

BRIHADARANYAKA UPANISHAD





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SHANTI MANTRA



**Om poornamadah poornamidam I
Poornaath poorna mudachyate I
Poornasya poorna madaaya I
Poorname vaava sishyate I
Om shanti shanti shanti hi II**

*Om, That is Full, This also is Full,
From Fullness comes that Fullness,
Taking Fullness from Fullness,
Fullness Indeed Remains.
Om Peace, Peace, Peace.*

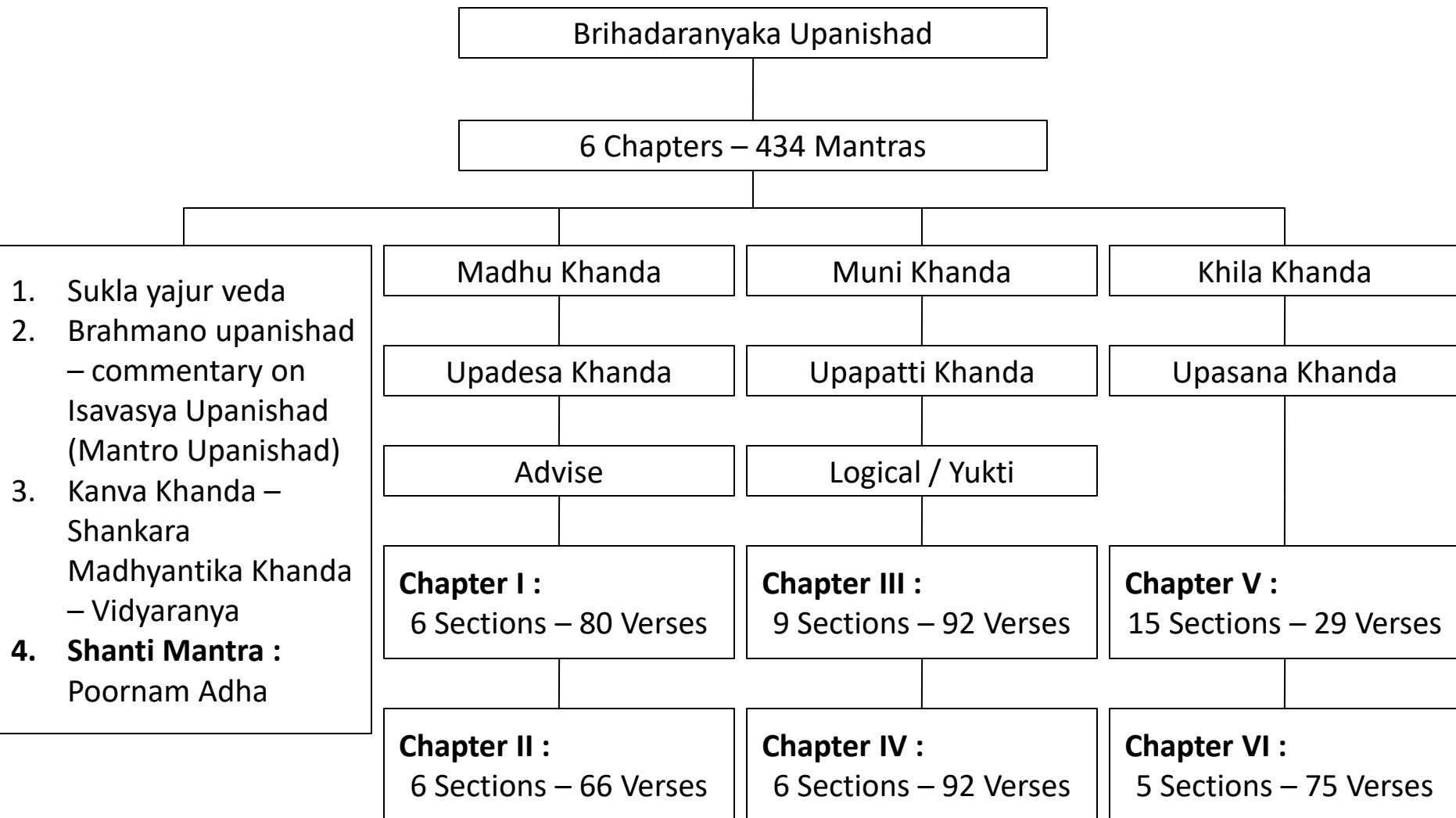
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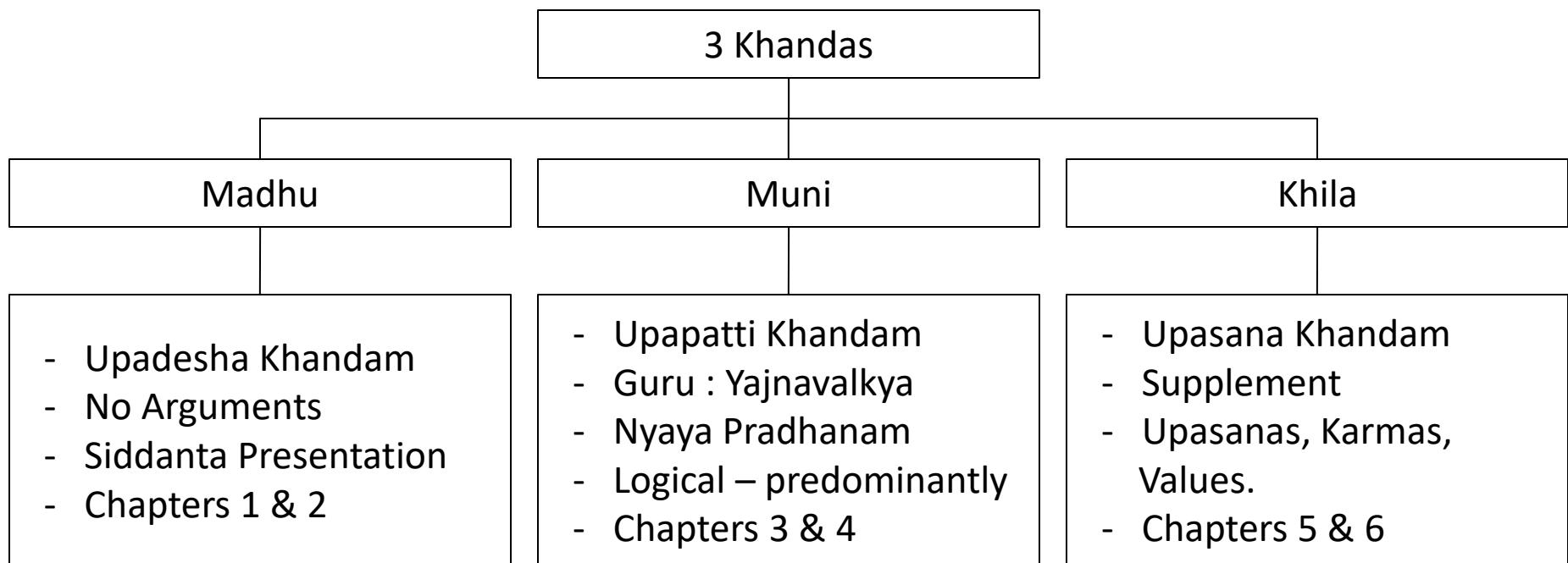
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SUMMARY



