remains unaffected, the reflection of the 'परमात्मा', i.e. 'जीव' too gets affected by various factors, while 'परमात्मा' remains unaffected. Thus, all 'साधन' are performed by the 'जीव' to understand its real nature as 'परमात्मा' alone, as unless 'साधन' is performed and understanding developed, the 'जीव' will not come to the understanding of its real nature as 'परमात्मा'. So, Bondage, Liberation, 'साधन', etc. pertain to 'जीव'. Since each 'जीव' is at different level, the manyness of 'जीव' is perceived and accepted, because Bondage, Liberation, etc. are at intellect level (उपाधि) and not at Absolute level.</p> <p>घटसंवृतमाकाशः, नीयमाने घटे यथा। घटो नीयते नाकाशः, तथा जीवो नभोपमः॥ १३॥</p> <p>Pot is in Space. So, when the Pot is removed (from one place to another), it is the Pot that moves and not the Space, because Space is everywhere. So is the condition of 'जीव' like the Space (Pot Space & Total Space).</p> <p>Vedanata indicates that like pot space is total space, जीव itself is परमात्मा. Just as pot space is seen different from the total space due to one's attention on pot (the conditioning) rather than on the space (the Substance), in the same way, due to conditioning, जीव & परमात्मा are seen as different. The movement of subtle body, causal body, etc. of the जीव from one shape (body) to another (body) does not mean movement of परमात्मा. परमात्मा is all-pervading and is in all. All changing conditionings are illuminated by परमात्मा. So, understanding this Oneness is Knowledge and abiding in which leads one to Liberation.</p> <p>घटवत् विविधाकारं, भिद्यमानं पुनः पुनः। तत् भग्नं न च जानाति, स जानाति च नित्यशः॥ १४॥</p> <p>Various forms like Pot are broken again & again. But, the space does not know of these happenings. But, modifications of जीव (such child to boy, boy to man, man to sanyasi, etc.) are perfectly known to परमात्मा.</p>
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	<p>Self being the Substratum of changes, it is the Witness of everything that happens. Though Self does not change, all changes take place within it as the Substratum.</p> <p>शब्दमायावृतो नैव, तमसा याति पुष्करे। भिन्ने तमसि चैकत्वम्, एक एवानुपश्यति ॥ १५ ॥</p> <p>Due to darkness (ignorance) veiled by the word-illusion (शब्दमाया), one cannot see परमात्मा- as one's own nature. Once the darkness (ignorance) is eliminated, one sees the Oneness of परमात्मा (i.e. जीवपरमात्मा ऐक्य).</p> <p>Each word is associated with a thing in the world, i.e. if there are five words, then it indicates existence of five things. But, all the five are one and the same (like different names indicated to One God, viz. सीता-पति, लक्ष्मणाग्रज, दशरथ-पुत्र all refer to One राम). The mind needs to be trained to focus attention on the substance, i.e. परमात्मा, instead of focussing on the words/names (through five sense organs) .</p> <p>शब्दाक्षरं परं ब्रह्म, तस्मिन्क्षीणे यदक्षरम्। तद्विद्वानक्षरं ध्यायेत्, यदीच्छेच्छान्तिमात्मनः ॥ १६ ॥</p> <p>शब्दाक्षरं, the word 'ॐ' symbolises the Saguna Brahman (समष्टि सूक्ष्मस्थूलकारण प्रपञ्च उपहित चैतन्य) which should be meditated upon and at the end, when 'ॐ' ceases from the thought, the imperishable supreme Brahman is revealed. Those desirous of peace should meditate on that imperishable.</p> <p>Meditation on Saguna Brahman is उपासना (निकृष्ट वस्तुनि उत्कृष्ट बुद्धिः), which eventually enables one to reach Nirguna Brahman. If one cannot understand what Saguna Brahman is, then it should be taken as 'इष्ट देवता'. It is the worship of 'इष्ट देवता' to attain that Nirguna Brahman indicated by 'ॐ' (प्रकर्षेण नूयते स्यूयते आत्मा इष्टदेवता वा इति प्रणवः). 'ॐ' chanting with focus on 'इष्ट देवता' is to establish the connection with the Nirguna Brahman eventually in the following steps, viz., (i) divinise all material of worship like flowers, plates, fruits, etc.; (ii) divinise relations (मातृ देवो भव, पितृ देवो भव, आचार्य देवो भव, अतिथि देवो भव, etc.); (iii) divinise other people (including those who are disliked) as the purpose is to firm up the concept of 'समष्टि' to see Oneness; (iv) go beyond names & forms and focus on Saguna Brahman (समष्टि सूक्ष्मस्थूलकारण प्रपञ्च उपहित चैतन्य), as nothing else exists (अनन्य भक्ति) & understand that Saguna Brahman as Nirguna Brahman (अनुपहित चैतन्य) and be in abidance of this Knowledge.</p> <p>द्वे विद्ये वेदितव्ये तु शब्दब्रह्म परं च यत्। शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥ १७ ॥</p> <p>Two knowledge should be attained – (i) शब्द ब्रह्म (सगुण ब्रह्म – ॐ) and (ii) परं ब्रह्म (निर्गुण ब्रह्म indicated by ॐ). उपासना on सगुण ब्रह्म leads to purification of mind, which leads to knowledge of निर्गुण ब्रह्म and abidance in that knowledge.</p> <p>सगुण ब्रह्म उपासना means seeing God in everything around and attaining the necessary साधन चतुष्टय सम्पत्ति by कर्मयोग, etc. to serve the cause of समष्टि, with the understanding that it is service to God. No elaborate rituals are necessary in this regard. Having thus attained the qualification, one will now go for श्रवणम्, मननम् & निदिध्यासनम् through a guru to attain Self-Knowledge.</p> <p>अपरा विद्या is the preparation for attainment of परा विद्या by gaining साधन चतुष्टय सम्पत्ति, which involves performing कर्म & उपासना (कर्मयोग, कर्म कांड, ॐ उपासना, etc.), worship of उपहित चैतन्य and knowledger of Upanishads in Hand (Book).</p> <p>परा विद्या is attainment of Self-knowledge after gaining साधन चतुष्टय सम्पत्ति, having knowledge of Upanishads in Head (ready availability of essence at least), developing dispassion for Names & Forms (i.e. world of objects), meditation on अनुपहित चैतन्य and abidance thereon. The Result would be आत्यंतिक दुःख निवृत्ति & परमानन्द प्राप्ति.</p> <p>ग्रन्थमभ्यस्य मेधावी, ज्ञानविज्ञानतत्परः। पलालमिव धान्यार्थी, त्यजेत् ग्रन्थमशेषतः ॥ १८ ॥</p> <p>Having thoroughly studied the scriptures, the intelligent student (मेधावी) intending to acquire Knowledge & Wisdom, should discard the scriptures altogether, just like the one after obtaining rice (from paddy), discards the husk.</p> <p>Here, ज्ञान means परोक्ष ज्ञान, विज्ञान means अपरोक्ष ज्ञान, and तत्परः means मुमुक्षु. Discarding the scriptures altogether means having attained Knowledge taking scriptures as the means of Knowledge, one should be in abidance of that Knowledge and should remain unattached to it, like once rice is attained, the husk is discarded. Once अपरोक्ष ज्ञान and abidance of the Knowledge is attained, one need not carry</p>
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	<p>scriptures everywhere. That is why it is indicated – Use, Learn & Drop.</p> <p>गवामनेकवर्णानां; क्षीरस्याप्येकवर्णता। क्षीरवत्पश्यते ज्ञानं; लिङ्गिनस्तु गवां यथा ॥ १९ ॥</p> <p><i>Just as cows, though of different colours, give milk that is of same colour, knowledge imparted by the different limbs of scriptures is the same.</i></p> <p>Here, what is indicated is that though there are many branches of Scriptures giving Knowledge, the essence of teachings of all scriptures is the same. This aspect is explained through the example that though cows may be of different colours/textures, the milk that they give is same. This Mantra clears any possible doubt in the minds of seekers as to whether different Scriptures with seemingly different mantras indicate the same thing or different ones and to indicate that there is total consistency in the teachings of Scriptures. The central message of all Scriptural Knowledge is to indicate that जगत्कारणम् is my Self. The seeming difference in different Scriptures has been discussed and resolved in ब्रह्म-सूत्र, though to teach, different approaches are adopted (उपदेशात् अयंवाद).</p> <p>घृतमिव पयसि निगूढं; भूते भूते वसति विज्ञानम्। सततं मन्थयितव्यं मनसा मन्थानभूतेन ॥ २० ॥</p> <p>ज्ञाननेत्रं समादाय उद्धरेत् वह्निवत्परम्। निष्कलं निश्चलं शान्तं तद्ब्रह्माहमिति स्मृतम् ॥ २१ ॥</p> <p><i>Just as butter/ghee is hidden (not perceivable) in the milk, Knowledge exists in every being. One has to undertake constant churning with the rod of inner instrument (अंतःकरण) to unveil that Knowledge.</i></p> <p>One should bring out the Brahman like fire with the help of rope of Knowledge to churn the (अंतःकरण) with the understanding that I am that Brahman, which is partless, immutable and peaceful.</p> <p>Steps for churning Knowledge: Churning is a must to make the Knowledge my own instead of remaining happy with the Knowledge imparted by the Guru, as it is his Knowledge, unless it is made as mine. The steps are - do श्रवणम्, मननम् & निदिध्यासनम् through a guru to attain Self-Knowledge. Dwell on the mantras of different Upanishads – compare & analyse. Try to understand and see what the end-focus of the mantras of all Upanishads is. निगूढं means secret like the butter hidden in the milk. Even meaning of the word ‘उपनिषद्’ is also indicated as निगूढं as its teaching is not available for most (as they do not chose it) and even among those to whom it is available, most of them are unable to grasp the depth of its teaching. Like the butter becomes available only on churning of the milk, the Fire of Knowledge is available only on churning of the mind (अंतःकरण) and teachings of Vedanta, which then will burn the cycle of अविद्या-काम-कर्म and end bondage.</p> <p>सर्वभूताधिवासं यत्, भूतेषु च वसत्यपि। सर्वानुग्राहकत्वेन, तदस्म्यहं वासुदेवः; तदस्म्यहं वासुदेवः इति ॥ २२ ॥</p> <p><i>I am that वासुदेवः - The One which is the abode of all beings and also who lives in all beings by being gracious to them all. I am that वासुदेवः; the One residing in all, I am that वासुदेवः; the One residing in all.</i></p> <p>Here, the ‘abode of all’ indicates the Existence nature of Brahman and ‘residing in all’ indicates Consciousness nature of Brahman, i.e. all are in me, I am in all. Here, वासुदेवः comprises of ‘वस’ meaning ‘to dwell’ (वासयति सर्वान् – that which accommodates all) and ‘-दिव्’ means to shine/sport (द्योतनात् देवः – that which illumines all), i.e. the Existence & Consciousness of all beings. जीव-ब्रह्म ऐक्य is – I (जीव) who seeks peace/happiness realising that ‘I am the Peace’, ‘I am Happiness’ and there is nothing to attain from anywhere as it is available all the time everywhere effortlessly.</p> <p>Having understood this infinitude nature of Mine, no sorrow or misery can touch Me as I am within the protected shield of ब्रह्मन् (भूमा). Sense of सुख & दुःख are only वृत्ति that make me happy or sorrowful which are names & forms of the nature of ‘coming’ and ‘going’.</p> <p>So, the conclusion of the teaching here too is – “I am All, There is nothing other than Me. Therefore, there is no ‘मोह (delusion)’ and no ‘शोक (sorrow)’. Absolute Bliss alone ever I am”.</p>
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मुण्डकोपनिषद् (Atharvana-Veda)

CONTENT DETAILS		
Chapter (C)	No. of Mantras	Brief Description
Section (S)		
Highlights of the Upanishad:		<ul style="list-style-type: none"> This Upanishad has 3 Chapters comprising of 2 Sections each with a total of sixty four mantras. The Upanishad is called ‘मुण्डकोपनिषद्’ because, like मुण्डन (i.e. like shaving of head removing the hair on head), the teaching of this Upanishad results in ‘removal of the superimposed veil of ignorance to attain Knowledge of Self’. Our Poojya Gurudev Swamy Chinmayanandaji, in his commentary, compares this Upanishad to ‘ईशावास्योपनिषद्’ as far as their similarity to Shrimad Bhagawad Gita both in contents and theme are concerned and also indicates its other unique aspects. The famous mantra chanted soon after the offer of camphor flame during worships, viz., ‘न तत्र सूर्यो भाति न चन्द्रतारकम्, नेमा विद्युतो भान्ति कुतोऽयमग्निः। तमेव भान्तमनुभाति सर्वम्, तस्य भासा सर्वमिदं विभाति॥’ (i.e. there the sun does not shine, nor the moon, nor the stars; these lightnings also do not shine, how then can this earthly fire? Verily, everything shines after Him, reflecting His glory. The whole world is illumined with His light’), is found in this Upanishad too, i.e. (Mantra II.ii.10). This Upanishad describes the well-known metaphor – Tale of Two Birds, indicating जीव & ईश्वर, bound to each other in close friendship, both being essentially the same. One is a mere Witness of happenings while the other becomes doer/experiencer due to identification with body, mind, etc. and hence is subjected to joy or sorrow (Mantra III.i.1). The Upanishad contains the famous citation ‘सत्यमेव जयते....’ (Truth alone triumphs-...), which is inscribed in our national emblem (Mantra III.i.6). This Upanishad has another oft-quoted phrase – ‘ब्रह्मविद् ब्रह्मैव भवति’ (Knower of Brahman becomes Brahman himself) (Mantra III.ii.9). Gist of the Upanishad – This Upanishad begins with explaining the lineage of Brahma-Vidya teachers. It then explains two types of Knowledge, one higher Knowledge (परा-विद्या), which is the Knowledge of Self and the other, the lower knowledge (अपरा-विद्या), which includes all worldly and Vedic knowledge, other than Knowledge of Self. The Upanishad indicates that while lower knowledge can take the seeker to various worldly accomplishments upto Brahma-Loka, Knowledge of Self alone is the means for Liberation. It describes the nature of Self and also the creation process emphasising that the Self alone is Truth, rest all being mere appearances in the Self as names and forms. The Upanishads gives a detailed picture of rituals, etc., also indicating the defects in them. These rituals, at best, could be means for purity of mind, etc. for attaining Knowledge of Self. After explaining ways to attain Brahman, the Upanishad indicates the result of knowing Brahman and glory of Knower of Brahman. The Upanishad concludes indicating that just as different rivers flowing into the ocean lose their individual identity and become ocean itself, a wise man, who knows Infinite Brahman having freed himself from the conditionings of names & forms, becomes Brahman alone.

C-I / S-1	9	<p>Mantras 1 & 2 describe the lineage of teachers of this great Knowledge.</p> <p>ॐ ब्रह्मा देवानां प्रथमः सम्बभूव, विश्वस्य कर्ता भुवनस्य गोप्ता। स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठाम्, अथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥</p> <p>अथर्वणे यां प्रवदेत ब्रह्मा, अथर्वा तां पुरोवाचाङ्गिरे ब्रह्मविद्याम्। स भारद्वाजाय सत्यवहाय प्राह, भारद्वाजोऽङ्गिरसे परावराम् ॥ २ ॥</p> <p>Brahmaa, who is famous, taught knowledge of Brahman (i.e. the knowledge of the Self, which is supreme among all Knowledge) to Atharva, who was the eldest among many of his sons. That Vidya was then given by Atharva to Sage Angi. Then, Sage Angi taught it to Satyavaha, who was in the lineage of the Sage Bharadvaja. Then Satyavaha gave it to his student/his son, named Angirasa.</p> <p>Here, besides indicating glorious lineage of Knowledge of Self, Brahmaji is glorified. Among all the Devatas, who are illuminators, Brahmaji is the foremost in qualities and also he was first to become supremely manifest independently, unlike other transmigratory souls, whose births are controlled by merits and sins arising out of their respective actions. Brahmaji is the creator and protector of the whole universe. Here, the Knowledge of Self is also glorified as it is the basis of all other knowledge.</p>
		<p>Mantra 3 explains about the student approaching Guru.</p> <p>शौनको ह वै, महाशालः अङ्गिरसं विधिवदुपसन्नः पप्रच्छ। कस्मिन्नु भगवो विज्ञाते, सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥</p> <p>Shaunaka, the son of the Sage Shunaka (Sage Shunaka was the proprietor of a great educational institution) approached Acharya Angirasa according to scriptural norms. Having approached, Shaunaka (the student of this Upanishad), asked a question to Angirasa (the teacher of this Upanishad) - "Oh revered master, what is that, by knowing which, all of this becomes known, understood?".</p> <p>In other words, the question was to know that one cause for the whole universe, which appears in different ways, knowing which everything becomes known. The question of the student indicates that he already knows that there is some such thing, knowing which everything becomes known. Because if it was not so, he would not have been sure of existence of some such a thing and would not have asked the question in this manner. He also approached the Guru in a befitting manner with necessary offer/gift, a practice which was, perhaps, followed by disciples approaching Guru, ever since.</p>
		<p>Mantras 4 & 5 describe the परा & अपरा vidya.</p> <p>तस्मै स होवच। द्वे विद्ये वेदितव्ये इति ह, स्म यद्वह्मविदो वदन्ति, परा चैवापरा च ॥ ४ ॥</p> <p>तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः, शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति। अथ परा यया तदक्षरमधिगम्यते ॥ ५ ॥</p> <p>There are two types of knowledge. The higher Knowledge (परा-विद्या) is the spiritual path for Knowledge of the Supreme Self and the lower knowledge (अपरा-विद्या) involves secular matters involving means of doing right and wrong actions and their respective results. Both have their respective role in life. Here, though the question was - What is that, knowing which, everything becomes known?. The answer starts with two types of knowledge and it is intended to make student aware of both types of knowledge and then lead him to the higher Knowledge, as lower knowledge is merely ignorance and should be negated.</p> <p>The four Vedas (i.e., Rig, Yajur, Sama, Atharvana) and the six limbs of the Vedas (i.e., phonetics, code of rituals, grammar, etymology, prosody, astrology), all of these constitute lower knowledge. The higher knowledge is that by which the imperishable Brahman is known. Having known Brahman as one's own Self, there is nothing more to do but to remain established in the meaning of Brahman as indicated by the words which convey higher Knowledge.</p>
		<p>Mantra 6 gives the comprehensive description of Knowledge of Brahman, i.e. परा vidya.</p>

		<p>यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम्। नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥</p> <p>"अद्रेश्यम्" means unseen, i.e., that which is not reachable by any organ of perception. Perception is the external engagement of conditioned Consciousness via the organs of sense perception through the physical apertures. Through this process, Brahman cannot be known, thus "अद्रेश्यम्". "अग्राह्यम्" means that which can't be grasped and that which can't be made an object of the organs of action. "गोत्रम्" means that cause which continues in the effect, i.e. the point of origination or cause. Brahman is "अगोत्रम्", means it has no point of origination. That which illustrates or conditions is called "वर्ण". It is a quality of a substance like "fatness" or "whiteness" etc. That which has no वर्ण or properties or conditionings, is called "अवर्ण", and "अक्षरम्" i.e. Imperishable Brahman. "अचक्षुःश्रोत्रम्" - all beings have the power of sight and hearing by which they perceive names and forms; the one who doesn't have sight and hearing is called "अचक्षुःश्रोत्रम्". And also, the word "अपाणिपादम्" (i.e. without hands and legs) indicates that Brahman is without any organs of action.</p> <p>And since it is "अग्राह्यम्" (i.e. it cannot be grasped by any organs of action) and it is "अग्राहकम्" (i.e. it does not grasp, it has no organs of action), it is "नित्यम्" eternal, "अविनाशि" undying and "विभुम्", means, it appears in manifold forms, expressing through all differences starting from Brahmaji. It is "सर्वगतम्", all pervading, like space. And it is "सुसूक्ष्मम्", supremely subtle because it is devoid of any grossness such as sound, etc. (i.e. it has no manifest or even unmanifest characteristics, therefore it is supremely subtle.) That which has no place in the succession, which is beyond all such grossness, is called "सुसूक्ष्मम्" or supremely subtle. And it is "अव्ययम्" (non-decaying) because of all the aforementioned indicators; that which doesn't decay is called "अव्ययम्". Unlike the body, whose decay takes place due to the decaying of one or other of its parts, Brahman has no parts therefore it has no decay. And also, unlike a king, whose decay takes place due to decay of his wealth, Brahman has no wealth (or any related thing which it is dependent on), therefore it has no decay. The wise ones perceive this imperishable Brahman as the source of all creation.</p>
		<p>Mantra 7 explains creation concept with 3 examples as to how the expansion of this universe takes place.</p> <p>यथोर्णनाभिः सृजते गृह्णते च, यथा पृथिव्यामोषधयः सम्भवन्ति। यथा सतः पुरुषात्केशलोमानि, तथाक्षरात्सम्भवतीह विश्वम् ॥ ७ ॥</p> <p>It is well-known in the world that the spider, without any external prompting, without anything other than its own body, creates threads on its own and extends them outward as a net and then retracts them into itself, making them one with itself. Like all plants grow from the earth from grains to trees. They arise as part of the earth itself, not different from it. Like how from a living, sentient human being, hair is produced on the head and body. That hair is non-living and insentient, which is different from its cause, the sentient, living body.</p> <p>Like in these examples, this world of differences and similarities (creation having जीव, जगत्, etc.) is formed from that aforementioned imperishable Brahman, independently without any external support.</p>
		<p>Mantras 8 & 9 describe the creation process.</p> <p>तपसा चियते ब्रह्म ततोऽन्नमभिजायते। अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ ८ ॥</p> <p>यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः। तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥ ९ ॥</p> <p>In brooding meditation or continuous thought, the total creative urge swells. From Him food is produced, from food the प्राण, the mind, the elements, the worlds and the actions and their fruits. The striking feature of creation is that the Creator not only has the</p>

		<p>overall picture of the creation (सर्वज्ञः) but also has individual details about each individual of the creation (सर्वविद्).</p> <p>Through the austerity in form of knowledge of creation that imperishable Brahman, which is cause of all beings, becomes bigger (Brahman which by itself is infinite BIG. What it means when it is said, 'it becomes bigger' is that it gets associated with माया (उपाधि) with the desire to create and it is like a seed swelling in size before it sprouts or like a person who is about to become a father, grows with happiness. From Brahman, who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of knowledge, all these are produced, i.e. the creator, names & forms including nourishments for all.</p>
C-I / S-2	13	<p>Mantras 1 to 6 explain the functioning of ritualistic portion of Vedas describing rituals and their results.</p> <p>तदेतत्सत्यं, मन्त्रेषु कर्माणि कवयो यान्यपश्यन्, तानि त्रेतायां बहुधा सन्ततानि। तान्याचरथ नियतं सत्यकामा, एष वः पन्थाः सुकृतस्य लोके ॥ १ ॥ यदा लेलायते ह्यचिः, समिद्धे हव्यवाहने। तदाज्यभागावन्तरेण, आहुतीः प्रतिपादयेत् ॥ २ ॥ यस्याग्निहोत्रमदर्शमर्षोर्णमासम्, अचातुर्मास्यमनाग्रयणमतिथिर्वर्जितं च। अहुतमवैश्वदेवमविधिना हुतम्, आसप्तमांस्तस्य लोकान्हिनस्ति ॥ ३ ॥ काली कराली च मनोजवा च, सुलोहिता या च सुधूम्रवर्णा। स्फुलिङ्गिनी विश्वरुची च देवी, लेलायमाना इति सप्त जिह्वाः ॥ ४ ॥ एतेषु यश्चरते भ्राजमानेषु, यथाकालं चाहुतयो ह्याददायन्। यं नयन्त्येताः सूर्यस्य रश्मयो, यत्र देवानां पतिरेकोऽधिवासः ॥ ५ ॥ एह्येहीति तमाहुतयः सुवर्चसः, सूर्यस्य रश्मिभिर्यजमानं वहन्ति। प्रियां वाचमभिवदन्त्योऽर्चयन्त्य, एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ ६ ॥</p> <p>The various rituals which the Seers found in the Mantras are true and were much practiced in the <i>Treta-Yuga</i> (or in the three Vedas) and performing them will bring true results desired. Because the world is nothing but results of actions which are seen, experienced and consumed. So, the results of actions themselves are the world. So to gain those results this is the path. Rituals are the means for attaining to the worlds of fruits of karma. During rituals, when the fire is kindled and the flames begin to move, one offers his oblations (with faith) on the space between the two portions of the sacred fire where ghee should be poured. This is the path of doing Vedic karmas properly by which higher words are attained. However, doing karmas properly is very difficult. If the necessary rituals associated with the fire rituals are performed, the results will accrue upto seven worlds or seven generations or otherwise it would bring no results and all efforts will go waste.</p>
		<p>Mantras 7 to 10 describe the futility of performing rituals as it can bring only temporary & finite results.</p> <p>प्लवा ह्येते अट्टहा यज्ञरूपा, अष्टादशोक्तमवरं येषु कर्म। एतच्छ्रेयो येऽभिनन्दन्ति मूढा, जरामृत्युं ते पुनरेवापि यन्ति ॥ ७ ॥ अविद्यायामन्तरे वर्तमानाः, स्वयं धीराः पण्डितं मन्यमानाः। जङ्घन्यमानाः परियन्ति मूढाः, अन्येनैव नीयमाना यथान्धाः ॥ ८ ॥ अविद्यायां बहुधा वर्तमानाः, वयं कृतार्था इत्यभिमन्यन्ति बालाः। यत्कर्मिणो न प्रवेदयन्ति रागात्, तेनातुराः क्षीणलोकाश्चरन्ते ॥ ९ ॥ इष्टापूर्तं मन्यमाना वरिष्ठं, नान्यच्छ्रेयो वेदयन्ते प्रमूढाः। नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वा, इमं लोकं हीनतरं वा विशन्ति ॥ १० ॥</p> <p>The results of rituals are described as finite and transient because even if one attains Heaven - the abode of pleasure, having experienced the highest place, they have to return to this world of men or even lower worlds and depending on the merits remaining, they will have to take up the body of animal, human, etc.</p> <p>The criticism of rituals here is not meant to criticise the rituals but intended to praise practice of कर्मयोग/उपासना.</p>
		<p>तपःश्रद्धे ये ह्युपवसन्त्यरण्ये, शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः। सूर्यद्वारेण ते विरजाः प्रयान्ति, यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥</p> <p>Here, the Path of कर्मयोग & उपासना is explained which ensures one's spiritual growth arising out of most of purification. These</p>

		seekers live on alms as they don't accumulate objects, people, relations, etc. and they go and live in the forest. Being free of impurities having cut down on both meritorious & sinful actions, they reach higher worlds like Brahma-Loka by the sun gate or northern path (i.e. bright path). Attaining Brahma-Loka is a relative immortality as it continues till the dissolution takes place, though one may come back to this world at the new creation, depending upon one's merits/demerits.
		<p>परीक्ष्य लोकान्कर्मचित्तान्ब्राह्मणः, निर्वेदमायान्नास्त्यकृतः कृतेन। तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्, समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥</p> <p>Having examined finite and impermanent results of lower knowledge, viz., rituals, कर्मयोग, उपासना, etc. one develops freedom from all desires, i.e. Vairagya, reflecting that nothing that is eternal can be gained through them. So, he turns into a seeker to obtain the Self Knowledge, result of which is permanent, fearless, unchanging, unmoving, permanent and substantial. So, with sacrificial sticks in hand and letting go of all karmas, he approaches the competent teacher seeking Knowledge of Self through teaching of scriptures.</p>
		<p>तस्मै स विद्वानुपसन्नाय सम्यक्, प्रशान्तचित्ताय शमान्विताय। येनाक्षरं पुरुषं वेद सत्यं, प्रोवाच तां तत्त्वतो ब्रह्मविद्यां ॥ १३ ॥</p> <p>Once the disciple has placed himself of his own choice at the feet of the Guru for further instruction on this path, the Guru's responsibility begins. The Guru who is well versed in scriptures, should teach to that student who approached him with humility, who has a calm mind, i.e. who removed the defects of egoism, etc., who has controlled his senses and is dispassionate towards all objects. Having attained the Knowledge of Self through the Guru, the disciple remains in abidance of that Knowledge.</p>
C-II / S-1	10	<p>Mantra 1 explains the process of creation.</p> <p>तदेतत्सत्यम् यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः, सहस्रशः प्रभवन्ते सरूपाः। तथाक्षराद्विधाः सोम्य भावाः, प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥</p> <p>This is the Truth: As from the flaming fire, thousands of sparks similar to its form (nature) issue forth, so from the Immortal Brahman,</p> <p>O my beloved youth, diverse beings (जीवः) originate and they find their way back to It.</p> <p>“This is Satyam (This is the Truth)”. Here, the Truth refers to कर्म and कर्म-फल, lower knowledge and ‘truth’ is in a relative sense. From a blazing fire, innumerable sparks which are parts of the fire come out; they are all essentially the fire because they have the same characteristics as fire. Similarly, from the imperishable Brahman (which was explained earlier as the one that can't be seen, or grasped, etc.), emerge जीवः, which define themselves by differences at the level of their conditionings, such as in body, etc. Like from space, small spaces, as though delimited by pot, etc. appear different according to their conditionings, when in reality there is no difference between total space and pot space as there is only total space. But, if attention is given to the conditionings, then we may ignorantly think that the total space and pot space have a cause-effect relationship. In the same way, defined by conditionings like bodies of various names and forms, जीवः are born and again merge into the Imperishable, just as pot space as though ‘merges’ into total space upon the destruction of the pot-conditioning.</p>
		<p>Mantra 2 gives the description of Brahman.</p> <p>दिव्यो ह्यमूर्तः पुरुषः, सबाह्याभ्यन्तरो ह्यजः। अप्राणो ह्यमनाः शुभ्रः, ह्यक्षरात्परतः परः ॥ २ ॥</p> <p>The Imperishable Brahman (i.e. Conditioned Brahman) having the Unmanifest (Maaya) is superior to its effects. But superior even to that Conditioned Brahman is the Unconditioned Brahman which is devoid of all conditionings, like space. It is called “दिव्य” because it illumines, as it is self-resplendent. Or, दिव्य means that which stays in दिवि, i.e. one's own Self or it is not of this world. And</p>

	<p>thus, it is “अमूर्त” i.e. devoid of all forms. It is “Purusha” which has two definitions, i.e. complete, full, and infinite OR the one who is abiding in this body. “दिव्य हि अमूर्त पुरुष” means the self-illumination is formless and dwells in the body. “बाह्याभ्यन्तर” means that which is inside with respect to the body in the form of thoughts, alone is expressing outside in the form of the world of objects. “अज” means that which is not born of anything and nothing is born of It. In other words, it is neither the effect of anything nor the cause for anything; unlike how air is the cause of bubbles to be formed in water. Instead, it is like the relationship between total space and a pot space within a pot. This Brahman, which is inside and outside and birthless, is therefore without decay, immortal, without death, changeless and without fear. In the same way, it is “अमन” (without mind), i.e. it is without the numerous abilities of knowledge such as conviction, doubt, worry, etc. Brahman is without प्राण and मन and therefore is शुभ्र and शुद्ध (pure and clean).</p>
	<p>Mantras 3 to 9 describe the process of creation and various aspects of creation.</p> <p>एतस्माज्जयते प्राणः मनः सर्वेन्द्रिययाणि च । खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥ अग्निर्मूर्धा चक्षुषी चन्द्रसूर्योः दिशः श्रोत्रे वाग्विवृताश्च वेदाः । वायुः प्राणो हृदयं विश्वमस्यः पञ्चां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥ ४ ॥ तस्मादग्निः समिधो यस्य सूर्यः सोमात्पर्जन्य ओषधयः पृथिव्याम् । पुमान् रेतः सिञ्चति योषितायां बह्वीः प्रजाः पुरुषात्सम्प्रसूताः ॥ ५ ॥ तस्मद्वचः साम यजूषि दीक्षा यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च । संवत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूर्यः ॥ ६ ॥ तस्माच्च देवा बहुधा सम्प्रसूताः साध्या मनुष्याः पशवो वयांसि । प्राणापानौ व्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥ ७ ॥ सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्तहोमाः ॥ सप्त इमे लोका येषु चरन्ति प्राणाः गुहाशयाः निहिताः सप्त सप्त ॥ ८ ॥ अतः समुद्रा गिरयश्च सर्वे अस्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः । अतश्च सर्वा ओषधयो रसश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥ ९ ॥</p> <p>And having briefly explained the Unconditioned Brahman (Mantra 2.1.2), which is the subject matter of higher Knowledge, Brahman is then explained in his “सविशेष” Form (Conditioned Brahman). From this Purusha alone, who is conditioned by that Maaya, the primordial ignorance, which is the seed of all names and forms, comes प्राण. This प्राण, being a product of ignorance, is merely namesake, i.e. it is not really in existence. In this way, mind and all other sense organs and their sense objects are also born from this Purusha. In the same way, were born the elements (non-existent before and after creation), such as space and air (inner and outer, inward-moving and outward-moving), as also fire, water and earth, which are the support of the whole world. These elements contain the quality of sound, touch, form, taste, and smell respectively, along with the qualities of their previous element/s also, i.e. earth will have its quality of smell as also qualities of other four elements (3).</p> <p>The Virat, whose head, the most important body part, is Agni, i.e. Svarga-Loka. His two eyes are the moon and the sun and whose ears are the directions. His speech is itself the well-known, i.e. Vedas. His breath is the wind and His heart (i.e. his mind) is the whole universe. And his feet are the earth. This Virat is Vishnu (the all-pervading), Ananta (infinite), the first embodied Being, who has all three worlds as his body and is the inner self of all beings – the witness, hearer, thinker, knower of all and the Self which is the cause of all (4).</p> <p>पञ्चाग्निविद्या, the five-stage processing centres of a जीव is explained here. To begin with, from that Purusha comes that Agni, through which जीव goes, before it is born and the Sun is fuel for Agni. It is said, heaven is fueled by the Sun and Sun becomes the first of the five processing centres of a जीव. Thereafter, from the heaven comes सोम (the moon), which forms पर्जन्य, i.e. clouds. Cloud, or rain, is the second processing centre of a जीव. Thereafter, from rain come grains in the earth, which is the third processing centre of जीव. From the grains man is formed, which is the fourth centre. And the man deposits his semen in the woman, who is the fifth and final processing centre. In this order, all different beings come from that supreme Purusha (5).</p>

		<p>From that Purusha comes the Vedic mantras called “Rig,” “Sama,” “Yajus,” (including “Atharvana”), as also different kinds of spiritual disciplines, called “Diksha”; all Yajnas or rituals; appropriate time for the ritual and the different auxiliary actions and even the one performing the yajna as also the worlds, which are the results of karma alone (6).</p> <p>From that Supreme Purusha emerged, the divine beings (Devatas), divided into categories such as Vasus, etc. (8 Vasus, 12 Adityas, 11 Rudras, etc.). Also emerged from Him, are Sadhyas, the lesser divine beings, also known as Pitr-s, or ancestors; human beings, who alone are entitled to do karma; Animals (wild and domesticated); and birds; as also inhalation and exhalation; and rice, barley, etc. for sacrificial offerings. Austerity; Shraddha (i.e. faith in God, teacher and scripture); Satyam, i.e. absence of falseness; Brahmacharya, i.e. abstinence from sexual pleasure; Vidhi-s or injunctions; etc. which are necessary for purification and spiritual progress also emerged from the Purusha (7).</p> <p>Seven types of प्राण-s (sense-apertures) are born from That Purusha, viz., two eyes, two ears, two nostrils, and one mouth (tongue). These seven flames are called thus because they illumine their respective objects and the seven fuels for these seven flames, are their respective objects because they feed/kindle those seven प्राण-s. The perceptions of those sense objects are called the Seven Homas or sacrifices. The karmas and results of the wise people who are seeking Knowledge of Self and also the karmas of the unwise which are the means to certain results, all of them comes from and is regulated by that supreme omniscient Purusha himself (8).</p> <p>From the Supreme Purusha came the seven seas, like Kshaara, etc.; all the mountains such as the Himalayas etc.; holy river Ganga and all other forms of rivers; all grains (edible plants) such as rice, barley, etc.; taste, i.e. the six flavors such as sweetness, etc. In this way, all this, i.e. the entire objective universe, arises from that Supreme Purusha. Therefore, all “this” has no reality of its own; its reality exists only so far as we refer to it with words & forms, as though it is a real thing. Only the Supreme Purusha, from which all this has come, is Real (9).</p>
		<p>Mantra 10 indicates Brahman alone as the creator, knowing which one becomes free from knots of ignorance.</p> <p>पुरुष एवेदं विश्वम्, कर्म तपो ब्रह्म परामृतम्। एतद्यो वेदं निहितम् गुहायाम्, सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥ १० ॥</p> <p>In the knowledge of this Purusha, the Supreme Self which is the cause of all, comes the Knowledge that He alone is this whole universe and nothing other than Him exists. The Universe is essentially made of - (i) karma, which is characterized by actions such as fire sacrifice, etc. (ii) Tapas, which is knowledge (understood here as Upasana), and (iii) the results of karma and tapas make up the world in its entirety, all of that is these being effect of Purusha. The one who knows “I am That Brahman (Purusha)” which resides in the cave of the heart of all beings, he alone, on the strength of this Knowledge, can break the deeply ingrained and toughened knot of ignorance here itself in this life.</p>
C-II / S-2	11	<p>Mantras 1 to 4 describe the great statement (महावाक्य) - that which is in me and in all is Brahman alone.</p> <p>आविः संनिहितं गुहाचरं नाम, महत्पदमत्रैतत्समर्पितम्। एजत्प्राणश्चिमिषच्च, यदेतज्जानथ सदसद्वरेण्यं परम्, विज्ञानायद्वरिष्ठं प्रजानाम् ॥ १ ॥</p> <p>यदर्चिमद्यदणुभ्योऽणु च, यस्मिँल्लोका निहिता लोकिनश्च। तदेतदक्षरं ब्रह्म, स प्राणस्तदु वाङ्मनः। तदेतत्सत्यं तदमृतम्, तद्वेद्व्यं सोम्य विद्धि ॥ २ ॥</p> <p>धनुर्गृहीत्वौपनिषदं महास्त्रम्, शरं ह्युपासानिश्चितं सन्धयीत। आयम्य तद्भावगतेन चेतसा, लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ ३ ॥</p> <p>प्रणवो धनुः शरो ह्यात्मा, ब्रह्म तल्लक्ष्यमुच्यते। अग्रमत्तेन वेद्व्यम्, शरवत्तन्मयो भवेत् ॥ ४ ॥</p> <p>Here, the supreme Brahman is being revealed as Bright, existing very close, moving in the cavity of the heart; great and the support of all and that in Him is all this Universe centered round - what moves, breathes and winks. One should know it, which is with form</p>

		<p>and without form, the most adorable, the highest of beings, the One beyond the understanding of beings (1).</p> <p>Imperishable Brahman that is luminous, subtler than even the subtlest, alone is the abode of the world and all its inhabitants. He is life, speech, mind, reality, immortality. Understanding this is the goal, which should be penetrated by the mind (2).</p> <p>One should penetrate this goal by taking the great weapon, the bow in the form of teaching by the Upanishads and fixed in it the arrow rendered sharpened by discrimination due to constant meditation and strike it with the mind, which is readied with dispassion fixing on the Brahman, that goal-mark, the immortal Self (3).</p> <p>The Pranava (understanding of oneness of जीव-ईश्वर) is the bow, the <i>individual</i> (qualified student) is the arrow and Brahman is the mark or goal, which should be hit by one, who is self-collected & cautious, without any negligence and become one with the Brahman, like the arrow becomes one with the mark/goal (4).</p> <p>The Self is not really experienced by any individual as it is but only as its effects. The existence of the Self is based on the experiences of the sense of being, intelligence, happiness, love and power, inferring the existence of something that is ever-enduring where all these characteristics are in their perfected state. This Self should be known as the only Reality and as one's own Self, i.e. absolute oneness. One thing can become identical with another thing only when its nature becomes identical with the other thing. Therefore, the one who is desirous of realising oneness with Brahman, should shun desires of all kinds, potential or manifested, which are detrimental to the cause and follow the practice of absolute desirelessness.</p>
		<p>Mantra 5 indicates as to why one should focus on Brahman alone.</p> <p>यस्मिन्द्यौः पृथिवी चान्तरिक्षम्, ओतं मनः सह प्राणैश्च सर्वैः। तमेवैकं जानथ आत्मानम्, अन्या वाचो विमुञ्चथामृतस्यैष सेतुः॥५॥</p> <p>He, in whom the heaven, the earth and the interspace are based, as also the mind and all the life-breaths (प्राणs) and know Him alone as the one Self of all and desist from all other talk. This is man's bridge to the shore of Immortality.</p> <p>This Self is not like any kind of object of knowledge, but is one's own Self as well as the Self of everything else. As a subject can never become an object at any time, the Self cannot be known through objective knowledge. But it is known in the form of Self-awareness having developed detachment to the world of objects including one's own body-mind complex. This is achieved through the discipline of sense organs and control of speech, resulting in cessation of sense-functions and of mental modifications. Thereafter, continuous meditation on the nature of the Self leads to Self-Knowledge, abiding in which leads one to Immortality. There is no other way of attaining Immortality as indicated by Shruti.</p>
		<p>Mantras 6 to 8 describe the essence of महावाक्य.</p> <p>अरा इव रथनाभौसंहता यत्र नाड्यः, स एषोऽन्तश्चरते बहुधा जायमानः। ओमित्येवं ध्यायथ आत्मानम्, स्वस्ति वः पाराय तमसः परस्तात्॥६॥</p> <p>यः सर्वज्ञः सर्ववित्, यस्यैष महिमा भुवि। दिव्ये ब्रह्मपुरे ह्येषः, व्योम्नात्मा प्रतिष्ठितः॥</p> <p>मनोमयः प्राणशरीरनेता, प्रतिष्ठितोऽन्ने हृदयं सन्निधाय। तद्विज्ञानेन परिपश्यन्ति धीराः, आनन्दरूपममृतं यद्विभाति॥७॥</p> <p>भिद्यते हृदयग्रन्थिः, छिद्यन्ते सर्वसंशयाः। क्षीयन्ते चास्य कर्माणि, तस्मिन्दृष्टे परावरे॥८॥</p> <p>Like spokes centred in the hub of a wheel, all nerves are centred in the Consciousness, the Self. This one Consciousness seems to appear in various forms. Meditate on this Self as 'ॐ'. May there be blessedness to you all on your way beyond darkness (6).</p> <p>He who is Omniscient and all-knowing, whose glory extends even to the earth, is established in the space of the heart, called the</p>