Brihadaranyaka Upanishad



Index of Upanishad

Khandam		Chapter	Sections	Mantras	Notes
I	Madhu (Teaching)	1	6	80	
		2	6	66	
II	Yajnavalkya Muni (Debates)	3	9	92	
		4	6	92	Svayam Jyoti Bramanam – 3 rd Section 38 Verses
III	Khila (Upasana)	5	15	29	Shankara commentary on Poornamadhah
		6	5	75	
Total		6	47	437	

Index for Bramanam and Bhasyam

<i>Chapter</i>	<i>Section & Mantra</i>	<i>Bramanam</i>	<i>Bhasya</i>
1	1-1	Ashva	Sampandha
1	2-1	Agni	Gata
1	3-1	Udgita	Pramana
1	4-1 to 4-3	Purushavidha	Pramana
1	4-7	Saptha	Anupravesha
1	4-7		Vidhyasutra Bhasya
1	4-10		Mahavakya Bhasyam
1	5-1 and 5-2		
1	6-1 to 6-3	Uktha	
2	1-1 and 1-2	Ajatasatru	Sathyasya Sathyam
2	1-20		Tasyopanisad
2	2-1 to 2-3	Sishu	
2	2-4 to 3-1	Murtha Amurtha	Purusasya Rupam
2	4-1		Sanyasa Ashrama Dharma
2	5-1	Madhu	
2	5-19 to 6-3	Vamsa	

Chapter	Section & Mantra	Bramanam	Bhasya
3	1-1 and 1-2	Asvala	
3	2-1 to 2-10	Artha Bhaga	
3	3-1	Bhujju	Karma pala vicara
3	4-1 and 4-2	Ushasta	
3	4-2 to 5-1	Kahola	
3	5-1		Sanyasa Bhasyam - II
3	6-1	Gargi	Sanyasa Bhasyam - II
3	7-1	Antaryami	
3	8-1 to 8-8	Akshara	
3	9-1 to 9-9	Sakalya	
4	1-1 and 1-2	Om Kham	
4	1-4 to 2-1	Kurcha	
4	3-1 to 3-5	Jyotir	
4	4-1 and 4-2	Sariraka	Brahma Apyeti
4	5-1 to 5-11	Maitreyi	
4	6-1 to 6-3	Vamsa	

<i>Chapter</i>	<i>Section & Mantra</i>	<i>Bramanam</i>	<i>Bhasya</i>
5	Shantipatah	Om Kham	Purna madha Vicara
5	1-1 to 2-1		5.2 = Praapatya Brahmanam
5	2-1 to 3-1		5.3 = Hridaya Brahmanam
5	4-1 to 5-3		5.4 = Satya & 5.5 = Samasthana
5	5-4 to 10-1		5.6 = Manomaya & 5.7= Vidyut
5	10-1 to 13-1		5.8 = Vadhenu & 5.9 = Vaisvanaragni
5	13-1 to 14-3		5.10 = Gathi & 5.11 = Viyahita
5	14-3 to 14-6		5.12 = Pratrida & 5.13 = Uktha
5	14-6 to 14-8		5.14 = Gayathri
5	15-1		5.15 = Suryagni Prasthana
6	1-14 to 2-3	Karma Vipaka	
6	3-1 to 3-4	Srimantha	

1st Chapter – 6 Sections

Introduction :

a) Upanishad wants to Teach :

- Brahma Satyam Jagan Mithya by Adhyaropa and Apavada method.
- Unreal can't exist without Adhishtanam – support. Hence Brahman is Satyam, real.

b)

Adhyaropa	Apavada
(i) Chapter 1	(i) Chapter 2
(ii) Superimposition	(ii) Negation
(iii) Temporary acceptance of world.	(iii) Temporary negation of world.
(iv) Acceptance of Anatma Prapancha Universe.	(iv) Negation of Anatma Prapancha.
(v) Anatma not totally asat – not non-existent, but negatable.	(v) Anatma Prapancha is not totally Sat, Really existent because it is negatable in dream and sleep.
(vi) It is Asat Vilakshanam	(vi) It is Sat Vilakshanam

c) Conclusion :

I	Universe
<ul style="list-style-type: none"> - Not included in Adhyaropa – Apavada list. - Left out by Upanishad the experiencer, subject. - I am the only Adhishtanam of Universe. - Aham Satyam, only real substratum. <p>Kaivalya Upanishad :</p> <ul style="list-style-type: none"> - Mei Eva Sakalam Jatam.... [Verse 19] - Upanishad reveals by Strategic silence – Mounam Vakyanam after world is Negated, what is left out. - Sruti never negates experiencer. - If experiencer I also included in the world. I will be reduced to Mithya. 	<ul style="list-style-type: none"> - Falls in 3rd category. - Seemingly existent category called Mithya. - Jagan Mithya – whole universe coming under scope of Adhyaropa – Apavada is Mithya. - Mithya can't exist without Satya Vastu. - World is like : Rope Snake Dream Shell Silver

Kaivalya Upanishad :

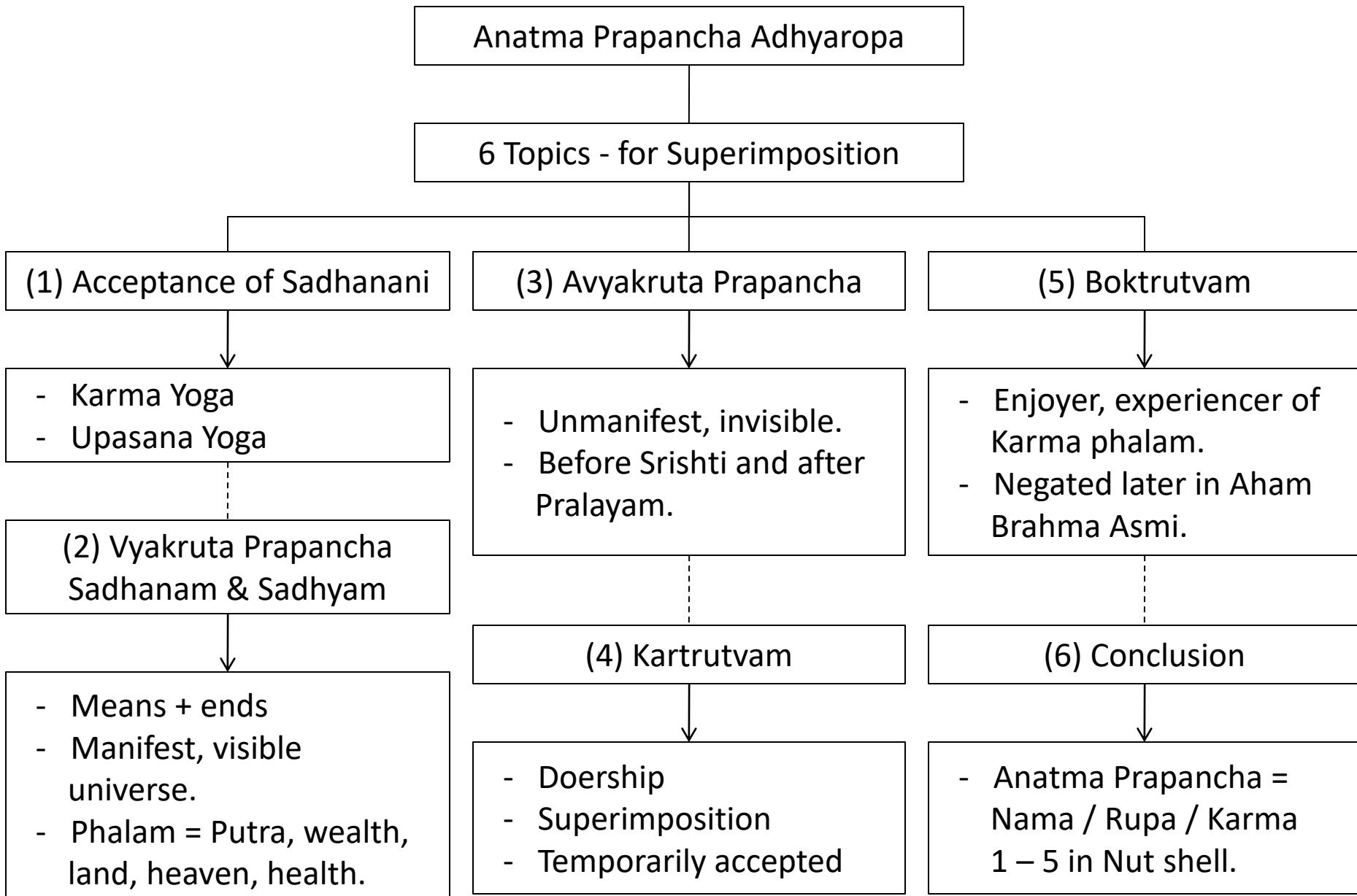


मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्यमस्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19 ॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Summary



1st Chapter – 6 Sections
Brahmanams – 80 Verses
(6 Topics for Superimposition)

Section 1 - 3

Section 4

Section 6

Sadhanani

Purusha Vidha Brahmanam

Uktha Brahmanam

Section 1 :

- Ashvamedha Brahmanam
- Ashava – Virat Upasana

Section 2 :

- Agni – Brahmanam
- Agnou Virat Upasana

Section 3 :

- Udgeeta Brahmanam
- Prana Hiranyagarbha Upasanam.
- Hiranyagarbha endowed with great virtues, meditated as Prana in every living being.