		<p>divine city of Brahman. The one who guides the mind and the प्राण-s and the mover of the body is seated in the core of every individual. Through the Knowledge of that Supreme, the wise behold that which is Blissful Immortality (7).</p> <p>When the कारण-कार्य रूप विलक्षण Supreme Self, is beheld, the knot of his heart is broken and all doubts are cleared and all actions perish (8).</p> <p>The glory of Brahman, as reflected on earth and in the individuals, is seen as the supreme controller of the systematic functions of everything in this universe and it is reflected through the individual functions. The Self is established in the heart of the individual means that it is felt as existence by the individual through the mind, which defines one's personality and since it is the mind (अन्तःकरण) that reflects the Self, the presence of the Self is felt only where the mind (अन्तःकरण) manifests itself, though for the all-pervading Self and there is neither going nor coming nor establishing somewhere. The Knowledge of the Self, which is Omniscient and free from संसार and in the form of one's complete identity with it, removes the shackles caused by ignorance, desire and action.</p>
		<p>Mantras 9 to 11 describe as to how Brahman is all and I am that Brahman.</p> <p>हिरण्यमे परे कोशे विरजं ब्रह्म निष्कलम्। तच्छुभ्रं ज्योतिषां ज्योतिः तद्यदात्मविदो विदुः ॥ ९ ॥</p> <p>न तत्र सूर्यो भाति न चन्द्रतारकं, नेमा विद्युतो भान्ति कुतोऽयमग्निः। तमेव भान्तमनुभाति सर्वं, तस्य भासा सर्वमिदं विभाति ॥ १० ॥</p> <p>ब्रह्मैवेदममृतं पुरस्तात् ब्रह्म पश्चात् ब्रह्म दक्षिणतश्चोत्तरेण। अधश्चोर्ध्वं च प्रसृतम् ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥</p> <p>The taintless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of golden hue, the highest (Intellect). That is what the knowers of the Self understand (9).</p> <p>There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine; how then can this earthly fire? Verily, everything shines after Him, reflecting His glory. This whole universe is illuminated with his light alone (10).</p> <p>Indeed, all this is the immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. This entire universe is, indeed, the supreme Brahman (11).</p> <p>The intellect (विज्ञानमय कोश) is the seat of the worldly empirical knowledge and, therefore, it is nearest to the Consciousness. It is the sheath which manifests Consciousness in the greatest degree and is characterised by सत्त्व-गुण and hence its colour is said to be golden (हिरण्यमय). The whole universe appears to have Consciousness and light in the form of Knowledge because the universe, which is truly the region of darkness, reflects the Consciousness and the light of Brahman. Even the greatest light of the universe and the greatest consciousness manifest in it are borrowed from Brahman alone. Brahman is not known by them who are busy with the universe of darkness in which roam the mind and the senses. This Mantra indicates Brahman alone as real and indivisible and rest all are divided manifestations and hence are false appearances. Brahman appears to have spread in all directions or existent everywhere, only from the point of view of space and time. In reality, all that appears as various names and forms is only Brahman even though Brahman is without names and forms. All are in Brahman but Brahman is not in them. Thus, true Knowledge is divisionless, without the distinction of the knower or the known or the relation between the two and Brahman alone is the absolute Reality as Upanishads conclude.</p>
C-III / S-1	10	<p>Mantras 1 & 2 describe the well-known metaphor of two birds, i.e. जीव & ईश्वर</p> <p>द्वौ सुपर्णा सयुजा सखाया, समानं वृक्षं परिषस्वजाते। तयोरन्यः पिप्पलं स्वाद्वत्ति, अनश्नन्नन्यो अभिचाकशीति ॥ १ ॥</p> <p>समाने वृक्षे पुरुषो निमग्नः, अनीशया शोचति मुह्यमानः। जुष्टं यदा पश्यत्यन्यमीशम्, अस्य महिमानमिति वीतशोकः ॥ २ ॥</p>

	<p>Two birds, bound to each other in close friendship, perch on the self-same tree. One of them eats the sweet fruits of the tree with relish, while the other simply looks on without eating (1).</p> <p>Seated on the self-same tree, one of them, the individual, drowned in ignorance and deluded, grieves for his impotency. But, when he beholds the other, the adorable Lord, he realises his own glory and becomes free from sorrow (2).</p> <p>Here, the two birds indicated are the जीव & ईश्वर, both existing in an individual, who is compared to a tree as the individual can be cut down like a tree. They both stay together, one as reflection and the other as the original. From the characteristics of the जीव, it is possible to infer the nature of ईश्वर and from the nature of ईश्वर, it is possible to determine the potentialities of the जीव. Both जीव & ईश्वर have Brahman as the common substratum. The body is the field of action and experience and is born out of the fruit of past actions.</p> <p>Since the thoughtless unwise actions are not in tune with the law of Truth, their results torment the जीव in the form of unpleasant experiences. The reason for grief of the जीव is its inability to live in accordance with the results of past actions being faced now. Because of its confinement to its desires and actions, the जीव feels itself to be impotent, confused and helpless, as it is now and then 'connected with and separated from the objects of its desires'. Arising out of results of endless desires & actions, the जीव takes birth and dies, passing through several kinds of wombs in accordance with the kinds of actions performed by it. When finally the जीव, through spiritual practices through a competent Guru, realises its oneness with the Supreme Brahman, who dwells within and is inseparable from him as his very Self, it gets liberated, transcending the cycle of births and deaths.</p>
	<p>Mantras 3 & 4 give description of a ब्रह्म-ज्ञानि</p> <p>यदा पश्यः पश्यते रुक्मवर्णम्, कर्तारमीशं पुरुषं ब्रह्मयोनिम्। तदा विद्वान्पुण्यपापे विधूय, निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥</p> <p>प्राणे ह्येष यः सर्वभूतैर्विभाति, विज्ञानं विद्वान् भवते नातिवादी। आत्मक्रीड आत्मरतिः क्रियान्, एष ब्रह्मविदां वरिष्ठः ॥ ४ ॥</p> <p>When the seer realises the golden-hued, self-effulgent Supreme Being, the ruler, maker and source of even the Creator, then that wise one, shaking off all deeds of merits and demerits, becomes taintless and attains the supreme state of equipoise (3).</p> <p>Knowing Him well, the प्राण illumining in all beings, the wise man stops all his blabbering. Sporting in Self, delighted in Self and ever engaged in the enjoined acts, this man is the best of those who know Brahman (4).</p> <p>Here, the Lord is indicated as having a golden hue, which means that His nature of Knowledge is eternally inherent in Him even as the colour of gold is something inherent in it. Divine knowledge is free from the conception of good and bad, because the distinctions like virtue, vice, good, bad, high, low, etc., exist due to ignorance of one's nature of absolute Self. The effects of merit and demerit are burnt up by the fire of Knowledge and the individual becomes free from blemishes, attachments and sorrows and gets identified with the Supreme Being, which is of the nature of non-duality, limitless and unsurpassable. The one who realises this Supreme Being as one's own Self, ceases from his natural sense-functions and puts an end to all speech unconnected with the non-dual Self. Whenever there is a perception of duality, speech has got a value, but in non-duality, all such relationships lose their value and instead of external relationships, the knower has the experience of Self-identity.</p> <p>The statements regarding sporting in the Self or finding all Bliss in the Self means that the highest form of happiness is realised without any contact with any object or any condition. Real Bliss is not the effect of either mental or physical contact, but is the result of the absence of all contacts. It is a simple mass of Bliss that one experiences, unhampered by any function alien to the nature of the Self, which is of the nature of renunciation, meditation and wisdom. The ब्रह्मविदां वरिष्ठ is the one who is totally merged in the Absolute. Self-Knowledge is possible only after withdrawing oneself from all external functions, physical as well as mental. The</p>

		Upanishads have constantly declared that true Knowledge is obtained through renunciation of all external functions and through constant meditation on the Absolute Brahman.
		<p><i>Mantras 5 to 9 describe various practices and truth of Brahman.</i></p> <p>सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम्। अन्तःशरीरे ज्योतिर्मयो हि शुभ्रः यं पश्यन्ति यतयः क्षीणदोषाः ॥ ५ ॥</p> <p>सत्यमेव जयति नानृतम् सत्येन पन्था विततो देवयानः। येनाक्रमन्त्यृषयो ह्यप्तकामाः यत्र तत्सत्यस्य परमं निधानम् ॥ ६ ॥</p> <p>बृहच्च तद्व्यमचिन्त्यरूपम् सूक्ष्माच्च तत्सूक्ष्मतरं विभाति। दूरात्सुदूरे तदिहान्तिके च पश्यत्स्वहैव निहितं गुहायाम् ॥ ७ ॥</p> <p>न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा। ज्ञानप्रसादेन विशुद्धसत्त्वः ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥ ८ ॥</p> <p>एषोऽणुरात्मा चेतसा वेदितव्यः, यस्मिन्प्राणः पञ्चधा संविवेश। प्राणैश्चित्तं सर्वमोतं प्रजानाम् यस्मिन्विशुद्धे विभवत्येष आत्मा ॥ ९ ॥</p> <p>The Self is attained through trueness, concentration, wisdom and continence (<i>ब्रह्मचर्य</i>) and therefore one should cultivate all of them constantly. When impurities thus dwindle, the ascetic beholds Him, the Supreme, who is taintless and resplendent, dwelling within his very body (5).</p> <p>Truth alone prevails, not untruth. By Truth is laid out the divine path, along which the Seers, free from desires, ascend to the supreme abode of Truth (6).</p> <p>Vast, divine, beyond all imaginations, shines the truth of Brahman; subtler than the subtlest, farther than the farthest. It is here within the body and the sages realise It, verily in this life, as seated in the cave of heart (7).</p> <p>The Self cannot be described by words, nor perceived by eyes or the senses, nor revealed by rituals and penance. When the understanding becomes calm and refined, then alone, in meditation, one realises Him, the absolute Self (8).</p> <p>By means of the light of the intuitive faculty of intellect, one should know the subtle truth of the Brahman within the body, which is pervaded by the life-force in a fivefold way. Man's intellect is interwoven with the senses and when that intellect is purified, the Self shines forth (9).</p> <p>Trueness is adherence to fact, whether absolute or relative by acting in conformity with facts that are experienced through the process of individual knowledge. While Truth is that which is universally good, the falsehood, when it is deliberately resorted to for the fulfillment of a definite purpose, appears pleasant only to one individual or certain individuals concerned. Tapas or penance, in its true sense, consists in the withdrawal of senses and concentration of the mind, which is only a means to the end and not the end by itself. It is a means inasmuch as it disciplines the individual functions and directs them to meditation, which leads to Knowledge and Liberation. By Tapas what is meant is not merely bodily mortification, but mainly the discipline of the mind. <i>ब्रह्मचर्य</i> actually means abstraction of sense-energy from the externals and the conservation of the same for the sake of steadying the mind and giving it the energy necessary for the practice of concentration and meditation. It is, in other words, 'चर्य' or moving or acting or conducting oneself in accordance with the law of Brahman, which is the unity of existence and it is not merely the abandonment of objects but is the absence of the taste for objects. This Brahman is realised within oneself and not outside oneself. Spiritual साधन starts with introversion of the mind, but in the end the result achieved is not mere internal but the infinite.</p> <p>Truth means more than speaking truth. Truth is the symbol of perfection, a representation of the Divine Being. Adherence to truth means embracing the universal nature of the Reality. Therefore, truth wins victory everywhere. It is Truth through which the divine way or the life of spiritual striving is spread for the aspiring individuals to realise their Absolute nature. The sages are endowed with a vision of this Truth because they were absolutely free from such defects as deceit, delusion, fraud, pride, vanity and falsehood. They</p>

		became first desireless and then sought the Truth. Desire breeds falsehood and desirelessness gives rise to Truth. Truth enables one to attain the Supreme Treasure which is the Absolute Truth within.
		<p>Mantra 10 highlights the benefit of worshipping a <i>ब्रह्म-ज्ञानि</i>.</p> <p>यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान्। तं तं लोकं जयते तांश्च कामान्, तस्मादात्मज्ञं ह्यर्चयेद् भूतिकामः ॥ १० ॥</p> <p>Whatever spheres the man of purified nature desires, whatever objects he fixes his heart upon, he obtains those worlds and those objects. Therefore, he who is desirous of prosperity should honour the man of Self-Realisation.</p> <p>The realisation of the Self is the simultaneous fulfillment of the deepest aspirations together with all the desires of the individual - internal or external, unmanifested or manifested subtle or gross. Complete fulfillment of one's all wishes is not possible except in the state of universal Being, which is the same as the knower of Self. Therefore, whoever worships the knower of Self becomes prosperous. The <i>सङ्कल्प</i> (resolve) of the Knower of Self is rooted in Truth and his influence upon those who adore and worship him, is enormous. Wherever this knower of the Self moves, there he exercises his influence automatically and whoever comes in contact with him with devotion gets completely transformed.</p>
C-III / S-2	11	<p>Mantras 1 & 2 describe worship of <i>ब्रह्म-ज्ञानि</i>.</p> <p>स वेदैतत्परमं ब्रह्म धाम, यत्र विश्वं निहितं भाति शुभ्रम्। उपासते पुरुषं ये ह्यकामाः, ते शुक्रमेतदतिवर्तन्ति धीराः ॥ १ ॥</p> <p>कामान्यः कामयते मन्यमानः, स कामभिर्जायते तत्र तत्र। पर्याप्तकामस्य कृतात्मनस्तु, इहैव सर्वं प्रविलीयन्ति कामाः ॥ २ ॥</p> <p>The man of Self-realisation knows the radiant Supreme Brahman to be the one on whom the world is based. And those men of discrimination, free from all worldly desires and devoted to such persons, go beyond all chances of rebirth (1).</p> <p>Whoever longs for objects of desire, brooding over them, they are born here and there for the fulfillment of those desires. But, in the case of a Seer whose longings have found their final consummation in the Brahman and who has realised the Self, his desires vanish here, in this very life (2).</p> <p>An individual is the product of his desires, in the sense that desires drive an individual towards performance of actions to fulfill the desires, results of which lead to repeated births and deaths and that is inevitable until all desires are fulfilled or destroyed. But, desires are never fulfilled through enjoyment of objects and the man finds fulfillment of desires only on knowing his real nature of eternal infinite bliss as all-pervading non-dual Consciousness, the absolute Self. The moment the Self is realised, all the desires get dissolved in the fire of Knowledge. When the cause of desires, which is the sense of incompleteness, is uprooted through Knowledge of Self, all its effects too get destroyed.</p>
		<p>Mantras 3 to 5 describe various means for attaining <i>ब्रह्म-ज्ञान</i> by a serious <i>जिज्ञासु</i>.</p> <p>नायमात्मा प्रवचनेन लभ्यः, न मेधया न बहुना श्रुतेन। यमेवैष वृणुते तेन लभ्यः, तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥ ३ ॥</p> <p>नायमात्मा बलहीनेन लभ्यः, न च प्रमादात्तपसो वाप्यलिङ्गात्। एतैरुपायैर्यतते यस्तु विद्वान्, तस्यैष आत्मा विशते ब्रह्मधामा ॥ ४ ॥</p> <p>संप्राप्यैनमृषयो ज्ञानतृप्ताः, कृतात्मानो वीतरागाः प्रशान्ताः। ते सर्वगं सर्वतः प्राप्य धीराः, युक्तात्मानः सर्वमेवाविशन्ति ॥ ५ ॥</p> <p>The Self is not attained merely through discourses nor through memorising scriptural texts nor through lot of learning. It is gained</p>

	<p>only by him who wishes to attain it whole heartedly. To such an intense seeker, the Self reveals its true nature (3).</p> <p>The Self is not gained by the weak (in body, mind and intellect or spirit), nor by the insincere, nor by those practicing unintelligent austerities. The wise men, who strive with vigour, attention and propriety, attain union with Brahman (4).</p> <p>When the sages attain the Brahman, they become satisfied with their Knowledge and having fulfilled their purpose, they become free from desire and they gain tranquility. Having attained the all-pervading Brahman everywhere, the wise thereafter, devoted to the Self, enter into everything (5).</p> <p>The Self is realised not through any external process of speaking, thinking or hearing but through intense aspiration to attain it, the Self within, which means that, that which is sought is not something different from the seeker but is the essential nature of the seeker himself. In other words, there is no other way to realise it but by surrendering his individual personality, as this tiny individuality obstructs the experience of himself as the infinite Self. This means surrender is actually negation of the false self (i.e. non-self) for the sake of the infinite Self which is not different from one's own Self.</p> <p>Mantra 4 indicates certain pre-requisites for meditation on Self, i.e. mental and moral power or inner toughness, without which concentration is not possible. It also includes physical stability, which is conducive to mental peace. One cannot know the Self through such unintelligent austerities nor through activities performed for the sake of personal gain, which are lacking in sense of renunciation. Knowledge is necessarily preceded by renunciation.</p> <p>Knowledge, which unites the seeker with the all-pervading absolute Brahman itself is the highest goal of life. The sages endowed with this Knowledge are satisfied with it alone and not with any amount of external means of satisfaction which can only fatten the body and the ego. Therefore, one's highest duty consists in the struggle for the attainment of this Knowledge of Self, where the individuality ceases, having fully identified with the all-pervading, infinite and eternal Brahman.</p>
	<p>Mantras 6 to 8 describe results of attaining ब्रह्मज्ञान.</p> <p>वेदान्तविज्ञानसुनिश्चितार्थः, संन्यासयोगाद्यतयः शुद्धसत्त्वाः। ते ब्रह्मलोकेषु परान्तकाले, परामृताः परिमुच्यन्ति सर्वे ॥ ६ ॥</p> <p>गताः कलाः पञ्चदश प्रतिष्ठाः, देवाश्च सर्वे प्रतिदेवतासु। कर्माणि विज्ञानमयश्च आत्मा, परेऽव्यये सर्वे एकीभवन्ति ॥ ७ ॥</p> <p>यथा नद्यः स्यन्दमानाः समुद्रे, अस्तं गच्छन्ति नामरूपे विहाय। तथा विद्वान्नामरूपाद्विमुक्तः, परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥</p> <p>Those sages, having well ascertained beyond all doubts the exact import of the Upanishads and having purified their minds with the Yoga of Renunciation, having attained immortality, become fully liberated at the time of death (6).</p> <p>The fifteen Kalas (16, including आत्मा) enter into their elements, their Devatas (senses) into their corresponding Devas (presiding deities). Their deeds and their intellectual self all get united in the highest, the imperishable Brahman (7).</p> <p>As flowing rivers get themselves disappeared in the ocean losing their individual names and distinct forms, so the wise man, free from all his identifications with names and forms, goes unto the highest of the high, the supreme Divinity (8).</p> <p>संन्यासयोग means firm abidance in Brahman consequent upon the renunciation of desires and actions. The individuals get liberated at the end-of-time or death and are freed from bondage. The death here is not ordinary death, but the ultimate death, where the subtle body of the individual dies together with its cause, viz., ignorance. The death or end-of-time may also mean the time when</p>

		those who have attained Brahma-Loka attain कम-मुक्ति at the time of the dissolution of entire creation. All those Kalaas, such as प्राण-s, etc., which brought this body into existence, go back to their respective origins (presiding deities), like sun, etc. With the rise of Knowledge, effects of all actions get eliminated and the individual self transcends itself and is unified with its source, viz., Pure Consciousness, which is called here the Supreme Imperishable, which is vast like the ether, which is unlimited, un-decaying, unborn, changeless, immortal, fearless, without a cause and without an effect, without internality and externality, non-dual, blessed and peaceful, existing everywhere, at all times in the same condition. The individual becomes fully identified with It having got rid of all the obstructions in the forms of ignorance, desire and action. As rivers flowing into the ocean lose themselves in the ocean, casting off name and form, so the knower of Brahman, freed from name and form, attains the Divine Purusha who is higher than the highest.
		<p>Mantra 9 describe the status of Knower of Brahman.</p> <p>स यो ह वै तत्परमं ब्रह्म वेदः ब्रह्मैव भवति, नास्याब्रह्मवित्कुले भवति। तरति शोकं तरति पाप्मानम्, गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९ ॥</p> <p>He who knows that Supreme Brahman becomes Brahman and in his lineage (family), none who knows not Brahman also will ever be reborn. He crosses grief, crosses sin and being free from the knots of the heart, becomes immortal.</p> <p>The Knower of the Brahman becomes the Brahman itself and there is no one to raise any obstacle, even gods, in the matter of his attaining Brahman because he becomes the Self of even the gods and, therefore, he cannot have opposition from any side. In fact, an aspirant after Brahman is helped by the universe in the pursuit of the same, because what he aspires for is the common cause of all and there can be no opposition in on this aspect. Further, those in his lineage, who aspire for Liberation shall also attain it as the power of Knowledge is said to purify even his family or disciples.</p>
		<p>Mantras 10 & 11 indicate eligibility for ब्रह्मज्ञान seeker with conclusion of Upanishad.</p> <p>तदेतद्वाऽभ्युक्तम् क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः, स्वयं जुह्वत एकर्षि श्रद्धयन्तः। तेषामेवैतां ब्रह्मविद्यां वदेत्, शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥ १० ॥</p> <p>तदेतत्सत्यम्, ऋषिरङ्गिराः पुरोवाच, नैतद्चीर्णव्रतोऽधीते। नमः परमत्रयिभ्यः, नमः परमत्रयिभ्यः ॥ ११ ॥</p> <p>This very doctrine has been explained in a Veda Mantra as follows: “To them alone let one teach this knowledge of Brahman who perform rituals, who read and study the Vedas, who pursue the meditations upon Brahman, who possess faith and who offer oblations themselves to the fire called Ekarshi; and who have observed शिरोव्रत strictly (10).</p> <p>That is the Truth. Rishi Angira communicated this to his disciples in ancient times. No one, who has not observed any vow (renunciation), is fit to study this. Our salutations to the great Sages! Our prostrations to the great Seers (11).</p> <p>Those who have performed the works prescribed in the previous stages of life, purify themselves through such works and become fit for higher aspirations. Further, they should have already performed the उपासना of सगुण ब्रह्मन्, through which alone their minds can rest in the निर्गुण ब्रह्मन्. The meaning is that one should perform the works and the worships enjoined in the section, such as Ekarshi, etc. of the Veda of which he forms a member. Here, शिरोव्रत, i.e. the vow of the head, is either a particular kind of sacrifice in which fire is carried on the head or संन्यास, which is connected with the vow of the head, viz., shaving of head. The essence of the Mantra is that one should have already performed what he considers his duty in life and renounced everything later on, so that he may have true aspiration for Brahman. Only then, the Self-Knowledge imparted to such people becomes worthy and fruitful.</p>

प्रश्नोपनिषद् (Atharvana-Veda)

CONTENT DETAILS		
Chapter (C)	No. of Mantras	Brief Description
Query (Q)		
Highlights of the Upanishad:		<ul style="list-style-type: none"> This Upanishad from Atharvana Veda starts with a question by the disciples and hence it is named as प्रश्नोपनिषद्. The Knowledge revealed in the mantra-portion (Mundakopanishad) of Atharvana-Veda is elaborated in this Brahmana-portion, i.e. Prashnopanishad, in the form of dialogues between the great Guru and six highly-qualified disciples who are desirous of attaining liberation. This Upanishad was taught by Poojya Guruji Sw. Tejomayanandaji, during the period 27-1-2016 to 5-2-2016. Gist of the Upanishad – This Upanishad, as answers to the six questions by the disciples, vividly describes the entire scheme of creation, sustenance, dissolution both at individual level and cosmic level as originating from the supreme Self, which is the innermost Self of all, the Brahman, arising out of His creative contemplation. The Brahman was also shown as the षोडशकला-पुरुषः endowed with 16 facets, viz. Praana, Faith, Space, Air, Fire, Water, Earth, Senses, Mind, Food, Strength, Thought, Mantra, Karma, Universe and different Names & Forms in the Universe. When the seeker attains the Knowledge of Self and identifies with the Self, he ceases to have all these 16 facets of names & forms as they disappear and get merged in the Self and what remains is the supreme Self alone. It is like ocean-bound rivers when reach the ocean disappear in the ocean without any identity of their own, having attained oneness with their source. So, it is the Eternal - All-Pervading - Non-dual Brahman alone before and after the creation and seeming duality of Universe has arisen out of ignorance of this fact of oneness. That Brahman alone I am.
C-I / Q-1	16	<p>The Upanishad starts with the description as to how six disciples, namely, Sukeshaa, Satyakaama, Gaargya, Kausalya, Bhargava and Kabandhi, who were highly qualified as far as ritual part of Vedas is concerned and desirous of knowing beyond what they already knew, approached, in the way and manner enjoined in the scriptures/practice followed, a great Master named Sage Pippalaada seeking the Knowledge.</p> <p>The Sage, perhaps with a view to observe them and their eligibility, asked them to stay in the Ashram with austerity, celibacy & faith, etc. for one year, indicating to them that they could thereafter ask the questions and 'we' would explain 'if we know' (here 'we' indicates the stream of Guru-parampara & not one individual Guru and the term 'if we know' indicates Guru's humility and not ignorance on the subject).</p> <p>After one year, Kabandhi asks the Guru – 'Revered Sir, from where these Beings are born?'. The Guru explained the process of creation by Creator-Prajapati starting with two aspects, i.e. matter (रयिम) & energy (प्राण), through which the entire creation came forth step by step. Matter (रयिम) & energy (प्राण) are nothing but the Moon and the Sun, from which pair came all Beings as matter & sentiency, respectively. Out of the Moon and the Sun came the concept of time in terms of year, seasons, fortnights, days, etc. indicating that the source for all these is the One Prajapati. Then came the food from Prajapati, which produces seed (semen) in man, from which are born all creatures.</p> <p>Thus, it is shown that all the seeming world of duality is nothing but one Brahman (Prajapati) but duality has arisen out of ignorance of this fact of Oneness. Therefore, the Guru indicates that the one who knows this fact of Oneness, by purity attained through regular meditation, intelligent self-control, truthfulness, devoid of crookedness, falsehood, hypocrisy, etc., eventually attains Knowledge of Self leading to liberation from संसार.</p>

C-I / Q-2	13	<p>Now, after creation was explained by the Guru, Bhargava, asks – ‘O, Bhagavan, (i) who are the deities (devas) who support the living Beings? (ii) Who all illumine (empower to function) them? (iii) Which of them is the supreme deity? In other words, how the individual interacts with the world outside and through what means and with whose support?</p> <p>The Guru explains that – (i) deities supporting the Beings are space, air, fire, water and earth (material cause for the body), (ii) speech (representing organs of perception) and eye (representing organs of action) revealing the functioning of the body under mind (representing अन्तःकरण). (iii) The supremacy of प्राण for the sustenance of the beings was demonstrated by a story of row between the Senses & प्राण, as to how all Senses had to surrender to प्राण, realising the grave consequences of absence of प्राण in the body. Then, Guru explained as to how this प्राण (Hiranyagarbha) alone is Fire, Sun, Clouds, Indra, Wind, Earth, Moon and also that it is everything which have forms and which do not have forms; that प्राण is immortal. It is also indicated that everything in the universe rests in प्राण like the spokes fixed on the hub of a wheel. प्राण was further glorified by indicating it as the foetus in the womb and as the child, sentience behind the sense organs, cause for the rains that provide food for the Beings, etc., concluding that whatever exists in the three worlds, all are under the control of प्राण alone.</p>
C-I / Q-3	12	<p>Thereafter, having understood the world outside, dynamics of body and role of प्राण, etc., Kausalya, wanting to know more about प्राण, asked – ‘(i) From where did this प्राण (i.e. Jeeva) come? (ii) How does it enter the body? (iii) How does it abide in it after dividing into five? (iv) Why प्राण leaves the body? (v) How does it support outer fields?</p> <p>The Guru, while appreciating the significance/depth of the questions, responds suitably. (i) The प्राण is born from Aatma like the shadow of a person. (ii) प्राण enters into the body by the action of mind as thoughts. (iii) Just as a King appoints different officers and delegated duties to them, प्राण too divides itself into five with different functioning within the body. The प्राण itself takes the responsibility of face, i.e. eyes, ears, mouth & nose; अपान is assigned the functioning of excretion & procreation; समान the duty of distributing the food to the entire body, also aiding the functioning of seven flames (two ears, two eyes, two nostrils and a mouth); व्यान keeps moving along the nerves (astral tubes) in the body (72,72,10,201 in total) and (iv) उदान, moving upwards through one nerve (called Sushumna) leads Jeeva to virtuous world or lower worlds depending upon the merits or demerits of the Jeeva when the Jeeva has no more experiences to gather in that particular body. (v) It is further explained that Sun is the cosmic प्राण; Earth is the cosmic अपान; Interspace between Sun & Earth is समान; Wind is the Cosmic व्यान and external Fire is the cosmic उदान. In other words, प्राण is both within us and in the Cosmos, thus establishing the oneness of everything that is in the Universe. The Guru concludes the answer here indicating that the wise person knowing the origin, entry, the seat, the pervasiveness, five-fold distribution of प्राण and the internal state within the body will not have to suffer nor his offspring and he becomes immortal.</p>
C-I / Q-4	11	<p>Now, having understood the world, the body & senses, the functioning of प्राण both within and in cosmos, with a view to know more about the Jeeva and its functioning, Gargya asks thus – ‘O Bhagawan, (i) which factors in a man go to sleep when he sleeps? (ii) which keep themselves awake? (iii) which aspect sees the dreams? (iv) who is the experiencer of happiness? And who is the support for all these?</p> <p>The Guru answers. (i) just as when Sun sets, the rays of the Sun merge with the disk of light and they emerge out again when Sun rises, the Senses become one with their master, i.e. the Mind and then the person concerned no more hears, sees, smells, tastes or feels the touch (all organs of perception). Also, he does not speak nor take/grab, nor enjoy, nor evacuate nor move (all organs of action) and thus he is said to be asleep. (ii) At the time of sleep, only प्राण keeps functioning. (iii) It is the mind that enjoys the dream, i.e. it projects again what has been seen, what has been heard, what has been enjoyed at different places, as also what is real and unreal – it sees all by itself by becoming all. (iv) when the mind can no more project dream due to arousal of brilliance of Consciousness in the nerve and thus becomes dysfunctional, the body experiences bliss in the absence of mental agitations in deep-sleep. (v) Like the birds retiring to</p>

		<p>their nest in a tree, all these faculties of Jeeva, i.e. the one who sees, feels, hears, smells, tastes, thinks, knows, the doer, the intelligent ego, the Purusha, rests in the supreme Atman.</p> <p>The one who knows this Atman – which is shadowless, bodyless, colourless, pure & indestructible, in whom rests the Jeeva, with all senses, the प्राण-s, five elements – becomes the omniscient and indeed the Self of all, to become all.</p>
C-I / Q-5	7	<p>Previous four questions and the answers thereto detailed the entire scheme of creation, sustenance, dissolution both at individual level and cosmic level indicating all of them as nothing but supreme Self and urging the seeker to understand it and attain the Oneness. Now, the fifth question by Satyakaama: which world one would go to, who meditates on OM throughout his life?, is answered by Guru.</p> <p>The sacred syllable 'Om' is indeed the symbol of both सगुण ब्रह्मन् & निर्गुण ब्रह्मन् – the conditioned & unconditioned, the finite & infinite. Anyone knowing it this way (i.e. meditates on Om life-long), will attain either of them as one may desire. Meditating on Om life-long involves sincerity of purpose, withdrawal of senses from all external objects, with concentrated mind, with intense devotion attributing the sense of Brahman to Omkaara. Being in such a meditation is possible only to the one who is endowed with (i) truthfulness, (ii) celibacy-Self Control, (iii) full of love for all and no violence towards any, either by thoughts, words or acts, (iv) non-accumulation of gifts that are not really needed, (v) renunciation for fruits of action, (vi) free from likes & dislikes, (vii) cleanliness at physical level and purity at mind level, (viii) contentment with whatever comes as result of performing duty and (ix) not hypocrite. Seekers lacking in above qualities need to surrender to God to attain those qualities to progress on path.</p> <p>'Om, i.e. A U M' at individual level means waker, dreamer and deep-sleeper states while at cosmic level, it is Virat, HiranyaGarbha and Ishwara, respectively. So, the seeker meditating on Om, keeping in mind one aspect, i.e. A, would be guided by the Rig-Mantra to this human world again where he would excel and attain greatness. In case, one meditates on the second aspect, i.e. 'U', he would be guided by the Yajur Mantra to the world of Moon, where he enjoys greatness and returns. If he meditates on entire symbol AUM, he would be guided by Sama-Mantra to the Brahma-Loka or HiranyaGarbha, from where one could attain liberation or return in the new creation.</p> <p>All the results stated above arising out of meditation as separate aspects are of finite nature. The wise one will take the support of all the three together and attain that which is quiet, non-decaying, deathless, fearless and the supreme Self, i.e. the liberation from the bondage of संसार.</p>
C-I / Q-6	7	<p>Now, the last question i.e. 'Who is that Purusha of 16-facets? Where does he dwell?', is posed by the remaining disciple, viz., Sukeshha, recalling his inability to respond to this question posed to him earlier by a prince. The Guru responded – 'that Purusha of 16-facets is right here within this very body'. The Creator with a view to express within His creation, created 16 facets, viz., प्राण and then from प्राण, Faith, Space, Air, Fire, Water, Earth, Senses, Mind, Food, Strength, Thought, Mantra, Karma, World and different Names & Forms in the world. These 16 facets of the Creator constitute the world within and outside, i.e. individual and universe.</p> <p>Just as the rivers desirous of merging with their origin, i.e. Ocean, enter the Ocean and become one with it losing their individuality, the seeker who meditates on supreme Self and identifies with the Self, cease to have all these 16 facets of names & forms as they disappear and get merged in the Self and what remains is the supreme Self alone. So, in order to go beyond the fear of death, finitude, sorrow, etc., it should be our single-pointed endeavour to know that supreme Self, Purusha, in whom the 16 facets are centered like spokes in the hub of a wheel. Feeling a sense of fulfillment by the ultimate Knowledge arising out of teaching imparted by the Guru, which takes on beyond all sorrows, fears & limitations, the students gratefully worshipped and profusely thanked Guru, considering him the father of this new birth.</p>

माण्डूक्योपनिषद् (Atarvana-Veda)

CONTENT DETAILS		
Chapter (C)	No. of मंत्र-s / कारिका-s	Brief Description
<i>Highlights of the Upanishad:</i>		<ul style="list-style-type: none"> Mandukya Upanishad belongs to Brahmana portion of Atharvana-Veda. It is the shortest among major Upanishads with only 12 मंत्रs. This Upanishad does not contain the elaborate Vedanta teaching. But, as per मुक्तिकोपनिषद्, this Upanishad alone is sufficient for a seeker to attain Liberation, as this Upanishad is considered the essence of entire Vedanta teaching. The name 'Mandukya' is derived as it is considered to be the teaching by a sage named 'Manduka'. Manduka also means 'frog' which is seen only for 3- months in a year and in that sense the said sage could be considered available for teaching only for short periods of time, most of the time being engaged in meditation/contemplation. The महावाक्य 'अयम् आत्मा ब्रह्म', which reveals our infinitude (i.e. अखंड-बोधक-वाक्य) appears in this Upanishad (Mantra 2/Chapter I). The special attraction of this Upanishad is that, apart from the commentary by Bhagawan Shankaraacharyaji, it includes 215 'कारिका's (glossary or gloss) written by his Guru's Guru, Shri Gaudapaadaacharyaji, to explain and expound on the मंत्रs/teaching of Upanishad. The Upanishad has 4 chapters, namely, आगम प्रकरण (includes Scriptural text, with 12 मंत्रs & 29 कारिकाs), वैतथ्य प्रकरण (explaining Unreality of objective world with next 38 कारिकाs), अद्वैत प्रकरण (explaining Non-dualism with next 48 कारिकाs) and अलात-शान्ति प्रकरण (satisfying all other दर्शनाs as mutually contradictory and thus establishing Non-dualism alone as Reality, with 100 कारिकाs). This Upanishad discusses the 3-states of experiences (i.e. waking, dream and deep-sleep) to arrive at the Oneness, i.e. जीव-ब्रह्म ऐक्य. <p>Gist of first Chapter, i.e. आगम प्रकरण</p> <ul style="list-style-type: none"> This chapter comprises of the entire Upanishadic text of 12 मंत्रs and 29 कारिकाs, (i.e. glossary) by Shri Gaudapaadaacharyaji. This chapter conducts two types of enquiry into Self – (i) चतुष्पात् आत्मा - through 3 states of experiences and the fourth, the Turiya and (ii) चतुर्मात्रा ओंकार - three sounds of Omkaara and the intervening silence as the fourth, to arrive at absolute Reality. Mantra 1 describes that all That which is past, present and future as Om and That which is beyond the three periods of time, indeed, is also Om. Mantra 2 explains the महावाक्य 'अयम् आत्मा ब्रह्म' and that this आत्मा has four quarters. Mantras 3 to 6 discuss on चतुष्पात् आत्मा and Mantras 8 to 12 चतुर्मात्रा-ओंकार indicating both as the absolute Truth. Mantra 7 is the most important Mantra in the Upanishad, which elaborately describes the nature of आत्मा with precise details. The four quarters (चतुष्पाद) are (i) the Waker associated with gross world through gross body (referred to as Vishwa & Viraat), (ii) the Dreamer functioning through subtle body and dealing with the subtle world comprising of impressions gathered during waking state, referred to as Taijasa & Hiranyagarbha and (iii) the sleeper functioning through causal body, but with all attributes being in dormant state while in sleep, referred to as -Praajna & Ishwara. The fourth aspect, called Turiya, free from all attributes is described as beyond the first 3 states, which is of the nature of peace, bliss. Turiya is the absolute Self cognised as the common witness in those states (i.e. एकात्म-प्रत्यय-सारम्) and is free of all attributes associated with those states. Like a blank attributeless screen on which pictures with attributes are projected, with those attributes not affecting the attributeless nature of screen.

- चतुर्मात्रा-ओंकार is described with three constituent letters (sounds), A U & M with fourth as silence. These letters are compared with the states Vishwa, Taijasa & Praajna as they respectively have common attributes and the silence is compared to Turiya.

Gist of second Chapter, i.e. वैतथ्य प्रकरण

- The second chapter comprises of 38 कारिकाs, which elaborate on the unreality (वैतथ्य) of the universe, which is arising out of the term 'प्रपञ्चोपशमम्' (i.e. free from the phenomenal universe) appearing in मंत्र 7 in first Chapter of the Upanishad. In other words, the universe, though apparently existing, it is a relative reality with respect to आत्मा, which alone is the absolute Existence.
- The first chapter discussed about the real nature of absolute Brahman, which is आत्मा, the non-dual Self, based on श्रुति प्रमाण. आत्मा was also indicated as All and as free from three universes of experiences (waking, dream & deep-sleep, i.e. total gross, total subtle and total causal universes). But, for those who are not fully convinced of the non-dual nature of आत्मा, this second Chapter arrives at that conclusion using logic (तर्क), as any aspect that is not fully convinced by श्रुति प्रमाण needs to be explained by logic, using it as a supplementary means (परिपुष्टित).
- Here, firstly the waking world is negated because for most of us, waking world alone counts while dream and deep-sleep states do not matter much. To establish waking world as unreal, an example of similar nature was used, i.e. through the example of dream world. After establishing the dream world as unreal, the same analogy was then be used to establish that, like dream world, waking world too is unreal, i.e. it does not have independent reality, but only relative reality compared to independent non-dual आत्मा.
- So, this chapter called वैतथ्य प्रकरण - (वैतथ्य means that which is not what it appears to be, i.e. यथा दृश्यते तथा नास्ति or "वितथम् तस्य भावः वैतथ्यम् ।" means 'that from which the reality is gone') takes up the task of negating the waking world (i.e. proving प्रमाता and प्रमेय of this world as unreal) using श्रुति, युक्ति & अनुभूति as explained below in brief:
 - **Unreality of dream Universe:** Here unreality of dream world is established due to (i) scriptural statements (ii) absence of required space and required time for the events to occur in brief dream period and hence it is only appearance (iii) dream world disappears on waking up and hence cannot be real.
 - **Unreality of waking universe:** Like dream universe, waking world is also unreal due to (i) well-known reason that whatever seen is unreal as it depends on the observer; and (ii) whatever is impermanent is unreal, as it enjoys only temporary existence and hence not eternal.
 - **Variety of mis-conceptions regarding the Reality:** Different philosophers have taken one or the other object as Reality, like Energy, Matter, Atom, etc. without understanding the fact that the absolute Reality is the आत्मा within.
 - **Conclusion:** The आत्मा alone is real and rest all, including the terms used to refer to आत्मा, are unreal in the standpoint of आत्मा.
 - **Spiritual practices and results:** (i) attaining ability to be free from attachment, fear and anger; (ii) systematic study of वेदान्त; (iii) Reflecting on Teaching (मननम्); (iv) Dwelling on Teaching (निदिध्यासनम्); (v) detachment (inner or external). These qualities will lead one to remain ever established in आत्मा, despite being/participating in the transactional world.