Vidya Sutram

Elaboration of Avidya Sutram

Most Important

Section 5

Sapta Anna Brahmanam

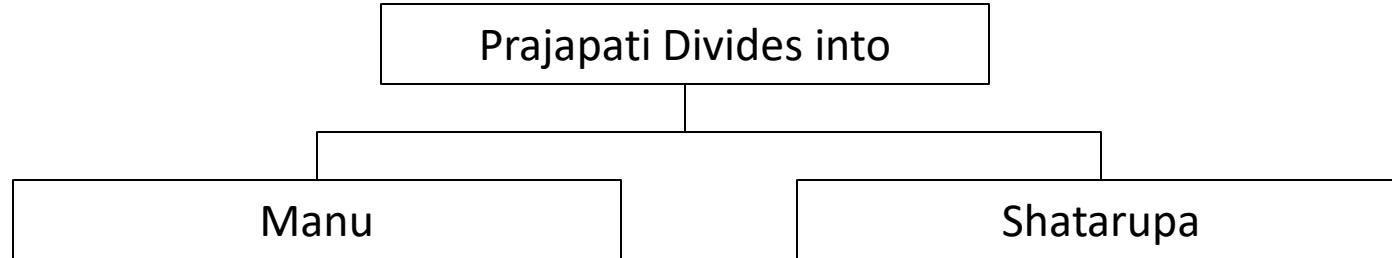
Elaboration of Avidya Sutram

Section 4 :

a) Purusha vidha Brahmanam :

- Upasana Phalam for 1 – 3 is obtaining of Hiranyagarbha, Prajapati position.

b)



- All human pairs have come from them.

c) Avyakrutam :

- Before Srishti, everything in unmanifest condition not nonexistent.
- Chaturvaranyam in Deva and Manushya lokas – Brahmana, Kshatriya, Veishya, Shudra.

d) Jivas Kartrutva Adhyaropa :

- Has to do Karma.
- Feed Devas, insects, trees, family.
- Object of enjoyment for whole Universe.
- He is Bogya Vastu for the world.

Section 5 : Sapta Anna Brahmanam

- Jivas Boktrutva Adhyaropa, Adhyasa.
- Jiva enjoys world.
- Others serve Jiva.

Section 6 : Uktha Brahmanam

- All sections 1 – 5 summed up as Nama – Rupa – Karma.
- Universe = Name, form, function = Body / Anatma.
- If you know to handle Anatma Shariram, you can handle whole Anatma Prapancha.

Vidya Sutram : 1 – 4 – 7



तद्देवं तर्ह्यव्याकृतमासीत्, तस्मामरुपाभ्यामेव व्याक्रियत,
असौनामायमिदंरूप इति ; तदिदमप्येतहि नामरुपाभ्यामेव
व्याक्रियते, असौनामायमिदंरूप इति ; स एष इह प्रविष्ट आ
नखाप्रेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वंभरो
वा विश्वंभरकुलाये ; तं न पश्यन्ति । अकृतस्तो हि सः,
प्राणश्चेव प्राणो नाम भवति, वदन् वाक्, पश्यन्श्चक्षुः, शृण्वन्
श्रोत्रम्, मन्वानो मनः ; तान्यस्येतानि कर्मनामान्येच । स
योऽत एकैकमुपास्ते न स वेद, अकृतस्तो ह्येषोऽत एकैकेन
भवति ; अत्मेत्येवोपासीत, अत्र ह्येते सर्वं एकं भवन्ति ।
तदेतत्पदनायमस्य सर्वस्य यद्यमात्मा, अनेन होतसर्वं
वेद । यथा ह वै पदेनानुविन्देदेवम् ; कीर्ति श्लोकं विन्दते
य एवं वेद ॥ ७ ॥

taddhedam tarhy avyākṛtam āśit, tan nāma-rūpābhyaṁ
eva vyākriyata, asau nāma, ayam idam rūpa iti, tad idam
apy etarhi nāma-rūpābhyaṁ eva vyākriyate, asau nāma,
ayam idam rūpa iti. sa eṣa iha praviṣṭa ānakhāgrehbhyāḥ
yathā, kṣurah kṣuradhāne' vahitaḥ syāt, viśvam-bharo vā
viśvam-bhara-kulāye, tam na paśyanti. a-kṛtsno hi saḥ,
prāṇann eva prāṇo nāma bhavati, vadān vāk, paśyāṁś cakṣuh,
śrīvan śrotram, manvāno manah, tāny asyaitāni karma-nāmāny
eva. sa yo'ta ekaikam upāste, na sa veda, akṛtsno hy eṣo'ta
ekaikena bhavati, ātmety evopāśīta, atra hi ete sarva ekam
bhavanti. tad etat padanīyam asya sarvasya yad ayam ātmā,
anena hy etat sarvarūpi veda, yathā ha vai padenānuvindet.
evam kīrtim ślokam vindate ya evam veda. II 7 II

This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When it does the function of living, It is called the vital force; when It speaks, the organ of speech ; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [1 – 4 – 7]

- Atma it eva upasita.

Avidya Sutra : 1 – 4 – 10



ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।
तस्मात्तसर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,
तथर्षीणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्निर्विरामदेवः प्रतिपेदे,
अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,
आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसा-
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै
ब्रह्मः पश्वो मनुष्यं भुञ्ज्युः, एवमेककैः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āśit, tad ātmānam evāvet, aham brahmāsmīti:
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,
sa eva tad abhavat, tathā ṛṣīnām, tathā manusyānām. taddhaitat
paśyan ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti,
tad idam api etarhi ya evaṁ veda, aham brahmāsmīti sa idam̄ sarvam bhavati;
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eśām̄ sa bhavati. atha yo anyām̄
devatām upāste, anyo'sau anyo' ham asmīti, na sa veda; yathā paśur, evam
sa devānām; yathā ha vai bahavaḥ paśavo manusyam bhuñjyuh, evam ekaikaḥ
puruṣo devān bhunakti; ekasminn eva paśāv ādīyamāne'priyam bhavati,
kim u bahuṣu? tasmād eśām tan na priyam yad etan manusyā vidyuḥ ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, ‘I am Brahman.’ Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, ‘I was Manu, and the sun.’ And to this day whoever in like manner knows It as, ‘I am Brahman,’ becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, ‘He is one, and I am another,’ does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- One who worships Lord as different from oneself is ignorant, he doesn't know.

IMPORTANT BASHYAMS IN CHAPTER 1

- Pillars of Vedantic Teaching.

a) Sambanda Bashyam :

- 1st Chapter – 1st section – Introduction.
- Relationship between Karma Khanda and Jnana Khanda.

b) Ghata Bashyam :

- Karya – Karana Vada.
- Cause – effect theory in creation.
- Unmanifest was there before creation.

c) Pramana Bashyam :

- 1st Chapter – 3rd Brahmanam.
- What is glorification – Artha Vada and what is Pramana Vakyam.
- Titles to Hiranyagarbha – Vishudatvam, Durnamatvam, Mrtyu Ateetatvam.

d) 4th Section : 4 Bashyams

- **Pravesha Bashyam – 7th Mantra :**
 - How Brahman creates world and enters creation.
 - Brahmans availability in Jiva as Sakshi is as though entry.
- **Vidya Sutra Bashyam – 7th Mantra :**
 - Brahman should be recognised as I alone am.
 - Brahma Atma it eva upasita.
 - Only way to understand Brahman.
- **Mahavakya Bashyam :**
 - Aham Brahma Asmi.
 - Braheiva idam agre asit.
 - Jivatma / Paramatma Aikyam.
- After Jnanam, there can be no obstruction from Deva, Prarabda, for Moksha.
- 5th & 6th Bramanas – no Bashyams – discussions.

CHAPTER 1

Chapter 1 – 6 Brahmanams

(1) Virat Upasana

- Lord as the universe.
- Lords form invoked on a horse with 25 Parts.
- Ashvamedha Yaga – done by Kshatriyas

(2) Virat Upasana on Sacred fire

- 10 portions of Agni, 10 portions of creation.

(3) Prana Upasana

- Life force in individual is Hiranyagarbha (Total Prana Shakti).
- Suddatvam – purity
- Sreshtatvam – Superiority
- Jyeshtatvam – Seniority
- Prayer to Hiranyagarbha-Asatoma

(4) Purusha Vida Brahmanam

(5) Saptanna Brahmanam

(6) Upasamhara Brahmanam

- Upasana Phalam
- Srishti
- Anupravesha entry of Brahman into Body
- Jivatma / Paramatma – Aikyam.
- Jnana Phalam
- Infrastructure for ritual part of creation.

(4) Purusha Vidha Brahmanam

Upasana Phalam

- Status of Brahma
- Lord of creation
- Insecurity + loneliness
- Samsara – Bhayam and Aratihi
- Seek Atma Jnanam for Moksha.

Srishti

- Universe = Nama / Rupa or Avyakritam

Anupravesa

- Brahman enters body as Jiva like waker himself enters dream body + experiences dream.

Aikyam

- As Paramatma entered body of Jiva, every Jiva can claim he is Paramatma.
- Like dreamer can claim he is waker.
- Due to ignorance Jiva not aware of fact.

Jnana Phalam

- Freedom from limitation
- Gain fulfilment
- Purnatvam leads to Ananda
- One loves self unconditionally because self is Ananda Svarupa.

Karma Vyavasta

- When person does not choose to know he is Brahman, this ignorance leads to lack of fulfillment (Apurnatvam)
- Jiva beset with desires (Kama) and Karma.

Cycle of Avidya-Kama Karma.

Chapter 1 – 5th & 6th Brahmanams

(5) Saptanna Brahmanam

- Univere – Bhogya
Vishaya Annam
- 7 Annam's – Experiences
Manushya Annam
Deva Annam
Pasu Annam
Vak Annam
Prana Annam
Mana Annam

(6) Upasamhara Brahmanam

Universe :

- Nama, Rupa, Karma
Name, Form, Function
- World is
nonsubstantial,
available for
experience, apparently
tangible.
- Only substance is God /
Brahman.