	<p>Gist of third Chapter, i.e. अद्वैत प्रकरण</p> <ul style="list-style-type: none"> This chapter comprises of 48 कारिकाs by Shri Gaudapaadaacharyaji. The unreality of plurality was established in the previous Chapter (वैतथ्य प्रकरण) through the illustrations of dream, magic-show, celestial-city, etc. and also by reasoning. It was also concluded in the previous Chapter that all seeming diversity comprising worshipped, worship, etc. is unreal and that the absolute, non-dual Self alone is supreme Reality. Now, in this Chapter (अद्वैत प्रकरण), non-duality is established through negation of creation by explaining the impossibility of creation of जीव & जगत्, through reasoning (i.e. with pot-space and total-space example) as well as scriptural evidence (i.e. quoting appropriate mantras of Upanishads). Other aspects such as Knowledge of Self by study of scriptures through a Guru (i.e. आत्मसत्यानुबोध), regulation of mind to be one with the Self through meditation, etc. are also discussed. <p>In essence, the unreality of plurality and absolute Reality of Self alone as non-dual eternal all-pervading Consciousness is established, highlighting the impossibility of any cause for the creation of जीव & जगत् as there is nothing other than non-dual eternal all-pervading Consciousness, which is my real nature as आत्मा, the Self.</p> <p>Gist of fourth Chapter, i.e. अलात-शान्ति प्रकरण</p> <ul style="list-style-type: none"> This is the fourth and concluding chapter of the Upanishad with 100 कारिका-s from Shri Gowdapaadaachaaryaji. ‘अलात’ means flame (torch). A flame at the tip of a stick when rotated around can bring the illusion of several shapes with different names, though in reality there is no shape or no name, except for the flame alone. All perceived shapes and names appeared from that flame at the tip of the stick, when the stick is rotated in various directions, go back to the same flame, when stick is not rotated. In the same way, when the non-dual all-pervading eternal Consciousness is understood as actionless, without movement, etc. there is absolute Bliss in the absence of any plurality. In the first Chapter, after having established the ‘अद्वैत’ through the explanations for the syllable ‘ॐ - AUM’ as one’s own Self, in the second Chapter, entire external world was negated by युक्ति, followed by establishing the ‘अद्वैत’ convincingly in third Chapter using युक्ति & श्रुति. Now, in this concluding Chapter, various other philosophies who oppose ‘अद्वैत’ are refuted by pointing out mutual contradictions in their views to firmly establish the reality of ‘अद्वैत’ through the ‘method of agreement’ (‘method of agreement’ means whatever that is created is impermanent and whatever that is not impermanent is not created’, i.e. whater is permanent is not created). Fourth Chapter explains the second part of the statement, i.e. ‘whatever is permanent is not created’ to finally establish ‘अद्वैत’ alone as the absolute Truth. <p>Overview of the Chapter:</p> <table border="0"> <tr> <td>○ कारिका-s 1 - 10</td><td>Introduction</td></tr> <tr> <td>○ कारिका-s 11 - 27</td><td>Refuting of other philosophies</td></tr> <tr> <td>○ कारिका-s 28 - 54</td><td>Essence of ‘अद्वैत’ philosophy</td></tr> <tr> <td>○ कारिका-s 55 - 86</td><td>Vedanta practices</td></tr> <tr> <td>○ कारिका-s 87 - 100</td><td>Conclusion.</td></tr> </table>	○ कारिका-s 1 - 10	Introduction	○ कारिका-s 11 - 27	Refuting of other philosophies	○ कारिका-s 28 - 54	Essence of ‘अद्वैत’ philosophy	○ कारिका-s 55 - 86	Vedanta practices	○ कारिका-s 87 - 100	Conclusion.
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Invocation Verses by Bhagawan Bhashyakaara	<p>प्रज्ञानांशुप्रतानैः-स्थिरचरनिकर-व्यापिभिर्व्याप्य लोकान् भुक्त्वा भोगान्स्थविष्ठान्-पुनरपि धिषणोद्-भासितान्-कामजन्यान्। पीत्वा सर्वान्-विशेषान्-स्वपिति मधुर-भुङ्-मायया भोजयन्नः माया-संख्या-तुरीयम् परम्-अमृतम्-अजम् ब्रह्म यत्-तत्-नतोऽस्मि ॥ १ ॥</p> <p><i>To that Brahman, I bow down, who -</i></p> <p>enjoys (during the waking state) the gross objects by pervading all the human objectives through a diffusion of Its rays of unchanging Consciousness, that embraces all that moves or does not move (i.e. as Vishwa); drinks (during the dream state) all the variety of objects, produced by desire (as well as action and ignorance) and lighted up by the intellect (i.e. as Taijasa); sleeps (in the deep sleep state) while enjoying bliss and making us enjoy, through Maya (i.e. as Praajna); is counted as the “Fourth” from the point of view of Maya and is supreme, immortal and birthless (i.e. as Turiya).</p> <p>यो विश्वात्मा विधिजविषयान्-प्राश्य भोगान्-स्थविष्ठान्-पश्चाच्चान्यान्-स्वमतिविभवान्-ज्योतिषा स्वेन सूक्ष्मान्। सर्वानेतान्-पुनरपि शनैः स्वात्मनि स्थापयित्वा हित्वा सर्वान्-विशेषान्-विगतगुणगणः पात्वसौ नस्तुरीयः ॥ २ ॥</p> <p><i>May that Turiya potect us, who is -</i></p> <p>that (Virat) which, identifying Itself with the universe, enjoys (during the cosmic waking state) the gross objects created by virtue and vice; that (Hiranyagarbha) which again experiences (during the cosmic dream state) through its own light the subtle objects of enjoyment called up by Its own intellect; that (Ishwara) which further withdraws (during the cosmic dissolution) promptly all these into Itself; and That (Brahman), which is free from all attributes by discarding distinctions and differences.</p>
I आगम प्रकरण	<p>मंत्र-s (1 to 6)</p> <p>हरिः ॐ। ओमित्येतदक्षरमिदं सर्वम्- तस्योपव्याख्यानम्- भूतं भवद् भविष्यदिति- सर्वमोकार एव। यच्चान्यत्रिकालातीतम्-तदप्योकार एव ॥ १ ॥</p> <p><i>Hari Om! Om, this word, is all this. A clear explanation of it is (as follows) - All That which is past, present and future, verily, is Om. That which is beyond the three periods of time, indeed, is also Om (1).</i></p> <p>All these objects are indicated by names and therefore they are not different from names (i.e. names & objects depict the same thing simultaneously, because without a name, the object cannot be perceived by the mind). Since names are not different from Om (as Om covers all names/words through its constituent letters A, U & M, i.e. Om), indeed, Om is all these. Now, Brahman too is Om (since it is also known by that name, Brahman). Thus, since Om is cause of all, Om is अपर-ब्रह्म and thus is indicator of पर-ब्रह्म and takes us close to Brahman completely and clearly. This means whatever exists in three periods of time is Om alone. Further, what is not in three periods of time, i.e. Unmanifest, is also Om, as Unmanifest is known by its effects witnessed in three periods of time.</p> <p>Thus, ‘Om is all’ is established as all names (अभिधान) are Om alone. Now, using object/form (अभिधेय), it would be established that Brahman is all. If it is not explained this way, object/form (अभिधेय) could be seen as secondary to name (अभिधान), i.e., Brahman could be construed as secondary to Om. Therefore, Mantra 2 elaborates and clears this aspect.</p> <p>सर्वं हि एतद् ब्रह्म, अयमात्मा ब्रह्म, सोऽयमात्मा चतुष्पात् ॥ २ ॥</p> <p><i>All this is verily Brahman. This आत्मा is Brahman. This आत्मा has four quarters (facets).</i></p> <p>Whatever was spoken of as Om is now being spoken of as Brahman. The idea is to reinforce the identity of seeing everything in the world as Om also knowing it as Brahman.</p> <p>‘अयमात्मा ब्रह्म’ is the Mahavakya of this Upanishad, establishing the Oneness of आत्मा and Brahman, which is the essence of all</p>

	<p>Upanishads. Brahman represents the समष्टि Consciousness, while आत्मा refers to individual inner self. Establishing that these two are identical is the purpose of the Upanishad. The Upanishad depicts the Self (Consciousness) by the division as four Padas (facets). Here, the four पादः are not like four legs of a cow. The legs of a cow are distinct and separate from each other while the Consciousness is One Homogeneous & Part-less. So, it is explained that four पादः are like four quarters (i.e. 25 paise each) of a rupee (i.e. 100 paise). It is to be understood that like the first quarter (25 paise) added to the next and then to next quarter and finally to the fourth quarter makes it one rupee, the आत्मा, by merging & transcending from one पाद to next (i.e. from waking to dream to deep-sleep) and finally to the fourth पाद (तुरीया) and understanding it as the Self (Consciousness).</p>
	<p>जागरितस्थानो बहिष्पद्मः, सप्ताङ्ग एकोनविंशतिमुखः, स्थूलभुक्, वैश्वानरः प्रथमः पादः ॥ ३ ॥</p> <p><i>The first quarter is called Vaishvanara, whose sphere of activity (contact location) is the waking state, whose Consciousness pertains to the external world of objects; who has seven limbs and nineteen mouths; and who enjoys the gross objects of the world.</i></p> <p>The Self in association with the waking state of the total gross world is the first quarter, in which state we are experiencing the external world of objects rather than focusing within, due to ignorance. Due to this outgoing tendency, the Self as experiencer of this state is referred to as बहिष्पद्मः.</p> <p>He is referred to as सप्ताङ्गः, the one with Seven limbs, because of his possessing these limbs, namely, Heaven as Head; Sun as Eye; Air as Prana; Space as Trunk; Water as Bladder (Kidney); Earth as Feet and Ahavanīya Fire as Mouth. Since the external world is experienced through 19 mouths, He is referred to as एकोनविंशतिमुखः. The 19 mouths are - five organs of Knowledge, five organs of Action, five vital-air aspects along with Mind, Intellect, Memory (चित्तम) & Ego (अहम) and the since He experiences the world in the gross form, He is called स्थूलभुक्. The Consciousness that is involved with the external world, is called Vaishvanara, which could mean either (i) “the one who leads all for their experiences” Or (ii) “the cosmic Purusha, non-different from the Self”. Further, since the waking state is the first state through which remaining states are understood, waking state is called प्रथमः पादः. Since there is oneness of identity between the Self and Vaishvanara, the limbs of ‘समष्टि’ are indicated here in order to convey that ‘व्यष्टि’ and ‘समष्टि’ gross worlds are one and not separate. It is also to indicate eventually the unity of ‘व्यष्टि’ and ‘समष्टि’ in subtle world also.</p>
	<p>स्वप्नस्थानः, अन्तःप्रज्ञः, सप्ताङ्ग एकोनविंशतिमुखः, प्रविविक्तभुक्, तैजसो द्वितीयः पादः ॥ ४ ॥</p> <p><i>The second quarter is called Taijasa, whose sphere of activity (contact location) is dream state & who is conscious of the internal world of objects; who has seven limbs & nineteen mouths as in waking state; and who experiences subtle objects (as thoughts) of the mental world.</i></p> <p>During the waking state, the seeming association of Consciousness with the world of gross objects (though it is only as mental thoughts in reality), leaves many impressions in the mind. Due to ignorance, the mind, gathering those impressions (like objects from a painting), projects them in dream state, though without the presence of external objects. Thus, these impressions in the mind become the material, from which dreams are produced in the dream state. Whatever happens in the mind is as a result of existing impressions derived from waking state by the mind and no external support exists and therefore He is called अन्तःप्रज्ञः. As in waking state (Vaishvanara), Taijasa also has 7 limbs and 19 mounts. Hence He is known as सप्ताङ्गः & एकोनविंशतिमुखः.</p> <p>Whilst in the waking state, the senses bring in information from the external environment in gross form, in dream the senses are not present and so the mind picks up its objects from the reservoir of memories stored in the mind in subtle form and thus it is distinct from the waking state and therefore called प्रविविक्तभुक्. The Consciousness associated with the dream state is Taijasa as the mind’s energy and power of imagination is heightened due to active mind since senses remain dormant in that state. Taijasa (हिरण्यगर्भ) is the second state.</p>

	<p>यत्र सुप्तो न कंचन कामं कामयते, न कंचन स्वप्नं पश्यति, तत्सुषुप्तम्। सुषुप्तस्थान एकीभूतः, प्रज्ञानघन एव, आनन्दमयो ह्यानन्दभुक्, चेतोमुखः, प्राज्ञस्तृतीयः पादः ॥५॥</p> <p><i>That state is deep-sleep state where the sleeping person does not desire for any objects of enjoyment nor does see any dream. The third quarter is called प्राज्ञः, who has deep sleep as his sphere (contact place), in whom everything becomes unified; who is a mass of homogenous consciousness; who is full of Bliss; who is an enjoyer of Bliss; who is the gateway to the experience (i.e. dream & waking states).</i></p> <p>The state of ignorance of Truth is common for all three states. In Waking and Dream states, the objects are experienced (दर्शन) while in Deep-Sleep state there is no experience of objects (अदर्शन). The difference between the three states is that while Waking and Dream states involves both mis-apprehension (अन्यथा-ग्रहण) of Truth and non-apprehension (अग्रहण) of Truth, in Deep-Sleep state there is non-apprehension of Truth (अग्रहण) and no mis-apprehension of Truth, because there is no duality nor desire in Deep-Sleep.</p> <p>The undifferentiated experience (एकीभूतः) in the Deep-Sleep state is because while the whole host of duality existing in Waking and Dream states, which are nothing but modifications of the mind, is not apparent in Deep-Sleep state, just as the world becomes non-perceptible under the cover of darkness in the night.</p> <p>In the same way, conscious experiences, which are vibrations of the mind during Waking and Dream states, become as if solidified in Deep-Sleep state and it is referred to as प्रज्ञानघनः, a mass of Consciousness, a state in which there is absence of mind-activity.</p> <p>आनन्दमयः - means full of joy, which is because of absence of mind-activity involving objects & experiences, unlike in Waking and Dream states where there is continuous and diversified experience of the mind. Therefore, the happiness of Deep-Sleep is more intensive compared to the happiness derived from the objects/experiences of Waking and Dream states. But, even the happiness of Deep-Sleep state is temporary, because it lasts only as long one remains in deep-sleep.</p> <p>आनन्दभुक् – In the absence of any mind activity, the happiness derived in the Deep-Sleep state is effortless. Just as in the world, the one who is free from efforts is called a happy person, the one in Deep-Sleep state is called आनन्दभुक्, i.e. experiencer of joy, which is affirmed by scriptural statement – ‘this is its supreme bliss’ (Bri.Upa. IV.iii.32).</p> <p>चेतोमुखः - It is called so because it is the doorway leading to other two states of Dream and Waking or it is doorway for the Consciousness to enter those two states or to return from those states. The Self is called प्राज्ञः (ईश्वर) here because it contains knowledge of both past and future and of all things – past knowledge in the form of experiences and future knowledge in Unmanifest form. This is the third quarter.</p> <p>एष-सर्वेश्वरः, एष सर्वज्ञः, एषोऽन्तर्यामि, एष योनिः सर्वस्य, प्रभवाप्ययौ हि भूतानाम् ॥६॥</p> <p><i>This One is the Lord of all; this One is Omniscient; this One is Inner-Controller of all; this One is the Source of all; this One is indeed the place of origin and dissolution of all beings.</i></p> <p>The प्राज्ञः, while being in his natural state, is surely the Lord of all diversity including the heavenly worlds and is not different or distinct from them and there is His immanence in all diversity. Hence प्राज्ञः is the सर्वेश्वरः. He is referred as सर्वज्ञः because He is Knower of all (being material cause) simultaneously, while Sages like Vyaasa & Others though are सर्वज्ञ, they are so because of Him and arising out of their spiritual practices and they are not सर्वज्ञ simultaneously. प्राज्ञः, again being material cause and having entered into all beings is the अन्तर्यामी, i.e. their Inner-Controller (i.e. the one who guides the individuals as to doing what is right and what is not and also ensuring compliance of their धर्म by all in the universe like five elements, sun, moon, fire, etc.). Because of this reason, again, He is also the सर्वस्य योनिः i.e. place of Origin of all beings with all diversities. Being the place of Origin, He is also has to be the place of dissolution of all beings.</p> <p>Thus, the same आत्मा, the individual/totality Self, present in waking state as विश्व-वैश्वानर, in dream state as तैजस-हिरण्यगर्भ and in Deep-Sleep state as प्राज्ञ-ईश्वर, is nothing but ईश्वर alone, seen differently in respective conditionings.</p>
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<p>कारिका-s (1 to 9)</p>	<p>बहिष्प्रज्ञो विभुर्विश्वः, ह्यन्तःप्रज्ञस्तु तैजसः। घनप्रज्ञस्तथा प्राज्ञः, एक एव त्रिधा स्मृतः (का-१) <i>Vishwa, the first quarter (पाद) is He who is all-pervading and who is conscious of the external gross objects (waker); Taijasa, the second quarter (पाद) is He who cognises the internal subtle bodies (dreamer) and Prajna is He, the third quarter (पाद), who is a mass of Consciousness. He is the one alone thus known as three in three different planes of Consciousness.</i> Here, the Self referred to as विभु is to indicate that it as the 'समष्टि', the All-pervading. Bhagawan Bhashyakara explains the nature of Self as 'एकत्वम्' (i.e. it is same in all 3 states OR there is no duality of real & unreal, Oneness alone is), 'शुद्धत्वम्' (i.e. Self is pure, unlike the rest OR there is nothing else to make Self impure OR it is ever-undisturbed) & 'असङ्गत्वम्' (i.e. Self alone is, so no question of attachment OR Self is distinct in each state, no carry-forward). One should understand this nature as one's own and act accordingly in the transactional world, even while all contradictions are seen in the world, which are due to conditioning of Self as Body-Mind-Intellect, World/Object, etc. The concept is explained with the example of a huge fish moving from one bank of a river to another bank, which does not get identified with any of the banks. The onlookers will have ideas like fish of that bank, this bank, etc., without knowing that it is the One fish.</p> <p>दक्षिणाक्षिमुखे विश्वः, मनस्यन्तस्तु तैजसः। आकाशे च हृदि प्राज्ञः, त्रिधा देहे व्यवस्थितः (का-२) <i>In the Waking state itself, Viswa works from the right eye; Taijasa works from the mind and Prajna from the heart space. Thus, the one Self is conceived as existing in (these) three different locations as three distinct entities.</i> In the waking state, eyes are the means for all experiences and right eye has better vision than the left eye and hence right eye is indicated as the place of the Self. Further, it is a fact that only eye contact establishes the experience of two persons or with objects and not otherwise. विश्वो हि स्थूलभुङ्गनित्यम्, तैजसः प्रविविक्तभुक्। आनन्दभुक्तथा प्राज्ञः, त्रिधा भोगं निबोधत ॥ का-३ ॥ <i>Know these to be the threefold enjoyments - Vishwa always enjoys the gross sense objects; Taijasa enjoys the subtle world of objects and Praajna is the enjoyer of bliss.</i> Even while in the waking state, it is possible to have the experiences of all three states – sense-organs based experiences belong to Vishwa, mind-based experiences to Taijasa and mere joy-based experiences (no object, no enjoyer, when there is no mind-activity) belong to Praajna.</p>
	<p>स्थूलं तर्पयते विश्वम्, प्रविविक्तं तु तैजसम्। आनन्दश्च तथा प्राज्ञम्, त्रिधा तृप्तिं निबोधत ॥ का-४ ॥ <i>Know that the satisfaction to be threefold - the gross objects satisfy the Vishwa; the subtle objects satisfy the Taijasa; and bliss satisfies the Praajna.</i></p> <p>त्रिषु धामसु यद्भोज्यम्, भोक्ता यश्च प्रकीर्तितः। वेदैतदुभयं यस्तु, स भुञ्जानो न लिप्यते ॥ का-५ ॥ <i>The one who knows both the experiencer and experienced, as has been just explained, as associating with the three states of experiences (Viswa, Taijasa and Praajna), he is not at all affected even when he is experiencing (enjoying) the respective objects of three states of experiences.</i> The experiencer in all 3-states is the same and the objects of experiences are many, the experience is essentially one, i.e. प्रमाता & प्रमेयत्व in all the three states is one. In other words, there is one experiencer and one concept of enjoyment in all three states.</p>

	<p>प्रभवः सर्वभावानाम्, सतामिति विनिश्चयः। सर्वं जनयति प्राणः, चेतोऽंशुरुरुषः पृथक् ॥ का-६ ॥</p> <p><i>It is an established fact that the birth of all objects (effects) is possible only from that (cause) which is existent (not non-existent). The प्राणः (Unmanifest) manifests all insentient things, while Purusha separately creates all the conscious beings, the egos in their manifold forms.</i></p> <p>As per Advaita Vedanta, there is no creation. But, to take the intellect into this understanding, creation was explained, stating it to be an illusion (मायिक), only be negated at the right time when the thinking and understanding of Advaita Vedanta becomes firm, unshakable. There are several creation theory by different philosophies, some of which are – (i) असत् कारण leading to असत् कार्य, (ii) सत् कारण leading to सत् कार्य, (iii) असत् कारण leading to सत् कार्य & (iv) सत् कारण leading to असत् कार्य. न्याय वैशेषिका दर्शन believe in असत्-कार्यवाद and साङ्ख्य-योग दर्शन believe in सत्-कार्यवाद.</p> <p>विभूतिं प्रसवं त्वन्ये, मन्यन्ते सृष्टिचिन्तकाः। स्वप्नमायासरूपेति, सृष्टिरन्यैर्विकल्पिता ॥ का-७ ॥</p> <p><i>Some Creationists believe creation as the projection of the glory of God's own superhuman power -while others consider the world to be of the same nature as a dream or illusion.</i></p> <p>Creation is like a magic-show by the God, the greatest of all magicians through his Maaya-power. The one who focuses attention on the magic-show will be caught in the chaos of magic world, whereas the one who focuses on the magician, the God, will be free from all those effects of magic-world. Therefore, the one who is interested in the liberation from repeated transmigration focusses on God rather than on the transient world, which is only as transactional reality and not absolute reality.</p> <p>इच्छामात्रं प्रभोः सृष्टिः, इति सृष्टौ विनिश्चिताः। कालात्प्रसूतिं भूतानाम्, मन्यन्ते कालाचिन्तकाः ॥ का-८ ॥</p> <p><i>Other Creationists attribute this manifestation to be caused by the mere Will of the Lord, while there are others who, looking upon time (काल) as real, declare that time is the cause for manifestation of all things.</i></p> <p>All worldly pursuits are with respect to body. When I know I am not the body, there will be no world, no pursuits.</p> <p>भोगार्थं सृष्टिरित्यन्ये, क्रीडार्थमिति चापरे। देवस्यैष स्वभावोऽयम्, आप्तकामस्य का स्पृहा ॥ का-९ ॥</p> <p><i>Others think that the world is created for the purpose of God's enjoyment only while still others attribute it be for relaxation only. But, it is the very nature of the effulgent being, the God, as no desire is possible for Him, for He is the ever-fulfilled Lord.</i></p> <p>Perception of snake in rope is due to ignorance about the rope, leading to appearance of rope and all resultant sorrows, for which rope is not responsible. Similarly, perception of the world is due to ignorance about Self as the Brahman, superimposing conditionings on Brahman. Removal of sickness makes the man return to normal health. In the same way, removing ignorance of Self, reveals Self.</p>
	<p>Introduction for मंत्र 7:</p> <p>The fourth quarter (viz., Turiya), which follows the first three (waker, dreamer & deep-sleeper) in that order, is being described by the Upanishad as starting with न अन्तः प्रज्ञं ... i.e. that which is not conscious of internal subject world (i.e. dreamer-Taijasa), etc. Turiya cannot be described or indicated by means of words because all uses of language (negative or affirmative) fail to express it. Hence, Upanishad attempts to indicate Turiya by means of negation of all attributes.</p> <p>The contention that 'if it is free from all attributes it amounts to void' is not correct because even for an unreal projection, there has to be a substratum to project it, like existence of rope alone can project illusory snake on it. Similarly, for appearance of silver, ghost or mirage, there are respective substratum, viz., shell, post and desert sand, without which those illusory appearances are not possible.</p>

		<p>Objection - Just as the 'support' and 'supported' is indicated by pot and water in the pot respectively, Turiya should be indicated as the substratum for Praana (Hiranya-Grabha), etc.</p> <p>Ans - The example is not correct. Because just as silver on shell is unreal, Praana, etc. superimposed on the real Turiya are false, which have different degree of reality, whereas pot & water both have the same degree of reality.</p> <p>Objection - Then, the effort to know Turiya is futile like searching for the horn of a hare, etc.!</p> <p>Ans - No. Because once the Turiya is realised as one's own Self, the longing for objects/pleasures end, like knowing the silver as shell ends the hankering for silver, having understood the reality of silver as nothing but shell. So, realising the Turiya as one's Self will end defects like ignorance, desire, action, etc. as it is the aim of all Upanishads too, as declared by statements like 'तत्त्वमसि' (You are That - Ch.Upa.VI.viii-xvi), 'अयमात्मा ब्रह्म' (This Self is Brahman - Br.Upa.II.v.19), 'तत्सत्यं स आत्मा' (That which is the Self is Truth - Ch.Upa.VI.viii.7), 'यत्साक्षादपरोक्षाद्ब्रह्म' (The Brahman that is immediate & direct - Br.Upa.III.iv.1), 'स ब्रह्म्याभ्यान्तरो ह्यजः' (Since He is co-existing with all that is internal & external and since He is birthless - Mu.Upa.II.1.2), 'आत्मैवेदं सर्वम्' (The Self indeed is all this - Ch.VII.xxv.2), etc.</p> <p>This very Self is the supreme Reality but has unreal appearances was spoken of earlier as having four quarters (It needs to be understood here that Turiya, discussed as fourth, should not be taken as the fourth state of the Self, but came for discussion after the three states and that the Self has no state at all). The unreal appearance is due to ignorance of Self and to be understood as the snake appearing on rope, due to ignorance of rope. The three states (vis. Waking, dream and deep-sleep) are mutually related, like seed and the sprout, i.e. the cause & effect. But, in the Self there is no cause-hood nor there any effects emerging because of the Self. Thus, what is indicated in Quarters 1 & 2 are effects while that in quarter 3 is cause. Turiya, indicated in quarter 4 is beyond these three states. That Self, which is the absolute reality and not of the nature of cause and comparable to the substratum rope, etc. is discussed in मंत्र 7, by negating the three states, which are like snake, etc. on the rope.</p>
मंत्र (7)	<p>नान्तःप्रज्ञं, न बहिष्प्रज्ञं, नोभयतः प्रज्ञं, न प्रज्ञानघनं, न प्रज्ञं, नाप्रज्ञम्। अदृष्टं, अव्यवहार्यं, अग्राह्यं, अलक्षणं, अचिन्त्यं, अव्यपदेश्यं, एकात्म-प्रत्यय-सारं, प्रपञ्च-उपशमं, शान्तं, शिवं, अद्वैतं, चतुर्थमं मन्यन्ते, सः आत्मा, सः विज्ञेयः ॥७॥</p> <p><i>It is not that which is conscious of the internal subjective world nor conscious of the external world, nor which is conscious of both the worlds, nor it is a mass of Consciousness, nor the all-knowing simple Consciousness, nor the unconsciousness; It is unseen by any sense organs, beyond empirical transactions, incomprehensible by the mind, beyond inference, beyond thoughts-ideas or concepts, beyond description, but traceable through unbroken Self-awareness; free from the world of all phenomena, tranquil, unchanging, auspicious & non-dual – this is what is known as the Fourth Quarter. This is the आत्मा and this needs to be realised.</i></p> <p>न अन्तः प्रज्ञम् - By this statement, आत्मा is indicated as not Taijasa (i.e. not व्यष्टि nor समष्टि सूक्ष्म शरीर), I am different from my mind as also all other minds (अप्राणो अमनः). न बहिः प्रज्ञम् - आत्मा is indicated as not Vishwa (i.e. not व्यष्टि nor समष्टि स्थूल शरीर), I am different from my body as also all other bodies and sense organs. न उभयतः प्रज्ञम् - is to show that आत्मा is also not the state in between Waking (Vishwa) & Dream (Taijasa) states.</p> <p>न प्रज्ञानघनम् - आत्मा is also not unaware of the world like in deep-sleep, i.e. आत्मा is not Deep-Sleeper, as there is total ignorance in deep-sleep. In other words, आत्मा is not कारण शरीर, which is product of ignorance and impressions and seed for waking and dream states. By indicating आत्मा as न प्रज्ञम्, attributing knower-ship of entire creation simultaneously to आत्मा is also negated. Knower-ship of entire creation simultaneously is possible only for ईश्वर - the समष्टि चैतन्य as सर्वज्ञ-सर्ववित्, which also amounts to name & form constituted by Ignorance and hence negated. न अप्रज्ञम् - indicates that आत्मा is not insentient as it is of the nature of sub-stratum (कूटस्थ).</p>	

P/P - Since attributes like **अन्तः प्रज्ञम्**, etc. are evident in **आत्मा**, how can they be considered as non-existent, like illusory snake, etc., in the rope is negated?

Ans - Like various forms such as snake, line of water, garland, etc. are superimposed on the rope and are not present all the time, these states appearing on the **आत्मा** mutually negate each other, i.e. when waker is present, dreamer is not present and so on. Thus, they are not real, because if they are real, they should be present in all periods of time, which is not the case, whereas **आत्मा** is unchanging in all three states. **आत्मा** is like Gold in ornaments. Gold is present in bangles, bracelet or chain whereas bangles are not bracelet or bracelet is not chain, etc. Also, mere experience of a thing does not indicate that it is real, like we experience ocean water or sky as blue, but in reality it is not so.

P/P - But **आत्मा** changes during deep-sleep, it does not exist during deep-sleep state?

Ans - It is not correct. **आत्मा** is present during all states. If there is no common presence of **आत्मा** in all the states, the continuity of experience would not have been possible from one state to another state and also at the end of cycle because waker does not exist in dream and dreamer does not exist in deep-sleep. Also, one knows, after waking up, that he slept well, which is illumined by the presence of **आत्मा** alone. Thus, it is proved that **आत्मा** is not the Knower-Experiencer of any kind, i.e. **आत्मा** is not **प्रमाता**, i.e. **प्रमातृत्वम्** of the **आत्मा** is negated.

Now, by the following terms, viz., **अदृष्टम्**, **अव्यवहार्यम्**, **अग्राह्यम्**, **अलक्षणम्**, **अचिन्त्यम्**, **अव्यपदेश्यम्**, it is established that **आत्मा** is not the object of knowledge also, i.e. **प्रमेयत्वम्** of the **आत्मा** is also negated.

अदृष्टम् indicates that the **आत्मा** is unseen. Because **आत्मा** is **निर्विशेष** as indicated in previous discussion, a thing which has no **विशेष**, cannot be perceived by the sense organs. Since sense organs cannot perceive **आत्मा** and it is **अदृष्टम्**, it is **अव्यवहार्यम्**, i.e. not available for transactions also because organs of knowledge cannot perceive **आत्मा** and hence has no contact with the world. Now, since **आत्मा** is not available to transact, **आत्मा** cannot be grasped by the organs of action too and therefore **आत्मा** is **अग्राह्यम्**, i.e. **आत्मा** is beyond other means of action.

आत्मा is **अलक्षणम्** means, it is un-inferable in the absence of any common indicator (**लिङ्ग**) for its inference unlike by seeing smoke one can infer fire. If it is contended that **आत्मा** can be inferred by breathing, etc., it is stated that breathing, etc. only indicate the presence of **आत्मा** and not its indicator. **आत्मा** is **अचिन्त्यम्**, (i.e. unthinkable), as it is not inferable. Further, since **आत्मा** cannot be thought of, it is **अव्यपदेश्यम्**, i.e. it cannot be described in common words. Thus, since **आत्मा** is the very subject, as Self, Upanishad teaches **आत्मा** through negation.

Then, how to know **आत्मा**? **आत्मा** can be known/realised by the following pointers, i.e. **एकात्म-प्रत्यय-सारम्**, **प्रपञ्च-उपशमम्**, **शान्तम्**, **शिवम्**, **अद्वैतम्**.

एकात्म-प्रत्यय-सारम् means that One thought of Self, which is constant in all states. This thought of 'अहम्', which remains ever unchanging while the states (waking, dream & deep-sleep) and the respective experiencers (waker, dreamer and deep-sleeper) change, is the means to know **आत्मा**. Thus, **आत्मा** is like that unchanging gold and the states are like ornaments, which keep changing. Thus, Upanishad reveals **आत्मा** as the subject by negating all objects. Thus, by negating the ever-changing objects & experiences, **आत्मा** is traced, which is ever unchanging. **प्रपञ्च-उपशमम्** means negation of the universe. The **आत्मा** as **प्रमाता**, i.e. **स्थानी**, was negated earlier and now **आत्मा** as the world, i.e. **स्थान**, is negated as the respective worlds of experiences also keep changing while **आत्मा** is constant. Since **आत्मा** is **कूटस्थ**, it is ever of the nature of peace, i.e. **शान्तम्**. **आत्मा** is of the nature of absolute purity, i.e. **शिवम्**, because there is nothing other than **आत्मा** to cause impurity. **आत्मा** is devoid of any illusory idea of distinction on any count like knower, experiencer, known, etc. and hence is non-dual, i.e. **अद्वैतम्**.

	<p>Also, unlike other 3 states which are connected to each other by cause-effect relation, आत्मा is non-dual & distinct and hence called fourth, चतुर्थम्. Fourth does not signify any numerical relationship with other 3 states but indicates that it is taken up for discussion as fourth.</p> <p>By these terms - सः आत्मा, सः विज्ञेयः – (i.e. That is आत्मा and That is to be known), what is meant is that आत्मा, should known as different from Waking, Dream or Deep-Sleep states, as the Rope is different from snake, crack-on-earth or fallen stick of a tree, etc. Though ‘knowing’ is not the correct usage at the absolute level with regard to non-dual आत्मा, it is the only way to express it from the stand-point of those three states. In the beginning there is duality of I (Knower) wanting to know आत्मा (Known) and on Knowledge, there is non-duality of Knower & Known, I myself being the non-dual आत्मा.</p> <p><i>Thus, मंत्र 7 established that I am neither प्रमाता (Knower) nor प्रमेय (Known), but the आत्मा, the absolute Self. Therefore, ‘All this is Om. Om is Brahman and I am Brahman’.</i></p>
कारिका-s (10-18)	<p>निवृत्तेः सर्वदुःखानाम् ईशानः प्रमुरव्ययः। अद्वैतः सर्वभावानाम् देवस्तुर्यो विभुः स्मृतः ॥ का-१० ॥</p> <p><i>In that which is indicated as the changeless and supreme Lord, there is total cessation of all sorrows. It is the One without a second among the plurality, it is known as Turiya, the ever-effulgent and all-pervading.</i></p> <p>Sorrows are arising out of ignorance of not knowing my true Self and instead identifying with the superimpositions, viz., Vishwa, Taijasa & Praajna, which are subject to modifications, which include joys & sorrows. Sorrows cease when I realise my true nature as the absolute Self.</p>
	<p>कार्यकारणबद्धौ तौ, इष्येते विश्वतैजसौ। प्राज्ञः कारणबद्धस्तु द्वौ, तौ तुर्यं न सिध्यतः ॥ का-११ ॥</p> <p><i>Vishwa and Taijasa are both conditioned by cause & effect, while Praajna is conditioned by cause alone. But, both cause & effect do not exist in Turiya.</i></p> <p>कार्य Or effect is that which is done and resulted in something, i.e. fruit, while कारण or cause is that which does or causes through something, i.e. seed. Vishwa and Taijasa both, being कार्य as fruits (अङ्कुर), are conditioned by both non-apprehension (अग्रहण) & misapprehension (अन्यथा-ग्रहण) while Praajna being कारण as seed (बीज) is conditioned by non-apprehension (अग्रहण) alone. Turiya, on the other hand, is free from both non-apprehension (अग्रहण) & misapprehension (अन्यथा-ग्रहण), being neither the cause nor the effect (कार्य-कारण विलक्षण).</p>
	<p>नाऽऽत्मानं न परांश्चैव, न सत्यं नापि चानृतम्। प्राज्ञः किञ्चन संवेत्ति, तुर्यं तत्सर्वदृक्सदा ॥ का-१२ ॥</p> <p><i>प्राज्ञ does not know anything of the truth (gross/dharma) or the untruth (subtle/adharma) nor anything about the Self or non-self. But Turiya ever illumines everything and all the time.</i></p> <p>प्राज्ञ is conditioned by the darkness characterised by the non-apprehension of Reality though it is not conditioned by misapprehension like Vishwa & Taijasa. But, since Turiya is ever, illumines everything and all the time, it is not conditioned by the non-apprehension of Reality, which means it is not conditioned by resultant misapprehension also. It is not possible to find sun, whose nature is ever-luminous, conditioned by darkness or any other light different than sun. Turiya is the illuminator of all states, viz., Vishwa, Taijasa and absence of knowledge in प्राज्ञ. There is no other illuminator than Turiya. Hence Turiya is called all-illuminating because it subsists in all, all the time.</p>
	<p>द्वैतस्याग्रहणं तुल्यम्, उभयोः प्राज्ञतुर्ययोः। बीजनिद्रायुतः प्राज्ञः, सा च तुर्यं न विद्यते ॥ का-१३ ॥</p> <p><i>The non-cognition of duality is equal both in Turiya and प्राज्ञ but in the conditioned state of sleep, प्राज्ञ is in the form of ignorance as cause (seed)</i></p>

and this cause (seed) does not exist in Turiya.

This verse is intended to remove a possible doubt that ‘when both Turiya and प्राज्ञ are free from duality, how is it that Turiya is not bound by the ignorance as cause (seed)? It is because Turiya is ever the illuminator of all states and therefore there is no non-cognition of Reality in Turiya, whereas it is seen in प्राज्ञ due to its association with the sleep, which gives rise to its condition of cause (seed) for other two states.

स्वप्ननिद्रायुतावादौ, प्राज्ञस्त्वस्वप्ननिद्रया । न निद्रां नैव च स्वप्नम्, तुर्ये पश्यन्ति निश्चिताः ॥ का-१४ ॥

The former two (i.e. Vishwa & Taijasa) are associated with the conditions of dream and deep-sleep while प्राज्ञ is a state which is free from dream. On the other hand, in Turiya, there is neither dream nor sleep, as understood by the knowers of Truth.

Vishwa & Taijasa are associated with dream and sleep and hence are conditioned by the characteristics of cause and effect, while Praajna is characterised only by sleep, is conditioned by cause only. But, the knowers of Truth do not see neither dream nor sleep in Turiya as otherwise it would be like seeing darkness in sun. Therefore, Turiya is considered as bound neither by cause nor by effect.

अन्यथा गृह्यतः स्वप्नः, निद्रा तत्त्वमजानतः । विपर्यासे तयोः क्षीणे, तुरीयं पदमश्नुते ॥ का-१५ ॥

Dream is mis-apprehension of Reality whereas sleep is the non-apprehension of reality. When the erroneous notions about these two states disappear, Turiya is realised.

During the states of Waking & Dream, one does not cognise the Self as the Self but something else, like seeing snake in rope instead of rope. The state of Sleep characterised by the ignorance of Self is common feature of all three states. Thus, Vishwa & Taijasa, both characterised by common features of dream and sleep (अन्यथा-ग्रहण & अग्रहण) are considered as one class while Praajna is another class being characterised by sleep (अग्रहण) alone. Therefore, when these two classes disappear due to Knowledge of Self, one attains Turiya, like a person seeing the rope as rope alone, when his ignorance-based notion of rope as snake is removed due to knowledge of rope.

Just as my fear about snake will vanish only when I see the actual rope, in the same way, my finitude will end only when I realise myself as the absolute Self and not merely by understanding that I am not Body, Mind, etc.

अनादिमायया सुप्तः, यदा जीवः प्रबुध्यते । अजमनिद्रमस्वप्नम्, अद्वैतं बुध्यते तदा ॥ १६ ॥

When the individual Jeeva sleeping under the influence of the beginningless Maaya is awakened, then it realises in itself the birthless, sleepless, dreamless and non-dual Turiya. Or it can be interpreted as ‘when Jeeva in the state of sleep due to beginningless Maaya realises himself as the absolute Self which is unborn, free from sleep and dream, non-dual, then he will wake up’.

In the समष्टि level, dream means creation & sustenance of the Universe and sleep means dissolution of Universe, whereas in व्यष्टि level, unborn is negation of gross body, dreamless means negation of subtle body and sleepless means negation of causal body.

The Jeeva due to both the characteristics of non-apprehension (अग्रहण) & misapprehension (अन्यथा-ग्रहण), thereby mis-apprehending the Reality, experiences dreams such as ‘this is my father, this is my son, this is my grand-son, this is my property, these are my cattle, I am their master, I am happy, I am miserable, I have suffered loss due to this, I gained from this, etc.’ When such a sleeping Jeeva is woken up by a gracious realised teacher, through the teaching of Vedanta indicating that you are not that which is of the nature of cause and effect, but the absolute Truth, he understands his real nature as absolute Truth, the Turiya, which is free from birth, dream, sleep and non-dual Self.

The Knowledge of absolute Truth, which is ‘देश-काल-वस्तु अपरिच्छिन्न, अद्वैतम्-अजम्’, takes place in space, time, thing (intellect), amidst

experience of duality and in one who is born, because all these conditionings are of effects of Maaya, perceived due to ignorance of Self. The nature of Knowledge is to recognise the impossibility of these effects in non-dual unborn Truth and hence negating them all as mere illusory appearances perceived due to ignorance.

प्रपञ्चो यदि विद्येत, निवर्तते न संशयः। मायामात्रमिदं द्वैतम्, अद्वैतं परमार्थतः॥१७॥

If the perceived plurality (world) is real, then it would certainly disappear. This plurality is a mere illusion or Maaya. Non-duality alone is the supreme Reality.

The plurality of world is a false projection like snake appearing on the rope. If the snake were to be real, snake would move away. But, when the snake is unreal and not existing, but perceived due to ignorance, where is the question of its disappearance? Only knowing it as unreal, not-existing makes it disappear from the mind. It is like a magic show. What exists is magician alone and what is perceived in magic-show is only illusory appearance.

The 'is-ness' in the creation alone is Real, rest all being only names & forms due to Maaya. When there is no logic as to why a certain thing exists in a particular way, which cannot be explained, it is called Maaya, or mystery. The more you probe about it, the more mysterious it becomes, leading you nowhere. This is the perceived world of plurality. Thus, this world of plurality is not caused by anything, but only an illusory appearance. Only a thing which is real can disappear and how can one expect a non-existing thing to disappear.

What exists is absolute Truth, Brahman, alone. Like what exists is rope alone. Even when one perceives an illusory snake on the rope, it is rope alone, snake being the perceiver's wrongly conceived notion. Also, when one is free from his wrong notion and does not see snake but rope alone, then what exists is rope alone. Rope never changed before, during and after snake appearance and rope did not underwent any change in it. Similarly, Brahman is ever non-dual - even when one perceives the plurality of world due to ignorance or when plurality is perceived as appearance after Knowledge takes place. Whatever appearance or disappearance is, it is within the Brahman and there is nothing else other than Brahman. A knower of Truth understands this clearly and transacts accordingly, fully knowing what reality is.

विकल्पो विनिवर्तते, कल्पितो यदि केनचित्। उपदेशादयं वादः, ज्ञाते द्वैते न विद्यते॥१८॥

If anyone has ever projected the manifold ideas (such as teacher, taught and teaching), they would also disappear, as they are all for the purpose of teaching only. Duality implied here ceases to exist when the supreme Truth is realised.

The perceived duality of the world is eliminated due to Knowledge of non-dual Self by study of scripture through a competent teacher. But, then this duality of scriptures-teacher-student duality can disappear?

Only when the duality is imagined, then these, i.e. scriptures-teacher-student, are supposed to be disappeared. But, what Vedanata says is all these perceived duality is only appearance due to ignorance and when ignorance is eliminated by Knowledge, the unreality of those dualities is clearly understood, like when one understands in the clear light the existence of rope alone, his imagined notion of snake disappears. These ideas of scriptures-teacher-student, etc. are only for the purpose of imparting the Self-Knowledge and when that non-dual Knowledge takes place, where is the room for those dualities?

In the transactional level, the existing dualities would continue even after the Knowledge and one will play the role as prescribed but the Knower of Truth knows that is a mere sport, without any substance in it.

मंत्र-s

सोऽयमात्मा अध्यक्षरम्, ॐकारः अधिमात्रम्, पादाः मात्राः मात्राश्च पादाः, अकार उकारो मकार इति॥८॥

The same आत्मा is again ॐ from the standpoint of the syllables. The ॐ with parts is viewed from the standpoint of its sounds (i.e. letters- मात्राः).

(8 to 11)	<p>The quarters (पादाः) are the letters and the letters are the quarters. The letters are A, U & M.</p> <p>The ॐ, which was earlier explained as आत्मा with four quarters (viz., vishwa, taijasa, prajna and Turiya) is again described here dividing it into four parts as viewed from the view point of letters, i.e. A (vishwa), U (taijasa), M (prajna) & Silence (Turiya). Firstly, it was described by Upanishad as – ‘AUM, the word is all this’. The world AUM is the name (अभिधान), which indicates everything (अभिधेय) the past, present, future and all that is beyond the conception of time too. Thus, AUM is the name of Brahman. Then it was declared by the Upanishad that Brahman is आत्मा. Therefore, all the explanations are of AUM from the view point of Brahman and prominence is given to that which is indicated by names.</p>
	<p>जागरितस्थानो वैश्वानरः, अकारः प्रथमा मात्रा, आप्तेः आदिमत्त्वाद्वा, आप्नोति ह वै सर्वान्कामान्, आदिश्च भवति, य एवं वेद ॥ ९ ॥</p> <p>He who is Vaishwanara, having waking state as his sphere of activity, is ‘अकारः’, the first letter of AUM, on account of its all-pervasiveness’ or on account of it ‘being the first’ – these two are the common features in both. One who knows and meditates on AUM surely attains the fulfillment of all his desires and becomes the first or foremost amongst the great ones.</p> <p>The first letter of AUM, i.e. ‘A’ is all-pervasive as all sounds (Ref.: Similarly, the first state ‘Vaishwanara’ pervades the entire universe (Ch.Upa. 5-18-2) and also because knowledge of all states is possible in waking state alone. Just as ‘A’ is foremost among all letters, ‘Vaishwanara’, being the first manifest of the creation, is the foremost among all states of experiences.</p>
	<p>स्वप्नस्थानस्तेजसः, उकारो द्वितीया मात्रा, उत्कषोत् उभयत्वात्वा, उत्कर्षेति ह वै ज्ञानसंततिम्, समानश्च भवति, नास्याब्रह्माविकुलं भवति, य एवं वेद ॥ १० ॥</p> <p>Taijasa (total subtle universe), whose sphere of activity is the dream state, is ‘उकारः’, the second letter of AUM on account of ‘superiority’ as if U is above the earlier letter A and also on account of the letter ‘U’ being in between the two letters A & M, in the same way as Taijasa is superior to Vishwa and it is also in between Vishwa and Praajna. He who knows this attains a superior knowledge which will ever be available to him, he becomes equal with both friends and enemies and also no one in his lineage remains not-knower of Brahman (eventually).</p> <p>Here, the समष्टि उपहित चैतन्य (हिरण्य-गर्भ) meditates on उकार. Letter ‘U’ (Taijasa) is superior to letter ‘A’ (Vishwa) means subtle state is superior to gross state and hence one should focus more attention on the subtler aspects of the creation (like quality, etc) as they are not directly perceived.</p>
	<p>सुषुप्तस्थानः प्राज्ञः, मकारस्तृतीया मात्रा, मितेः अपीतेः वा, मिनोति ह वा इदं सर्वम्, अपीतिश्च भवति, य एवं वेद ॥ ११ ॥</p> <p>Prajna, whose sphere of activity is deep-sleep state, is ‘M’, the third letter of AUM, which is both the measure and also that ‘wherein all become one’. One who knows this identity of Praajna and ‘M’ will be able to know the real nature of things and beings (i.e. realise the real nature of universe) and also come know everything within himself.</p> <p>The word ‘पीत’ means ‘measure’, like a measuring device Prastha used to measure barley, i.e. for filling and pouring out barley. Like barley is filled and emptied using Prastha, Vishwa & Taijasa are measured in Praajna during their dissolution into Praajna or evolution from Praajna. In the same way, while chanting the sound AUM, the letters ‘A’ and ‘U’ merge themselves into the last letter ‘M’ and also when we again start chanting AUM, the letters ‘A’ and ‘U’ seem to emerge from the letter ‘M’. Another feature is described by the word ‘अपीत’, which means becoming one. Here, the letters ‘A’ and ‘U’ seem as if become one with the letter ‘M’ as also the states of Vishwa & Taijasa become one with the Praajna during deep-sleep state. The result of this saguna meditation is that the meditator would be able to comprehend the whole universe and as also to realise himself ‘आत्मा’ as the cause of this Universe, i.e. Ishwara (ईश्वर).</p>
कारिका- (19-23)	<p>विश्वस्यात्वविवक्षायाम्, आदिसामान्यमुत्कटम्। मात्रा संप्रतिपत्तौ स्यात्, आसिसामान्यमेव च ॥ का-१९ ॥</p> <p>When describing the identity of Vishwa and letter ‘A’ is described, the common features between the both are (i) ‘being the foremost (आदि) and (ii)</p>

	<p>being all-pervasiveness (आसि).</p> <p>The similarities between the letter 'A' and state of 'Vishwa' are that like the letter 'A' is the first letter and is pervasive in all sounds, 'Vishwa' is the first state of experiences and also it pervades the other two states.</p> <p>तैजसस्योत्वविज्ञान उत्कर्षे दृश्यते स्फुटम्। मात्रासंप्रतिपत्तौ स्यात् उभयत्वं तथाविधम्॥ का-२० ॥</p> <p>The 'superiority' (उत्कर्ष) aspect in both Taijasa and letter 'U' are the common feature to show their identity as also they both 'being in the middle' (उभयत्वं).</p> <p>Both the state of Taijasa and letter 'U' are respectively subtler than Vishwa and letter 'A' and both are in between the other two, i.e. states of Vishwa & Praajna and letters 'A' and 'M' and therefore compared with each other.</p> <p>मकारभावे प्राज्ञस्य, मानसामान्यमुत्कटम्। मात्रासंप्रतिपत्तौ तु, लयसामान्यमेव च॥ का-२१ ॥</p> <p>The identify of Praajna and letter 'M' is due to their common feature of their being (i) measuring tool (मिति) & (ii) place of dissolution/becoming one (लय).</p> <p>In case of state of Praajna and letter 'M', both are as if measuring the other two, i.e. Vishwa & Taijasa fill the Praajna to disappear and also letters A & U fill M and disappear, as though. Further, Vishwa & Taijasa become one with Praajna and also arise from Praajna in the same way as letters A & U become one with letter M and also emerge again from letter M, when AUM is chanted again.</p> <p>त्रिषु धामसु यस्तुल्यम्, सामान्यं वेत्ति निश्चितः। सः पूज्यः सर्वभूतानाम्, वन्द्यश्चैव महामुनिः॥ का-२२ ॥</p> <p>He, who knows without doubt about the common features of three respective states, is worshipped & adored by all beings and he is indeed the greatest sage.</p> <p>Such a sage who knows beyond all doubts and meditates on the commonalities in respective states and letters (sounds), viz., states Vishwa, Taijasa & Praajna and letters A, U & M, he is like a 'ब्रह्मवित्' and will be worshipped and adored by all beings.</p> <p>अकारो नयते विश्वम्, उकारश्चापि तैजसम्। मकारश्च पुनः प्राज्ञम्, नामात्रे विद्यते गतिः॥ का-२३ ॥</p> <p>The meditation on sound (letter) 'A' helps meditator to attain 'विराट्', letter 'U' to attain 'हिरण्यगर्भ' and letter 'M' to attain 'ईश्वर'. In the sound-less, there is no attainment.</p> <p>The meditation on ओङ्कारः concentrating on the sound (letter) 'A' helps meditator to attain a well-developed waking state personality, i.e. 'विराट्'; concentrating on letter 'U' helps to attain a well-developed dream state personality, i.e. 'हिरण्यगर्भ'; and meditation concentrating on letter 'M' helps to attain a well-developed sleep state personality, i.e. 'ईश्वर'. In the sound-less, i.e., when the letter 'M' too disappears, the causality too gets negated. Hence, this AUM, which thus becomes soundless, there is no attainment, i.e. it is identity with one's own Self, the Turiya itself.</p>
मंत्र 12	<p>अमात्रश्चतुर्थः, अव्यवहार्यः, प्रपञ्चोपशमः, शिवः अद्वैतः, एवम् ओङ्कारः, आत्मा एव संविशति, आत्मना आत्मानम्, य एवं वेद॥ १२ ॥</p> <p>That which has no parts (i.e. soundless), incomprehensible (by sense organs), the cessation of all phenomena, all-blissful and non-dual AUM, is the fourth and verily it is same as the आत्मा. He who knows this, merges his own self with the supreme Self, i.e. the individuality in the Totality.</p> <p>That where there is end of names & forms (i.e. words & thoughts) is called अमात्र, the part-less which is the fourth is nothing but absolute Self. It is incomprehensible because both speech & mind, which correspond to name & form cease to exist. This is cessation of all dualities of identification with the non-dual absolute bliss. AUM has thus three sounds (i.e. A, U & M) which are same as the three quarters (i.e. Vishwa, Taijasa & Praajna) and therefore AUM is identical with the absolute Self. The one who knows thus merges his self with the absolute Self, having negated the third quarter which is the cause for the other two quarters and hence such a knower will not reborn, because the absolute Self, Turiya, is not a cause. It is like the illusory snake, which has merged in the rope</p>

		due to clear understanding, will not reappear as snake again, due to clear understanding of existence of rope alone all the time. For those seekers who are not able to know the absolute Self in this way, but are determined to know it by continuing their spiritual practices with the sole aim of knowing the absolute Truth, meditation on AUM will help leading them to the Truth eventually.
कारिका-s (24-29)	<p>ओंकारं पादशो विद्यात्, पादा मात्रा न संशयः। ओंकारं पादशो ज्ञात्वा, न किंचिदपि चिन्तयेत्॥ का-२४॥</p> <p>The syllable AUM should be known quarter by quarter (i.e. waking, dream and deep-sleep states). There is no doubt that these quarters are same as the letters comprising the AUM. Having grasped the meaning of AUM in this way, nothing else should be thought of.</p> <p>AUM should be known on the lines of quarters of Self because of the common features of the quarters and the letters of AUM. Having understood AUM thus, nothing else should be thought of – either in this world or in heavenly worlds, as for the one who knows AUM thus, all his desires would be fulfilled, i.e. such person attains fulfillment.</p> <p>युञ्जीत प्रणवे चेतः, प्रणवो ब्रह्म निभेयम्। प्रणवे नित्ययुक्तस्य, न भयं विद्यते क्वचित्॥ का-२५॥</p> <p>One should soak/unify the mind with AUM, as AUM is Brahman, the ever fearless. The one who remains united with AUM knows no fear, whatsoever.</p> <p>The mind should be constantly absorbed in AUM, which is of the nature of absolute Truth, which is fearless. He who is always unified with AUM does not know fear of any kind. The scriptures declared this – ‘The knower of Brahman is not afraid of anything’ (Tai.Upa.II.ix).</p> <p>प्रणवो ह्यपरं ब्रह्म, प्रणवश्च परः स्मृतः। अपूर्वोऽनन्तरोऽबाह्यः, अनपरः प्रणवोऽव्ययः॥ का-२६॥</p> <p>AUM is the lower Brahman as also supreme Brahman. AUM is without any cause preceding it and also without effect as subsequent manifestation, it is without anything inside or outside as also unrelated to any effects and is changeless.</p> <p>AUM is considered both सगुण and निर्गुण Brahman. When the quarters and letters end, the AUM is the supreme Brahman, at the absolute standpoint. It is mass of Consciousness like a lump of salt.</p> <p>सर्वस्य प्रणवो ह्यादिः, मध्यमन्तस्तथैव च। एवं हि प्रणवं ज्ञात्वा, व्यश्नुते तदनन्तरम्॥ का-२७॥</p> <p>AUM is indeed the origin of creation, sustenance and dissolution of everything and knowing AUM thus without doubt, one attains that supreme Truth immediately.</p> <p>AUM is the beginning, middle and end of all, which means everything is originates from AUM, sustains by it and dissolves into AUM. As magician & others (without undergoing any change in themselves) stand in relation to illusory appearance of elephant, snake-rope, mirage-water, dream etc., the manifested creation like space, etc. is not attributable to AUM, the Truth, due to any change in the absolute Truth. The one knows thus, get united with the absolute Truth immediately.</p> <p>प्रणवं हीश्वरं विद्यात्, सर्वस्य हृदये स्थितम्। सर्वव्यापिनमोंकारम्, मत्वा धीरो न शोचति॥ का-२८॥</p> <p>AUM should be known as the Ishwara seated in the heart of all and a discriminative man who knows AUM as all-pervading grieves no more.</p> <p>One should know AUM as Ishwara present in the heart of all, which is the place of memory and perception of all beings (i.e. एकात्म प्रत्यय सारम्). Having meditated on AUM, which is the supreme Brahman, all-pervasive like space, the wise-one will no more grieve because there is no cause of grief possible for him as declared in the scriptures – ‘A knower of Brahman transcends sorrow’ (Cha.Upa.VII.i.3).</p> <p>अमात्रोऽनन्तमात्रश्च, द्वैतस्योपशमः शिवः। ओंकारं विदितो येन, स मुनिर्नैतरो जनः॥ का-२९॥</p> <p>The one who knows AUM as soundless (without measures) and of infinite sound (infinity), which is of the nature of absolute peace in the absence of</p>	

		<p><i>all dualities, he is the real sage and none else.</i></p> <p>अमात्र or soundless AUM indicates Turiya and अनन्तमात्र or infinite sound means infinitude. In other words, it is not possible to determine the measure or size of AUM by pointing to this or that. It is ever of the nature of absolute peace, where there is no duality. The one who mediates on this as supreme Reality is called a great sage, not others, even if they are learned in the scriptures.</p>
II वैतथ्य प्रकरण	1-38 (K)	<p>Introduction to Chapter II - वैतथ्य प्रकरणम्:</p> <ul style="list-style-type: none"> First chapter discussed about my real nature as absolute Brahman, which is आत्मा and that it is non-dual Self based on श्रुति प्रमाण. आत्मा was also indicated as All and as free from three worlds of experiences (waking, dream & deep-sleep, i.e. total gross, total subtle and total causal universe) and thus non-dual. But, for those who are not fully convinced of the non-dual nature of आत्मा, this Chapter arrives at that conclusion using logic (तर्क), as any aspect that is not fully convinced by श्रुति प्रमाण needs to be explained by logic, using it as a supplementary means (परिपुष्टित). The non-dual nature of आत्मा is already proved in earlier texts by indicating that both the knower or conditioned Consciousness (प्रमाता-जीव) and the known or experienced (प्रमेय-जगत) are dependent on आत्मा and hence they are unreal and आत्मा alone is real. Here, what is meant by unreal is that it is not absolutely real or non-real, but has a relative reality with respect to आत्मा. Such an unreal thing only has name and form and no substance, like pot, which is only name & form of the real substance, i.e. Clay. So, the first step is to negate waking world because for most of us, waking world alone counts while dream and deep-sleep states do not matter much. To establish waking world as unreal, an example of similar nature has to be quoted. Since waking world example cannot be used for this purpose, the example of dream world is taken first. After establishing the dream world as unreal, the same analogy will then be used to establish that, like dream world, waking world too is unreal, i.e. it does not have independent reality, but only relative reality compared to independent non-dual आत्मा. So, this chapter called वैतथ्य प्रकरण (वैतथ्य means that which is not what it appears to be, i.e. यथा दृश्यते तथा नास्ति or “वितथम् तस्य भावः वैतथ्यम् ।” means ‘that from which the reality is gone’) takes up the task of negating the waking world (i.e. proving प्रमाता and प्रमेय of this world as unreal) using तर्क, श्रुति & अनुमृति to conclusively establish the non-dual nature of आत्मा, starting with dream world negation, by discussing the following aspects: <ul style="list-style-type: none"> Karikas 1 - 4 Dream world negation Karikas 5 - 15 Waking world negation Karikas 16 - 18 First error (my mistaken identity as Jeeva) Karikas 19 - 29 Errors by other philosophies Karikas 30 - 38 Description of ज्ञानं & ज्ञानी.
		<p>वैतथ्यं सर्वभावानाम्, स्वप्न आहुर्मनीषिणः। अन्तःस्थानात्तु भावानाम्, संवृतत्वेन हेतुना ॥ का-१ ॥</p> <p><i>The wise ones pronounce the unreality of all objects seen in the dream as they all located within the body and they are confined to limited space.</i></p> <p>In essence, Karika 1 establishes that since dream world of objects cannot be real for the reasons – (i) अन्तःस्थानात् तु, i.e. being located within: all objects of dream, though of external nature, like mountains, lakes, elephant, etc., they are seen within as the dreamer has no access to waking world while being in dream; (ii) संवृतत्वेन i.e. being confined to limited space: the huge size of dream world</p>

		objects, like mountains, lakes, elephant, etc., are seen within the body/mind where the space available is not sufficient to accommodate those dream objects (in addition to from dreamers own body/mind). In view of this, the dream world objects cannot be real is established.
		<p>अदीर्घत्वाच्च कालस्य, गत्वा देशं पश्यति। प्रतिबुद्धश्च वै सर्वः, तस्मिन्देहे न विद्यते ॥ का-२ ॥</p> <p><i>On account of short-duration of time, it is not possible for the dreamer to go and see the dream objects, nor does the dreamer, after waking up, is seen in the place where he has visited in the dream.</i></p> <p>In this Karika, the argument that 'the dreamer is not confined to the body/mind along but outside that' is it rejected giving the reasons – (i) कालस्य अदीर्घत्वात्, i.e. limited time period: the dreamer sees dream objects which are thousands of miles away from the place of his dream after he goes to sleep which indicates that he does not travel to see dream objects (because if here were to travel that long distance, he cannot see dream in the short period after he sleeps). As the time between the waking and dream is too short, the dreamer cannot travel that distance; (ii) तस्मिन्देहे न विद्यते i.e. the dreamer is not seen at the place of dream after waking up from dream but at the place of sleep, indicating that even if the dreamer sees the dream objects in distant places, all is within his body/mind and he does not travel out of body. So, from both standpoints of time and space, the dream world objects and dream world itself are proved as unreal.</p>
		<p>अभावश्च रथादीनाम्, श्रूयते न्यायपूर्वकम्। वैतथ्यं तेन वै प्राप्तम्, स्वप्न आहुः प्रकाशितम् ॥ का-३ ॥</p> <p><i>Absence of chariots, etc. in the dream has been heard of in the Upanishad, besides the standpoint of logic. The seers have quoted the illusory nature of dream objects as indicated in Upanishad by logic and reason also.</i></p> <p>In this Karika, it is further established that the dream world objects are unreal. Here, the statement of Upanishad – 'there are no chariots nor animals to be yoked to them' (Br. Upa. 4.3.10) is taken as support to prove the point otherwise established by reasoning, as resorting to such support in similar subjects in general, is admissible even though not directly connected to the subject (i.e. अनुवादिनि श्रुति). Thus, the unreality of dream world objects it is established by युक्ति-श्रुति-अनुभूति (अनुभूति – by our common experience).</p>
		<p>अन्तःस्थानात् भेदानाम्, तस्माज्जागतिरो स्मृतम्। यथा तत्र तथा स्वप्ने, संवृतत्वेन भिद्यते ॥ ४ ॥</p> <p><i>As the dream objects seen in a dream are unreal, because of the same reason, the objects in the waking state are also unreal. But, the objects in dream differ from waking state because of dream objects' existence inside the body and within the limited space available in the body.</i></p> <p>Here, the process of arriving at the conclusion that objects in waking world are unreal like those in dream world as per logic/reasoning:</p> <p>Proposition to be established (प्रतिज्ञा) : Unreality of objects experienced in waking state</p> <p>Ground/basis for proposition (हेतु) : Because the objects are seen</p> <p>Illustration/example (दृष्टान्त) : Like the objects seen in dream are unreal, those seen in the waking state should also be unreal</p> <p>Relation between proposition & illustration (उपनय) : Whatever is seen/experienced, it has to be unreal</p> <p>Conclusion/reiteration (निगमन) : The fact of being seen and consequent illusoriness of objects are common in both states.</p> <p>Thus, it is established that the objects both in dream and waking states being of common nature, they are unreal/illusory. It was</p>

		earlier established that both dream and waking states are similar in view of their common nature of non-comprehension (अग्रहण) & mis-comprehension (अन्यथा-ग्रहण), as also both being comprised of सप्ताङ्ग & एकोनविंशतिमुखः .
		<p>स्वप्नजागरिते स्थाने, ह्येकमाहुर्मनीषिणः। भेदानां हि समत्वेन, प्रसिद्धेनैव हेतुना ॥ ५ ॥</p> <p><i>The wise speak of the sameness of waking and dream states on account of similarity of diverse objects perceived in these two states and on the strength of familiar grounds of inference already described.</i></p> <p>The experiences in dream and waking are identical because both are associated with subject-object (i.e. seer & seen) relationship. Thus, as already established, i.e. 'दृष्यत्वं' is मिथ्यत्वम्, waking is also unreal because waking objects are also seen/experienced like in dream (It may be noted that dream state is unreal with respect to waking state and waking state is unreal with respect to absolute Self). This knowledge of unreality of perceived world should remove my sorrow as 'I am not that' by shifting my attention to the Self, the eternal Bliss.</p> <p>It should also be understood clearly that – 'perceptibility is not Reality', non-contradictability is Reality & Eternality is Reality'. Further, non-perceptibility cannot be considered as Reality, because 'शून्य' is non-perceptible, but it is not the Reality'.</p>
		<p>आदावन्ते च यन्नस्ति, वर्तमानेऽपि तत्तथा। वितथैः सदृशाः सन्तः, अवितथा इव लक्षिताः ॥ ६ ॥</p> <p><i>That which is non-existent in the beginning and in the end has to be necessarily non-existent in the present (middle). The objects that are perceived are considered real, though they are illusory.</i></p> <p>Though such objects are unreal, they are perceived as real due to their utility value for transaction. For example, the pot does not exist before its creation nor when it is broken and even when pot is seemingly existent, it is only illusory name & form, as what really exists is clay alone and pot has no substance of its own. Non-existence of any object even for a short time means that object is unreal because the Real is that which exists in all periods of time. Thus, for the reasons – दृष्यत्वात्, अनित्यत्वात्, आद्यन्तत्वात्, the objects of waking world are unreal like the mirage water. Mirage water is not there in the beginning nor in the end. Even when it is seemingly existing, it cannot quench my thirst, as it is only illusory appearance, not real.</p> <p>Incidentally, the three types of existence and their status are – (i) Absolute Existence (ever exists) and not negatable; (ii) Absolute non- Existence (never exists) and hence there is no question of negating; (iii) relative Existence (sometimes exists & sometimes not), which is discussed & negated as unreal (relative existence).</p>
		<p>सप्रयोजनता तेषाम्, स्वप्ने विप्रतिपद्यते। तस्मादाद्यन्तवत्त्वेन, मिथ्यैव खलु ते स्मृताः ॥ ७ ॥</p> <p><i>The objects of waking state that can serve our purpose in life is contradicted in dream state experience (as the objects of waking state are not available for experience in dream state). Therefore, even the objects of waking state are undoubtedly illusory, on account of both dream and waking state experiences having a beginning and end.</i></p> <p>Now, it is contended that 'utility is sign of existence and not Eternality/non-Contradictability' because though dream objects are not available for transaction, the objects in waking world are available for transaction and hence real, i.e. 'यत्र यत्र सप्रयोजनत्वम्, तत्र तत्र सत्यत्वम्' because the waking state objects like food-drinks-vehicle, etc. remove hunger & thirst, enable movement from one place to another, etc. with clear utility and that considering objects of both dream and waking states on same footing, as unreal, is a mental fancy.</p> <p>The above contention is not correct. Those objects of waking state, seen as means to serve an end, like food-drink-vehicle, etc., are contradicted in dream state, as they are not available for experience in dream. The person who eats and drinks to his heart-content before sleeping, longs for food in dream as soon as he goes to sleep, as if he was without food for long time. Similar is the experience</p>

		of a person coming to waking state after having satiated meal in dream. Thus, it is established beyond doubt that the objects perceived both in waking and dream states are unreal having beginning & end, i.e. अनित्यत्वात् (and also दृश्यत्वात्).
		<p>अपूर्वं स्थानिधर्मो हि, तथा सर्गनिवासिनाम्। तानयं प्रेक्षते गत्वा, यथैवेह सुशिक्षितः ॥ ८ ॥</p> <p>The objects of unique nature perceived by the dreamer which are not perceived in waking state owe their existence to the practical condition in which the dreamer with his mind works at that moment like the ones who are in heaven perceive heavenly objects. The dreamer by associating with the dream conditions thus experiences those objects just as a well-guided person, going from one place to another, experiences the objects belonging to those places.</p> <p>The contention is that in view of the unique objects perceived in dream, which are never experienced in waking state & thus cannot be the impressions of waking world, they are not unreal and therefore the conclusion that waking world, like dream world, is unreal, is not established.</p> <p>The contention is not correct because though some dream objects seem to be unique and not experienced in waking state, it could be due to peculiar circumstances that the dreamer is associated with while perceiving those unique objects. It is like the ones who are in heaven perceive heavenly objects and a well-guided person, going from one place to another, experiences the objects belonging to those places. Therefore, just as the snake on rope and mirage water in desert, perceived due to mental conditions of the experiencer, are unreal, the unique objects perceived in dream due to peculiar conditions of the dreamer are also unreal. Thus, the contention that 'dream world is unreal is not correct' is not valid. Hence, the conclusion that waking world, like dream world, is unreal, stands established.</p>
		<p>स्वप्नवृत्तावपि त्वन्तः, चेतसा कल्पितं त्वसत्। बहिश्चेतोऽग्रहीतं सत्, दृष्टं वैतथ्यमेतयोः ॥ ९ ॥</p> <p>In the dream, what is imagined by the dreamer within his mind is illusory and what is perceived by him outside appears to be real. But, when the dreamer wakes up, both these experiences are understood as unreal as both belong to dream state.</p> <p>जाग्रद्वृत्तावपि त्वन्तः, चेतसा कल्पितं त्वसत्। बहिश्चेतोऽग्रहीतं सत्, युक्तं वैतथ्यमेतयोः ॥ १० ॥</p> <p>In the waking state, what is imagined within the mind is considered illusory and what is perceived outside by the mind appears to be real. But, both these experiences should rationally be understood as unreal.</p> <p>The two aspects of everyday life, viz., world of thoughts and world of objects, both in waking state and dream state, are explained here. In respective states, the world of thoughts is considered illusory and world of objects as real. So, the dreamer, while in dream considers dream objects as real while dream thoughts & imaginations (like thought about mirage water) as unreal. But, on waking up, he knows that both the dream objects and dream thoughts are unreal, both belonging to dream world alone. In the same way, while in waking state, the waker perceives sense objects as real and his thoughts about objects (like imagining golden eggs) as unreal. But, when viewed from absolute Reality, both the sense objects and imagined objects by the waker are unreal, just as the dream objects and dream thoughts of dreamer are unreal. So, it is established that just as objects & thoughts perceived in dream are unreal, objects & thoughts of waking state are also unreal.</p>
		<p>उभयोरपि वैतथ्यम्, भेदानां स्थानयोर्यदि। क एतान्बुध्यते भेदान्, को वै तेषां विकल्पकः ॥ ११ ॥</p> <p>If the objects cognized in both the states of waking and dream are illusory, who cognizes them and again who imagines them?</p> <p>Here, the question raised is that if the objects perceived in waking and dream states are concluded as illusory, who is the cognizer of these objects, imagined by mind both inside and outside and again who is the creator of these objects? In other words, who is the support for these memory (dream) and experiences (waking)? If it is said none, then it leads to the conclusion that there is nothing</p>

		like Self, etc., which means शून्य-वाद. This question could also meant to know the support for जीव & ईश्वर as indicated by sub-commentator.
		<p>कल्पयत्यात्मनात्मानम्, आत्मा देवः स्वमायया। स एव बुध्यते भेदान्, इति वेदान्तनिश्चयः ॥ १२ ॥</p> <p>The definite conclusion of the philosophy of Vedanta is that the Self, the selfluminous, through the power of its own माया imagines in Itself all the objects and Its experiences both in the world outside and within. The Self alone is the knower of objects so created.</p> <p>Just as a waker when enters dream, suddenly forgets his real nature and projects from within him the whole dream world comprising mountains, rivers, stars, people, family, etc. the Self, deluded by the forgetfulness of his real nature, projects the waking world of phenomenal objects. The respective worlds of objects are seemingly real for the dreamer and waker as long as they continue in the respective state. But, these objects are nothing but the Self itself and also the Self being non-dual and all-pervading, what else can be there other than Self itself. It is like snake on the rope seems real due to delusion, while the fact is that there is no snake other than the rope, snake being only superimposition on the rope. So, as long as one does not enquire into the snake appearing on the rope and understands that there is no snake, the fear of snake will continue. Once it is clearly understood that what exists is rope alone, where is the delusion and what fear? Same is the case with the Self and waking world of objects.</p>
		<p>विकारोत्पपरान्मावान्, अन्तःश्चित्ते व्यवस्थितान्। नियतांश्च बहिःश्चित्तं, एवं कल्पयते प्रभुः ॥ १३ ॥</p> <p>The आत्मा with his mind turned outward manifests various mundane objects which are already there in the mind as impressions or desires. The आत्मा again with his mind turned within projects in his mind various ideas and objects.</p> <p>The question as to how the आत्मा imagines the idea is explained here. Turned outwardly, it imagines diverse forms of various objects perceived in the world such as sound, etc. as also other objects, regulated (like earth, etc.) and unregulated (like lightening, etc.), all as subtle ideas, yet to be manifested. Same way, turning the आत्मा imagines various ideas, which are subjective.</p>
		<p>चित्तकाला हि येऽन्तस्तु, द्वयकालाश्च ये बहिः। कल्पिता एव ते सर्वे, विशेषो नान्यहेतुकः ॥ १४ ॥</p> <p>Both - those that are cognized within as long as the thought of them lasts and those that are perceived by the sense organs, which confirm to two points of time - are mere imaginations. There is no other special ground for differentiating one from the other.</p> <p>A doubt arises as to the unreality of external objects. Because, while internal objects imagined in the mind (dream world objects) exist only as long as thought lasts can be unreal, the external objects (waking world objects) continue to remain even after they are not thought of. Therefore, external objects cannot be considered unreal unlike the dream objects. In other words, the internal objects are governed by only one period of time, i.e. only till one imagines them; while the external objects are governed by two periods of time, i.e. they continue to exist even after one does not think about them for another period of time. In other words, the objects imagined in mind are confined to mind-time reference alone at the time of projection (like an idea entertained by me in mind remains within me as long as I entertain that thought and not otherwise).</p> <p>Another example is - 'he remains till the cow is milked' means that the cow is milked as long as he remains and he remains as long as the cow is milked. The external objects have two time of reference, i.e. Me & Others, i.e. there is continuous cognition of objects. For example, the water filled in a pot in the morning is available for me in the afternoon also, there being continuous cognition of it. So, the contention of the पूर्व-पक्ष is - public accessibility is reality though private accessibility may not be or wherever there is continuous cognition, there is reality.</p> <p>The contention is not valid. Both the points of time which seem to define the objects of waking world are nothing but imagination of the mind. They too are the concept of mind as the dream world is. Also, there is no basis for concluding that - wherever there is continuous cognition, there is reality. Because, continuous perception of the imagined snake on rope now and after my return with a</p>

		stick to hit the snake, does not prove the reality of the snake. Therefore, since, there is no special ground raised by this objection, there cannot be any distinction between the objects of dream world and waking world.
		<p>अव्यक्ता एव येऽन्तस्तु, स्फुटा एव च ये बहिः। कल्पिता एव ते सर्वे, विशेषस्त्विन्द्रियान्तरे॥ १५॥</p> <p>If it is said that the inner objects (dream world objects) can be unreal since they are not clear and the external objects are real since they are clearly visible, it is not correct. Both type of objects are imaginations and hence unreal as their clarity or otherwise depends merely on the instruments of perception.</p> <p>The objects within the mind are unmanifest and hence seem to be unclear because the instrument of cognition available for dreamer is nothing but mind alone, which too lacks the controlling power of discriminating Intellect, which is absent in the dream. In the waking world, however, the powerful sense organs powered by the Intellect make the cognition very clear and perfect. Both are the projections of mind. Therefore, like dream objects, waking world objects are also unreal, irrespective of whether the objects are cognised clearly or not.</p> <p>In this way, as discussed in the foregoing, the issue of unreality of the objects/experiences of waking world through the example of unreality of dream world is conclusively established through श्रुति, युक्ति & अनुभूति. Each of these worlds, though seem to be real in respective worlds, are proved unreal in other worlds due to their non-availability there. Thus, waking world is not available in dream and deep-sleep worlds and vice versa and by definition of Reality, anything which is not available in all periods of time is unreal, as it has only relative reality.</p>
		<p>जीवं कल्पयते पूर्वम्, ततो भावान् पृथग्विधान्। बाह्यानाध्यात्मिकांश्चैव, यथाविद्यस्तथास्मृतिः॥ १६॥</p> <p>First of all, the ego-centric जीव is projected and thereafter follow imagination of various entities – external and internal (objective & subjective). One's memory (recollection) is as one's knowledge is.</p> <p>The जीव, which is first projected in the आत्मा, is the source of imagination for various external & internal entities that appear to be related to one another as cause and effect and is characterised by such ideas as 'I do this, I am happy and miserable', whereas its real nature is pure and devoid of any such characteristics. The जीव projected in the आत्मा is a mere imagination like a snake on the rope. The जीव, which is the product of imagination is capable of bring further imagination, has its recollection/memory determined by its own knowledge. Thus, its knowledge is followed by its recollection/memory based on that knowledge. So, from the knowledge of idea of cause results in the knowledge of idea of effect. Then followed both recollection/memory of cause and effect.</p> <p>Our Poojya Gurudev explains the concept of 'one's memory is, as one's knowledge' to understand the concept clearly. A villager, who has not heard of cinema will not have 'going to cinema' as his desire. Subsequently, when he visits a city, he repeatedly hears about 'cinema' and thus gains the 'idea of cinema'. When a goes to a cinema and enjoys a movie, he gains the idea of 'knowledge of cinema enjoyment'. Thereafter, he repeatedly goes to watch movies impelled by his idea of 'knowledge of cinema enjoyment'. Thus, his memory is controlled and directed by his experienced knowledge. Thus, now he knows cause and effect, i.e. going to cinema and enjoyment, respectively. Thereafter, whenever he wants to have the effect (i.e. cinema-enjoyment), he struggles to achieve cause aspect (i.e. going to cinema) till the effect is emerged. Thus, it is clear that 'as is one's knowledge, so is one's memory of it'.</p>
		<p>अनिश्चिता यथा रज्जुः, अन्यकारे विकल्पिता। सर्पधारादिभिर्भावैः, तद्वदात्मा विकल्पितः॥ १७॥</p> <p>As the rope, whose real nature when unknown, is imagined in the darkness to be a snake, a water-line, etc., so also the आत्मा is imagined in various ways.</p> <p>The cause of जीव-idea arises like the snake idea on the rope. In the world, due to partial darkness, a rope is imagined as a snake,</p>

		water—line, stick, etc. If there is previous knowledge about the rope that it is rope, then the imagination of snake, etc. is not possible in the rope, like having known the nature of one's finger, perceiving the finger as any other object though of similar shape is not possible. Similarly, imagining आत्मा in various ways like जीव, प्राण (हिरण्य-गर्भ), etc. in the absence of Knowledge about आत्मा, i.e. it is of the nature of pure Knowledge, the Non-dual Self, is distinct from the characteristics indicated by the relation of cause & effect, etc., are the source of sorrow. This is the essence of unambiguous teaching of all Upanishads.
		<p>निश्चितायां यथा रज्ज्वाम्, विकल्पो विनिवर्तते। रज्जुरेवेति चाद्वैतम्, तद्वदात्माविनिश्चयः ॥ १८ ॥</p> <p><i>Just as when the real nature of rope is ascertained, other illusions about the rope disappear and there arises the firm conviction that it is the one changeless rope alone, similar will be the understanding/conviction once the nature of the आत्मा as pure Knowledge is ascertained.</i></p> <p>When rope is ascertained as nothing but rope alone, then all illusions regarding the rope would disappear and the firm knowledge that there exists nothing but rope alone becomes firmly established. Similar is the case of Knowledge of आत्मा - like the brilliance of sun, formed by the scriptural study and statements like 'not this, not this' (i.e. negation of gross, subtle & causal worlds), leads to the understanding of real nature of आत्मा that - 'all this is indeed आत्मा' (Ch.Upa.VII.xxv.2), 'without cause & effect, not inside nor outside' (Br.Upa.II.v.19), 'ever without & within and beginningless' (Mu.Upa.II.i.2), 'without decay & death, immortal & fearless' (Br.Upa.IV.iv.25) and 'one and without a second' (Ch.Upa.VI.ii.1), etc.</p>
		<p>प्राणादिभिरनन्तैश्च, भावैरैतैर्विकल्पितः। मायैषा तस्य देवस्य, यया संमोहितः स्वयम् ॥ १९ ॥</p> <p><i>The आत्मा is imagined as प्राण and other innumerable objects. This is due to ignorance superimposed on the self-luminous आत्मा, by which it gets as if, itself deluded.</i></p> <p>To a query as to 'if आत्मा is indeed ascertained as One, then how It is imagined as endless objects like प्राण, etc. which are having the characteristics of phenomenal existence?', the answer is - it is due to माया of आत्मा itself. Just as a magician creates illusion of trees blooming with flowers & leaves appearing in the clear sky, in the same way, the आत्मा gets deluded, as if, by his own माया. However, even as the sky retains its natural clearness and does not get affected by the delusion of trees, etc. by the magician, the non-dual nature of आत्मा does not get affected, despite appearance of pluralistic world due to माया.</p>
		<p>Karikas 20 to 28 enumerate the following different views of creation – both philosophical and popular notions prevalent at the time of Gaudapaadaacharyaji starting with प्राण and ending with Sustenance:</p> <ul style="list-style-type: none"> • प्राणः (vital-air); गुणाः (3 qualities, viz., sattva, rajas & tamas); • पादाः (3 quarters/states, i.e. Waking, Dream & Deep-Sleep); विषयाः (Sense Objects); लोकाः (3 worlds, viz. earth, inter-mediate & Heaven); देवाः (gods); • वेदाः (4 Vedas); यज्ञाः (Vedic rituals); भोक्ता (enjoyer/experiencer); भोज्यम् (objects of enjoyment); • सूक्ष्मः (subtle-body); स्थूलः (gross-body); मूर्तः (deities with forms); अमूर्तः (formless); • कालः (the time); दिशः (10 directions); वादाः (the theories); भुवनानि (14 worlds); • मनः (mind); बुद्धिः (intellect); चित्तम् (memory); धर्मा-अधर्मौ (righteousness-unrighteousness); • पञ्चविंशकः (25 categories of principles of Sankhyans); षड्-विंशः (26 categories of Yogins); एक-विंशकः (31 categories of Pashupatas); अनन्तः (Infinite number of categories); • लोकान् (people); आश्रमाः (4 stages of life); स्त्री-पुम-नपुंसकम् (3 genders – feminine, masculine & neuter); पर-अपरम् (the higher &

		<p>lower Brahman);</p> <ul style="list-style-type: none"> • सृष्टिः (creation); लयः (dissolution); स्तिथिः (sustenance); <p>As explained by our Poojya Gurudev in his commentary, while some sections believe that the world is a continuous creation moment to moment, some others take it as continuous destruction/dissolution, while still some believe it to be intermittent sustenance. But, all these imaginations are mere superimpositions created (i.e. like snake on rope) by माया on the non-dual आत्मा which is distinct from all of them.</p>
		<p>यं भावं दर्शयेद्यस्य, तं भावं स तु पश्यति। तं चावति स भूत्वासौ, तद्ब्रह्मः समुपैति तम्॥ २९ ॥</p> <p>The seeker believes only that idea which is taught to him. For him, the आत्मा is that form that he has recognised and it protects the seeker accordingly. Possessed by that specific belief, the seeker realises it as the only Truth.</p> <p>There is nothing more to gain from the ideas/beliefs narrated above or not listed starting from प्राणः, etc. The seeker will believe that as the Truth, which is taught to him by his teacher or his trustworthy person and he believes to think that – ‘I am that or that is mine’. Such a firm belief about the idea on the part of the seeker in fact protects him and keeps him away from all other ideas as he believes that as the highest Truth. In this way, due to his close identification with that ideal/belief, the seeker eventually attains identity with that alone as the Truth. In this way, it is indicated that the beliefs/ideas which are taught in the early stages of seeker are only superimpositions and the Truth will be known only after transcending them by enquiry through scriptures and the teacher.</p>
		<p>एतैरेषोऽपृथग्भावैः, पृथगेवेति लक्षितः। एवं यो वेद तत्त्वेन, कल्पयेत्सोऽविशङ्कितः ॥ ३० ॥</p> <p>Though the आत्मा is not different from all that is enumerated above, it appears as if distinct from them. The one who truly understands this alone can interpret the meaning of the Vedas without any hesitation or doubt.</p> <p>Though the आत्मा is not different from प्राणः, etc. like rope is not different from the imaginary snake, etc. appearing on it, it appears as distinct to the ignorant persons. But, for the Knower of Truth, they do not exist different from आत्मा, as per scriptural statement – ‘all that exists is indeed आत्मा’ (Br.Upa.II.iv.6). He who knows this truly, from the Vedic texts and from reasoning, that प्राणः, etc. like imaginary snake, etc., do not exist separate from आत्मा and also knows that आत्मा is ever pure and free from all illusions, he grasps the meaning of Vedas in their right understandings/contexts.</p>
		<p>स्वप्नमाये यथा दृष्टे, गन्धर्वनगरं यथा। तथा विश्वमिदं दृष्टम्, वेदान्तेषु विचक्षणैः ॥ ३१ ॥</p> <p>Just as the dream and magic are seen to be illusions or as celestial city of clouds is imaged in the sky, in the same way, this whole universe is seen an illusion by those learned Vedantins.</p> <p>After having negated the unreality of the world of duality on the strength of scriptures, the same is here demonstrated with logical reasoning as the duality is considered real by the ignorant. The imaginary city in the clouds comprising of various shops with articles, houses, palaces, villages, etc. visited by people frequently, appears real, is seen to vanish suddenly like dream and magic, which are also unreal. In the same way, this perceived world of duality is also unreal. This has been taught in the Upanishads like – ‘there is no multiplicity here’ (Br.Upa.IV.iv.9); ‘the Lord through Maya is perceived as manifold’ (Br.Upa.II.v.19); ‘in the beginning, this was indeed Brahman, the One’ ((Br.Upa.I.iv.11); ‘it is from the second entity that fear comes’ (Br.Upa.I.iv.2); ‘but, there is not that second thing’ (Br.Upa.IV.iii.23); ‘ But, when to the knower of Brahman all has become the Self’ (Br.Upa.IV.v.15) and so on. This aspect has also been supported by the view of Sage Vyasa ‘this universe is viewed by the wise as unreal like a split on the ground perceived in the darkness, is unstable like bubbles that appear on rain-water, ever undergoing destruction, devoid of bliss and ceasing to exist after dissolution’.</p>

न निरोधो न चोत्पत्तिः, न बद्धो न च साधकः। न मुमुक्षुर्न वै मुक्तः, इत्येषा परमार्थताः ॥ ३२ ॥

There is neither dissolution nor creation, neither anyone is in bondage nor there is any aspirant for wisdom; neither there can be any one longing for Liberation nor there is any liberated one. This alone is the supreme Truth.

This Karika is meant to summarise the meaning of this entire chapter. From the absolute stand-point, when duality is perceived as unreal and Self as the sole Reality, it is clear that all our dealings, both worldly and scriptural, is an object of ignorance. Hence, there is neither any end nor beginning (nor middle) of anything. Also, neither anyone is bound, nor there is any seeker or anyone striving for liberation or anyone free from bondage. In the absence of beginning or end because of non-existence of duality, bondage, etc. do not exit. This is the supreme Truth. The non-existence of duality has been confirmed by various scriptural texts – ‘when there is duality, as if’ (Br.Upa.II.iv.14); ‘who sees difference, as it were, in It’ (Br.Upa.IV.iv.19); ‘all this is but the Self’ (Cha.Upa.VII.xxv.2); ‘all this is but Brahman’ (Nr.Upa.7); ‘Only One without a second’ (Ch.Upa.VI.ii.1); ‘and all this is Self’ (Br.Upa.II.iv.6, Br.Upa.IV.v.7). Beginning or end of a thing is possible only when it is real/exists and not of a thing which does not exist, like horns of a hare. Similarly, a non-dual thing too cannot have beginning or end as it is contradictory to the very fact that it is non-dual. Thus, there cannot be a beginning or end for both a real or unreal thing, but still the creation is seen. This seeming creation a mystery, the act of Maaya, i.e. superimposition of प्राण, etc. on the Self, like illusion of snake on rope, because the snake neither originates from rope nor merges in the rope. Similar is the case with duality of world, because duality is a projection of the mind and duality is not perceived when the mind is in the state of concentration or in the deep-sleep when mind is absent. Therefore, it is established that duality is projection of the mind and is unreal. Thus, the statement that ‘duality does not exist and the supreme Truth is that where there is neither beginning nor end’ is in order.

If it is said that since the entire world itself is unreal, the example of rope-snake is irrelevant as the rope, substratum of the snake, is also unreal, the answer is no. Because in the statement, ‘this is snake’ the words ‘this is’, belongs to existence part of rope which is real and the word ‘snake’ alone is superimposed on rope. **In the same way, in the entire creation ‘this is’ is real and rest all are projections, the ultimate substratum being ‘Brahman’ as demonstrated below:**

Snake on Rope (Unreal)	← Rope (Real w.r.t. Snake)	← Thread (Real w.r.t. Rope)	← Cotton (Real w.r.t. Thread)	← 5-elements (Real w.r.t. Cotton)	← Ishwara (Brahm) (absolute Reality)
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So, it is Brahman that exists, witnesses all projections and has to be existing, before the projections began.

The terms such as ‘I am happy’, ‘I am miserable’, etc. are superimpositions on the Self. The Self pervades all these and also present in them just as rope is present in appearances like snake, line of water, crack on earth, etc. Thus, it is understood that the Knowledge of Self is not revealed by the scriptures as आत्मा (Self) as it is self-luminous. Scriptures meant to reveal something which is not known and not to reiterate something which is already known. However, since the nature of आत्मा (Self) is not known due to obstacle of attributes like happiness, etc. superimposed on आत्मा (Self) by ignorance, scriptures intervene to remove such wrong notions/attributes of happiness, etc. by generating contrary ideas of unhappiness, by the words ‘not this, not this’, (Br.Upa.IV.iv.22) ‘not gross’ (Br.Upa.III.viii.22), etc. But, this does not mean that the आत्मा (Self) has these attributes, viz. unhappiness, etc. It is like, calling ‘this is not Ramesh’ only means ‘it is not ramesh’, nothing else is intended to be meant here. Thus, when in the attributeless आत्मा (Self) such attributes are superimposed, negation of which simply means आत्मा (Self) is free from attributes. So, the scriptures negate attributes of आत्मा (Self) establishing non-duality of आत्मा.