Chapter 1
Upadesha – Madhu Khanda
Meditate on the Lord as the Universe
(6 Bramanams – 80 Mantras)

1) Shanti Patha :

- Contains the very essence of entire Upanishad.
- Vastu Nirdesya Santhi Patha.
- Brahma Satyam, Jagan Mithya, Jiva Brahma Naivoparah.
- I am the only reality in the world and everything else is of a lower order of reality.

1st Bramanam :

- Virat Upasana – Lord as the very Universe.
- Lords universal form is invoked on 25 Parts of a horse.
- Similar to Ashva Meda Yaga which only Kshatriyas can perform.

2nd Bramanam :

- Another Virat Upasana where creation invoked on parts of Agni.

3rd Bramanam :

- Prana Upasana
- Prana life force invoked on Hiranyagarbha total Prana Sakti.

Glories of Prana :

- Shuddatvam – Purity
- Sreshtatvam – Superiority
- Jyeshtatvam – Seniority

1 – 3 – 28 :

अथातः पवमानानामेवाभ्यारोहः, स वै खलु प्रस्तोता
साम प्रस्तौति, स यत्र प्रस्तुयास्तदेतानि जपेत्—असतो मा
सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मामृतं गमयेति ;
स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सद्मृतम्,
मृत्योर्मामृतं गमय, अमृतं मा कुर्वित्येवैतदाह ; तमसो मा
ज्योतिर्गमयेति, मृत्युर्वं तमः, ज्योतिर्मृतम्, मृत्योर्मामृतं
गमय, अमृतं मा कुर्वित्येवैतदाह ; मृत्योर्मामृतं गमयेति
नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि
तेष्वात्मने अशाद्यमागायेत्, तस्मादु तेषु घरं चृणोत यं कामं
कामयेत तम् ; स एव एवं विदुद्वात्मने वा यजमानाय
वा यं कामं कामयते तमागायति ; तद्वैतल्लोकजिदेव ; न
हैवालोकयताया आशास्ति य पवमेतत्साम वेद ॥ २८ ॥
इति तृतीयं ब्राह्मणम् ॥

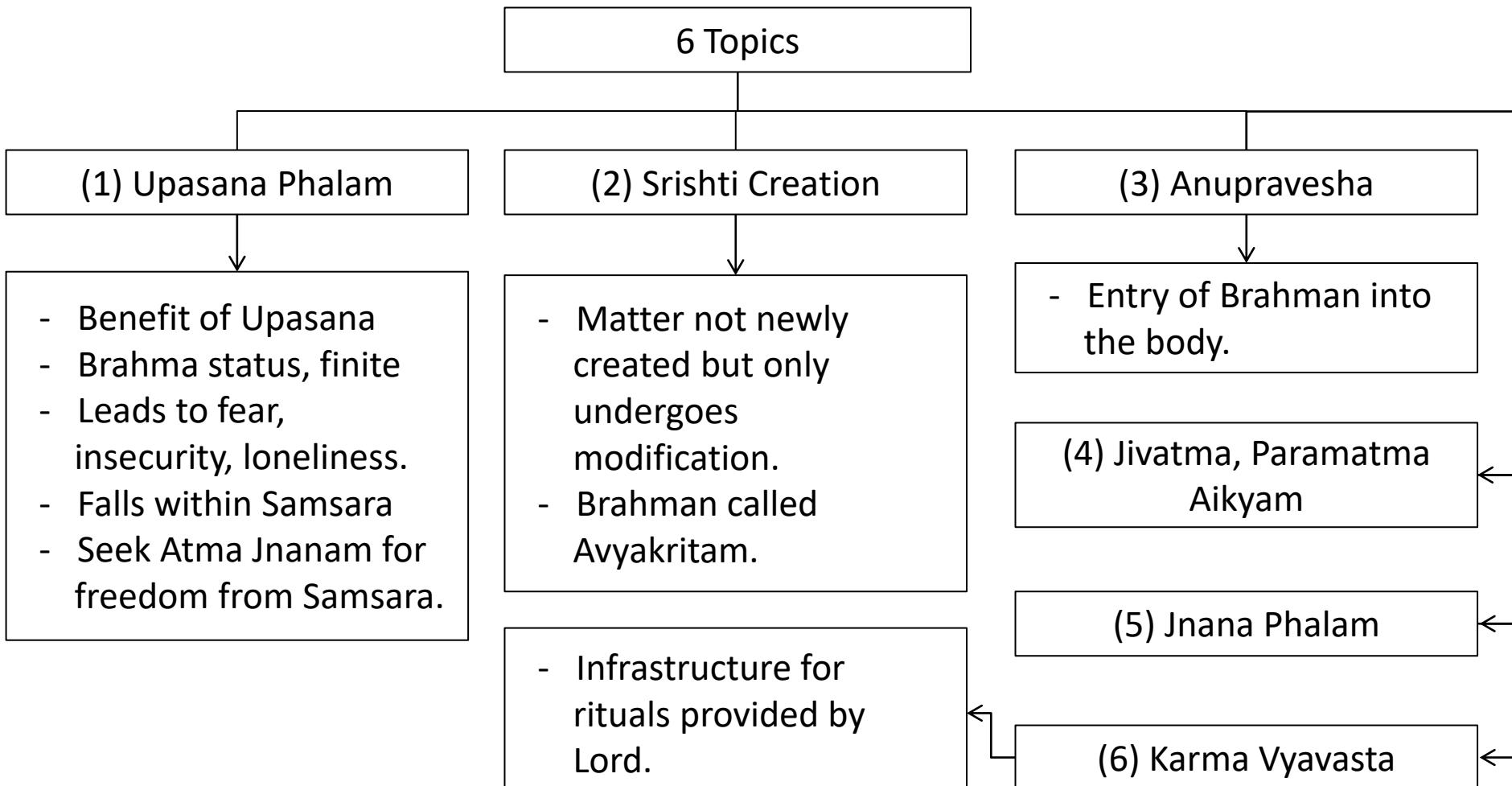
athātaḥ pavamānānām evābhyaṛohāḥ, sa vai khalu prastotā
sāma prastauti, sa yatra prastuyāt, tad etāni japet: 'asato mā
sad gamaya, tamaso mā jyotir gamaya, mṛtyor māṁṛtam gamaya' iti,
sa yad āha, asato mā sad gamaya iti, mṛtyur vā asat, sad amṛtam,
mṛtyor māṁṛtam gamaya, amṛtam mā kurv ity evaitad āha; tamaso mā
jyotir gamaya iti, mṛtyur vai tamah, jyotir amṛtam, mṛtyor mā amṛtam
gamaya, amṛtam kurv ity evaitad āha; mṛtyor māṁṛtam gamaya iti,
nātra tirohitam ivāsti. atha yāñītarāṇi stotrāṇi,
teṣv ātmane'nādyam āgāyet; tasmād u teṣu varām vṛṇīta, yam kāmarā,
kāmayeta, tam, sa eṣa evān-vid udgātātmane vā yajamānāya
vā yam kāmarā kāmayate tam āgāyatī; taddhāital loka-jid eva, na
haivā lokyatāyā āśāsti, ya evam etat sāma veda II 28 II