As non-dual eternal infinite Brahman, I am free from all agitations and worries because all else is only superimpositions on me which are appearances and have been negated right from creation aspect. All ideas about myself – through myself, society and scriptures, are

		conditionings, not real. Thus, my understanding that I am the non-dual self at the absolute level takes away all my mental/emotional issues having known my real nature as absolute Self, though physical aspects need to be attended to appropriately due to my association with the body, which is result arisen out of my past actions associated with this jeeva-hood.
		<p>भावैरसद्भिरेवायम्, अद्वयेन च कल्पितः। भावा अप्यद्वयेनैव, तस्मादद्वयता शिवा ॥ ३३ ॥</p> <p><i>The आत्मा (Self) is imagined both as unreal things objects and the non-dual and these objects are also imagined in the non-dual Self itself. Therefore, non-duality is the highest bliss.</i></p> <p>Just as unreal things like snake, stick, water-streak, etc. are imagined in a real thing called rope, in the same way, the Self is imagined to be such things such as प्राण, etc., which are unreal and perceived due to ignorance, and from the stand-point of absolute Reality, because unless the mind is active no object could be perceived by any one nor can the Self have any movement. Since non-duality alone is the substratum for all illusions from the standpoint of ignorance and in its real nature, it is ever unchangeable, non-duality alone is the bliss even the state of imagination. Such plurality (which makes प्राण, etc., appear separate from the Self) alone is the cause of misery. These imaginations, like the imagination of snake, etc. in the rope, cause fear, etc. Non-duality is free from the fear and hence the absolute bliss.</p>
		<p>नाऽऽत्मभावेन नानेदम्, न खेनापि कथंचन। न पृथङ्नापृथक्किञ्चित्, इति तत्त्वविदो विदुः ॥ ३४ ॥</p> <p><i>This manifold plurality does not exist as identical with the आत्मा (Self) nor it can remain ever independently of its own. This plurality exists neither separate from the Brahman nor as non-separate from Brahman. So, say the realised wise men of Upanishads.</i></p> <p>Non-duality is called highest bliss because when one is found separate from the other, there is suffering due to differences in the form of plurality and not in the oneness arising out of non-duality. Because when plurality of universe imagined in the form of प्राण, etc., which are imagined in the non-dual आत्मा (Self), is realised as identical with the आत्मा (Self) itself, there exists no plurality and it is not considered separate from आत्मा (Self). It is just like the snake that is imagined (as separate from the rope), when its nature is known with the help of light is seen as nothing but rope itself. Thus, the different objects like प्राण, etc. do not exist different from one another as a buffalo appears different from a horse. Therefore, the non-duality alone, on account of absence of any cause that may bring about misery, indeed is the highest bliss.</p>
		<p>वीतरागभयक्रोधैः, मुनिभिर्वेदपारगैः। निर्विकल्पो ह्ययं दृष्टः, प्रपञ्चोपशमोऽद्वयः ॥ ३५ ॥</p> <p><i>By the wise men, who are free from attachment, fear & anger and who are well-versed in the meaning of scriptures, this आत्मा (Self) has been verily realised as totally devoid of imaginations and free from the illusions of the pluralistic world and that It is eternally non-dual.</i></p> <p>The perfect Knowledge described is thus praised. The sages, who are free from attachment, fear, anger, etc. and who grasp the essence of meaning of Vedas, i.e. who are well-versed in Vedanta, do realise that the real nature of this आत्मा (Self) is free from all imaginations and illusion of plurality. This आत्मा (Self) is non-dual having negated all phenomena of plurality. What is indicated here is that आत्मा (Self) can be realised only by those sages (men of renunciation) who are free from all blemishes and well-versed in the essence of meaning of Upanishads, etc. and not by others, i.e. vain logicians whose mind is clouded by passion, etc. and who are prejudiced by their own views.</p>
		<p>तस्मादेवं विदित्वैनम्, अद्वैते योजयेत्स्मृतिम्। अद्वैतं समनुप्राप्य, जडवल्लोकमाचरेत् ॥ ३६ ॥</p> <p><i>Therefore, having realised this आत्मा (Self) to be of such a nature, one should fix the mind on non-duality alone. Having realised the non-dual Self fully, move about in life as if an inert/insentient thing.</i></p>

		After knowing the non-duality, which is bliss and fearlessness arising out of negation of all evils, one should fix the mind towards realising the non-dual आत्मा. Having thus realised the आत्मा, which is free of hunger, etc., unborn and directly perceivable as one's own Self and attaining the understanding that 'I am the supreme Brahman', behave with the others like a dull-witted man, without any show-off.
		<p>निःस्तुतिर्निर्ममस्कारः, निःस्वधाकार एव च। चलाचलनिकेतश्च, यतिर्यादृच्छिको भवेत्॥३७॥</p> <p>The man of self-restraint should remain above all praise and salutation, every prescribed rituals, religious or otherwise. He should depend on this आत्मा (Self) alone as support for his body and should depend upon only those things that come his way, without any efforts to get them.</p> <p>The man who has thus realised the आत्मा (Self) should rise above all appreciation, greetings, etc., having given up desires for external objects and embraced highest kind of formal renunciation as indicated in the scriptural statement – 'knowing the आत्मा (Self), the brahmanaas renounce (and lead a life of paramahansa)' (Br.Upa.III.v.1). He should merely depend on circumstances, i.e. he maintains his body with whatever food or strips of cloth, etc. that come his way by mere chance and without any effort on his part to get them.</p>
		<p>तत्त्वमाध्यात्मिकं दृष्ट्वा, तत्त्वं दृष्ट्वा तु बाह्यतः। तत्त्वीभूतस्तदारामः, तत्त्वादप्रच्युतो भवेत्॥३८॥</p> <p>Having known the Truth – which is within the body as well as externally in the world, he becomes one with the Reality, this आत्मा (Self) and thereafter derives his pleasures from It alone and never he deviates from the Truth.</p> <p>The external entities such as earth and the personal entities such as body, are unreal like the snake imagined on a rope or like those in a dream or those in a magic-show as indicated in the scriptures (Cha.Upa.VI.iv.1). The आत्मा (Self) is that which exists within and without, birthless, without cause & effect, without any inside or outside, complete, all-pervasive like space, subtle, motionless, attributeless, partless and actionless as indicated in the scriptures (Cha.Upa.VI.viii-xii). Having understood the Self thus, one should become identified with the Self and not in anything that is external. Because the one who has not understood this way, accepts mind as the Self and thinks the Self to be changing as mind changes or accepts body as the Self and thinks – 'Now, I am fallen from the Knowledge of Self' and when the mind becomes concentrated, thinks – 'I am now identified with the Self', etc. But, a Knower of Self does not think so as the Self is ever one and changeless and it is impossible for the Self to deviate from own nature. Therefore, he never loses the consciousness that 'I am Brahman', which view is supported by the scriptural statements, such as – 'he sees, who sees Brahman, existing equally in all beings' (BG Ch.XIII/V.27), etc.</p>
III अद्वैत प्रकरण	1-48 (K)	<p>Introduction to Chapter III : अद्वैत प्रकरण –</p> <p>The unreality of plurality was established in the previous Chapter (वैतथ्य प्रकरण) through the illustrations of dream, magic-show, celestial-city, etc. and also by reasoning. It was also concluded in the previous Chapter that all seeming diversity, comprising worshipped, worship, etc., is unreal and that the non-dual Self alone is the absolute Reality. Now, in this Chapter (अद्वैत प्रकरण), non-duality is established not only through scriptural evidence, but through reasoning as well, covering the following topics:</p> <ul style="list-style-type: none"> ○ Karikas 1 - 2 : प्रतिज्ञा (introduction) ○ Karikas 3 - 28 : हेतु (Reason) and दृष्टान्त (illustration) <ul style="list-style-type: none"> ▪ Karikas 3 - 9 : Impossibility of creation of जीव (through logic) ▪ Karika 10 : Impossibility of creation of जगत् (through logic)

		<ul style="list-style-type: none"> ▪ Karikas 11 – 14 : Impossibility of creation of जीव (through scripture) ▪ Karikas 15 – 28 : Impossibility of creation of जगत् (through scripture) • Karikas 17 – 22 : Establishing non-duality (through logic) ○ Karikas 29 - 39 : No-mindness (अमनी-भाव) ▪ Karikas 29 – 30 : Movement of mind (मनःस्पन्दनम्) ○ Karikas 40 – 47 : Vedantic Meditation (निदिध्यासनम्) ○ Karika 48 : Conclusion (निगमनम्)
		<p>उपासनाश्रितो धर्मः, जाते ब्रह्मणि वतेते। प्रागुत्पत्तेरजं सवेम, तेनासौ कृपणः स्मृतः ॥ १ ॥</p> <p>The जीव, taking itself to the path of devotion, etc. subsists as conditioned Brahman, as Brahman is supposed to have manifested into all this creation including itself. Therefore, such a जीव is said to be in pitiable condition and of narrow intellect.</p> <p>‘उपासनाश्रितः’ means the one who resorts to devotional activities like worship, सगुण meditation, etc., as means for liberation with the understanding that ‘now I am a worshipper and need to worship Brahman and through devotion, I shall attain that birthless Brahman after the fall of my body. In view of this ignorance about the eternal-birthless Brahman on the part of the seeker, it is said that his condition is pitiable. This statement is in accordance with the scriptural statement – ‘that which is not uttered by speech, that by which speech is revealed, know that alone to be Brahman and not what people worship as an object’ (Kena Upa.I.5).</p>
		<p>अतो वक्ष्याम्यकापण्यम्, अजाति समतां गतम्। यथा न जायते किञ्चित्, जायमानं समन्ततः ॥ २ ॥</p> <p>Therefore, I shall now describe to you the Brahman which is free from limitations, unborn and homogeneous and from which nothing is born in reality though it appears to have manifested in endless forms everywhere.</p> <p>The one who is unable to know Brahman, which is both within & without and birthless, believes himself to be a helpless due to Ignorance and thinks that ‘I am born and subsist with सगुण Brahman and through devotion to It, I shall attain Brahman eventually’ becomes narrow-minded. Therefore, I shall describe Brahman, which has never been subject to any limitation and which is birthless (changeless). The source of limitation is that ‘where one sees another, hears another, knows another, That is limited, mortal and unreal’ (Cha.Upa.VII.xxiv.1) and ‘all transformation has speech as its basis and it is name alone’ (Cha.Upa.VI.iv.1). Contrary to this, That which has no limitation, which is within and without and is birthless Brahman, the Infinite, realising which is end for all miseries arising out of ignorance of Self. Since it is partless, It is established in homogeneity and therefore does not involve any change. Therefore, it is birthless and free from misery. Though it may seem to be born, it is birthless, like a snake from a rope, perceived so due to ignorance.</p>
		<p>आत्मा ह्याक्काशवज्जीवैः, घटाकाशैरिवोदितः। घटादिवच्च संघातैः, जात(dirgha)वेतन्निदर्शनम् ॥ ३ ॥</p> <p>The आत्मा is compared to total-space, manifested in the forms of जीव-s, which are compared to the space enclosed in pots (pot-space). Again, as the pot-space is produced from the total-space, gross forms are formed from the आत्मा. This is the illustration for manifested world.</p> <p>The birthless Brahman, who is free from all limitations, is described with an illustration here.</p> <p>The आत्मा is compared to total-space – subtle, partless and all-pervasive. Like the spaces enclosed in pots (pot-spaces), the आत्मा is also said to be manifested as जीव-s. So, it is said that like the total-space existing in the form of spaces within the pots, the supreme Self (आत्मा) is manifested as individual जीव-s. In other words, the creation of individual जीव-s from the supreme Self as indicated in Upanishads is like manifestation of pot-spaces from total-space. Which means the manifestation is not real. Just as from the total-</p>

		space are produced such physical objects like pots, etc. in the same way, from the supreme Self, which is comparable to total-space, emerge entire aggregate of material objects like earth, etc. as well as individual bodies & senses that constitute individual, all characterised by causality, all being nothing but imagination, like that of snake on the rope. In order to make the position understood by the people of inferior intellect, the birth of beings, etc. from the non-dual Self as a fact, as indicated by the scriptures, is explained with the illustration of creation of pot, etc. from the total-space.
		<p>घटादिषु प्रलीनेषु, घटाकाशादयो यथा। आकाशे संप्रलीयन्ते, तद्वज्जीवा इहात्मनि॥४॥</p> <p><i>Just as when the pots are broken, the pot-space gets merged with the total-space, in the same way, the जीव-s get merged in आत्मा.</i></p> <p>As the creation of pot-space, etc. arises out of creation of pot, etc., both from the same total-space, in the same way, manifestation of जीव-s, arise out of creation of aggregate of bodies, etc. and dissolution of जीव-s in the supreme Self follows the dissolution of aggregate bodies into the supreme Self, from where both emerged. So, from the stand-point of absolute Reality, neither creation is real nor dissolution is real.</p>
		<p>यथैकस्मिन्-घटाकाशे, रजोधूमादिभिर्युते। न सर्वे संप्रयुज्यन्ते, तद्वज्जीवाः सुखादिभिः॥५॥</p> <p><i>Just as by soiling one pot-space with smoke or dirt, all pots in the world are not soiled, in the same way, the happiness, sorrow, etc. in respect of one जीव does not affect other जीव-s.</i></p> <p>The contention of the dualists is that 'if One आत्मा exists in all bodies (जीव-s), then birth, death, happiness, sorrow, etc., of one body (जीव) should affect all and there would arise confusion regarding results of actions (कर्म) performed by individual जीव-s'.</p> <p>This contention is not valid because just as by soiling one pot-space with smoke or dirt (smell/dirt pertain to this pot and air within and not space covered by the pot), all pots in the world are not soiled, in the same way, the happiness, sorrow, etc. in respect of one जीव does not affect other जीव-s. Because there is only One आत्मा in all bodies (जीव-s) like the all-pervading space and nothing can touch the आत्मा.</p> <p>Further, as admitted even by सांख्य-s that happiness, misery, etc. does not affect आत्मा but separately to Mind-Intellect, there is no evidence to prove multiplicity of आत्मा, which is of the nature of pure Knowledge. Since happiness, misery, etc. belong to Mind-Intellect, which are mere conditionings (उपाधि-s) of आत्मा, they do not affect आत्मा.</p>
		<p>रूपकार्यसमाख्याश्च, भिद्यन्ते तत्र तत्र वै। आकाशस्य न भेदोऽस्ति, तद्वज्जीवेषु निर्णयः॥६॥</p> <p><i>Though there could be difference here and there in respect of form, function and name, there is no difference at all in space which is One without a second. Same is the definite conclusion with regard to the जीव-s.</i></p> <p>Here, the contention is that 'if आत्मा is one, how is it possible to explain variety of experiences indicating ignorance as reasons for plurality of आत्मा?'.</p> <p>In our worldly experience with regard to One space, we find variety of forms such as large, small, etc. in respect of space covered by a pot, a water-tank, cover, etc. Also, there are different functions such as fetching water, storing water, taking rest, etc. Further, there are different names for space covered in a jar (pot), in a water-bowl (कमंडलु), etc. due to those conditionings (उपाधि-s). Though these forms, names and functions are common experiences, the same are not real as far as reality of space is concerned, they being only उपाधि-s. In the same way, the जीव-s, which may be compared to space enclosed in a jar, are regarded as distinct due to their respective उपाधि-s and not absolute Reality, as concluded by the wise.</p>

		<p>नाकाशस्य घटाकाशः, विकारावयवौ यथा। नैवात्मनः सदा जीवः, विकारावयवौ तथा ॥ ७ ॥</p> <p>The space covered by a pot is neither an evolved effect nor part of the space, so too the individual जीव is neither evolved effect nor it is part of the आत्मा.</p> <p>Here, the contention is that 'our experience of variety of forms, names, functions, etc. in respect of space covered by a pot is a Reality and not illusory'.</p> <p>The contention is not correct. Because the space covered in a pot is not the evolved effect of total space like the ornaments are effects of gold and foam, bubble, moisture, etc. are effects of water. Also, space enclosed in the pot is not like the branches or parts of a tree. Hence, just as pot-space is not the effect or part of total space, in the same way, जीव (the embodied being), which is compared to pot-space, is neither evolved effect nor it is part of the आत्मा, which is compared to total-space. So, the manyness of the आत्मा experienced is an illusion from the standpoint of absolute Reality.</p>
		<p>यथा भवति बालानाम्, गगनं मलिनं मलैः। तथा भवत्यबुद्धानाम्, आत्माऽपि मलिनो मलैः ॥ ८ ॥</p> <p>Just as the space appears to be soiled by the dirt to the ignorant/children, in the same way आत्मा is regarded as affected by impurities.</p> <p>Just as the diverse experiences of names, forms, functions of pot-space are seen differently due to ignorance, the experiences of birth, death, etc. in respect of जीव, arising out of perception of differences, is due to ignorance about the nature of Self. Therefore, the impurities of misery, action and fruits of action, etc. caused by ignorance does not belong to the आत्मा. It is like those who know the nature of Space does not consider Space is soiled by cloud, dust, smoke, etc. Similarly, those with a discriminative intellect do not consider the आत्मा, the innermost Self, as affected by the evils of misery, action and fruits of action, etc. which is falsely superimposed on the आत्मा due to ignorance. It is like thirsty ones attribute foam, waves, etc. on desert perceiving the mirage water, though it can never be the case.</p>
		<p>मरणे संभवे चैव, गत्यागमनयोरपि। स्थितौ सर्वशरीरेषु, आकाशेनाविलक्षणः ॥ ९ ॥</p> <p>The dwelling of आत्मा in all bodies in the seeming processes of birth, death, etc. is in no way different from the Space covered by the pot.</p> <p>The notion of birth, death, etc. of the आत्मा seen in all bodies is like creation, destruction, coming, going, etc. and existence of pot-space.</p> <p>The contention that the theory of transmigration of जीव, travelling to heaven or hell after death, depending upon its acts (meritorious or otherwise) and at the end of such experiences again taking birth, is inconsistent with the principle of अद्वैत, is refuted. All these diverse experiences of conditionings (उपाधि-s) are superimpositions on the आत्मा due to ignorance and are unreal. Like space, आत्मा is ever pure and non-dual and is not subject to transmigration, etc.</p>
		<p>संघाताः स्वप्नवत्सर्वे, आत्ममायाविसर्जिताः। आधिक्ये सर्वसाम्ये वा, नोपपत्तिर्हि विद्यते ॥ १० ॥</p> <p>All assemblages (such as body, mind & intellect) are produced as in a dream due to ignorance that veils the Self. There is no rational argument to establish their reality as to whether they are equal or superior to one another.</p> <p>The assemblages of body, etc. produced by ignorance veiling the Self, which is the perceiver, like body, etc. are like those seen in dream or in magic show and as such they do not exist from the absolute standpoint of Reality. Even the contention of superiority among the created beings, gods superior to other lower beings like birds, beasts, etc. or there is equality amongst all beings, does not establish the Reality of their creation, which is nothing but ignorance.</p>

	<p>रसादयो हि ये कोशाः, व्याख्यातास्तैत्तिरीयके। तेषामात्मा परो जीवः, खं यथा संप्रकाशितः ॥११॥</p> <p>The individual जीव, which is the non-dual Brahman, is the Self of five sheaths such as physical, mental, etc. which have been exclusively explained in Taittiriya Upanishad. The supreme Brahman is like the total space has also been described in earlier verses (Ka-3, Ch-III).</p> <p>Now, the non-dual nature of supreme Brahman, who is beyond birth, etc. is being established through scriptural statement (Taittiriya chapter of Taittiriya Upanishad). The individual's five sheaths are like sheaths covering the sword. The interior sheaths fill their immediate outer ones and they are their respective self. The one dwelling in the innermost is the Self of these sheaths who enliven them as clearly explained in the said Upanishad. It is called जीव or the supreme Self, described as the Brahman - Existence, Knowledge and Infinity. It is also explained in the said Upanishad that these sheaths have been created by the Brahman's own power called Ignorance (माया), the entire being illusory like objects in dream of those seen in a magic show. The Self is like space has been explained in earlier verses (Ka-3, Ch-III).</p>
	<p>द्वयोर्द्वयोर्मधुज्ञाने, परं ब्रह्म प्रकाशितम्। पृथिव्यामुदरे चैव, यथाऽऽकाशः प्रकाशितः ॥१२॥</p> <p>The description of pairs, i.e. space which is in earth and in body (stomach), though considered separately, applies equally to the supreme Brahman indicated as both अध्यात्म (world) & अधिदेव (heavens) and described in Madhu-Brahmana section of Brihadaranyaka Upanishad (Mantras 2.5.1. to 2.5.14).</p> <p>In Madhu-Brahmana section of Chapter II of Brihadaranyaka Upanishad, it is described that - All this is Brahman, the bright & immortal, who is present both in corporeal and celestial worlds, is also in this earth and within the body as Witness. This Brahman is like space and though shown as existing separately in earth and in the body, it is One and Non-dual. Here the Brahman is indicated as Madhu, the honey, as Brahman is of the nature of Bliss (Nectar).</p>
	<p>जीवात्मनोरन्यत्वम्, अभेदेन प्रशस्यते। नानात्वं निन्द्यते यच्च, तदेवं हि समञ्जसम् ॥१३॥</p> <p>Identity (Oneness) of जीव and आत्मा has been praised and their multiplicity is severely condemned in the scriptures. Non-duality alone therefore is rational and correct.</p> <p>The scriptures as well as great sages like Vedavyasaji extol the Identity (Oneness) of जीव and आत्मा by negating all differences, thus arriving at the conclusion by reasoning supported by scriptures. Further the experiences of plurality which is natural to the ignorant and common to all beings (who do not understand the true import of scriptures and indulge in futile reasoning) have been condemned by Knowers of Brahman & scriptural statements - 'but, there is nothing that amounts to dual existence' (Br.Upa.IV.iii.23); 'It is from a second entity that fear comes' (Br.Upa.I.iv.2); 'if sees the slightest difference, he is bound to face fear' (Tai.Upa.II.vii.1); 'All this is verily Brahman' (Br.Upa.II.iv.6 & IV.v.7); 'he who sees plurality, as if, he goes from death to death' (Ka.Upa.II.i.10). Thus, the above praise and condemnation can be easily comprehended (i.e. perform only that which is praised and drop that which is condemned). But, contrary/ incorrect views expressed by logicians, which are also difficult to comprehend, cannot be accepted as Truth.</p>
	<p>जीवात्मनो पृथक्त्वं यत्, प्रागुपतेः प्रकीर्तितम्। भविष्यद् वृत्त्या गौणं तत्, मुख्यत्वं हि न युज्यते ॥१४॥</p> <p>The separateness of जीव and आत्मा, which has been indicated in the ritualistic portion of Veda before the Vedanta portion dealing with the creation aspect of universe is only figurative to indicate as to what will follow. Thus, the statement regarding dualistic aspect cannot have any literal meaning.</p> <p>The contention here is that the scriptures have spoken of separateness of जीव and आत्मा in the ritualistic portion of Vedas, wherein it has been stated that 'the supreme Purusha, who is desirous of this and that, supported heaven and earth, etc.', thus showing a</p>

		<p>conflict between the ritualistic portion and Knowledge portion of Vedas. In view of this, how to conclude that what is spoken of in Knowledge portion alone is reasonable and correct?</p> <p>The separateness of जीव and आत्मा indicated in the statements under the ritualistic portion of Vedas before describing the creation aspect has only secondary meaning and not primary from absolute standpoint. The said separateness is like the distinction between the space covered by pot (घटाकाश) and the total space (महाकाश), which is due to ignorance of the Reality. For example, if one says – 'he is cooking rice', what is meant is the future phenomena, i.e. to establish the ultimate result. These statements of scriptures are only to reiterate what is commonly seen in the world and not as 'प्रमाण' statement, but is intended only to establish the oneness of जीव and आत्मा.</p>
		<p>मृल्लोहविस्फुलिङ्गाद्यैः, सृष्टिर्वा चोदिताऽन्यथा। उपायः सोऽवताराय, नास्ति भेदः कथंचन॥ १५॥</p> <p><i>The scriptural statements illustrated by the examples of clay, iron, sparks, etc. regarding the idea of world created or otherwise, is ultimately to serve the purpose of explaining the unity of individual Self with universal Self and there exists no plurality as such.</i></p> <p>The contention here is that even though the creation might have been unborn, non-dual and one before creation, the evolved world and embodied beings denote plurality after the creation. This aspect has already been clarified explaining that assemblage of body, etc., like dream objects, are produce of illusion similar to the creation of pot-space (घटाकाश) and the total space (महाकाश), which is due to ignorance of the Reality. The concept of creation and the plurality as illustrated by the examples of clay, iron, sparks, etc. is only intended to enlighten our intellect to comprehend the oneness of जीव and आत्मा by negating all plurality.</p>
		<p>आश्रमास्त्रिविधा हीन-मध्यमोत्कृष्टदृष्टयः। उपासनोपदिष्टेयम्, तदर्थमनुकम्पया॥ १६॥</p> <p><i>On the basis of one's intellectual capabilities to comprehend the teaching, the seekers are grouped into three stages – lower, middle and higher and scriptures out of compassion and consideration, devised this method of worship or meditation to help them on the path.</i></p> <p>If आत्मा is one without a second, where is the question of performing कर्म, उपासना, etc.?</p> <p>Performing कर्म, उपासना, etc. are prescribed for those who are of lower and middle level intellects to enable them to follow the correct disciplines to progress on the path and it is not for the ones who are of higher intellect and possess the right knowledge of Brahman, the one-without-a-second.</p>
		<p>स्वसिद्धान्तव्यवस्थास्तु, द्वैतिनो निश्चिता दृढम्। परस्परं विरुध्यन्ते, तैरयं न विरुध्यते॥ १७॥</p> <p><i>The dualists remain firm to the conclusions arrived at by their own enquiries and consider them alone as Truth. So, they among themselves contradict with each other, whereas non-dualists have no conflict with any of them.</i></p> <p>The Knowledge of Self is established by both scriptures and reasoning and hence it is the perfect Knowledge. Other views, devoid of the support of scriptures and reasoning, result in false systems. Also, the views of dualists are false as they involve vices like attachment, hatred, etc. The dualists following the views of Kapila, Kanada, Buddha, Jainism, etc. hold firmly to their views and conclusions and think their view alone is ultimate Reality and rest all as false.</p> <p>Thus, due to their sense of attachment for their views and hatred for other views, they contradict each other. But, non-dualism, which is based on oneness of all as indicated in Scriptures, does not contradict other views like one does not conflict with one's own limbs like hand, leg, etc. Thus, the purport of Scriptures that the Knowledge of Oneness of Self, which is free from the vices of attachment & hatred, is the true Knowledge.</p>

	<p>अद्वैतं परमार्थो हि, द्वैतं तद्वेद उच्यते। तेषामुभयथा द्वैतम्, तेनायं न विरुध्यते॥ १८॥</p> <p><i>Non-duality is indeed the ultimate Reality and duality is its variation. The dualists perceive duality both in transactional and absolute levels. Therefore, the non-dualism does not conflict with the dualist position.</i></p> <p>How it is said that non-dualist does not have conflict with dualist?</p> <p>Non-duality is the ultimate Reality and therefore duality is only its effect or variation. The Scriptures support this view by statements – ‘He is one without a second’, ‘He created the fire’, etc. Further, duality is not perceived in the states of swoon, sleep, samadhi or in the absence of activity of mind.</p> <p>Therefore, duality is said to be the effect of non-duality. Since duality is perceived by the ignorant and non-duality by the wise, non-dualists have no conflict with dualists. It is like the case of a noble man, riding on a spirited elephant who cannot be conquered by anyone, does not hurt the intoxicated man on the road, who shouts – I am also on the elephant, drive your elephant on me!’. Thus, from the stand-point of Reality, the Knower of Brahman is the very Self of even the dualists and hence does not have conflict with them.</p>
	<p>मायया भिद्यते ह्येतत्, नान्यथाजं कथञ्चन। तत्त्वतो भिद्यमाने हि, मर्त्यताममृतं व्रजेत्॥ १९॥</p> <p><i>The changeless non-dual Brahman, who is in fact unborn, appears to undergo modifications only on account of illusion of माया and not in reality. If the modifications were to be real, then the immortal Brahman would become mortal.</i></p> <p>If someone contends that if non-duality is the ultimate Reality, then, duality, being effect of non-duality, is also ultimate reality, then the answer is that appearance of non-duality as many is due to माया and not otherwise. It is like one moon appearing as many to the one with cataract-defect in the eye and one rope appearing as snake, garland, wooden-stick, water-line etc. to the one who could not perceive the rope clearly.</p> <p>The manyness is not possible in the आत्मा which is part-less (i.e आत्मा has no left, right, front, side, above, below, etc.), unlike clay which by undergoing modification can produce pot, etc. If manyness in Immortal आत्मा, which is ever Unborn & Real, were to be real, then It becomes mortal, which is not possible, like fire can never become cold, leaving its nature of heat & light. The reversal of one’s nature is not desired by any and it is contrary to all proof. Therefore, any seeming manyness in the changeless, unborn आत्मा is due to माया and non-duality alone is absolute Reality.</p>
	<p>अजातस्यैव भावस्य, जातिमिच्छन्ति वादिनः। अजातो ह्यमृतो भावः, मर्त्यतां कथमेष्यति॥ २०॥</p> <p><i>The dualists contend that the ever unborn and eternally changeless Brahman is born. How could a changeless and immortal entity become mortal?</i></p> <p>Some interpreters of Upanishads, pretending to be the Knowers of Brahman, admit that the changeless, unborn आत्मा takes birth to become universe. If this view is accepted as true, then आत्मा becomes subject to destruction. But, it is impossible for the changeless, unborn, immortal आत्मा to become mortal, as it is contrary to its very nature of immortality.</p> <p>The point discussed here is to indicate आत्मा as not the cause of universe. If it is cause of something, then it has to be effect of something else and any effect is subject to destruction. Thus, while on one hand आत्मा is not considered as cause of anything and on the other-hand the happening universe is experienced, the cause of which is attributed to आत्मा. To explain this strange scenario, the Upanishads have introduced माया (the power of आत्मा) as the cause of creation, without involving आत्मा. Since such a creation amounts to mystery and cannot be explained, it is termed as माया, the inexplicable.</p>

		<p>न भवत्यमृतं मर्त्यम्, न मर्त्यममृतं तथा। प्रकृतेरन्यथाभावः, न कश्चिच्चिद्विष्यति ॥ २१ ॥</p> <p><i>The immortal cannot become mortal and the mortal can never become immortal, as it is never possible for a thing to change its nature.</i></p> <p>It is the general experience that the immortal never becomes mortal nor the mortal ever becomes immortal, for it is never possible for a thing to change its nature, i.e. to become anything other than what it is. Like fire can never change its nature of being heat.</p>
		<p>स्वभावेनामृतो यस्य, भावो गच्छति मर्त्यताम्। कृतकनामृतस्तस्य, कथं स्थास्यति निश्चलः ॥ २२ ॥</p> <p><i>How can he, who believes that the essential immortal entity becomes mortal, also maintain that the immortal, after undergoing modifications (creation, etc.), still retains its essential nature of immortality?</i></p> <p>Some Contend that आत्मा as cause is immortal before creation and becomes mortal after creation. However, this contention is not correct. Because an immortal thing, by its very nature cannot take birth and if it undergoes such modification, it cannot remain immortal. Because that which undergoes modification has to be mortal. But, आत्मा is ever immortal and hence does not undergo modification because in such a scenario, there is no meaning for seeking liberation if it is mortal and not absolute.</p>
		<p>भूततोऽभूततो वाऽपि, सृज्यमाने समा श्रुतिः। निश्चितं युक्तियुक्तं च, यत्तद्वर्तते नेतरत् ॥ २३ ॥</p> <p><i>Both the views that creation is real and that it is unreal have been equally emphasised in scriptures. That which is supported by scriptural statements and corroborated by reasoning alone is acceptable Truth and not the rest.</i></p> <p>If the modification of आत्मा is acceptable then it is not in tune with scriptures as scriptures support creation.</p> <p>The scriptural statement supporting creation is to serve other purposes, which has been clarified earlier. Any creation is caused by ignorance and not from the standpoint of Reality. Just as the dream objects become unreal on waking up, the objects of waking world become unreal when one attains the Knowledge of आत्मा. Therefore, from the absolute standpoint all objects are unreal, whether from dream state or waking state.</p>
		<p>नेह नानाति चाऽऽम्नायात्, इन्द्रो मायाभिरित्यति। अजायमानो बहुधा, मायया जायते तु सः ॥ २४ ॥</p> <p><i>Through such scriptural statements as – ‘there is no plurality in this’ (Ka.Upa.II.i.11); ‘Indra through Maaya’ (Br.Upa.II.v.19), etc. we know that the आत्मा, though unborn, indeed appears to have become many only through माया.</i></p> <p>If the creation is considered real, then the existence of objects become absolutely real. In that case, there should be no scriptural statement indicating their unreality. But, scriptural statements like – ‘there is no plurality in this’, etc. negate the existence of duality. It implies that creation has been imagined in order to help understanding the non-dual आत्मा, which is otherwise not perceivable through any means. This is further understood by the word माया, which denotes unreality of creation. Further, to negate creation theory, there is scriptural statements, like – ‘the one who sees reality, goes from death to death’ (Ka.Upa.II.i.11).</p>
		<p>संभूतरपवादाच्च संभवः, प्रतिषिध्यते। को न्वनं जनयदिति, कारणं प्रतिषिध्यते ॥ २५ ॥</p> <p><i>Again by negation of Hiranya-Garbha, creation is negated. Causation by Brahman is denied again by the statement – ‘who can cause It to pass into birth?’ (Br.Upa.III.ix.28.7).</i></p> <p>By condemning worship of the first-born, i.e. Hiranya-Garbha (कार्य-ब्रह्मा), the whole creation is negated. If Hiranyagarbha were to be real, its condemnation would not have been done. Therefore, Hiranya-Garbha is unreal and hence the creation is also unreal. So, there is no birth of individual as there is no cause for such a birth. If it is contended that the worship of Hiranya-Garbha is condemnation is to praise the combined worship of Hiranya-Garbha and rites called विनाश, it is stated that such a combination is intended to take one beyond death, as consists of two-fold hankering for ends and means. Therefore, the combination of worship of</p>

		gods with the rites aims at leading one beyond death, arising out of Knowledge of Oneness of the supreme Self eventually, for the one who engages himself in discussion on Upanishadic truths, etc.
		<p>स एष नेति नेतीति, व्याख्यातं निह्नुते यतः। सर्वमग्राह्यभावेन, हेतुनाऽजं प्रकाशते ॥ २६ ॥</p> <p><i>All ideas that were described as means to know आत्मा, as आत्मा is incomprehensible, are eventually negated the scriptures by statements like 'not this, not this', indicating that they are not real as non-dual आत्मा alone is real.</i></p> <p>The scriptural statement that – 'this is final instruction. It is not this, not this' has determined the nature of आत्मा, by negating all those characteristics, which were used as means to describe the incomprehensible आत्मा. By the statement 'not this, not this', the scriptures demonstrate the incomprehensibility of आत्मा. Those who do not understand the purpose of using the means to realise the आत्मा make mistake by thinking that the means (descriptions) have the same reality of end, i.e. आत्मा. To remove this error, scriptures negate their reality through the statement 'not this, not this'. Eventually, the seeker will understand that the means are used only for the purposes of understanding and they have no reality and non-dual आत्मा alone is the Reality (like snake, stick, garland, etc. ideas superimposed on a rope, which alone is the reality, get negated after knowing the reality of rope). To such a seeker, the Knowledge of आत्मा, which is unborn and changeless and is both within and without, reveals itself.</p>
		<p>सतो हि मायया जन्म युज्यते न तु तत्त्वतः। तत्त्वतो जायते यस्य जातं तस्य हि जायते ॥ २७ ॥</p> <p><i>That which is ever existent appears to pass into birth through illusion alone and not true from the stand-point of absolute Reality. Those who think this birth to be real, assert that what is born alone is born again and again, endlessly.</i></p> <p>Hundreds of scriptural statements thus conclude that the essence which is the non-dual and birth-less आत्मा, dwelling both within and without, alone is the Reality and other than आत्मा nothing exists. This is being established through reasoning now.</p> <p>The contention that if the absolute आत्मा is incomprehensible, then the Knowledge of that absolute Self too would be not real. This is not correct, because the effect is perceived. All effects, even the creation of magic objects need a real magician, the perceived effects in the form of creation of universe leads us to infer the the existence of supreme Reality, who as if like magician is the substratum of the illusion perceived in the form of universe. Because, no effect is possible with a non-existing cause, even for the illusory effect. Like for projection of illusory snake, garland, etc. due to ignorance, the rope has to be real as their substratum. Therefore, from the incomprehensible आत्मा creation of world is due to माया like illusory appearance of snake on the rope.</p>
		<p>असतो मायया जन्म तत्त्वतो नैव युज्यते। वन्ध्यापुत्रो न तत्त्वेन मायया वापि जायते ॥ २८ ॥</p> <p><i>The unreal cannot be born either really or through delusion like the son of a barren women is neither born in reality nor in illusion.</i></p> <p>It is the common experience that it is not possible to produce a thing from that which is non-existent as the son of barren woman is not seen to be born either really or through माया. Hence the theory of nihilism (असद्वाद) is out of place in the present context.</p>
		<p>यथा स्वप्ने द्वयाभासम्, स्पन्दते मायया मनः। तथा जाग्रद्-द्वयाभासम्, स्पन्दते मायया मनः ॥ २९ ॥</p> <p><i>As the mind acts through माया (delusion) projecting appearances of duality in dream, in the same way, the mind projecting through माया (delusion) causes the world of objects in waking state also.</i></p> <p>In dream, individual mind creates the duality of world and this duality is negated only on waking. On the other hand, the duality of world created by the mind in waking state has to be negated in the waking state itself and not any other states because intellect is needed for the act of negation. In both states, i.e. dream and waking, it has to be accepted that both experiences due to माया (delusion) are out of mind alone as their substratum, the Consciousness part of the mind (i.e. 'is-ness', the other part of mind being</p>

	names & forms of inert nature).
	<p>अद्वयं च द्वायाभासम्, मनः स्वप्ने न संशयः। अद्वयं च द्वायाभासम्, तथा जाग्रन्न संशयः ॥ ३० ॥</p> <p><i>There is no doubt that the non-dual mind (i.e. Consciousness part) itself appears as dual in dream. In the same way, it (i.e. the total mind) appears as dual in the waking state also.</i></p> <p>Just as snake is true in its aspect of rope as substratum, without which snake cannot appear on the rope, in the same way, the mind, though projects duality, is non-dual as far as its Consciousness part concerned, but appears to be dual in the dream. Apart from the non-dual Consciousness (i.e. Consciousness part of mind), there is nothing else in dream. Therefore, the objects of dream like elephant and their perceiver like eyes do not have their existence independently of mind (i.e. Consciousness part). Similar is the case with the waking state as Consciousness alone is the Reality in both states, both appearances being due to माया (delusion) alone.</p>
	<p>मनोदृश्यमिदं द्वैतम्, यत्किञ्चित्सचराचरम्। मनसो ह्यमनीभावे, द्वैतं नैवोपलभ्यते ॥ ३१ ॥</p> <p><i>Whatever perceived in this world, moveable or immovable, is nothing but the perceptions of the mind, is nothing but mind alone. Because plurality is not perceived when the mind is transcended (when mind loses its mindness).</i></p> <p>How to understand that this plurality is mind alone like appearance of snake on the rope? What is the proof?</p> <p>The above inference is based on the method of ‘presence & absence’ (अन्वय-व्यतिरेक). This plurality perceived by the mind, moving and unmoving, is nothing but mind, which is imagined on the Self. This inference is drawn from the fact that plurality is perceived when mind is active and plurality is not perceived when mind ceases to be active, i.e. when activities of the mind are withdrawn into itself by the knowledge attained through discrimination, practice and renunciation, arising out of teaching from scriptures & teacher, like disappearance of snake on the rope or like in deep sleep. Thus, disappearance of plurality establishes that the plurality is unreal or illusory.</p> <p><i>It is like though the pot is pervaded by clay, pot is unreal, in the same way, though mind is pervaded by Consciousness, mind is unreal and Consciousness alone is real.</i></p>
	<p>आत्मसत्यानुबोधेन न, सङ्कल्पयते यदा। अमनस्तां तदा याति, ग्राह्याभावे तदग्रहम् ॥ ३२ ॥</p> <p><i>When the mind does not bring forth any more imaginations of plurality because of the Knowledge of Truth (the आत्मा), arising out of teaching from scriptures & teacher, then the mind attains the state of not being the mind and in the absence of objects of cognition, the mind becomes free from the idea of cognition.</i></p> <p>How does the mind cease to be the mind, is explained here.</p> <p>The आत्मा alone is the Reality, like the clay, as explained in scriptural statement – ‘all transformation has speech as its basis and it is name only. The clay alone is real’ (Cha.Upa. VI.i.4). On attainment of Knowledge of आत्मा through scriptures & teacher, the mind ceases to project objects as there is nothing to project other than non-dual आत्मा. In the absence of objects to perceive, the mind is like the fire as fire does not burn when there is no fuel and in that state, the mind attains the state of ceasing to be the mind and thus becomes free from all illusory perceptions.</p> <p><i>How to cultivate and sustain no-mindness (अमनीभाव)?</i></p> <p>The process involves three aspects, viz., तत्त्वज्ञान, मनो_नाश & वासना_क्षय regular practice of /abidance in which together can lead to अमनिभाव and its sustainance, as discussed hereunder:</p>

		<ul style="list-style-type: none"> • तत्त्वज्ञान means regular and daily study and reflection of Vedantik text (श्रवणम् & मननम्) • मनो नाश means negation of जगत् & अहंकार (i.e. इदं & अहं) by regular meditation (निदिध्यासनम्) (i.e. negating the reality of mind & ego), both being inert and different from आत्मा, the Self. • वासना क्षय means reforming/changing/dropping past habits of living and thinking in a certain way. Continuing in the same old pattern even while involving in spiritual practice of श्रवणम्, मननम् & निदिध्यासनम् will not bring the desired result. I should remind myself that the worldly day-to-day problems, issues, etc. does not belong to me, आत्मा, the Self. The futility of notion of joys & sorrows involved in objects should be understood and grown beyond them, despite their pressure to be in that vicious cycle. <p>Thus, constant contemplation and understanding of this aspect to reduce and eliminate those pressures, coupled with dispassion for world & objects, is the only way to progress by becoming lighter and lighter in vasanas/erroneous habits. Also, I shall not pursue any other goals and involve only in श्रवणम्, मननम् & निदिध्यासनम् even while living a responsible and vigilant life. Also I remain alert to see that my actions/attitudes do not create a new वासना, by being firm on my resolve and resist any temptations, willingly and voluntarily.</p> <p>The biggest and most difficult वासना is said to be attraction for the opposite sex, which I should be vigilant about all the time.</p>
		<p>अकल्पकमजं ज्ञानम्, ज्ञेयाभिन्नं प्रचक्षते। ब्रह्मज्ञेयमजं नित्यम्, अजेनाजं विबुध्यते ॥ ३३ ॥</p> <p>The Knowledge which is unborn and free from all imaginations is always inseparable from the Knowable (Brahman). The immutable and the birthless Brahman is the sole object of Knowledge. And the birthless (Brahman) is known only by the birthless (Knowledge), the wise say.</p> <p>The query that 'if duality, including mind is false, how then Truth of one's own Self is realised?' is answered here.</p> <p>The Knowers of Brahman describe Knowledge, which is unborn and free from all imaginations (i.e. I am जीव, I am meditator, etc.), as not different from Brahman, the ultimate Reality, as indicated by the scriptural statement – 'like heat from fire, Knowledge is never separate from the Knower, the Brahman' (Br.Upa.III.ix.28.7); 'Brahman is Truth, Knowledge & Infinite' (Tai.Upa.II.i.1), etc.</p> <p>Thus, the Knowledge, and the Known, i.e. Brahman, are not separate from each other like heat is not separate from the fire. The essence of Brahman, which is the object of Knowledge, knows itself, it being the very nature of Brahman. Brahman, which is of the nature of one homogenous mass of eternal Consciousness, does not need any other instrument of Knowledge to illumine it, like the sun, which is of the nature of continuous light and does not depend on anything else to illumine it.</p>
		<p>निगृहीतस्य मनसः, निर्विकल्पस्य धीमतः। प्रचारः स तु विज्ञेयः, सुषुप्तेऽन्यो न तत्समः ॥ ३४ ॥</p> <p>The behaviour of the mind that is disciplined, i.e. which is free from all imaginations and is endowed with discrimination, should be rightly noted as it is different from the behaviour of the mind in deep-sleep.</p> <p>Since the disciplined mind behaves in the same way as that of the mind in deep-sleep, there being absence of awareness in both, what is the difference between them that needs to be noted?</p> <p>The behaviour of the mind in deep-sleep is different because the mind is under the cover of darkness of ignorance and still is possessed of the latent tendencies (वासना) which are seeds for many evil actions that could follow. The behaviour of the disciplined mind (of a ज्ञानि), on the other hand, is certainly different as the ignorance, which is the seed for evil activities, has already been burnt away by the fire of realisation of Self and all blemish of afflictions has been removed. So, it is necessary to know and note this difference between the two.</p>