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

- Asatoma Sadgamaya, tamosama, Jyotirgamaya, mrityorma amirtam gamaya – occurs in end of this Brahmana.
- This is prayer to Hiranyagarbha.

4th Bramanam :

- Purushavida Brahma – most important in 1st Chapter.



Anupravesham :

- Brahman created this universe and also number of bodies. After creating these, Brahman itself entered the body as Jivatma. Thus none other than Paramatma is obtaining in this body, just as waker himself getting into dream body and experiencing the dream world.

Aikyam :

- As Paramatma only has entered the body as Jiva every Jiva can happily claim he is the Paramatma, just as dreamer can claim he is waker.
- Jiva is, was, and ever will be Brahman.

Jnana Phalam :

- Freedom from limitation Paricheda Nivritti or gaining fulfilment, Purnatva Prapti.
- Only in Purnatvam one does not miss anything and it can alone lead to Ananda.

Karma Vyavasta :

- If person has ignorance of Brahman, this leads to Apurnatvam, Kama, Karma. This is vicious cycle of Avidya – Kama - Karma.
- Pancha Maha Yagya is best form of Karma.

5th Bramanam :

- Saptanha Brahmana – whole universe is visualised as an object of experience Bhogha – Vishaya Annam.
- Manushya Annam, Deva Annam (counted as two), Pasu Annam, Prana Annam and Mana Annam.

6th Bramanam :

- Whole universe is Nama, Rupa, karma – Name form and function.
- Thus the entire universe is non-substantial, apparently tangible, available for experience.
- The only substance is Brahman or God (in Religious Parlance).

IMPORTANT MANTRAS – 1ST CHAPTER

1) 1 – 3 – 28 :



**अथातः पवमानानामेवाभ्यारोहः; स चै खलु प्रस्तोता
साम प्रस्तौति, स यत्र प्रस्तुयास्तदेतानि जपेत्—असतो मा
सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मामृतं गमयेति ;
स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सदमृतम् ,
मृत्योर्मामृतं गमय, अमृतं मा कुर्वित्येवैतदाह ; तमसो मा
ज्योतिर्गमयेति, मृत्युर्वं तमः, ज्योतिरमृतम्, मृत्योर्मामृतं
गमय, अमृतं मा कुर्वित्येवैतदाह ; मृत्योर्मामृतं गमयेति
नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि
तेष्वात्मने अश्वायमागायेत्, तस्मादु तेषु घरं वृणोत यं कामं
कामयेत तम् ; स पश्च एवं विदुद्धात्मने वा यज्ञमानाय
वा यं कामं कामयते तमागायति ; तद्वैतल्लोकजिदेव ; न
हैवालोक्यताया आशास्ति य पवमेतत्साम वेद ॥ २८ ॥**

athātaḥ pavamānānām evābh्यārohaḥ, sa vai khalu prastotā
sāma prastauti, sa yatra prastuyāt, tad etāni jaret: 'asato mā
sad gamaya, tamaso mā jyotir gamaya, mṛtyor māmṛtam gamaya' iti,
sa yad āha, asato mā sad gamaya iti, mṛtyur vā asat, sad amṛtam,
mṛtyor māmṛtam gamaya, amṛtam mā kurv ity evaitad āha; tamaso mā
jyotir gamaya iti, mṛtyur vai tamah, jyotir amṛtam, mṛtyor mā amṛtam
gamaya, amṛtam kurv ity evaitad āha; mṛtyor māmṛtam gamaya iti,
nātra tirohitam ivāsti. atha yāñtarāṇi stotrāṇi,
teṣv ātmane'nādyam āgāyet; tasmād u teṣu varam vṛṇīta, yam kāmam,
kāmayeta, tam, sa eṣa evam-vid udgātātmane vā yajamānāya
vā yam kāmam kāmayate tam āgāyati; taddhātal loka-jid eva, na
haivā lokyatāyā āśāsti, ya evam etat sāma veda.