	<p>लीयते हि सुषुप्ते तत, निगृहीतं न लीयते। तदेव निर्भयं ब्रह्म, ज्ञानालोकं समन्ततः ॥ ३५ ॥</p> <p><i>The mind in deep-sleep gets drowned in ignorance, but in the case of mind endowed with the discipline of Vedanta does not. The disciplined mind becomes identical with the fearless Brahman, possessed of the knowledge of Consciousness all around.</i></p> <p>The query as to why there is a difference in behaviour of mind in two states indicated above (i.e. of a sleeper and a ज्ञानि), is explained here.</p> <p>In deep-sleep, the mind with desires which are the cause of experiences due to ignorance, goes to seed-like condition of potentiality, which is a kind of darkness and non-differentiation. But the disciplined mind of a ज्ञानि, endowed with discrimination, does not do so due to absence of seed of ignorance. When the mind becomes free from the idea of experiencer (ग्राहक) and experienced (ग्राह्य), the duality caused by the evil of ignorance, it becomes one with the supreme non-dual Brahman, which is peace and fearless. Thus, the mind becomes free from fear as in that state the perception of duality, which is cause for fear, is absent. Having realised Brahman, the ज्ञानि is not afraid of anything. The term 'all around' means that Brahman is continuous mass of sentiency which is all-peervading like space. In other words, in whatever activity a ज्ञानि is engaged in, he experiences Brahman alone in everything.</p>
	<p>अजमनिद्रमस्वप्नम्, अनामकरूपकम्। सकृद्विभातं सर्वज्ञम्, नोपचारः कथञ्चन ॥ ३६ ॥</p> <p><i>The Brahman is birthless, sleepless, dreamless and without name & form, ever effulgent, omniscient. On understanding this, no efforts/practices are needed to be done in this regard.</i></p> <p>Brahman, which is inside and outside is also unborn as it has no source of birth. Because birth is caused by ignorance as in the case of a illusory snake taking birth on a rope. Brahman is birthless because all ignorance is destroyed by the Knowledge of Truth, which is the आत्मा, the Self. Since non-dual Brahman is unborn, Brahman is free from sleep, because sleep is also caused by the ignorance. Hence Brahman is free from dream also. Since name and form are creation of state of ignorance, they are destroyed on Knowledge like the illusory snake is destroyed when the Knowledge of rope takes place, which is also indicted by scriptural statement – 'from which words come back' (Tai.Upa.II.iv & II.ix). The nature of Brahman is effulgence since it is devoid of non-manifestation due to non-perception and devoid of manifestation due to mis-apprehension.</p> <p>Brahman being the nature of effulgence, there is no non-apprehension or mis-apprehension in Brahman and Brahman is ever effulgent. Brahman is Existence and Consciousness and that being the nature of Brahman, no activity like practicing concentration, etc., can be enjoined on Brahman, like that in the case of an individual. In essence, other than elimination of ignorance, no other activity, whatsoever, can ever be prescribed on Brahman, who is of the nature of purity, knowledge and freedom.</p>
	<p>सर्वाभिलाषविगतः, सर्वचिन्तासमुत्थितः। सुप्रशान्तः सुकृज्ज्योतिः, समाधिरचलोऽभयः ॥ ३७ ॥</p> <p><i>This आत्मा, the Self, is beyond all expressions or words, beyond all acts of mind (risen above अंतःकरण). It is all-peace, ever effulgent, free from activity & is fearless and is attainable through concentrated understanding (प्रज्ञा).</i></p> <p>Here, प्रज्ञा means that knowledge, arising out of understanding of studies, practices, concepts, (such as जीव, जगत्, ईश्वर, माया, त्रिगुण, सृष्टि, बन्ध, साधन, मोक्ष, etc.), etc., which are undertaken with the intention of knowing the आत्मा.</p> <p>The आत्मा is free from organ of speech, which is the means of expressing all kinds of words, i.e. It is free of all external organs. It has risen above the Intellect, which is the means for all thoughts, i.e. It is free of internal organ (अंतःकरण) as explained in scriptural statement – 'he is without vital force and without mind' (Mu.Upa.II.1.2). Being devoid of all objects, It is absolutely tranquil, It is ever effulgent by virtue of being of the nature of Consciousness. It is denoted by the word 'समाधि' as It can be known only by the</p>

		wisdom arising out of deep understanding of all studies, practices, concepts, etc., undertaken with the intention of knowing the आत्मा or the word 'समाधि' also is to mean that the mind becomes one with आत्मा. It is immovable and changeless hence is fearless.
		<p>ग्रहो न तत्र नोत्सर्गः, चिन्ता यत्र न विद्यते। आत्मसंस्थं तदा ज्ञानम्, अजाति समतां गतम्॥ ३८ ॥</p> <p>In that आत्मा, the Self, which is free from all acts of the mind, there is neither any idea of perception (idea of acceptance) nor any idea of self-projection (idea of giving up). Being in abidance of आत्मा, the Self, the knowledge reaches the state of immutability & homogeneity.</p> <p>As the आत्मा, the Self, was described as 'समाधि' (the sole object of concentration) which is free from activities and also fearless, in that आत्मा, there is nothing to accept or anything to give-up. Acceptance or rejection is possible where there is possibility of change and in आत्मा being non-dual, there exists nothing in आत्मा and It is partless. In other words in the आत्मा, where there is no activity of mind (thoughts, etc.), where is the room for acceptance or rejection of anything. Because on knowing the non-dual Truth, in the absence of any object to perceive, one gets established in the आत्मा, like the heat of the fire, when there is no fuel to burn. It is birthless and is homogeneous.</p> <p>Thus, the earlier proposition – 'Now, I shall speak of Brahman, which is free from limitation, without birth and is in the state of homogeneity' (Karika III.2), which has been fulfilled with the help of scriptures and reasoning, is concluded here. Everything else, other than the Knowledge of आत्मा, the Self, which is birthless, homogeneous, is fraught with limitations, as indicated in the scriptural saying – 'O Gargi, he, who departs from this world without knowing this Immutable One, is, indeed, miser-loser' (Br.Upa.III.viii.10).</p> <p>The essence conveyed is that by knowing this aspect, one becomes Knower of Brahman and thus his duties get fulfilled.</p>
		<p>अस्पर्शयोगो वै नाम, दुर्दर्शः सर्वयोगिभिः। योगिनो बिभ्यति ह्यस्मात्, अभये भयदर्शिनः॥ ३९ ॥</p> <p>This Yoga, called yoga of no contact (untouched), is difficult to be attained by all seekers (yogins). The seekers are afraid of this path as they see fear in it, though it is here alone that one can experience the true state of fearlessness.</p> <p>This Yoga is free from all touch, i.e. free from relation with all objects, which is described in Upanishads. It is hard to be attained by all seekers who lack Knowledge imparted in the Upanishads. In other words, this Knowledge can be attained only through efforts by studying scriptures through a competent teacher (आत्मसत्यानुबोध), culminating in the Knowledge that आत्मा, the Self, alone is the Reality. The seekers, who think that this knowledge results in the disintegration of their individuality, are afraid of It, while actually It is the abode of fearlessness.</p>
		<p>मनसो निग्रहायत्तम्, अभयं सर्वयोगिनाम्। दुः(visarga)खः क्षय प्रभो(bo)धश्चापि, अक्षया शान्तिरेव च॥ ४० ॥</p> <p>Those seekers who do not follow the path of Knowledge as described in the Karika, depend on the control of their mind for fearlessness and elimination of misery as also for Knowledge of Self and eternal peace.</p> <p>For those seekers who see no reality in mind, sense organs, etc. which are imagined like a snake on a rope, there is no fear as they are identified with Brahman and they revel in the everlasting peace called liberation, being not dependent on any efforts like control of mind, etc. But, those seeker who also walk on path of Truth to attain liberation and know Knowledge alone as means for liberation, but are of inferior or mediocre understanding and think their mind as something different from the आत्मा though related to it (i.e. sense of my mind, etc.), fearlessness, elimination of misery, etc. are tied to the control of their mind. So, for those consider their mind as different from आत्मा, there can be no end of sorrow as their mind remains ever disturbed and for this reason, there is no everlasting peace called liberation for them.</p>

		<p>उत्सेक उदधेर्यद्वत्, कुशाग्रेणैकविन्दुना। मनसो नियहस्तद्वत्, भवेदपरिखेदतः ॥ ४१ ॥</p> <p><i>The mind can be brought under control only by relentless effort like the one required to empty an ocean, drop-by-drop, using the front tip of kusha-grass blade.</i></p> <p>Just as one has to be as relentless as in the efforts to empty the ocean with tip of a blade of kusha grass as the means, control of mind needs similar level of effort by a seeker with a heart which neither becomes depressed nor tired by such endless effort.</p> <p>What is indicated here is that knowing the enormity of the effort involved in controlling mind which is impossible to attain completely, even as such effort continues, it would be advisable that the seeker opts for the 'ज्ञानयोग' for knowing the Self and attain eternal bliss.</p>
		<p>उपायेन निगृहीयात्, विक्षिप्तं कामभोगयोः। सुप्रसन्नं लये चैव, यथा कामो लयस्तथा ॥ ४२ ॥</p> <p><i>A mind distracted with desires & enjoyments as also the mind enjoying complete oblivion (लय) should be brought under the discipline through proper means, because desire to be in the state of oblivion is as harmful as the agitations due to desire for enjoyments.</i></p> <p>If it is asked is the untiring effort alone is the means to bring the mind under control, then the answer is no. One should concentrate the mind, which is in agitation due to desires & enjoyments of objects, on the Self itself using proper means (which is being indicated now) and by untiring efforts. If it is contended that as to why the peaceful mind in complete oblivion like in the sleep needs to be disciplined, it is said that the sleep is also equally evil as desire is, because both of them cause dependence on world/objects which is riddled with all defects and our effort is to know the non-dual Self, which is free from all dependence, the substratum of all.</p>
		<p>दुःखः सर्वमनुस्मृत्य, काम भोगान्निवर्तयेत्। अजं सर्वमनुस्मृत्य, जातं नैव तु पश्यति ॥ ४३ ॥</p> <p><i>Turn the mind back from the enjoyments of pleasures with the growing understanding that sense objects are ever riddled with misery. If we consistently reflect on the One non-dual Brahman, which is unborn, then the perception of created duality will cease to exist.</i></p> <p>The means to discipline the mind is explained here. Remembering the fact learnt from scriptures through teacher that the entire perception of duality riddled with the endless misery is because of the ignorance about the nature of Self, which is non-dual, one should withdraw from the world of plurality, with the help of idea of detachment. In other words, I should give up all that where I get stuck on the path. The first step here is to see misery in everything arising out of perception of duality and then understand everything as non-dual Self, that I am.</p> <p><i>Overcoming mind-related issues/difficulties faced during meditation:</i></p> <ol style="list-style-type: none"> Prepare the usual steps such as place, time, seating, etc. and sit for meditation Pray to God & Guru to help you in restraining the wandering mind, which is beyond my control If my purpose and intention are sincere, the help will come from God Meditate recalling my nature of Brahman as taught and understood during श्रवणम् & मननम् through Guru When mind again goes away after something or the other, pull it back and meditate again Surrender to God and accept the result as it comes without reservation No more individual struggle as now you have invoked God to help Do your part, leave the other part to God, to happen as it deserves.

		<p>लये संबोधयेचित्तम्, विक्षिप्तं शमयेत्पुनः। सकषायं विजानीयात्, समप्राप्तं न चालयेत्॥४४॥</p> <p>If the mind becomes inactive in a state of oblivion, awaken it back. If mind is agitated due to pursuing objects, bring it back to peace and one should be aware if the mind is caught-up in the desire. One should not disturb the mind, once it has attained the state of tranquility.</p> <p>The mind is not available for meditation due to any of the three reasons, viz., लय, विक्षेप & कषाय. When the mind is merged in oblivion (लय), it should be awakened with the help of dual process of detachment and practice of knowledge (i.e. ब्रह्म-अभ्यास & वैराग्य). When the mind is agitated due to objects, etc. (विक्षेप), restrain it with the understanding of defects and futility concerning the objects. Despite the above, if the mind is still not in equipoise but continues in the intermediate state, it could be due to manifestation of subtle impressions of the past (कषाय) emerging from the subconscious mind. By allowing said impressions to pass and by educating the mind about the Self, which alone is the Reality, the mind can be brought to equipoise. One should be alert not to allow such a mind, that is brought to equipoise, to go towards objects again.</p>
		<p>नास्वादयेत्सुखं तत्र, निःसङ्गः प्रज्ञया भवेत्। निश्चलं निश्चरचित्तम्, एकीकुर्यात्प्रयत्नतः॥४५॥</p> <p>The mind should not be allowed to be attached to the joy experienced during समाधि. It should be freed from the attachment to such temporary happiness by pointing out the defect through steady exercise of discrimination. If the mind, even after attaining the state of equanimity, seeks to rush out to the external objects, it should be restrained to be unified with the Self by due diligence.</p> <p>Here, the purpose is to caution against mind getting attached to the enjoyment experienced at the time of समाधि, as it is only temporary and unreal.</p> <p>The seeker should not get attached to the happiness that a Yogi experiences during समाधि when he tries to concentrate his mind by thinking and understanding that whatever happiness experienced is born out of ignorance and it is unreal. He should therefore withdraw from such happiness without getting attached to it with the help of knowledge of discrimination. However, such a withdrawn mind again goes out in pursuit of external objects, it should be brought back again using the methods explained above and with great care, make it one with the Self. Because though the mind is identical with the Self, due to ignorance, mind is separated from the Self.</p> <p>Note: It is worth keeping in mind that for a person of unsteady mind running for objects, attaining the state of joy as in समाधि itself is overwhelming and such a yogi may not be able to detach from that state. But, by discrimination, it should be understood that that joy too is temporary and unreal, being only reflection the absolute bliss which is the real nature of Self. Because, when one is out of समाधि, he will again face the same agitations from restless mind, which may be more disturbing to him. So, even as one progresses on the path various such experiences, he should clearly understand temporariness and futility of all joys perceived in the world and continue his efforts to attain oneness with the eternal non-dual Self, which alone is the absolute bliss.</p>
		<p>यदा न लीयते चित्तम्, न च विक्षिप्यते पुनः। अनिङ्गनमनाभासम्, निष्पन्नं ब्रह्म तत्तदा॥४६॥</p> <p>When the mind is awakened from the sleep (लय) and is steady, freed from the restless agitations (विक्षेप) of desires, then it verily becomes Brahman.</p> <p>When the mind is disciplined through the methods indicated, i.e. not falling into oblivion of deep-sleep nor distracted by the external objects, i.e. when the mind attains a state of tranquility like the flame of an undisturbed lamp kept in a windless place, or the mind does not appear in the form of any object (i.e. it does not involve in activities of objects), the mind with such characteristics becomes fully identified with Brahman.</p> <p>In other words, understanding mind as Brahman, the Self like understanding the perceived snake as not snake but rope itself, thus ending the saga of sorrow.</p>

		<p>स्वस्थं शान्तं सनिर्वाणम्, अकथ्यं सुखमुत्तमम्। अजमजेन ज्ञेयेन, सर्वज्ञं परिचक्षते ॥४७॥</p> <p><i>This highest Bliss is arising out of the Knowledge (rediscovery) of the Self. It is peace identical with Liberation, which is indescribable & unborn. It is described as the omniscient Brahman because it is One with the unborn Self, which is the ultimate goal of Knowledge of Self.</i></p> <p>The bliss explained above is within one's own Self. It is quiescent and characterised by the cessation of all evils. It is liberation due to its identity with the absolute Truth. It is indescribable as it pertains to an absolutely unique entity distinct, not arising from objects nor any association with objects. It is unsurpassable and realised by the vision of Yogis alone. It is unborn because it is not happiness from objects. The kowers of Brahman describe this Bliss verily as the omniscient Brahman, as it is identical with the nature of absolute Brahman.</p>
		<p>न कश्चिज्जायते जीवः, संभवोऽस्य न विद्यते। एतत्तदुत्तमं सत्यम्, यत्र किञ्चिन्न जायते ॥४८॥</p> <p><i>No जीव (the ego-centric individual) is ever born because there does not exist any cause which can produce जीव as its effect. This Brahman is the highest Truth from where nothing is ever born.</i></p> <p>All such ideas of control of mind, creation & evolution of earth, meditation, etc. spoken of above are all means to realise the absolute Reality and they are not absolute in themselves.</p> <p>The absolute Truth is that no जीव (the ego-centric individual) is ever born. The जीव who is known as doer & enjoyer is not born by any means whatsoever. Hence, no cause can ever exist to produce आत्मा the Self, which by nature is unborn and non-dual. Hence, no जीव can ever be born because there is no cause which may produce जीव. All the truths mentioned as means to know the Self are only relative Truth and this alone is the absolute Truth, i.e. nothing whatsoever, even an atom, is ever born in or of the Brahman, the आत्मा, which is of the nature of absolute Reality, the all-pervading eternal non-dual Consciousness, i.e. Me.</p> <p>Our poojya Gurudev, in his commentary, concludes that in reality nothing is ever born as there is nothing which can cause the birth (effect). Poojya Gurudev adds that perception of plurality and seeking cause for it is like 'seeking the footprints of birds in the sky'. In the vision of a realised master, there is no world of objects separate from Himself, the absolute non-dual eternal Reality, the all-pervading Consciousness.</p>
IV अलात-शान्ति प्रकरण	1-100 (K)	<p>Introduction to fourth Chapter : अलात-शान्ति प्रकरण -</p> <ul style="list-style-type: none"> This is the fourth and the concluding chapter of the Upanishad with 100 कारिका-s from Shri Gowdapaadaacharyaaji. 'अलात' means flame (torch). Just as a flame at the tip of a stick when rotated around can bring the illusion of several shapes with different names, in reality there is no shape and hence there is no name, except for the flame alone. All perceived shapes and names appeared from that flame at the tip of the stick when the stick is rotated in various directions, go back to the same flame when the stick is not rotated. In the same way, when the non-dual all-pervading eternal Consciousness is understood as actionless, without movement, etc. there is absolute Bliss. In the first Chapter, after having established the 'अद्वैत' through the explanations for the syllable 'ॐ - AUM' as one's own Self, in the second Chapter, entire external world was negated by युक्ति, 'अद्वैत' alone was established convincingly in third Chapter using युक्ति & श्रुति. Now, in this concluding Chapter, various other philosophies, who oppose 'अद्वैत', are being refuted by pointing out mutual contradictions in their views to firmly establish the reality of 'अद्वैत' through the 'method of agreement' ('method of agreement' means whatever that is created is impermanent and whatever that is not impermanent is not created', i.e. whatever is permanent is not created). Fourth Chapter explains the second part of the statement, i.e. 'whatever is permanent is not created' to finally establish 'अद्वैत' alone as the absolute Truth.

		<p>Overview of the Chapter:</p> <ul style="list-style-type: none"> कारिका-s 1 - 10 Introduction कारिका-s 11 - 27 Refuting of other philosophies कारिका-s 28 - 54 Essence of 'अद्वैत' philosophy कारिका-s 55 - 86 Vedanta practices कारिका-s 87 - 100 Conclusion
		<p>ज्ञानेनाऽऽकाशकल्पेन, धर्मान्यो गगनोपमान। ज्ञेयाभिन्नेन संबुद्धः, तं वन्दे द्विपदां वरम्॥ १ ॥</p> <p><i>I bow to that One, who is best among men, who has fully realised the nature of individual self resembling sky, by means of his Knowledge, which is non-different from the object of Knowledge and which again is like sky (space).</i></p> <p>The purpose of this first verse is to offer salutations to the promulgator of this Knowledge of Non-duality, conceiving him as identical with the Non-dual Truth. It is an established norm to offer salutations to one's teacher in the beginning of the text so that the study concludes smoothly and end-result is attained.</p> <p>Here, the term 'आकाशकल्प', which denotes that Knowledge of Non-dual Truth, is slightly different from the space, but comparable to infinite space. Again, the जीव-s are also compared to the infinite space using the term 'गगनोपमान'. This Knowledge is also indicated as non-different from the objects of knowledge, i.e. जीव-s. Thus, the identity of Knowledge and Knowable is indicated by the examples of fire & heat and light & sun. I bow down to the Lord Narayana, who is Knowledge, which is comparable to space and is non-different from the true nature of the जीव-s, that are to be known. In effect, the purpose of this chapter is indicated here, i.e. to establish, by refuting the views of opponents, the absolute reality of non-dual Truth that is devoid of the distinctions of Knowledge, Knowable & Knower.</p>
		<p>अस्पर्शयोगो वै नाम, सर्वसत्त्वसुखो हितः। अविवादोऽविरुद्धश्च, देशितस्तं नमाम्यहम्॥ २ ॥</p> <p><i>I salute that yoga of detachment which is well-known as अस्पर्शयोग (i.e. which has no relationship with anything at any time), which is taught through scriptures, which promotes happiness of all, conducive to the well-being of all, which is beyond all disputes and which is at once free from the strife and contradictions.</i></p> <p>This is salutation to the Yoga taught by the 'अद्वैत' philosophy with a view to glorify it. The term 'अस्पर्शयोग' means that which has no relationship with anything at any time and that which is of the same nature as Brahman. It is 'सर्वसत्त्वसुख' which means it is not only the source of bliss for all, but is also good to them, devoid of any bondage attached to it unlike the act of austerity, etc. which may prove sorrowful, though indicated as a means leading to extreme happiness. In the world, all that is joyful is not beneficial, but this Yoga is not only joyful, but also beneficial as it is of the nature of unchanging ever. Also, there are no disputations in it and it is also non-contradictory.</p>
		<p>भूतस्य जातिमिच्छन्ति, वादिनः केचिदेव हि। अभूतस्यापरे धीराः, विवदन्तः परस्परम्॥ ३ ॥</p> <p><i>Quarrelling among themselves, some disputants maintain that an already existing entity undergoes an evolutionary change while some others, proud of their own understanding, claim that evolution proceeds from a non-existing entity.</i></p> <p>Here, how the pluralists are contradicting each other is explained.</p> <p>Some disputants, like Sankhyas, maintain birth of an existing entity (सत्कार्यवाद), but not all. Some others, like Vaisheshikas and Naiyayikas, who are proud of their wisdom, claim the birth of a non-existing entity (असत्कार्यवाद) and thus they want to conquer each other.</p>

		<p>भूतं न जायते किञ्चित्, अभूतं नैव जायते। विवदन्तो द्वया ह्येवम्, अजातिं ख्यापयन्ति ते ॥४॥</p> <p>The existent entity cannot ever again pass into birth nor does that non-existent entity ever come to existence. Thus, disputing among themselves, they, in effect, unconsciously tend to establish the 'अद्वैत' view and support the absence of birth or in other words absolute non-creation theory (अजात-वाद). The result of such quarrels and conclusions among disputants, contrary to one another, is indicated here.</p> <p>No entity which is already in existence cannot pass into birth because it exists, as it is in the case of Self, which is already in existence cannot be born again as an entity at the same time. Thus, the Naiyayikas, who hold the view that effect does not exist before its birth (like branches, leaves, etc. of a tree does not exist in the seed before tree is born), refute the view of Samkhyas who hold that the effect which is pre-existing in the cause takes birth (i.e. the tree pre-existing in the seed in unmanifest form, manifests into tree). On the other hand, Samkhyas refute the view of Naiyayikas saying that a non-existing entity, like the horn of a hare, can never be born because of the fact that it does not exist.</p> <p>Thus, by disputing the views of each other and one supporting the 'existent' cause and other 'non-existent' cause, they lead to conclude, by implication, non-existence of creation itself.</p>
		<p>ख्याप्यमानामजातिं तैः, अनुमोदामहे वयम्। विवदामो न तैः सार्धम्, अविवादं निबोधत ॥५॥</p> <p>We approve the theory of non-creation (अजात-वाद) thus declared by them and do not have dispute with them. Now, hear from us the absolute Reality that is free from all contradictions and disputations.</p> <p>'Let this be so', by saying thus, we simply accept the view of absolute non-creation theory (अजात-वाद) declared by them. We do not quarrel with them by taking 'for' or 'against' side as they do in regard to each other. Therefore, O, disciples, know from us the philosophy of supreme Reality, i.e. अद्वैत, which is free from disputes.</p>
		<p>अजातस्यैव धर्मस्य, जातिमिच्छन्ति वादिनः। अजातो ह्यमृतो धर्मः, मर्त्यतां कथमेष्यति ॥६॥</p> <p>The pluralists who are ever disputing among themselves contend that the ever unborn (changeless) entity undergoes a change. How can an entity which is changeless and immortal in itself partake the nature of the mortal?</p> <p>The aspect of prior existence or prior non-existence was commended under Karika 20 in Chapter III, which is reproduced below:</p> <p>"The point discussed here is to indicate आत्मा as not the cause of universe. If it is cause of something, then it has to be effect of something else and any effect is subject to destruction. Thus, while on one hand आत्मा is not considered as cause of anything and on the other-hand the happening universe is experienced, the cause of which is attributed to आत्मा. To explain this strange scenario, the Upanishads have introduced माया (the power of आत्मा) as the cause of creation, without involving आत्मा. Since such a creation amounts to mystery and cannot be explained, it is termed as माया, the inexplicable".</p>
		<p>न भवत्यमृतं मर्त्यम्, न मर्त्यममृतं तथा। प्रकृतेरन्यथाभावः, न कथंचिद्विविष्यति ॥७॥</p> <p>The immortal cannot become mortal nor can the mortal become immortal because it is never possible for a thing to change its essential nature and yet remain the same.</p> <p>स्वभावेनमृतो यस्य, धर्मो गच्छति मर्त्यताम्। कृतकेनामृतस्तस्य, कथं स्थास्यति निश्चलः ॥८॥</p> <p>How can he, who believes that the naturally immortal entity becomes mortal, maintain that the immortal entity after modification retains its changeless nature?</p> <p>The above aspects were commented under Karikas 21 & 22 in Chapter III, which are reproduced below:</p>

		<p>“It is the general experience that the immortal never becomes mortal nor the mortal ever becomes immortal, for it is never possible for a thing to change its nature, i.e. to become anything other than what it is. Like fire can never change its nature of being heat (Ka-III-21)”.</p> <p>“Some Contend that आत्मा as cause is immortal before creation and becomes mortal after creation. However, this contention is not correct. Because an immortal thing, by its very nature cannot take birth and if it undergoes such modification, it cannot remain immortal. Because that which undergoes modification has to be mortal. But, आत्मा is ever immortal and hence does not undergo modification because in such a scenario, there is no meaning for seeking liberation, if it is mortal (Ka-III-22)”.</p>
		<p>सांसिद्धिकी स्वाभाविकी, सहजा अकृता च या। प्रकृतिः सेति विज्ञेया, स्वभावं न जहाति या॥९॥</p> <p>By the term प्रकृति or inherent nature of a thing, we understand that, which is acquired and becomes the part for ever; which is its characteristic quality; which is inborn or innate; which is not artificial. Nothing leaves its own nature ever.</p> <p>सांसिद्धिकी is that which is attained completely as is the case with Yogis, whose acquired occult powers like becoming subtle like atom, etc. becomes their nature as it never changes again. स्वाभाविकी means the intrinsic nature of a thing like heat & light is the nature of fire, which does not change with changing place or time. सहजा means instinctive, right from the birth itself, like the ability of birds to fly in the sky. अकृता means that which is not artificially produced but is inherent tendency, like water flowing from higher level to downwards. So, that which does not change its character is called प्रकृति, the nature.</p> <p>What it means is that even when the nature of empirical things, that are only falsely projected, does not change, there is no question of pointing out modification in the absolute Reality which is naturally immortal and intrinsically birthless.</p>
		<p>जरामरणनिर्मुक्ताः, सर्वे धर्माः स्वभावतः। जरामरणमिच्छन्तः, च्यवन्ते तन्मनीषया॥१०॥</p> <p>All जीवs, by their very nature, are free from old-age and death. They merely imagine that they are subject to these changes and by such thoughts they appear to deviate from their very nature.</p> <p>What is the basis of that प्रकृति, whose change is imagined and what is the defect in such imagination, is explained now.</p> <p>All जीवs by their very nature are free from all modifications such as old-age, death, etc. but they think as if they are subject to such modifications. By such imaginations, like erroneously imagining snake on the rope, they appear to deviate from their very nature. This defect is on account of their identification with such thinking, due to ignorance, and thus they appear to fall from their very nature of absolute eternity.</p>
		<p>कारणं यस्य वै कार्यम्, कारणं तस्य जायते। जायमानं कथमजम्, भिन्नं नित्यं कथं च तत्॥११॥</p> <p>The disputants, according to whom the cause itself is the effect, maintain that cause indeed is born as effect. How the cause could be unborn if it is to be born as effect? How the cause then could be eternal if it is subjected to modifications (i.e. birth as effect) time and again?</p> <p>The views of Sankhyaas that existing entity undergoes an evolutionary change (i.e. cause into effect) is refuted here terming it as irrational by the Vaisheshikaas.</p> <p>If the cause itself existing in the form of material like clay evolves into effect, then on the same line, the cause, i.e. Pradhana (प्रकृति), though itself unborn, undergoes birth as effects like Mahat (अहंकार), etc. If Pradhana (प्रकृति) is born as Mahat (अहंकार), etc., then how Pradhana (प्रकृति) can be considered birthless as to say a thing is unborn and yet has birth is contradictory. Also, how can Pradhana (प्रकृति) be eternal, as designated by Sankhyaas, if it is split up/modified/disintegrated partially to bring effects? In the world,</p>

		a composite thing like jar, which is subject to partial disintegration, is not considered eternal. The essence is that a thing which can be split/disintegrated partially cannot be termed as birthless and eternal.
		<p>कारणाद्यनन्यत्वम्, अतः कार्यमजं यदि। जायमानाद्धि वै कार्यात्, कारणं ते कथं ध्रुवम्॥ १२॥</p> <p><i>If, as you say, cause is identical with effect, then the effect must also be eternal and unborn like the cause. Further, how cause can be permanent if it is not different from the effect, which is born?</i></p> <p>This Karika is to provide more clarity on the topic discussed in the previous Karika.</p> <p>If your intention is to maintain that the unborn cause is identical with the effect, then it follows that the effect too is unborn. This again is contradictory view because a thing which is a product cannot be unborn too. Also, if cause and effect are identical, how can the cause, which is non-different from its effect that is subject to birth, be considered eternal? For example, half portion of a hen cannot be cooked, keeping another half reserved for laying eggs.</p>
		<p>अजाद्वै जायते यस्य, दृष्टान्तस्तस्य नास्ति वै। जाताच्च जायमानस्य, न व्यवस्था प्रसज्यते॥ १३॥</p> <p><i>There is certainly no illustration to support the view that effect is born out of a cause which is unborn. And if it is said that effect is born from a cause which itself is born from some other cause, then it will lead to logical fallacy (अनवस्था दोष).</i></p> <p>There is no illustration to support the view that an effect can be produced from an unborn thing. In view of this, it stands established by implication that nothing can be born of the unborn. On the other hand, if it is maintained that the effect is born from a cause which is born from another cause, then that cause must be born from another cause and so on, which never enables us to reach a cause which is unborn. In other words, such a scenario leads to infinite regress.</p>
		<p>हेतोरादिः फलं येषाम्, आदिहेतुः फलस्य च। हेतोः फलस्य चानादि, कथं तैरुपवर्ण्यते॥ १४॥</p> <p><i>How can they, who assert that effect is the cause of the cause and cause is the cause of effect, maintain the beginninglessness of both cause and effect?</i></p> <p>The cause (i.e. merits, demerits, etc.) has effect (i.e. combination of body, senses, etc.) as its cause. Similarly, the effect has cause as the cause. So, in view of both cause and effect, being interdependent on each other as cause and effect, how can they can be without beginning? In other words, this position is self-contradictory as cause has its beginning in the effect and effect has the beginning in its cause. If it is contended that cause and effect both emerge from the Self, it is not possible because the eternal and immutable Self can never be the cause or the effect as it is beyond any modification.</p>
		<p>हेतोरादिः फलं येषाम्, आदिहेतुः फलस्य च। तथा जन्म भवेत्तेषाम्, पुत्राज्जन्म पितुर्यथा॥ १५॥</p> <p><i>Those who maintain that the effect is the cause of the cause and cause is the cause of effect, it is like the birth of father comes from the son.</i></p> <p>The contention that both the cause and effect are beginningless is contradictory because the position that cause is produced from an effect and that effect itself is born from a cause is self-contradictory and it is like starting the birth of the father from the son.</p>
		<p>संभवे हेतुफलयोः, एषितव्यः क्रमस्त्वया। युगपत्संभवे यस्मात्, असम्बन्धो विषाणवत्॥ १६॥</p> <p><i>In case the cause and effect relation is still maintained, the order in which cause and effect succeed each other must be determined. If it is said that they come simultaneously, then they cannot be mutually related and it is like two horns of an animal.</i></p> <p>If it is contended that contradiction pointed out with regard to the statement - both the cause and effect are beginningless, as not valid, then it is necessary to determine the sequence in which cause and effect succeed each other, i.e. show the 'cause' which is the</p>

		antecedent, produces the 'effect', which is subsequent. Because if cause and effect are simultaneous, then there can be no relationship as cause & effect between them. Because it is not possible to establish the relationship between the two horns of a cow, which emerge simultaneously.
		<p>फलादुत्पद्यमानः सन्, न ते हेतुः प्रसिद्ध-व्यति। अप्रसिद्धः कथं हेतुः, फलमुत्पादयिष्यति ॥ १७ ॥</p> <p><i>Cause cannot be established if it is produced from the effect. How your cause, which itself is not established, can give birth to the effect?</i></p> <p>The cause cannot have a definite existence if it has to be born out of an effect, which is still to be born and therefore it is non-existent like the horns of a hare. How can such a cause, which is non-existent, can produce the effect? Two things which are mutually dependent on each other for their birth and which are like the horns of a hare, cannot have relation as cause and effect or in any other way because both cause and effect are non-existent because any relation is possible only between existing entities.</p>
		<p>यदि हेतोः फलात्सिद्धिः, फलसिद्धिश्च हेतुतः। कतरत्पूर्वनिष्पन्नम्, यस्य सिद्धिरपेक्षया ॥ १८ ॥</p> <p><i>If the cause is produced from the effect and effect is again produced from the cause, which one of the two is born first and on which one of them the birth of other depends?</i></p> <p>If it is contended, despite the impossibility of relation between cause and effect, that cause and effect can depend upon each other though not causally related, then it is necessary to answer as to which one of them, i.e. cause & effect, is antecedent to other. In other words, which one was previously existing, on which the subsequent is dependent? Because if any one does not exist before the other, then it cannot be established as one is dependent on the other.</p>
		<p>अशक्तिरपरिज्ञानम्, क्रमकोपोऽथ वा पुनः। एवं हि सर्वथा बुद्धेः, अजातिः परिदीपिता ॥ १९ ॥</p> <p><i>The 'inability to reply', the 'ignorance about the matter of cause & effect relationship' and again the 'impossibility of establishing the order of succession of cause and effect' clearly lead the wise, in every way, to affirm their theory of absolute non-creation (अजात-वाद).</i></p> <p>If it cannot be answered that, between the cause & effect, which one is antecedent and which is subsequent, this inability shows your ignorance, i.e. your ignorance about the knowledge of Reality. Also, the order of succession, i.e. effect comes from the cause or cause comes from the effect, is also not consistent. This leads to show that there cannot be any causal relationship between the cause & the effect. These defects in the each other's point of view lead to the conclusion by the wise that there is no absolute creation.</p>
		<p>बीजाङ्कुराख्यो दृष्टान्तः, सदा साध्यसमो हि सः। न हि साध्यसमो हेतुः, सिद्धौ साध्यस्य युज्यते ॥ २० ॥</p> <p><i>The illustration of seed & sprout itself (minor term) is a matter yet to be established as either of them as beginningless entity. So, such an illustration, which is yet to be proved, cannot be used to establish the beginninglessness of the proposition (major term).</i></p> <p>The objection here is that the absurdity pointed out in the standpoint of pluralists, like the birth of father from son and two horns of a hare, etc. is not correct because there was no effort to establish birth of an effect from a non-existent cause or from a cause where effect has not been established. The view was that the cause-effect relation is like in the case of seed and sprout (tree)!</p> <p>Ans: But, the example of seed & sprout to establish causal relationship between seed & sprout is like the proposition itself, i.e. causation between world and action. In other words, the sprout born from a seed is with the beginning and the seed produced from another sprout existing earlier is also with a beginning. In the same way, earlier sprouts and earlier seeds are also with beginning only and therefore none of them could be considered as beginningless.</p> <p>If it is said that the series of such seeds and sprouts are beginningless, the same cannot be true because there is nothing called series</p>

		other than seeds and sprouts as any such series also comprises of seeds and sprouts alone. Thus, seed and sprout example cannot be used to establish the cause & effect relationship.
		<p>पूर्वापरपरिज्ञानम् अजातेः, परिदीपकम्। जायमानाद्वि वै धर्मात्, कथं पूर्वं न गृह्यते ॥ २१ ॥</p> <p><i>The inability to show precedence and succession of cause and effect clearly points the absence of evolution or creation. Because if a thing has really taken birth from a cause, then why its cause could not be comprehended?</i></p> <p>How the wise ones assert the view of absolute non-creation (अजात-वाद) is explained here.</p> <p>The very fact, that there is ignorance about the precedence and succession of cause and effect, indicates absolute non-creation. If the effect (i.e. जीव, जगत्, etc.) is taken birth from a cause, why its antecedent cause not grasped? It is natural that if one takes the birth as a fact, i.e. he should also know its antecedent cause, because the relationship between the cause and effect is inseparable and cannot be given up. This, the absence of knowledge about a cause, seen to have produced the effect, clearly indicates the fact of absolute non-creation.</p>
		<p>स्वतो वा परतो वापि, न किञ्चिद्वस्तु जायते। सदसत्सदसद्वापि, न किञ्चिद्वस्तु जायते ॥ २२ ॥</p> <p><i>Nothing is ever born either of itself or of another or of both. Nothing whatsoever is ever born whether it exists or does not exist or both exists and does not exist.</i></p> <p>There are six possible alternatives for birth of an entity, viz. (i) It is not born of itself; (ii) it is born of another entity; (iii) born of both, i.e. itself and another entity; (iv) it is born of existing; (v) it is born of non-existing; and (vi) it is born of both existing & non-existing.</p> <p>This Karika concludes indicating impossibility of creation through any of these possibilities.</p> <p>Our Pooja Gurudev in his commentary explains these concepts with simple examples as under:</p> <p>(i) It is not born of itself – a jar is not born of a jar or I am not born of myself; (ii) it is born of another entity – a thing cannot be born of another thing, which is other than itself, like a chair cannot be produced from a jar; (iii) born of both, i.e. itself and another entity – a thing cannot be produced out of itself and another thing, i.e. a jar and a piece of cloth together cannot produce a jar or a piece of cloth; (iv) it is born of existing – an existing thing need not be produced again nor it is possible, like I cannot give birth to myself as I am already existing; (v) it is born of non-existing – a thing cannot be produced from a non-existing thing as it is a contradiction, like I cannot produce mirage water and collect it too; and (vi) it is born of both existing & non-existing – a thing cannot be produced by combination of an existing and a non-existing thing, since such a combination of contradictory entities is not possible.</p> <p>Thus, this Karika establishes the absurdity of all six possibilities where birth can take place, thereby conclusively establishing the theory of non-creation (अजात-वाद).</p>
		<p>हेतुर्न जायतेऽनादेः, फलं चापि स्वभावतः। आदिर्न विद्यते यस्य, तस्य ह्यादिर्न विद्यते ॥ २३ ॥</p> <p><i>The cause is not born out of an effect which is beginningless nor does an effect born out of itself. That which is beginningless is necessarily free from birth.</i></p> <p>How the acceptance of beginningless of the cause and the effect leads to conclude absence of their birth is explained here.</p> <p>The beginningless effect cannot produce a cause as otherwise it cannot be an effect itself. An effect, since it signifies birth, has to have a beginning. Again, if it is said that the cause is produced from an effect, then the cause itself cannot be without beginning.</p>

		Thus, by admitting the beginninglessness of both cause and effect, it is established that they are never born. We know from common experience that what is without beginning is also free from birth, as birth signifies the beginning. Beginning is admitted of a thing which has birth and not the one which has no birth.
		<p>प्रज्ञप्तेः सनिमित्तत्वम्, अन्यथा द्वयनाशतः। संक्षेपस्योपलब्धेश्च, परतन्त्रास्तित्ता मता ॥ २४ ॥</p> <p>Subjective knowledge must have an objective cause otherwise both must be non-existent. For this reason as also due to the experience of pain, the existence of external objects accepted by the pluralists must be admitted.</p> <p>After refuting the various ‘आस्तिक दर्शन-s’ regarding reality of creation including ‘सांख्या, वैशेषिका, पूर्व-मीमांसा’, etc. Now, four groups of ‘बौद्ध’ are taken up for discussion, starting with ‘वैभाषिक & सौतात्रिक’.</p> <p>The word ‘प्रज्ञप्ति’ indicates knowledge, i.e. experience of objects such as sound, etc. and this subjective knowledge (i.e. thought) has a cause, i.e. an external agent or object corresponding to that thought. This means that the experience is not merely subjective (i.e. thought alone), but it has an object outside, i.e. cognition of sound, etc. is not possible without corresponding objects. Because in the absence of such objects, the variety of experiences like sound, touch, colour (i.e. blue, red, yellow), etc. would not be possible. And since these objects are directly perceived, they are not non-existent. Therefore, because of the existence of manifold experiences, it is obvious to admit the existence of external objects, which is also admitted by other schools of thought also. Further, no variety of colours is possible in a white crystal unless it comes into close proximity with other external objects possessing such colours. For these reasons, one has to admit the existence of external objects, which is external to the knowledge (i.e. thoughts) like misery caused by burns, etc. is experienced by all. Such pains would not have been felt in the absence of fire, which is the cause for burns and which exists independent of knowledge about the pain. Thus, external objects do exist, as it is not reasonable to conclude that such pain is caused by mere subjective knowledge.</p>
		<p>प्रज्ञप्तेः सनिमित्तत्वम्, इष्यते युक्तिदर्शनात्। निमित्तस्यानिमित्तत्वम्, इष्यते भूतदर्शनात् ॥ २५ ॥</p> <p>From the view point of logical reason, the fact of plurality has to be accepted. But, from the stand point of absolute Reality, pluralistic world with all its variety and relations is illusory.</p> <p>The view of the ‘वैभाषिक & सौतात्रिक, i.e. हीनयाना बौद्ध wing’ (in Ka. 24 above) is discussed and refuted by ‘योगाचार बौद्ध’ in next three Karikas, as illusory in absolute sense (which is in tune with the views of Vedanata).</p> <p>The argument of an objective cause for experience of duality and pain is true logically and can be admitted that external objects are basis for any subjective experience (thought). But, any cause, say a pot, which is considered as the basis for the experience, is not the basis or cause for the experience. Because, in absolute Reality, when the true nature of pot is known as nothing but clay, no pot exists apart from clay, and clay and pot are not two separate entities like horse and buffalo. It is also like cloth is not different from threads and threads not different from fibres. Thus, if the reality behind an entity is successively probed till they reach a deadline, where words & forms end, it emerges that there is no external cause for knowledge (experience/thought) (भूतदर्शनात्). Or, if is taken as ‘अभूतदर्शनात्’, it is like experiencing a snake on rope where in reality there is no snake, i.e. the experience of snake is happening without there being any snake at all and which is due to erroneous perception and it ceases to exist when error is removed by Knowledge. Like in deep-sleep, samaadhi or Liberation, where there is absence of erroneous perception, there is no knowledge of any external object. It is like something perceived by an intoxicated man is not perceived so by those who are in their senses. Therefore, the argument of existence of external objects as cause of internal experience (thought) is not valid.</p>

	<p>चित्तं न संस्पृशत्यर्थम्, नार्थाभासं तथैव च। अभूतो हि यतश्चार्थः, नार्थाभासस्ततः पृथक् ॥ २६ ॥</p> <p><i>The Consciousness (mind) has no contact with the external objects nor the ideas which appear as external objects have any delusory reflection on the Consciousness (mind). It is because objects are non-existent and the ideas, which appear as objects, are not in any sense separate from Consciousness (mind).</i></p> <p>As there are no external objects, which are cause for subject impression (thought), Consciousness (mind) does not come in contact with them nor it comes into contact with any ideas as appearance of external objects. It is because external objects perceived in waking state are as unreal as dream objects (as explained in Karika No.4, second Chapter). Also, the ideas appearing as external objects are not different from Consciousness (mind). Like in the dream, in waking also, it is Consciousness (mind) that appears as external objects like pot, etc.</p>
	<p>निमित्तं न सदा चित्तम्, संस्पृशत्यध्वसु त्रिषु। अनिमित्तो विपर्यासः, कथं तस्य भविष्यति ॥ २७ ॥</p> <p><i>The Consciousness (mind) does not come into a contact with the external objects in all three periods of time. There being no existence of external objects, how can there be any delusion or false apprehension ever for the Consciousness (mind)?</i></p> <p>Here the question that ‘if the subjective experience in the form of external objects like pot, etc. is false perception, what is the corresponding right perception, distinct from this erroneous perception?’ is explained.</p> <p>Since the Consciousness (mind) does not come into contact with external objects in any of the three periods of time, there is no concept of right perception of Consciousness (mind) with the external objects at the absolute level. If such a right perception were possible, then the experience in the form of external objects like pot, etc. could have been cited as erroneous perception, in relation to that right perception. That means, there is no concept of erroneous perception or right perception, for that matter. In other words, it is the nature of the Consciousness (mind) to take the forms of external objects like pot, etc. which do not exit in reality.</p>
	<p>तस्मान्न जायते चित्तम्, चित्तदृश्यं न जायते। तस्य पश्यन्ति ये जातिम्, खे वै पश्यन्ति ते पदम् ॥ २८ ॥</p> <p><i>Therefore, neither the Consciousness (mind) nor the objects perceived (thoughts) by it are ever born. Those who perceive such a birth is like looking for the footprints of a bird flying in the sky.</i></p> <p>The views of ‘वैभाषिक & सौतांत्रिक बौद्ध-s expressed in Karika 24 regarding existence of external objects for internal thoughts were refuted by योगाचार बौद्ध-s (i.e. क्षणिक-वादि-s) through Karikas 25 to 27, which is in agreement with Gaudapaadaacharyaaji. Now, by making use of the same argument of क्षणिक-वादि-s (i.e. absence of external cause for internal thought), the point of view of क्षणिक-वादि-s, i.e. ‘क्षणिक विज्ञान’, is being demolished by Gaudapaadaacharyaaji.</p> <p>The arugement of क्षणिक-वादि-s that the Consciousness (mind) even in the absence of pot, etc. creates the form of pot, etc. because it is its nature, is correct. On the same analogy, even the mind, which is never produced, appears to be produced and is cognised. But, क्षणिक-वादि-s affirm the production of mind stating it to be momentary and is full of pain, non-self in nature, etc. cannot be possible as it is not the absolute Consciousness. Because, since it is momentary, i.e. Consciousness (mind) of one moment is unreal to the next moment, there is none to record having witnessed the previous thought, as both the witnessed and witness cease to exist. Still, if someone thinks so, it is like looking for the footprints of a bird flying in the sky.</p> <p>On the same lines, the ideology of Nihilists (शून्य-वादि-s) who perceive non-existence of everything, prove voidness (शून्य) of everything including their own experiences. Such a void is not valid since there has to some entity to witness the void. These Nihilists are like those who wish to compress the whole sky in the palms of their hand.</p> <p>Thus, the arguments of all the four branches of बौद्ध-s stand negated only to prove the unborn, non-dual nature of Brahman.</p>

		<p>अजातं जायते यस्मात्, अजातिः प्रकृतिस्ततः। प्रकृतेरन्यथाभावः, न कथंचिद् भविष्यति॥ २९ ॥</p> <p><i>In the opinion of the dualists, that which is unborn is born. The very nature of that is to be ever unborn. It is never possible for a thing to be ever other than what it is.</i></p> <p>Having established that the Brahman is unborn and non-dual, this karika is intended to sum up the result of entire discussion on the proposition made in the beginning.</p> <p>It is imagined by the dualists that the unborn Brahman is born. That means, according to them, the ever unborn is said to be born. Since Brahman is unborn by its very nature and since it is impossible for a thing to be different from its very nature, the birth of Brahman is not possible, which establishes that Brahman is unborn and non-dual.</p>
		<p>अनादेरन्तवत्त्वं च, संसारस्य न सेत्स्यति। अनन्तता चादिमतः, मोक्षस्य न भविष्यति॥ ३० ॥</p> <p><i>As argued by the pluralists, if the world (bondage) is admitted to be beginningless, then it cannot be non-eternal also. In the same way, Liberation (मोक्ष) cannot have a beginning and then remain eternal.</i></p> <p>This is another defect in the arguments of pluralists who maintain that Brahman is subject to both bondage and liberation. If it is argued that Bondage is beginningless and ends at a particular time and Liberation starts from that point till eternal, cannot be established for want of reasoning as in the world there is nothing which has an end but no beginning. End of bondage on a particular day means beginning of Liberation on that date and thus if Liberation can have a beginning, it will end too, which is not logical. If relation of seed-sprout sequence is given to substantiate that there is a break in their beginninglessness, it is not possible as already refuted earlier because seed-sprout sequence does not constitute a single entity.</p>
		<p><i>These Karikas, i.e. 31 and 32, were discussed in second Chapter (as Karikas 6 & 7, resp.) in relation to unreality of creation and here they are discussed to establish the unreality of restriction of time for Liberation, which is beyond देश-काल-वस्तु (i.e. to establish the impossibility of consecutive period of bondage & liberation).</i></p> <p>आदावन्ते च यन्नास्ति, वर्तमानेऽपि तत्तथा। वितथैः सदृशाः सन्तः, अविता इव लक्षिताः॥ ३१ ॥</p> <p><i>That which is non-existent in the beginning and in the end is necessarily non-existent in the intermediary stage also. The objects which are seen though unreal, they are regarded as if real.</i></p> <p>Anything that has a temporary existence does not have a real existence and perceiving existence of such a thing is illusory. A pot does not exist before its creation from clay and also does not exist when it is broken and hence it is only a name and form and not the substance, clay alone being the substance.</p>
		<p>सप्रयोजनता तेषाम्, स्वप्ने विप्रतिपद्यते। तस्मादाद्यन्तवत्त्वेन, मिथ्यैव खलु ते स्मृताः॥ ३२ ॥</p> <p><i>The argument that the objects of waking state serve some purpose is contradicted in dream. Therefore, they are undoubtedly accepted to be illusory by the wise, on account of their having a beginning and an end.</i></p> <p>Utility of a thing does not prove its reality, though it can be considered a relative reality. Like dream-food is real and useful when one is in dream and proves to be illusion when woken up from the dream.</p>
		<p><i>The Karikas from 33 to 45 elaborate on the unborn non-dual nature of Brahman further to the discussion in Karika 25 of this Chapter.</i></p> <p>सर्वे धर्मा मृषा स्वप्ने, कायस्यान्तर्निर्दर्शनात्। संवृतेऽस्मिन्-प्रदेशे वै, भूतानां दर्शनं कुतः॥ ३३ ॥</p> <p><i>All the objects experienced in dream are unreal because they are seen within the body. How is it possible to really perceive all those objects as existent,</i></p>

		<p>within the limited space of the body?</p> <p>The dream is experienced within the dreamer and it is not possible to accommodate the dream-experience objects within the body. Thus, for want of sufficient space within the body, the dream objects, though perceived/experienced, are in fact non-existent and illusory.</p>
		<p>न युक्तं दर्शनं गत्वा, कालस्यानियमाद्गतौ। प्रतिबुद्धश्च वै सर्वः, तस्मिन्-देशे न विद्यते ॥ ३४ ॥</p> <p><i>It is not possible for a dreamer to travel to the place of experience on account of non-availability of that much time during that dream for such travel. Also, on waking up the dreamer does not find himself in the place where he dreamt himself to be present.</i></p> <p>The time and distance involved in undertaking a journey in dream and returning back may require years to happen if in waking state, but the same is experienced within minutes while in dream. Therefore, the dream incident involving time and distance can only be illusory, which means, the dreamer actually does not undertake any travel, but is it only an illusion.</p>
		<p>मित्राद्यैः सह संमन्त्र्य, संबुद्धो न प्रपद्यते। गृहीतं चापि यत्किंचित्, प्रतिबुद्धो न पश्यति ॥ ३५ ॥</p> <p><i>The dreamer, on waking up, realises that the conversations he had with his companions, etc. while in dream as illusory. Also, on waking up he finds that he does not retain anything that he acquired or received during the dream.</i></p> <p>A person, who holds a discussion with his companions during dream, finds that conversation to be unreal on waking. Further, his dream possessions such as gold, etc. also end up as unreal on waking up. Though the dreamer travels to other countries in dream, in reality, he does not undertake any such journey.</p> <p>The essence intended to convey is that as the discussions, possessions, travel, etc. experienced in the dream are unreal, all spiritual activities, such as study of scriptures, etc. undertaken in waking state for attainment of Knowledge, Liberation, etc. are also unreal because my nature as absolute Self is ever free and pure.</p>
		<p>स्वप्ने चावस्तुकः कायः, पृथगन्यस्य दर्शनात्। यथा कायस्तथा सर्वम्, चित्तदृश्यमवस्तुकम् ॥ ३६ ॥</p> <p><i>The body of the dreamer seen in the dream has to be unreal as his body is actually seen lying in the bed, which is distinctly different from his dream body. Therefore, like the body perceived in dream, everything else perceived in dream is certainly unreal.</i></p> <p>The body appearing to be wandering in dream is not real as another body, which is distinct from dream body, is seen in the place where the dreamer is lying. As all that is experienced in dream is unreal, in the same way, all that is experienced in waking state is also unreal, the waking state being different state of mind, like the dream state. In short, waking experiences, being similar to dream experiences, are unreal because both dream and waking states are mere conditionings of the ultimate Reality, the non-dual Brahman, the Self.</p>
		<p>ग्रहणाज्जागरितवत्तद्वेद-हेतुः स्वप्न इष्यते। तद्वेतुत्वात् तस्यैव, सजागरितमिष्यते ॥ ३७ ॥</p> <p><i>As experience of objects in dream is similar to the experience of objects in waking state, it is thought that waking experiences are the cause for dream experiences. On account of this reason, the waking experiences, which are taken as cause for the dream experiences, appear as real to the dreamer alone.</i></p> <p>Since the dream experiences, like the waking experiences, are characterised by subject-object relationship, it is held that waking state is the source of dream state, i.e. dream is the effect of waking state, which is the cause. If dream is taken as the effect of waking state,</p>

		then waking experiences are real for the perceiver of dream alone and not for others. In the same way, experiences of waking state, being the cause of the dream, appear as if to be within the common experience of all and therefore real. However, in reality, just like dream objects, objects of waking state too are not objects of common experience for all as the experience of one differs from the other. In essence, waking experiences are also indeed like dream experiences.
		<p><i>The objection as to how objects of steady waking state cannot be like those of often-changing dream state is explained in this Karika by stating that the view is true in case of an ignorant person, while for a man of discrimination it is not so.</i></p> <p>उत्पादस्याप्रसिद्धत्वात्, अजं सर्वमुदाहृतम्। न च भूतादभूतस्य, सम्भवोऽस्ति कथञ्चन ॥ ३८ ॥</p> <p><i>Since the process of creation is not established logically, it is said all these are unborn. It is ever impossible for the unreal to be born of the real.</i></p> <p>Creation or evolution is not an established fact logically. In view of this, what has been declared in scriptures – ‘He is both within and without and is at the same time unborn’ (Mu.Upa.II.i.2) is to indicate that birthless Self itself is all this. The content that the illusory dream is the effect of real waking state is not tenable because in the worldly experience there is no example of existing thing producing a non-existing thing or a non-existing thing, like the horns of a rabbit, is never seen to be a product of any other thing.</p>
		<p><i>The objection that ‘having stated dream as the effect of waking experience, how it is said now that creation is not an established fact?’ is explained here.</i></p> <p>असज्जागरिते दृष्ट्वा, स्वप्ने पश्यति तन्मयः। असत्स्वप्नेऽपि दृष्ट्वा च, प्रतिबुद्धो न पश्यति ॥ ३९ ॥</p> <p><i>Arising out of deep impressions of the objects in the waking state, though they are unreal, the man sees those very objects in dream as well. However, those unreal objects experienced in the dream are not seen in the waking state.</i></p> <p>Due to intense brooding over of the illusory objects experienced in the waking state, like a snake on the rope, emotionally affected by those thoughts, one sees those objects in dream, as in the waking. But, though full of unreal objects are seen in dream, he does not see those objects in waking state again, due to absence of imaginary subject-object relationship that is experience in dream. It is further indicated that causal relationship is not always observed between dream and waking states. Similarly, objects experienced in waking state are not always seen in dream state. In this sense, the waking state is stated to be cause of dream state, but it does not indicate the absolute Reality of waking state.</p>
		<p>नास्त्यसद्वेतुकमसत्, सदसद्वेतुकं तथा। सच्च सद्वेतुकं नास्ति, सद्वेतुकमसत्कुतः ॥ ४० ॥</p> <p><i>The unreal thing cannot have unreal thing as its cause nor the real thing can be produced from the unreal thing. The real thing cannot also be the cause of another real thing. How then a real thing be the cause of a unreal thing?</i></p> <p>There is no unreal thing that has an unreal thing as its cause because then it is like an unreal sky-flower having an unreal thing like hare’s horn as its cause. Similarly, there is no real thing like a pot which is the produce of an unreal thing like hare’s horn. Also, there can be no existing thing, say a pot, that is the product of another existing thing, say another pot. Needless to say, there cannot be an unreal thing which has as its cause another unreal thing. In this way, the discriminating people have negated all the possible or imaginable options for cause-effect relation, thereby conclusively establishing the impossibility of any cause-effect relation. The seeming cause-effect relation between the dream and waking states is only from empirical standpoint and from absolute standpoint, no such relation is possible.</p>
		<p><i>This Karika intends to remove even the slightest doubt concerning cause-effect relation between dream and waking state, which are unreal.</i></p> <p>विपर्यासाद्यथा जाग्रत, अचिन्त्यान्-भूतवत्-स्पृशेत। तथा स्वप्ने विपर्यासात्, धर्मास्तत्रैव पश्यति ॥ ४१ ॥</p>

		<p>Just as one in the waking state, because of erroneous knowledge, considers as real the objects whose nature cannot be described, in the same way, in the dream also one perceives, because of erroneous knowledge, object whose existence is possible only in that condition.</p> <p>As in the waking state, due to lack of discrimination, imagines snake seen on the rope as real which is an unthikable fact, so also in dream, due to lack of discrimination, one imagines as if one really perceives objects such as elephants, etc. These dream objects such as elephants, etc. are specific to the dream alone and not the product of waking state experiences.</p>
		<p>उपलम्भात्समाचारात्, अस्तिवस्तुत्ववादिनाम्। जातिस्तु दीशिता बुद्धेः, अजातेस्त्रसता अजातसत्त्वं सदा ॥४२॥</p> <p>Wise men support cause-effect relationship only for the sake of those, who being afraid of absolute non-creation (Brahman), stick to the reality of experiencing objects on account of their perception and their faith in rituals.</p> <p>The wise men (of अद्वैत-दर्शन) supported cause-effect relationship only for the sake of those who are of little intellect, but are eager to know the Truth and are endowed with faith. These people of little intellect firmly believe in the external objects as real because they experience them and also they observe duties enjoined as per category and stages of life. Such a view is only intended to help them only as means to attain the end and as such they are allowed to believe so in the beginning. But, those who study and practice in accordanc with Vedanta will, without such belief in cause-effect relation, spontaneously attain the Knowledge of Self, the unborn and non-dual. Cause-effect relation is not real in the absolute standpoint, but is intended to help those students who study scriptures but lack discrimination and fear the idea of non-manifestation due to their gross intellect and who are afraid of their own annihilation, if there is no cause-effect relation. So, the ultimate aim of Scriptures is to enable the mediocre or dull students to start on the path of Truth beginning with such cause-effect relation and eventually attain supreme Reality.</p>
		<p>अजातेस्त्रसतां तेषाम्, उपलम्भाद्वियन्ति ये। जातिदोषा न संस्त्यन्ति, दोषोऽप्यत्यो भविष्यति ॥४३॥</p> <p>Those, who are afraid of the Truth as absolute non-manifestation of things and also on account of experience of phenomenal world of objects, do not admit non-creation (अजाति). They are not much affected by the evil consequences of their belief in causation, as any evil effect is rather insignificant to them.</p> <p>Those who are afraid of the Truth of absolute non-manifestation and believe in the creation on account of availability, orderliness of the creation, though do not follow the path of absolute non-duality of Brahman, since they are wndowed with faith in scriptures and stick to the path of righteousness, they will not be affected much by evil-results arising out of such belief in cause-effect relation. Even if a little blemish attaches to such persons for their failure to realise the absolute Truth, its effect would be insignificant, compared to those who are not at all on the path of Truth.</p>
		<p>उपलम्भात्समाचारात्, मायाहस्ती यथोच्यते। उपलम्भात्समाचारात्, अस्ति वस्तु यथोच्यते ॥४४॥</p> <p>Just as an elephant produced by the magician is said to be existing because – it is being perceived & it responds to the behaviour of another elephant, in the same way, the objects to are considered to be existing on account of – their being perceived and their responding to our dealings with them.</p> <p>If it is said that the availability and orderliness of creation is enough proof to establish reality of cause-effect relation, the answer is no, in view of fact that mere availability and orderliness does not establish their reality universally.</p> <p>An elephant produced by the magician, though non-existent in reality, is available for perception like any real elephant and also that it elephant responds well just as a real elephant, being endowed with such attributes of a real elephant like being tied up with a rope, being climbed upon, etc. In the same way, it is said that multiple objects indiciating duality exist on account of their availability and on account of possibility of our dealing with them practically. Thus, as can be drawn from this, exisence of external objects establishing the reality of duality cannot proved.</p>

	<p>The topic of non-reality of cause-effect relation raised in Karika No.25 and discussed through Karikas 33 to 44 concludes here.</p> <p>जात्याभासं चलाभासम्, वस्त्वाभासं तथैव च। अजाचलमवस्तुत्वम्, विज्ञानं शान्तमद्वयम्॥४५॥</p> <p>The pure Consciousness which seems to be born, to move or to take the form of objects, etc., is in reality unborn, unmoveable and free from materiality. It is all peace and is non-dual.</p> <p>The query as to 'if cause-effect relation is unreal, then what is the substratum of all false ideas of creation?' is answered now.</p> <p>The absolute Reality, Consciousness, though unborn, appears to be born. It is like saying 'Devadatta is born', while the fact is Consciousness is never born and it refers to conditioning alone, which is not Reality. In the same way, if It appears to be moving, is like saying 'Devadatta is moving' which indicate the body moves and not the Consciousness, which is non-moving, being all-pervading. Further, if It seems to have certain inherent properties, like the statement – Devadatta is fair, tall, restless, etc., it does not pertain to the absolute Reality. Thus, from the standpoint of absolute Reality, Consciousness is never born, never moving nor It has any attributes like any material object. Since Consciousness is free from birth, change, etc. it is absolute peace and therefore It is non-dual, without a second.</p> <p>So, experience of creation does not establish its absolute Reality and referring to Consciousness as Substratum is only from the relative standpoint.</p>
	<p>एवं न जायते चित्तम्, एवंधर्मा अजाः स्मृताः। एवमेव विज्ञानन्तः, न पतन्ति विपर्यये॥४६॥</p> <p>Thus, Consciousness (mind) is never subject to birth or change. All beings are indeed free from birth. Those who know this Truth are never again subject to false knowledge or any misapprehensions of Reality.</p> <p>So, for the reasons state above (i.e. there is neither creation nor duality of absolute Reality), Consciousness (mind) is free from birth. Similarly, जीव-s (धर्मा) are also unborn. This is the statement of knowers of Brahman. Here, plurality, i.e. जीव-s, is used since the non-dual Self itself appears to be different in accordance with the multiplicity of bodies. Those who know this aspect that Consciousness discussed above indeed is the essence of the Self which is non-dual, free from birth, etc. and renounce cravings for external objects, they do not fall into the darkness of Ignorance, as has been emphasised by the scriptures – 'what delusion and what sorrow can be there for the one who knows the non-duality of the Self?' (Isa.Upa.7).</p>
	<p>The truth regarding the absolute Reality is elaborate in the following verses.</p> <p>ऋजुवक्रादिकाभासम्, अलातस्पन्दितं यथा। ग्रहणग्राहकाभासम्, विज्ञानस्पन्दितं तथा॥४७॥</p> <p>As a firebrand (अलात) when in motion appears as straight, zig-zag, etc. in the same way, it is the Consciousness when in vibration that appears as perceiver, perceived, etc.</p> <p>As seen in the world, the swirling movement of the firebrand with a glowing tip creates different patterns like straight line, square, zigzag, etc., with distinct shapes of their own. The Consciousness too appears in the similar manner as perceiver, perceived, etc. These appearances are as if set in motion on Consciousness, though unmoving Consciousness can never have movement/vibrations as earlier explained – 'birthless, motionless' (Karika IV.45).</p>
	<p>अस्पन्दमानमालातम्, अनाभासमजम् यथा। अस्पन्दमानं विज्ञानम्, अनाभासमजं तथा॥४८॥</p> <p>When not in motion, the firebrand is free from all appearances and remains changeless. Similarly, the Consciousness, when not vibrating, is free from all appearances and remains changeless.</p>

		As the firebrand, when not in motion, becomes free from all appearances, i.e. does not take any form like straight line, square, zigzag, etc. and remain unchanged, in the same way, the Consciousness, which appears as moving due to ignorance, when dissociated from the idea of movement on elimination of ignorance, becomes free from all appearances, such as birth, etc. and remains unborn and non-moving.
		<p>अलाते स्पन्दमाने वै, नाभासा अन्यतोभुवः। न ततोऽन्यत्र निस्पन्दात्, नालातं प्रविशन्ति ते॥४९॥</p> <p>When the firebrand is in motion the forms that are seen in it have not reached it from elsewhere. Also, when the firebrand is not in motion the forms do not go anywhere from the steady glowing tip, nor can we say that the forms created by the firebrand have entered that glowing tip when it is not in motion.</p> <p>Further, when the firebrand is in motion, the appearances of straight line, square, zigzag, etc., do not come to be in it from anywhere outside the firebrand. Nor do those appearances go elsewhere from the firebrand when it is motionless. Nor again do the appearances enter into the firebrand when it is free of movement.</p>
		<p>न निर्गता अलातात्ते, द्रव्यत्वाभावयोगतः। विज्ञानेऽपि तथैव स्युः, आभासस्याविशेषतः॥५०॥</p> <p>The appearances of different shapes do not emerge from the firebrand because those shapes do not have any substance in them. With regard to Consciousness also, the appearances are of similar type, both being mere appearances.</p> <p>Also, the appearances of different shapes in the firebrand do not come out of firebrand like something coming out of a house. Because the mere appearances are not of the nature of substance and they do not have reality. Entrance, etc. can be talked about the real thing and not of unreal thing. The appearance of birth, etc. in the case of Consciousness is also similar, both cases being of the same nature.</p>
		<p>How the appearances of different shapes in firebrand and different objects in Consciousness is similar, is explained here.</p> <p>विज्ञाने स्पन्दमाने वै, नाभासा अन्यतोभुवः। न ततोऽन्यत्र निस्पन्दात्, न विज्ञानं विशन्ति ते॥५१॥</p> <p>न निर्गतास्ते विज्ञानात्, द्रव्यत्वाभावयोगतः। कार्यकारणताभावात्, यतोऽचिन्त्याः सदैव ते॥५२॥</p> <p>When the Consciousness is associated with the idea of activity, the appearances that are seen in It do not come from elsewhere. When Consciousness is inactive, appearances do not go elsewhere from passive nor do the appearances ever enter into the Consciousness. The appearances do not emerge from the Consciousness since they are not real. They being un-substantive and not subject to cause-effect relationship, they are always beyond our comprehension.</p> <p>The Consciousness and the firebrand are alike in all respects, with one distinction that the Consciousness is ever unmoving. Just as the ideas of straight line, square, zigzag, etc. which are unreal, are perceived in the firebrand, in the same way, the ideas of creation, etc. are imagined in the absolute Consciousness, even though there is no creation, etc. in the Consciousness. So, the causes of appearances, in the absence of any logical connection of cause and effect, is beyond comprehension and it cannot be due to anything other than Maaya.</p> <p>The Consciousness is considered active during waking and dream states and the appearance of forms of creation, etc. perceived during those states do not come from anywhere else outside the Consciousness. Similarly, during the deep-sleep state when Consciousness is considered inactive, forms of creation, etc. do not go anywhere else outside the Consciousness as none have any such experience. There is no possibility of multiple objects existing in time and space and perceived during waking and dream states</p>

		emerging from the non-dual Consciousness just as there is no straight line, square, zigzag, etc. ever in the firebrand, which can be very clearly understood.
		<p>द्रव्यं द्रव्यस्य हेतुः स्यात्, अन्यदन्यस्य चैव हि। द्रव्यत्वमन्यभावो वा, धर्माणां नोपपद्यते॥ ५३ ॥</p> <p>A physical substance alone can be the cause of another physical substance and one thing which is not a substance can also be a cause of another thing which is also not a substance. But, जीवः (धर्मः) can neither be a substance nor be other than substance.</p> <p>A physical substance can be the cause of another physical cause or a thing can be cause of another thing, but a thing cannot be the cause of itself. Also, a non-substance cannot also be a cause of something independently. Therefore, it is not logical to consider जीवः (धर्मः) either as substance or non-substance and hence they are neither cause or effect of anything. Since Consciousness is neither a substance nor it is different from anything, it is neither the cause nor the effect. In other words, there is no द्रव्य, क्रिया or गुण in unborn & non-dual Brahman.</p>
		<p>एवं न चित्तजा धर्माः, चित्तं वापि न धर्मजम्। एवं हेतुफलाजातिम्, प्रविशन्ति मनीषिणः॥ ५४ ॥</p> <p>Thus, appearance of external objects (or जीवः) is neither created by the mind (Consciousness) nor the mind (Consciousness) is produced from those objects (or जीवः). Hence the men of wisdom held the principle of non-creation, which is the total negation of entire creation (i.e. beyond cause-effect relation), as the supreme Truth.</p> <p>For the reasons stated (i.e. Brahman is free from द्रव्य, क्रिया or गुण, etc.), external objects (or जीवः) are not caused by the mind (Consciousness) nor is the mind (Consciousness) is the product of external objects (or जीवः). Because external objects (or जीवः) are mere experiences in the Consciousness. Thus, neither the 'said effect' are from the cause nor the 'cause' is from the effect. In this way, the knowers of Brahman reiterate the birthlessness of cause and effect and anything seen is mere appearance (like patterns/shapes from firebrand tip).</p>
		<p>यावद्धेतुफलावेशः, तावद्धेतुफलोद्भवः। क्षीणे हेतुफलावेशे, नास्ति हेतुफलोद्भवः॥ ५५ ॥</p> <p>As long as one believes in the cause-effect relation, so long he will perceive the effects of cause-effect relationship. But, once this erroneous understanding is eliminated, effects of cause-effect relation become non-existent.</p> <p>What happens to the one who believes in cause-effect relation is explained here.</p> <p>As long as one believes in cause-effect relation and one thinks that – I am the doer, these virtuous and vicious deeds are performed by me and I will have to experience the results of these actions in due course of time, being in any form, etc.' i.e. as long one attributes cause-effect relation to Brahman and his mind remains pre-occupied with that thought, so long the cause & effect, merit & demerit and their effect shall operate on him, i.e. they will remain active without any break. When this erroneous notion of cause-effect relation, which springs from ignorance, is removed through realisation of Self through Knowledge of Self, like removal of possession by evil spirit is removed through medicines, incantation, etc., thereby removing the illusion of cause & effect.</p>
		<p>यावद्धेतुफलावेशः, संसारस्तावदायतः। क्षीणे हेतुफलावेशे, संसारं न प्रपद्यते॥ ५६ ॥</p> <p>The question as to what is the harm in believing cause-effect relation is explained here.</p> <p>As long as the mental pre-occupation with the causality is not removed through by the right Knowledge, so long the world of birth,</p>

		death, etc. will continue endlessly. But, when this belief (i.e. ignorance about the Self) is removed by right Knowledge, this world of birth, death, etc. will cease to exist due to absence of cause for its existence.
		<p>संवृत्या जायते सर्वम्, शाश्वतं नास्ति तेन वै। सद्भावेन ह्यजं सर्वम्, उच्छेदस्तेन नास्ति वै॥ ५७॥</p> <p>The question as to ‘what is this cause-effect, etc. when there is nothing other than unborn and non-dual Brahman’ is explained here. The experience of empirical world is the product of ignorance and all this illusory experiences are its products alone, though they are not born in reality and none of these experiences of empirical world is permanent. But, in the standpoint of that one absolute Reality, all this is nothing but the unborn Brahman. Thus, in the absence of any birth, there cannot be any destruction, i.e. no cause-effect.</p>
		<p>धर्मो य इति जायन्ते, जायन्ते ते न तत्त्वतः। जन्म मायोपमं तेषाम्, सा च माया न विद्यते॥ ५८॥</p> <p>The entities or जीवs that are born are not born in reality as birth is not possible from the standpoint of the absolute Reality.. That birth is like from an illusory object, where that illusory object itself is non-existent.</p> <p>Any imagination of birth of जीव-s, etc. is only due to power of ignorance (संवृत्ति) as indicated in the preceding Karika (No.57). No such birth is possible from the standpoint of absolute Reality. Thus, seeming birth of जीव-s, etc., indicated here through ignorance, is like the birth of objects through Maaya.</p>
		<p>यथा मायामयात् बीजात् जायते तन्मयोद्गुरः। नासौ नित्यो न चोच्छेदी, तद्वद्धर्मेषु योजना॥ ५९॥</p> <p>As from an illusory seed grows a sprout which is equally illusory, i.e. neither the seed is destructible nor the sprout is eternal, so is the logic in imagining the birth of objects, जीवs, etc.</p> <p>From a magical seed of a mango, for instance, grows a sprout of mango, which is equally illusory. Because, since there is no seed, it has no destruction and the sprout coming from a non-existing seed cannot be eternal, as it cannot take birth. In the same way is the birth and death of objects, जीव-s, etc. In other words, in the absolute standpoint, there is neither birth nor death of objects, जीव-s, etc.</p>
		<p>नाज्ञेषु सर्वधर्मेषु, शाश्वताशाश्वताभिधा। यत्र वर्णा न वर्तन्ते, विवेकस्तत्र नोच्यते॥ ६०॥</p> <p>Labelling of unborn objects, जीवs, etc. as permanence or non-permanence is not possible. That which is indescribable by words cannot be indicated as true or false.</p> <p>From the standpoint of absolute Reality, it is not possible to label unborn objects, जीव-s, etc. as permanence or non-permanence nor any sound (word) corresponding to those names can be applied, as they are unborn, eternal and ever of the nature of homogeneous Consciousness. The words fail to describe the nature of Self. The Self cannot be expressed as this or that, permanent or impermanent, etc. The scriptures indicate this – ‘from where the speech returns’ (Tai.Upa.II.iv.1).</p>
		<p>If the Self is beyond words, why It is described by means of words alone, is explained here:</p> <p>यथा स्वप्ने द्रव्याभासम्, चित्तं चलति मायया। तथा जाग्रदद्रव्याभासम्, चित्तं चलति मायया॥ ६१॥</p> <p>अद्वयं च द्रव्याभासम्, चित्तं स्वप्ने च न संशयः। अद्वयं च द्रव्याभासम्, तथा जाग्रन्न संशयः॥ ६२॥</p> <p>As in the dream, the mind (Consciousness) is seen to act through illusion producing appearances of duality within itself, so also in the waking state, the mind is seen to act through Maaya projecting pluralistic appearances.</p>

		<p>There is no doubt that the non-dual mind (Consciousness) splits itself into many in dream. So also in the waking state, the mind (Consciousness), though non-dual, appears as though dual.</p> <p>That one pure Consciousness, which is non-dual, becomes an object of speech due to activities of mind arising out of ignorance and this description has no meaning from the standpoint of absolute Reality. The absolute Reality is essence of everything including ideas & descriptions, as it is merely a perception.</p> <p>Note: These verses were explained earlier respectively in Karika III-29 & III-30, to describe the non-reality of creation (world), whereas here it is to describe the inexplicable nature of Brahman.</p>
		<p>Non-existence of duality of creation which are describable by words are explained here through Karikas 63-67, negating both dream and waking worlds:</p> <p>स्वप्नदृक्-प्रचरन्-स्वप्ने, दिक्षु वै दशसु स्थितान्। अण्डजान्-स्वेदजान्-वाऽपि, जीवान्पश्यति यान्सदा ॥ ६३ ॥ स्वप्नदृक्चित्तदृश्यास्ते, न विद्यन्ते ततः पृथक्। तथा तद्दृश्यमेवेदम्, स्वप्नदृक्चित्तमिष्यते ॥ ६४ ॥</p> <p>The whole variety of beings born of eggs, moisture and so on (स्वप्नदृक्चित्तदृश्यम्), seen in all ten directions by the experiencer of the dream (स्वप्नदृक्), have no existence apart from the mind of the dreamer (स्वप्नदृक्चित्तम्).</p> <p>These objects of the mind of the dreamer have no independence existence of their own apart from his mind. Similarly, this mind of the dreamer (स्वप्नदृक्चित्तम्) is also nothing but object (स्वप्नदृक्चित्तदृश्यम्) for the experiencer of the dream (स्वप्नदृक्).</p> <p>The variety of beings/objects experienced by the dreamer in all ten directions have no existence of their own apart from the mind of the dreamer. It is the mind of the dreamer alone which imagines itself to have taken the forms of variety of beings/objects. Thus, there is no separate thing called mind other than these beings/objects in the dream.</p> <p>In other words, both the dream beings/objects (स्वप्नदृक्चित्तदृश्यम्) and dream mind (स्वप्नदृक्चित्तम्) have no independent existence and the witness of both of these alone is independent (स्वप्नदृक्).</p>
		<p>चरन्-जागरिते जाग्रत, दिक्षु वै दशसु स्थितान्। अण्डजान्-स्वेदजान्-वाऽपि, जीवान्पश्यति यान्सदा ॥ ६५ ॥ जाग्रच्चित्तेक्षणीयास्ते, न विद्यन्ते ततः पृथक्। तथा तद् दृश्यमेवेदम्, जाग्रतश्चित्तमिष्यते ॥ ६६ ॥</p> <p>The whole variety of beings born of eggs, moistures (as also from seeds and wombs), perceived by the waking man in all ten directions in his waking state is only the object of waker's mind. These being/objects are not different from the waker's mind. Similarly, the mind of the waking man is also nothing but the object for the experiencer of waking world, the Consciousness-Witness.</p> <p>The beings/objects perceived in the waking state do not have their own existence apart from the mind of the waking experiencer. These beings/objects are similar to those experienced by the dream mind in dream. Therefore, this mind of waking experiences is not different from the beings/objects experienced in the waking state.</p> <p>In other words, both objects of the waking state and the mind in the waking are not independent on their own and witness of both of these alone is independent.</p>

		<p>उभे ह्यन्योन्यदृश्ये ते, किं तदस्तीति नोच्यते। लक्षणाशून्यमुभयम्, तन्मतेनैव गृह्यते ॥ ६७ ॥</p> <p>Both the mind and the beings/objects are objects for each other. Neither of them could be considered independent of the other. Both do not have marks that could distinguish them and either can be recognised only through the other.</p> <p>The mind and the beings/objects are mutually objects for each other because their existence can be established only in relation to the other (like when I can see an object, I have eyes and also when I have eyes, then only I can see an object and it is not possible to determine which is first, i.e. object or eyes). In other words, the mind exists only in relation to the objects and objects exist only in relation to mind and therefore they are each an object of experience for the other. They cannot said to have an independent existence of their own. There is neither elephant nor mind in the dream and similar is the case with objects and mind in the waking state. Like a pot cannot be experienced in the absence of a pot-thought and pot-thought does not exist without there being a thought or understanding about the pot. Thus, object and object-thought are mutually dependent and hence seen-seer relationship cannot be established in their case (like in the case of smell & earth).</p>
		<p>यथा स्वप्नमयो जीवः, जायते म्रियतेऽपि च। तथा जीवा अमी सर्वे, भवन्ति न भवन्ति च ॥ ६८ ॥</p> <p>यथा मायामयो जीवः, जायते म्रियतेऽपि च। तथा जीवा अमी सर्वे, भवन्ति न भवन्ति च ॥ ६९ ॥</p> <p>यथा निर्मितको जीवः, जायते म्रियतेऽपि च। तथा जीवा अमी सर्वे, भवन्ति न भवन्ति च ॥ ७० ॥</p> <p>As beings/objects come into being and disappear in dream, so also beings/objects come into being and disappear (in waking state).</p> <p>As beings/objects come into being and disappear in magic-show, so also beings/objects come into being and disappear (in waking state).</p> <p>As artificially created beings/objects (i.e. by incantation, special medicinal herbs, etc.) come into being and disappear, so also beings/objects come into being and disappear (in waking state).</p> <p>The term 'मायामय' means that which is created by a magician and 'निर्मितक' means that created by special medicinal herbs, act of charming, etc. As the beings born from eggs, wombs, etc. created in the dream or by magic or by incantation eventually die, so also such beings as humans, etc. who are indeed non-existent and are merely imagined in the mind (Consciousness).</p> <p><i>Note: In the transactional world, the exististence of world and objects do not seem to be unreal (unlike in dream) and that they are born out of my mind does not seem to be convincing. Because neither their creation nor destruction is within the control of my mind. So, how to understand that it is the creation of my mind? Here, the mind is to be taken as total mind (समाधि). Or it can also be understood that whatever is perceived need not be necessarily be the reality because even the space is perceived blue whereas in reality, space has no attributes like colour. Or though sun seems to be travelling around the globe, the reality is earth is rotating around the sun.</i></p>
		<p>न कश्चिज्जायते जीवः, संभवोऽस्य न विद्यते। एतत्तदुत्तमं सत्यम्, यत्र किञ्चिन्न जायते ॥ ७१ ॥</p> <p>No being/object, whatsoever, is ever born nor is there any source for such a birth. This is the absolute Truth that nothing whatsoever is ever born.</p> <p>It has already been explained that the appearances of birth, death, etc. of beings/objects are possible only in the empirical plane like those beings appearing in the dream. But, at the absolute Truth standpoint, no beings/object is ever born as explained earlier (Karika III.48).</p>

		<p>चित्तस्पर्शदितमेवेदम्, ग्राह्यग्रहकवत् द्वयम्। चित्तं निर्विषयं नित्यम्, असङ्गं तेन कीर्तितम्॥७२॥</p> <p>The perceived world of duality characterised by subject-object relationship is indeed an act of the mind (Consciousness). However, from the standpoint of absolute Reality, the mind (Consciousness) is never in contact with any object. Therefore, the mind (Consciousness) is said to be eternally untouched.</p> <p>The entire world of duality comprising of subject and object is indeed an act of mind (Consciousness). But, from the absolute standpoint, mind (Consciousness), the Self, is ever unattached to any object. Therefore, in the absence of the Self having any relation with anything, it is declared as 'नित्यं असङ्गं' as indicated in the scriptures – 'for this infinite being is unattached' (Br.Up.IV.iii.15-16). The one which perceives objects outside of it alone can have relations with them. The all-pervading Self is objectless and hence is unrelated ever.</p>
		<p>If it is said that 'the mind (Consciousness) is free of attachment it being objectless, it is not correct, in view of the existence of objects in the form of teacher, scriptures and the disciples?', is explained in Karikas 73 & 74.</p> <p>योऽस्ति कल्पितसंवृत्या, परमार्थेन नास्त्यसौ। परतन्त्राभिसंवृत्या, स्यान्नास्ति परमार्थतः॥७३॥</p> <p>That which exists on the strength of illusion does not exist in reality. That which is said to exist on the strength of views of other schools of thought also does not really exist.</p> <p>The existence of objects such as scriptures, etc., which is used as a means to realise the non-dual absolute Self and they have real existence, is only illusory due to ignorance. It has already been explained that duality ceases to exist after realisation of absolute Self (Karika I.18). Anything seemingly appearing on the strength of empirical view advanced by other schools of thoughts, when perceived from the absolute Reality, surely does not exist. Therefore, it has been correctly said - 'the mind (Consciousness) is eternally untouched' (Karika III.72).</p>
		<p>अजः कल्पितसंवृत्या, परमार्थेन नाप्यजः। परतन्त्राभिनिष्पत्त्या, संवृत्या जायते तु सः॥७४॥</p> <p>The mind (Consciousness) is termed as Unborn (i.e. अजः) only to negate the views of other schools of thought which imagine the birth of mind (Consciousness) due to ignorance. At the absolute standpoint, even usage of the term Unborn (i.e. अजः) for the mind (Consciousness) has no meaning.</p> <p>If it is argued that – 'If it is assumed that scriptural teaching, etc. are illusory, then the idea of birthlessness of the mind (Consciousness) is also illusory', then the answer is true. The idea that mind (Consciousness) is Unborn is only with respect of transactional reality just as the idea of scriptures, teacher, disciple, etc. The idea of mind (Consciousness) being Unborn is only to negate the views of other schools of thought which imagine the birth of mind (Consciousness) due to ignorance. Therefore, even the imagination that mind (Consciousness) is birthless does not pertain to absolute Reality.</p>
		<p>अभूताभिनिवेशोऽस्ति, द्वयं तत्र न विद्यते। द्वयाभासं स बुद्ध्वैव, निर्निमित्तो न जायते॥७५॥</p> <p>There is no duality but for the persistent belief in the reality of unreal. The one who realises the non-existence of duality is never born again as there is no cause for such a birth.</p>

		In absolute sense, all seeming objects are non-existent, but for the people who believe and insist on their reality, the plurality is real. Their existence is mere belief and the attachment and attachment is the cause for rebirth. The one who has realised the unreality of plurality is never born again as there is no cause for birth in the form of attachment to illusory plurality.
		<p>यदा न लभते हेतून्, उत्तमाधममध्यमान्। तदा न जायते चित्तम्, हेत्वभावे फलं कुतः ॥ ७६ ॥</p> <p><i>When the mind does not find superior or mediocre or inferior cause, it becomes free from birth. Because in the absence of a cause, there cannot be a result (effect).</i></p> <p>The superior cause comprises of virtuous duties, prescribed according to castes and stages of life, which when performed without attachment to results, enable one to attain the positions of gods, etc. The mediocre cause comprises of those activities mixed with irreligious practices, etc., performance of which leads to birth among humans, etc. The inferior causes are those with particular tendencies and irreligious practices, performance of which leads to birth among animals, etc. However, when one knows the reality of Self, which is one without a second and free from all imaginations, he will not perceive any causes – superior, mediocre or inferior, which are imaginations due to ignorance (like a wise man does not imagine dirt in the space, though a immature child does so), the mind (Consciousness) is not born again in any forms. Because, when the cause itself is absent, no effect can be produced (like corn cannot be grown in the absence of their seeds).</p>
		<p>अनिमित्तस्य चित्तस्य, याऽनुत्पत्तिः समाऽद्वया। अजातस्यैव सर्वस्य, चित्तदृश्यं हि तद्यतः ॥ ७७ ॥</p> <p><i>The state of Knowledge of absolute Truth, which is ever unborn and free of relationship, is absolute and constant. Everything else too is equally unborn because the seeming plurality of the world is mere objectification of mind.</i></p> <p>What is the nature of the birthlessness of mind (Consciousness) is explained here.</p> <p>The cause for birth is actions performed – meritorious or otherwise. The birthlessness of mind (Consciousness) is arising out of the absence of cause, i.e. free of virtuous or vicious actions and this realisation of Truth is ever constant and under all circumstances and non-dual. Even before the attainment of this Knowledge, the idea of birth, etc. are mere objectification of mind. Therefore, the causelessness of the unborn non-dual Consciousness is ever the same and absolute and it is not like 'sometime subject to birth and sometimes not'. It is ever the same, changeless.</p>
		<p>बुद्ध्वाऽनिमित्तां सत्याम्, हेतुं पृथगनामुवन्। वीतशोकं तथाऽकामम्, अभयं पदमश्नुते ॥ ७८ ॥</p> <p><i>Having thus realised the absence of causality as the Self, the supreme Truth, when one sees no other reason or no other cause to manifest, one attains to that state of Liberation which is free from grief, desire and fear.</i></p> <p>Through the reasoning indicated earlier (i.e. all objects perceived are illusory like those observed in dream), one understands the absence of duality which is the cause for rebirth, etc. and thus realises the non-causation of the supreme Truth. Also, he does not see anything else as the cause such virtue, vice, etc. which are the cause for birth of gods, human, etc. Thus, having freed himself from all desires, he attains the supreme state of Liberation which is free from desire, grief, ignorance and fear. In other words, he transcends the realm of birth and death as he knows that he is neither the doer nor the enjoyer and hence not संसारि.</p>

		<p>अभूताभिनिवेशाद्धि, सदृशे तत्प्रवर्तते। वस्त्वभावं स बुद्ध्यैव, निःसङ्गं विनिवर्तते ॥७९॥</p> <p>Arising out of one's attachment to the unreal objects, the mind runs after such sense objects. But, it comes back to its own pure nature when it becomes unattached to them, realising their unreality.</p> <p>'अभूताभिनिवेश' is the firm conviction that duality does exist even though it is non-existent. Because of this infatuation, which is delusion caused by ignorance, that mind (Consciousness) runs after objects depending upon respective desires. But, when one realises the unreality of all objects of duality, then he becomes indifferent to those objects and turns away his mind from the objects of his attachment.</p>
		<p>निवृत्तस्याप्रवृत्तस्य, निश्चला हि तदा स्थितिः। विषयः स हि बुद्धानाम्, तत्साम्यमजमद्वयम् ॥८०॥</p> <p>The mind which is freed from its attachment to objects and maintained against the distractions of duality from fresh objects, attains its state of changeless purity, which is realised by the wise as undifferentiated, birthless and non-dual.</p> <p>When the mind (Consciousness) is withdrawn from the objects of duality and does not get attached to any objects, as no objects exist in reality, the mind attains to the state of immutability, which is the nature of supreme Reality. This state of realisation of mind is characterised by non-dual mass of homogeneous Consciousness, which is known only to the wise and is the ultimate Reality, which is supreme, non-differentiated, birthless and non-dual.</p> <p>[Note: Understanding what Liberation is, as explained by those liberated ones like Bhagawan Shankaraacharyaaji or Gaudapaadaacharyaaji by grasping the import of their teaching and then developing those understanding, will bring clarity to our Knowledge and leads to Liberation].</p>
		<p>अजमनिद्रमस्वप्नम्, प्रभातं भवति स्वयम्। सकृद्विभातो ह्येवैषः, धर्मो धातुः स्वभावतः ॥८१॥</p> <p>The Self which is free from birth and also from dream and sleep (i.e. gross, subtle and causal bodies) reveals Itself by Itself, as this Self, in its very nature, is ever luminous.</p> <p>The nature of the supreme Self, which is realised by the wise is explained again.</p> <p>It reveals Itself by Itself. It does not depend, for its revelation, on any external light such as sun, etc. Self-luminosity is its very nature, that being Its inherent characteristics.</p>
		<p>सुखमात्रियते नित्यम्, दुःखं विव्रियते सदा। यस्य कस्य च धर्मस्य, ग्रहेण भगवानसौ ॥८२॥</p> <p>On account of the mind constantly pursuing one object after the other, the Self, the Bliss, which is the nature of the supreme Self, is ever covered-up and misery comes to the front. Therefore, the Lord, the absolute Self, though ever-effulgent, is not easily realised.</p> <p>Why the supreme Reality described above is not grasped by the ordinary people is explained here.</p> <p>That Lord, the non-dual Self, is easily covered without any efforts, the moment one pursues objects because of his erroneous belief in the reality of dualistic objects, whatever it may be. Since the Self is so covered, it is very difficult to uncover it again, it being very rare and subtle to be understood/grasped even though it is described in different ways by the scriptures and teachers as indicated in the statement – 'the teacher is wonderful and the receiver is wonderful' (Ka.Upa.I.ii.7).</p>

	<p>अस्ति नास्त्यस्ति नास्तीति, नास्ति नास्तीति वा पुनः। चलस्थिरोभयाभावैः, आवृणोत्येव बालिशः ॥ ८३ ॥</p> <p>People who are childish (i.e. non-discriminating ones) veil the Truth by asserting that the Self “exists,” “does not exist,” “exists and does not exist,” or “does not exist, does not exist,” etc., which indicates their notions about Self of being changeable, un-changeable, both changeable & un-changeable or absolute negation of Self.</p> <p>When great philosophers themselves have erroneous notions about the nature of Self (आत्मा), then what to talk of ideas of ignorant persons about the Self, is explained here, by giving the examples of four types of philosophers as under:</p> <p>नैयायिका Philosopher: आत्मा अस्ति - There is an आत्मा other than the body but that आत्मा being doer-enjoyer, it is changing (अस्ति & चल).</p> <p>योगाचार बौद्ध Philosopher: आत्मा नास्ति - There is no आत्मा other than flickering/momentary consciousness, but it is not-changing (Non-changing because there is not enough time even to observe change in it and hence it is नास्ति & स्थिर).</p> <p>Jain Philosopher: आत्मा अस्ति & नास्ति only exists in the living beings, not anywhere else. आत्मा is as long as body is, when there is no body आत्मा is not. Therefore आत्मा is both - अस्ति- नास्ति or चल-स्थिर.</p> <p>बौद्ध अत्यन्त शून्यवादः Philosopher: आत्मा is नास्ति-नास्ति, i.e. everything ends hence complete negation of आत्मा. There it no आत्मा at all. Therefore, it is called नास्ति- नास्ति and अभाव.</p> <p>Because of these four erroneous notions, the absolute आत्मा-तुरीय is covered. And they are childish people. Here, the only difference is that for the worldly people, the आत्मा is covered up with worldly thoughts while for philosophers, the आत्मा is covered up with philosophical thoughts, as they understood the Self.</p> <p>Note: The seven ways in which is आत्मा negated as per स्याद्-वाद or सप्तभंगि-न्याय of Jain Philosophy is as under:</p> <ol style="list-style-type: none"> (1) स्याद् अस्ति द्रव्यम् - May be it is (2) स्याद् नास्ति द्रव्यम् - May be it is not (3) स्याद् अस्ति-नास्ति द्रव्यम् - May be it is, may be it is not (4) स्याद् अव्यक्तम् द्रव्यम् - May be it is indescribable (5) स्याद् अस्ति-अव्यक्तम् द्रव्यम् - May be it is and it is indescribable (6) स्याद् नास्ति-अव्यक्तम् द्रव्यम् - May be it is not and it is indescribable (7) स्याद् अस्ति-नास्ति-अव्यक्तम् द्रव्यम् - May be it is, may be it is not and it is indescribable.
	<p>कोट्यश्चतऽत्र एतास्तु, ग्रहैर्यासां सदाऽऽवृतः। भगवानाभिरस्पृष्टः, येन दृष्टः स सर्वदृक् ॥ ८४ ॥</p> <p>These are the four alternative theories regarding nature of आत्मा, due to one's attachment to which आत्मा ever remains covered by these. He who sees the आत्मा as untouched by any of these is indeed omniscient (he sees all).</p>

		<p>What is the nature of आत्मा, by knowing which one is relieved of his stupidity and attains Knowledge of Self is explained here.</p> <p>There are four alternative theories regarding the nature of the Self, i.e. Self “exists,” “does not exist,” “exists and does not exist,” or “does not exist, does not exist” as explained earlier. The आत्मा ever remains covered from those who talk of these theories due to their attachment to their respective theories. The wise person who knows आत्मा, due to his right understanding of Upanishadic teachings, as ever untouched by any of those theories, is the Seer or all, i.e. for him there is nothing else to be seen or understood.</p>
		<p>प्राप्य सर्वज्ञतां कृत्स्नाम्, ब्राह्मण्यं पदमद्वयम्। अनापन्ना दिग्ध्यान्तम्, किमतः परमीहते ॥ ८५ ॥</p> <p><i>Having thus attained the non-dual state of आत्मा, which is without beginning, middle or end (i.e. creation-sustenance-dissolution) what else is there for him to desire or attain?</i></p> <p>Having attained the omniscience in its fullness and having attained the realisation of Self, which is without beginning, middle or end or the illusory notion of creation-sustenance-dissolution, he has nothing else to be desired or attained. Any effort is of no use to him as indicated in the statement – ‘he has nothing to achieve here either through activity or through inactivity’ (Geeta Chapter III/18).</p>
		<p>विप्राणां विनयो ह्येषः, शमः प्राकृत उच्यते। दमः प्रकृतिदान्तत्वात्, एवं विद्याज्ज्ञानं व्रजेत् ॥ ८६ ॥</p> <p><i>The realisation of Self itself is the humility natural to the विप्रा, which is called their natural tranquility. Control of senses, etc. comes quite naturally to them. Thus, the one who realises the Self, which is all-peace, himself attains and gets established in tranquility.</i></p> <p>The humility of विप्रा-s due to realisation of their identity with the absolute Self is quite natural. The tranquility of their mind is also quite natural as it is not produced of any artificial means. The विप्रा-s are ever all-peace and tranquility and hence they are considered to have controlled all sense organs from their extrovertedness. Absence of extrovertedness of sense organs again contributes to their nature of tranquility. Having realised the absolute Self which is of the nature of all-peace, wise man attains peace, who is characterised by the name विप्रा, who is totally identified with the Brahman, the Self.</p>
		<p>सवस्तु सोपलम्भं च, द्वयं लौकिकमिष्यते। अवस्तु सोपलम्भं च, शुद्धं लौकिकमिष्यते ॥ ८७ ॥</p> <p><i>Vedanta recognises the empirical state of waking world where the plurality comprising of contacts with objects and ideas is experienced. It also recognises another subtle state (dream state), wherein the ideas (thoughts) come in contact with objects, which do not really exist.</i></p> <p>The objects that are experienced and coming in contact with these objects constitute the world of plurality common to all and it is referred to as ‘waking state’. This state is recognised by the Scriptures as it involves subject-object relationship and all activities including spiritual practices, etc. are possible in this state alone. The other state, in which there is no contact of objects with the external sense organs, but ideas/thoughts come in contact with the objects which are non-existent, is also recognised by Scriptures as the dream state, which is subtler compared to the gross waking state. Thus, though the objects experienced in the waking state seem to be real, the objects experienced in dream state are mere ideas/thoughts of mind as viewed from waking state. So, the analysis of deep-sleep state which is beyond experience and experiences of waking & dream states indicate that everything is mind alone, i.e. Consciousness.</p>

	<p>अवस्त्वनुपलम्भं च, लोकोत्तरमिति स्मृतम्। ज्ञानं ज्ञेयं च विज्ञेयम्, सदा बुद्धैः प्रकीर्तितम्॥८८॥</p> <p><i>Yet another state of Consciousness is admitted by the wise, which is free from contact with external objects as well as free from inner thought forms and is beyond all empirical experiences. The wise ever described the three, viz., the knowledge, the objects of knowledge and knowable, as the supreme Reality.</i></p> <p>The state which is free from subject and object relationship, where one neither perceives any object nor possesses the idea of coming in contact with the such object, is called the highest state, which is beyond all experiences. This state is free from relationships and is the seed for future experiences and is known as deep-sleep state, which is also called the knowledge, which is realisation of the essence, viz., supreme Reality and the means for realisation. Thus, these three states (viz., waking, dream and deep-sleep) are objects of knowledge as other than these three, nothing else remain to be experienced. All the entities imagined erroneously by different schools of philosophy are included in these three states. The object of realisation is the supreme Reality, which is called the Fourth, i.e. the non-dual, birthless Reality, the Self.</p>
	<p>ज्ञाने च त्रिविधे ज्ञेये, क्रमेण विदिते स्वयम्। सर्वज्ञता हि सर्वत्र, भवतीह महाधियः॥८९॥</p> <p><i>When the knowledge and the three-fold knowable are known one after the other in their respective sequence, such a knower who is possessed of the highest reason, spontaneously attains to the state of knowledge everywhere and in all things, in this very life.</i></p> <p>By Knowledge, one grasps significance of three states and Knowable means the three states that one should know. The first state consists of gross experience (waking), then comes the subtle experience (dream) in which the first states merges. Thereafter is the deep-sleep state in which is beyond all experiences and results in the absence of earlier two states, viz., waking and dream. By the knowledge of these three states, one after the other and consequently by negation of these three states, the Tureeya, which is non-dual, birthless and fearless is realised which is the supreme Reality. Thus, such a Knower of Self attains omniscience transcending all human experience and which is ever constant and remains undiminished, for the Knowledge of Self, once attained, remains ever after that. This is because the Knowledge of Knower of supreme Reality does not appear and disappear like in case of pluralists.</p>
	<p>हेयज्ञेयाप्यवाक्यानि, विज्ञेयान्यग्रयाणतः। तेषामन्यत्र विज्ञेयात्, उपलम्भस्त्रिषु स्मृतः॥९०॥</p> <p><i>The four things to be known are – the things to be rejected, that to be realised, that to be attained (by practice) and those to be made ineffective. From among these four, the three, excepting the one to be realised (i.e. supreme Reality), are only imaginations resulting from ignorance.</i></p> <p>Just as the existence of snake on a rope is illusory, the three states of waking, dream & dream are to be negated as illusory existence on the Self. The one to be known in this regard is the supreme Reality, free from four alternative theories (viz., it “exists,” “does not exist,” “exists and does not exist,” or “does not exist, does not exist”). After renouncing the three-fold desires (viz., desire for children, wealth and higher worlds), the yogis should develop the virtues of wisdom, child-like innocence and silence. As means to attain Self-Realisation, the yogis should be acquainted with four aspects, viz., the things to be rejected, that to be realised, that to be attained (by practice) and those to be made ineffective. However, even after Realisation, the above three out of four (excepting that to be realised) do not exist from the absolute Reality standpoint.</p>

		<p>प्रकृत्याकाशवज्ज्ञेयाः, सर्वे धर्मा अनादयः। विद्यते न हि नानात्वम्, तेषां कचन किञ्चन ॥९१॥</p> <p>All the entities (जीवः धर्माः), by their very nature, are beginningless and unattached like space. There is no plurality in them in any way at any time.</p> <p>By those who long for Liberation, it should be known at the absolute standpoint that all the जीवः (धर्माः) are eternal and like space – subtle, free from all blemish and all-pervading. Though the plural form is used in the first line which may indicate plurality of जीवः, the second line negates that possibility by stating that there is no plurality in them in any way at any time.</p>
		<p>आदिबुद्धाः प्रकृत्यैव, सर्वे धर्माः सुनिश्चिताः। यस्यैवं भवति क्षान्तिः, सोऽमृतत्वाय कल्पते ॥९२॥</p> <p>All the souls are, by their very nature, illumined from the very beginning, and they are ever immutable in their characteristics. He, who rests with this knowledge, without seeking further knowledge, alone is competent to realise the supreme Truth.</p> <p>From the standpoint of supreme Reality, even the knowableness attributed to जीवः (धर्माः) is due to illusion of empirical experiences. They are illumined by their very nature from the very beginning, like the sun which is of the very nature of light ever. Just as sun does not need any light from itself or from other sources, the one who is the seeker of Liberation, does not need anything else to make this knowledge certain to himself or others and therefore rests in this knowledge which is devoid of any pluralities and hence is competent to attain the supreme Reality.</p>
		<p>आदिशान्ता ह्यनुत्पन्नाः, प्रकृत्यैव सुनिवृताः। सर्वे धर्माः समाभिन्नाः, अजं साम्यं विशारदम् ॥९३॥</p> <p>All the जीवः (धर्माः) from the very beginning are all peace, unborn and absolutely free from their very nature and are characterised by sameness and non-different from one another. Therefore, the souls are nothing but unborn आत्मा, ever established in the sameness and purity.</p> <p>Therefore, since all the जीवः (धर्माः) are tranquil from the very beginning, ever peaceful, birthless and of the nature of eternal freedom, there is no special effort needed to make आत्मा peaceful. Further, all the souls (धर्माः) are of the same nature and non-separate from each other. They being आत्मा in essence, are ever pure, unborn and ever established in sameness and thus there is no such thing called attaining Liberation for them, as it is their very nature ever. For in case of a thing which is of the same nature ever, doing something to it is meaningless.</p>
		<p>वैशारद्यं तु वै नास्ति, भेदे विचरतां सदा। भेदानिन्नाः पृथग्वादाः, तस्मात्ते कृपणाः स्मृताः ॥९४॥</p> <p>Those who rely on separateness cannot realise the inherent purity of Self. Therefore, those who tread forever the path of plurality and talk of plurality remain in pitiable situation.</p> <p>Those who confine themselves to the world of plurality having multiplicity of objects ever remain pitiable. Because those who remain in plurality due to ignorance cannot attain perfection and hence their condition continues to be pitiable.</p>
		<p>अजे साम्ये तु ये केचित्, भविष्यन्ति सुनिश्चिताः। ते हि लोके महाज्ञानाः, तच्च लोको न गाहते ॥९५॥</p> <p>In the world, those who are firm in their conviction of the Self, which is unborn and ever the same, alone are said to be possessed of unsurpassable knowledge. But the ordinary men cannot grasp That (Reality).</p>

		The few ones, even if they happen to be women and others, if they are firm in their conviction about the nature of absolute Reality, which is unborn and undivided, are said to be possessed of supreme Knowledge and they alone know the essence of absolute Reality. This Knowledge cannot be absorbed by those who are of poor intellect because it is said in Smriti that 'even the gods get puzzled in trying to trace the course of one who has identified with all beings and devoted to their welfare as he does not leave any track to follow'. It is like the impossible task of tracing the flight of the birds in the sky.
		<p>अजेयजमसंक्रान्तम्, धर्मेषु ज्ञानमिष्यते। यतो न क्रमते ज्ञानम्, असङ्गं तेन कीर्तितम्॥ ९६ ॥</p> <p>The pure Consciousness, which is the essence of all the जीवः (धर्माः), admitted to be Itself unborn and unrelated to any of the external objects and hence it is proclaimed to be unconditioned, it being unattached to anything in anyway.</p> <p>It is held that Knowledge, which is inhering in the birthless, immutable the जीवः (धर्माः), is also unborn and immutable like the heat and the light belonging to sun. Thus, the knowledge which is unborn and unattached to anything else, is like space, the unconditioned or absolute.</p>
		<p>अणुमात्रेऽपि वैधर्म्ये, जायमानेऽविपश्चितः। असङ्गता सदा नास्ति, किमुताऽवरणच्युतिः॥ ९७ ॥</p> <p>Since even the slightest idea of plurality in the Self, entertained by the ignorant ones, walls them off from their approach to the unconditioned, then what to talk of destruction of covering of Self of its real nature, by such people.</p> <p>If someone, due to ignorance, thinks that the जीवः (धर्माः) undergo any change subjectively or objectively, then they cannot be termed unattached and hence they will not be able to realise the unattached Self ever. Under such a situation, there cannot be any end of bondage for such people by destruction of covering about the Self in the form of ignorance of Self.</p>
		<p>अलब्ध्यावरणाः सर्वे, धर्माः प्रकृतिनिर्मलाः। आदौ बुद्धस्तथा मुक्ता, बुध्यन्त इति नायकाः॥ ९८ ॥</p> <p>All the जीवः (धर्माः) are eternally free from bondage and pure by nature. They are ever illumined and liberated from the very beginning. Still the wise speak of them as capable of 'knowing the Self'.</p> <p>The contention that the nature of souls is covered by a veil, as it is stated earlier (Karika 97) that destruction of veil covering the real nature of Self is not possible, is negated here.</p> <p>The contention is not correct since जीवः (धर्माः) are never subject to any veil or bondage due to ignorance. They are ever free and there was never any bondage. They are ever pure by nature, illumined and free from the very beginning as they are of the nature of eternal purity, knowledge and freedom. The talk of souls attaining absolute Reality by those endowed with the power of discrimination is like statement 'sun shines', though it is well known that the very nature of sun is constant effulgence or the statement 'the hill stands', though the very nature of the hills is to remain motionless ever.</p>

	<p>क्रमते न हि बुद्धस्य, ज्ञानं धर्मेषु तायिनः। सर्वे धर्मास्तथा ज्ञानम्, नैतद्-बुद्धेन भाषितम्॥ ९९ ॥</p> <p><i>The knowledge of the enlightened one, who is all-wisdom/all-pervading, is ever untouched by the objects. Similarly, all the जीवः (धर्माः) as well as Knowledge is ever untouched by the objects. This view was not expressed by Buddha.</i></p> <p>The Knowledge of enlightend one is ever unrelated to objects or other जीवः (धर्माः) but is centred in आत्मा like the sun and its light. The enlightened deserves to be worshipped at body level and is considered a good teacher at mind level. All souls (धर्माः) are unattached as the space and ever un-related to anything else. In other words, the space-like, all-pervading Knowledge of the wise does not relate to itself or any other object.</p> <p>This is also the essence of all जीवः (धर्माः), as their essence is the essence of the absolute Self, which, like space, is immutable, changeless, partless, eternal, one-without-a-second, unattached, incomprehensible, unthinkable and beyond hunger, thirst, etc. This Knowledge about the non-dual absolute Reality characterised by the absence of ‘perceiver’, ‘perception’ and ‘perceived’ is not the same as that declared by Lord Buddha. Lord Buddha’s approach nearly implies the non-dualism through his negation of outer objects and his view that everything is mere Consciousness. But, this Vedantic understanding of non-duality of absolute Reality is known only from Upanishads.</p>
	<p>दुर्दर्शमतिगम्भीरम्, अजं साम्यं विशारदम्। बुद्ध्वा पदमनानात्वं, नमस्कुर्मो यथाबलम्॥ १०० ॥</p> <p><i>Having attained the Knowledge of supreme Reality, which is extremely difficult to be grasped, which is profound, birthless, ever-unchanging, holy and free from plurality, we make our obeisance to It to the best of our ability.</i></p> <p>The teaching is now completed. This salutation is intended to glorify the Knowledge of supreme Reality as was done in the first two Karikas of this Chapter. It is difficult to comprehend the absolute Reality discussed earlier, as it is not related to any of the four alternative theories, viz., it “exists,” “does not exist,” “exists and does not exist,” or “does not exist, does not exist”. It is profound, i.e. very deep like a great ocean. People lacking discrimination cannot comprehend It. It is birthless, changeless ever and all-wisdom/all-pervading. Having attained this Knowledge, which is free from multiplicity and having becoming one with It, we salute It. Though this absolute Reality is beyond all relative treatment such as salutation, etc., viewing It from the relative standpoint, we adore it to the best of our abilities. This is intended to identify ourselves with this eternal nature of absolute Reality by completely detaching ourselves from body, mind, intellect, etc.</p>

		<p>The following three verses are the concluding salutations by Bhagawan भाष्यकार to the absolute Reality -Brahman, to his great-Guru Gaudapaadacharyaji and his Guru Govind Paadachaaryaji, respectively:</p> <p>अजमपि जनियोगं प्रापदैश्वर्ययोगात्, अगति च गतिमत्तां प्रापदेकं ह्यनेकम्। विविधविषयधर्मग्राहिमुग्धेक्षणानाम्, प्रणतभयविहन्तु ब्रह्म यत्तन्नतोऽस्मि ॥ १ ॥</p> <p>I bow down to That Brahman which is revealed by the Upanishads as my own Self and which is the destroyer of all fear of those take shelter under It; which though unborn, appears to be associated with birth, etc. through Its own power; which though ever at rest, appears to be moving; and which, though non-dual, appears to have assumed multifarious forms to those whose vision is deluded by the perception of endless objects and their attributes.</p>
		<p>प्रज्ञावैशाखवेधक्षुभितजलनिधेर्वेदनाम्नोऽन्तरस्थम्, भूतान्यालोक्य मग्नान्यविरतजननग्राहघोरे समुद्रे। कारुण्यादुद्धारामृतमिदममरैर्दुर्लभं भूतहेतोः, यस्तं पूज्याभिपूज्यं परमगुरुमुं पादपातैर्नतोऽस्मि ॥ २ ॥</p> <p>I prostrate to the feet of that great Teacher (my great-Guru), the most adored among the adorable, who, out of sheer compassion for the beings drowned in the deep ocean of the world infested with the terrible sharks of incessant births, deaths, etc.; rescued this nectar for the benefit of all, difficult to be obtainable even by the gods, from the innermost depths of the ocean of the Vedas by churning it with the churning rod of his illumined vision.</p>
		<p>यत्प्रज्ञालोकभासा प्रतिहतिमगमत्स्वान्तमोहान्धकरः, मज्जोन्मज्जच्च घोरे ह्यसकृदुपजनोदन्वतित्रासने मे। यत्पादावाश्रितानां श्रुतिशमविनयप्राप्तिरग्न्या ह्यमोघा, तत्पादौ पावनीयौ भवभयविनुदौ सर्वभावैर्नमस्ये ॥ ३ ॥</p> <p>I make the obeisance with my whole being to those holy feet of my great teacher, the dispeller of the fear of this chain of births, deaths, etc., who, through the light of his illumined reason, destroyed the darkness of delusion enveloping my mind; who destroyed forever my notions of appearance and disappearance in this terrible ocean of innumerable births and deaths; and who makes all others also who take shelter at his feet, attain to the unfailing knowledge of Scriptures, peace and the state of perfect non-differentiation.</p>



Upanishad Invocations (शान्ति पाठाः)

[Shanti Mantra is the Prayer to God seeking peace in studies, transactions and life in general. It is not a desire but seeking His help in attaining Self-Knowledge for Liberation, by being in constant awareness of His gracious presence everywhere, all the time.]

RIG-VEDA - Upanishad शान्ति पाठः

ॐ वाङ्मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितम् । आविरावीर्म एधि । वेदस्य म आणीस्थः । श्रुतम् मे मा प्रहासीः । अनेनाधीतेनाहोरात्रान् संदधामि । ऋतम् वदिष्यामि । सत्यम् वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारमवतु वक्तारम् ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ is the prayer to God to to get tuned up with God to have peace in studies, transactions and life in general to attain the Goal. In short, it is seeking “May I study Upanishad without obstacles” & “May I attain ब्रह्म-विद्या (Self Knowledge) ”.

वाङ् मे मनसि प्रतिष्ठिता, मनो मे वाचि प्रतिष्ठितम् आविरावीर्म एधि ।

May my speech abide in my mind. May my mind abide in speech. In other words, may my mind and speech are well-coordinated so that I would be able to speak what I think and also will be able to reflect on what I speak. May the Brahman reveal to me.

वेदस्य म आणीस्थः, श्रुतं मे मा प्रहासीः ।

O, mind and speech, may you together enable me to grasp the Truth that Vedas teach, i.e. may essence of Vedas come to me in the form of words. May all that I have listened (श्रवणम्, etc.) not leave me, but remain with me ever.

अनेन अधीतेन अहोरात्रिन्सन्दधामि ।

May I continuously (day & night) dwell on whatever I have heard/learnt, i.e. may I be blessed with the ability to nurture what has been revealed to me.

ऋतं वदिष्यामि । सत्यं वदिष्यामि ।

I shall think Truth and I shall speak only that which is Truth which is taught to me by Vedas and which has been grasped and assimilated in my intellect. In other words, what I learnt from Vedas (Rishis) and that in my day-to-day life through sense perceptions (i.e. in scriptural level and transactional level) is Truth, which I shall live by.

तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् । अवतु वक्तारम् ॥

May that Truth (Brahman) protect me at body, mind & intellectual levels, both as listener and speaker. May my teacher be protected and I continue to get knowledge from the teacher. May that Truth protect me. May that protect my teacher. May that protect my teacher. In other words, may I be inspired to learn and the teacher inspired to teach, arising of right thought at the right time and at the right place. Also, may I not have the four defects pertaining to individual (पौरुषेयः), viz., भ्रम, प्रमाद, विप्रलिप्सा & करण-अपाटव.

ॐ शान्तिः शान्तिः शान्तिः

The Chanting of शान्तिः three times is intended to ward off troubles that occur on the path, arising from 3 quarters, viz., (i) आधिदैविक, i.e. issues related to external world, but due to unknown reasons & divine intervention is involved (like Lightning, etc.); (ii) आधिभौतिक, i.e. issues related to external world due to known causes, where divine intervention is not involved; and (iii) आध्यात्मिक, i.e. related to subjective issues – psychological/emotional/Vaasanaa, etc. (like lack of interest/faith, etc.).

SHUKLA YAJUR-VEDA - Upanishad शान्ति पाठः

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

पूर्णमदः That is complete (Infinite);

पूर्णमिदं This is complete (Infinite)

पूर्णात्पूर्णमुदच्यते From that Poorna, this Poorna arises.

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते Of this poorna, if Infinitude is taken away, what remains is that Poornam alone.

Meaning in detail:

पूर्णमदः पूर्णमिदं is तत् पद लक्ष्यार्थ and पूर्णमिदं is त्वम् पद लक्ष्यार्थ.

पूर्णात्पूर्णमुदच्यते From that paramaatma arises this Aatma (Like the Snake arises from the Rope, negating snake, what exists is Rope alone).

There is no cause-effect relationship as far as lakshyarth is concerned. It will be only in respect of vaachyaartha between Ishwara & Jagat and Ishwara & Jeeva (i.e. only in respect of conditioned forms). That is, from that (conditioned) Infinite Ishwara (Hiranyagarbha) comes this (conditioned) Infinite Jeeva-Jagat.

पूर्णस्य पूर्णमादाय From that Infinite (cause infinitude), when this infinite world (effect) is removed, what remains is that Infinite alone.

पूर्णमेवावशिष्यते From that Infinite comes this Infinite world, which is due to ignorance. Ignorance because, that infinite cannot be cause. In essence, what it means is that there cannot be any effect (though the world is seen as a different from that Infinite) and what exists is that Infinite alone, which I am. The wise one, on attaining Knowledge & understanding the reality, dissolves his finitude (associated with body, mind, name & fame, success & failure, etc.) and identifies with that Infinite. Thus, what remains is the Infinite alone that I am (like understanding the unreality of Snake, what remains is Rope alone, Snake never existed).

पूर्णमदः पूर्णमिदं is सिद्धान्त i.e. तत् पद लक्ष्यार्थ & त्वम् पद लक्ष्यार्थ are one, the Infinite.

पूर्णात्पूर्णमुदच्यते is the हेतु - Brahman with the conditioning of Cause produces Brahman with the conditioning of Effect, thus bringing cause-effect relationship. My Saadhanaa is to dissolve the finitude जीवात्मा. The Saadhanaa leads to result (फलम्), i.e. the understanding that I am Infinitude Brahman alone.

ॐ शान्तिः शान्तिः शान्तिः

The Chanting of **शान्तिः** three times is intended to ward off troubles that occur on the path arising from 3 quarters, viz., (i) **आधिदैविक**, i.e. issues related to external world, but due to unknown reasons & divine intervention is involved (like Lightning, etc.); (ii) **आधिभौतिक**, i.e. issues related to external world due to known causes, where divine intervention is not involved; and (iii) **आध्यात्मिक**, i.e. related to subjective issues – psychological/emotional/Vaasanaa, etc. (like lack of interest/faith, etc.).

KRISHNA YAJUR-VEDA - Upanishad शान्ति पाठः (1)

ॐ शं नो मित्र-इशं वरुणः। शं नो भवत्वयमा। शं न इन्द्रो बृहस्पतिः। शं नो विष्णु-रुरुक्रमः। नमो ब्रह्मणे। नमस्ते वायो। त्वमेव प्रत्यक्षं ब्रह्मासि। त्वमेव प्रत्यक्षं ब्रह्मं वदिष्यामि। ऋतं वदिष्यामि। सत्यं वदिष्यामि। तन्मामवतु। तद्वक्तारमवतु। अवतु माम्। अवतु वक्तारम्। ॐ शान्तिः शान्तिः शान्तिः॥

[This peace chanting (शान्ति पाठः) is sung by the teacher and the taught together praying in devotion to the recognised Vaidika gods, who were representatives of one divine cosmic power. At that time, the one cosmic power was worshipped through its various representations such as Mita, Varuna, Aryamma and so on, with delegation of one or the other power such as energy, light, sight, strength, intelligence, knowledge, etc. to them by that one cosmic power.]

The word-to-word meaning of the शान्ति पाठः is as under:

ॐ शम् नः मित्रः शम् वरुणः।

May Mitra be propitious to us. May Varuna bless us. Mitra is the Shining One or the Sun, the Intelligence, the Self identifying with day and activities of प्राण or upward current of life-breath. Varuna is the Intelligence concerned with night and अपान or downward current of life-breath.

शम् नः भवतु अर्यमा।

May the blessings of Aryama be with us, who is identified with the eye and the sun.

शम् नः इन्द्रः बृहस्पतिः।

May the Grace of Indra and Brihaspati be with us. Indra identified with strength and Brihaspati with speech and intellect.

शम् नः विष्णुः उरुक्रमः।

May Vishnu, the all-pervading (wide-striding), be propitious to us, who is identified with feet being controller of all movements.

Thus, the invoking of the above Gods is intended to seek their blessings for healthy प्राण & अपान, efficient eye-sight, able hands, wise-speech and healthy limbs so as to remain fit for accomplishing the task of attaining divinity transcending the current gross state.

नमः ब्रह्मणे। नमः ते वायु।

Salutations to Brahman, the infinite supreme Truth. Salutation to Thee, O Vayu (Pratyag Brahman), the expression of life in and through variety of instruments forming the universe.

त्वम् एव प्रत्यक्षम् ब्रह्मासि।

You alone I shall consider as the visible Brahman as you are direct, being close and not invisible.

त्वाम् एव प्रत्यक्षम् ब्रह्म

You are indeed Brahman perceptible. Because Brahman, manifested through the conditioning or medium of Vayu, is perceptible to the senses. ऋतम् i.e. Truth is that which is well-determined in the intellect in the light of scriptures as per one's duties and I shall declare you alone as that Truth since that is under your control. सत्यम् i.e. Truthfulness is that which is practiced by speech and body activity, which again is under your control and I shall call you alone as Truthfulness.

वदिष्यामि। ऋतम्

वदिष्यामि। सत्यम्

वदिष्यामि।

तत् माम् अवतु। तत्

May That protect me. May that protect the teacher (speaker). Please protect me. Please protect the teacher.

वक्तारम् अवतु।

अवतु माम्। अवतु वक्तारम्।

May the perceptible Brahman who will be spoken of protect both myself, the student and the teacher, by granting to us respectively the power to grasp wisdom and the power to impart wisdom.

ॐ शान्तिः शान्तिः

The Chanting of शान्तिः three times is intended to ward off troubles that occur on the path arising from 3 quarters, viz., (i) आधिदैविक, i.e. issues related to external world, but due to unknown reasons & divine intervention is involved (like Lightning, etc.); (ii) आधिभौतिक, i.e. issues related to external world due to known causes, where divine intervention is not involved; and (iii) आध्यात्मिक, i.e. related to subjective issues – psychological/emotional/Vaasanaa, etc. (like lack of interest/faith, etc.).

शान्तिः॥

KRISHNA YAJUR-VEDA - Upanishad शान्ति पाठः (2)

ॐ सह नाववतु। सह नौ भुनक्तु। सहवीर्यं करवावहे। तेजस्वि नावधीतमस्तु। मा विद्विशावहे॥ ॐ शान्तिः। शान्तिः। शान्तिः॥

May this teaching protect us both; May he bless us with bliss of Knowledge; May we exert together to learn.
Let what we study be invigorating; May we not hate (quarrel with) each other. **Om Peace! Peace! Peace!!**

[This शान्ति पाठः of Krishna Yajur Veda indicates the idea of the team spirit required and adopted by the teacher and the taught to make the combined effort useful and purposeful.]

Unlike any objective study of the world, this subjective study of Upanishads to attain Self-Knowledge requires special efforts under unique environment - an environment which is peaceful without any disturbances of wasteful arguments/counter-arguments, dislike or hatred for each other, judgemental about each other. Instead, there should be harmonious association amongst all so that the teaching and receiving of the Knowledge becomes easy, by the best efforts from both the sides. Any misunderstanding between the teacher and the taught is likely to result in misunderstanding or non-grasping of वेदान्त श्रवणम्, which is the means for अपरोक्ष ज्ञान (Immediate Knowledge).

The word-to-word meanings are as under:

सह नाववतु।	My this teaching protect us by revealing the clear Knowledge (unobstructed flow of Knowledge) as it is, without any colouring of ours and without राग-द्वेष (likes & dislikes).
सह नौ भुनक्तु।	May He protect us by the result of knowledge.
सह वीर्यम् करवावहे।	May That God alone protect us and give us the strength & vigour to sustain and complete the study together and May I be able to understand the teaching fully & correctly – the words, sentence, meaning, grammar – and remember the learning.
तेजस्वि नौ अधीतमस्तु।	Both being bright, may the study go well and remain bright in me to recollect it in proper way (Good reception, retention & recollection of Knowledge). In other words, may the Knowledge be so bright & deep in me so that it is ready available, i.e. I remain in abidance of the Knowledge, to keep reminding me what I really am, the Self.
मा विद्विशावहे।	May I not hate/misunderstand the teacher and may the teacher not hate/misunderstand me nor there be any hatred/misunderstanding amongst the students. In essence, it is to indicate the necessity of having a sense of Oneness amongst the Teacher and the Taught throughout, as the main goal of studies is seeing Oneness everywhere and in everything.
ॐ शान्तिः शान्तिः शान्तिः	The Chanting of शान्तिः three times is intended to ward off troubles that occur on the path arising from 3 quarters, viz., (i) आधिदैविक, i.e. issues related to external world, but due to unknown reasons & divine intervention is involved (like Lightning, etc.); (ii) आधिभौतिक, i.e. issues related to external world due to known causes, where divine intervention is not involved; and (iii) आध्यात्मिक, i.e. related to subjective issues – psychological/emotional/Vaasanaa, etc. (like lack of interest/faith, etc.).

SAMA-VEDA - Upanishad शान्ति पाठः

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोत्
अनिराकरणमस्त्वनिराकरणं मे अस्तु। तदात्मनि निरते य उपनिषत्सु धर्माः ते मयि सन्तु ते मयि सन्तु ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ - means praying for auspicious beginning.

आप्यायन्तु ममाङ्गानि सर्वाणि - वाक्प्राणश्चक्षुः श्रोत्रमथो च बलमिन्द्रियाणि -

May all my limbs be healthy, strong and well-nourished:

- Speech: May I know what to speak, when to speak and how much to speak and also speak the truth but in sweet words.
- प्राणः Efficient physiological functioning.
- Eyes: See good everywhere. Good eye-sight to read scriptures tirelessly.
- Ears: Good condition of ears for श्रवणम् properly & regularly.

May all my Organs of Perception too be healthy:

- May I have spiritual stamina to continue with my pursuit.
- May I not get tired of pursuing this path.
- May my spiritual stamina improve with every साधन, keeping me away from disturbing things/situations.

In short, may I be blessed with physical, mental and spiritual stamina through साधन चतुष्टय सम्पत्ति, as a weak person cannot get the Brahman.

सर्वं ब्रह्मोपनिषदं I have heard that everything is Brahman which is revealed in the Upanishads. I want to know it.

माहं ब्रह्म निराकुर्यां May I not deny Brahman.

मा मा ब्रह्म निराकरोत् May I not be denied by the Brahman. If I am given the opportunity to study, may it not be taken away, i.e., may I complete the journey and attain the Brahman.

अनिराकरणमस्त्वनिराकरणं मे अस्तु May there be no rejection from Brahman nor I reject Brahman.

तदात्मनि निरते य उपनिषत्सु धर्माः ते मयि सन्तु ते मयि सन्तु Those virtues/qualities indicated in the Upanishads (i.e. विवेक - वैराग्य - षट्-सम्पत्ति - मुमुक्षुत्वम्) be bestowed on me as I am engaged in the pursuit of Brahman.

ॐ शान्तिः शान्तिः शान्तिः

The Chanting of शान्तिः three times is intended to ward off troubles that occur on the path arising from 3 quarters, viz., (i) आधिदैविक, i.e. issues related to external world, but due to unknown reasons & divine intervention is involved (like Lightening, etc.); (ii) आधिभौतिक, i.e. issues related to external world due to known causes, where divine intervention is not involved; and (iii) आध्यात्मिक, i.e. related to subjective issues – psychological/emotional/Vaasanaa, etc. (like lack of interest/faith, etc.).

ATHARVANA-VEDA - Upanishad शान्ति पाठः

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिः । व्यशेम देवहितं यदायुः ॥
 स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः । स्वास्ति नस्तार्क्ष्योऽष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातुः ॥
 ॐ शान्तिः शान्तिः शान्तिः ॥

॥ ॐ ॥ - means praying for auspicious beginning.

Oh God, please listen to our prayers and keep our mind fully available, enabling us to improve our 'साधन चतुष्टय संपत्ति' during 'श्रवणम्' and then maintain it for longer periods. The specific seeking is intended to make the prayer intense & not casual. The seeking does not pertain to any worldly desires, but the qualifications and wisdom to continue on the spiritual path. This seeking is also in fact acknowledging and expressing gratefulness for the grace already received from Gods.

देवाः कर्णेभिः भद्रं शृणुयाम

Oh Gods! May we hear by ears what is auspicious only (not gossip or unwanted conversation). It means श्रवणम् and not reading, i.e. great ability to hear from all ears (or speak too, as by my speaking, I hear too, even if others do not listen).

अक्षभिः भद्रं पश्येम यजत्राः

May we see by eyes what is auspicious alone. Grant us the insight/vision to see auspiciousness in all and everywhere, so that the sense of otherness reduces in us gradually.

अङ्गेः स्थिरैः तुष्टुवाꣳसः तनूभिः व्यशेम देवहितम् यत आयुः

May we have firm limbs and body and enough life-span for the work of Gods (i.e. contentment and ability to worship/glorify Gods). Also, it means, may we have not any complaints as regards our limbs, body and lifespan granted by Gods, which are as per my merits alone, without blaming anyone anytime anywhere and perform the God's work silently and happily. Grant us the ability to connect and not pinpoint at others for their mistakes, as such an approach would be endless and fruitless. Wrong thinking leads to wrong action which leads to wrong results, leading to sorrow/grief. Also, grant us to have the wisdom to see Glory in Gods as also in other people.

नः इन्द्रो वृद्धश्रवाः स्वस्ति दधातुः

May we be granted with the blessings from lord Indra, who is the ancient & famous everywhere and being deity of hands, may he give us wisdom & strength to do good things. In other words, may all be well with us – may we think correctly so that we do correct things which leads to happiness-prosperity and to the company of good people.

नः पूषा विश्ववेदाः स्वस्ति दधातुः

May we-our thinking/intelligence be enlightened by the Sun (the deity of Intellect – Illuminator of all, even those that illuminate because of his light) and give us good health.

नः ताक्ष्यो अरिष्टनेमिः स्वस्ति दधातुः

May we be saved from all inauspiciousness and blessed with solutions for all problems/issues by the god of swift motion (Vaayu or Garuda, considered as Vedas & who is the vehicle of Lord Vishnu) by removing all obstacles.

नः बृहस्पति स्वस्ति दधातुः

May we be blessed by this Guru of Gods with peaceful mind, power, health, intelligence, and the right Knowledge.

स्वस्ति (सु अस्ति : Well-being)

Means सुमति / शुभगति / सुखनाना : which leads to happiness or श्रद्धा, meaning doubtless, firm belief/faith to pursue the right path.

ॐ शान्तिः शान्तिः शान्तिः

The Chanting of **शान्तिः** three times is intended to ward off troubles that occur on the path arising from 3 quarters, viz., (i) **आधिदैविक**, i.e. issues related to external world, but due to unknown reasons & divine intervention is involved (like Lightening, etc.); (ii) **आधिभौतिक**, i.e. issues related to external world due to known causes, where divine intervention is not involved; and (iii) **आध्यात्मिक**, i.e. related to subjective issues – psychological/emotional/Vaasanaa, etc. (like lack of interest/faith, etc.).