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

- It is Japa to be practiced by Hiranyagarba Upasaka.

2) 1 – 4 – 2 :



सोऽबिभेत् , तस्मादेकाकी बिभेति ; स हायमीक्षां
चक्रे, यन्मदन्यज्ञास्ति, कस्मान्नु बिभेति,
तत पवास्य भयं धीयाय, कस्माद्यज्ञभेष्यत् ?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmād ekākī bibheti, sa hāyam īkṣāṁ
cakre, yan mad anyan nāsti, kaṣmān nu bibhemīti,
tata evāsyā bhayaṁ vīyāy vīyāya kasmād hy abheṣyat,
dvitīyād vai bhayaṁ bhavati ॥ 2 ॥

He was afraid, therefore people (still) are afraid to be alone. He thought, "If there is nothing else but me, what am I afraid of?" From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes.
[I – IV – 2]

- There will be fear as long as there is duality.
- Advaitam Abayam Bavati = Moksha.

3) 1 – 4 – 7 :



तद्देवं तर्ह्यव्याकृतमासीत् , तस्मामरूपाभ्यामेव व्याक्रियत,
असौनामायमिदंरूप इति ; तदिदमप्येतर्हि नामरूपाभ्यामेव
व्याक्रियते, असौनामायमिदंरूप इति ; स एष इह प्रविष्ट आ
नखाग्रेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात् , विश्वंभरो
वा विश्वंभरकुलाये ; तं न पश्यन्ति । अकृत्स्नो हि सः,
प्राणश्चेव प्राणो नाम भवति, वदन् वाक्, पश्यन्श्चक्षुः, शृणवन्
श्रोत्रम्, मन्त्रानो मनः ; तान्यस्येतानि कर्मनामान्येच । स
योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन
भवति ; अत्मेत्येवोपासीत, अत्र ह्येते सर्वं एकं भवन्ति ।
तदेतत्पदनायमस्य सर्वस्य यद्यमात्मा, अनेन ह्येतत्सर्वं
वेद । यथा ह वै पदेनानुविन्देदेवम् ; कीर्ति श्लोकं चिन्दते
य एवं वेद ॥ ७ ॥

taddhedāṁ tarhy avyākṛtam āśīt, tan nāma-rūpābhyaṁ
eva vyākriyata, asau nāma, ayam idāṁ rūpa iti, tad idam
apy etarhi nāma-rūpābhyaṁ eva vyākriyate, asau nāma,
ayam idāṁ rūpa iti. sa eṣa iha praviṣṭa ānakhāgrebhyah
yathā, kṣurah kṣuradhāne' vahitah syāt, viśvam-bharo vā
viśvam-bhara-kulāye, tam na paśyanti. a-kṛtsno hi saḥ,
prāṇann eva prāṇo nāma bhavati, vadān vāk, paśyāṁś cakṣuh,
śrīṇvan śrotram, manvāno manah, tāny asyaitāni karma-nāmāny
eva. sa yo'ta ekaikam upāste, na sa veda, akr̄tsno hy eṣo'ta
ekaikena bhavati, ātmety evopāśīta, atra hi ete sarva ekam
bhavanti. tad etat padanīyam asya sarvasya yad ayam ātmā,
anena hy etat sarvarām veda, yathā ha vai padenānuvindet.
evaṁ kīrtīṁ ślokaṁ vindate ya evaṁ veda. ॥ 7 ॥

This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When it does the function of living, It is called the vital force; when It speaks, the organ of speech ; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [I – IV – 7]

- Big mantra. 3 important topics – Srishti, Pravesha, Vidya Sutram.

4) 1 – 4 – 8 :



तदेतत्प्रेयः पुत्रात्, प्रेयो विकात्, प्रेयोऽन्यस्मात्सर्वस्मात्, अन्तरतरं यद्यमात्मा । स योऽन्यमात्मनः प्रियं ब्रुवाणं ब्रूयात्, प्रियं रोत्स्यतीति, ईश्वरो ह, तथैव स्यात् ; आत्मानमेव प्रियमुपासीत ; स य आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुकं भवति ॥ < ॥

tad etat preyah putrāt, preyo vittāt, preyo'nyasmāt sarvasmāt, antarataram, yad ayam ātmā. sa yo'nyam ātmahā priyam bruvāṇam brūyāt, priyām rotsyatīti, īśvaro ha tathaiva syāt. ātmānam eva priyam upāsīta, sa ya ātmānam eva priyam upāste na hāsyā priyam pramāyukam bhavati ॥ 8 ॥

This Self is dearer than a son, dearer than wealth, dearer than everything else, and is innermost. Should a person (holding the Self as dear) say to one calling anything else dearer than the Self, (What you hold) dear will die – he is certainly competent (to say so) – it will indeed come true. One should meditate upon the Self alone as dear. Of him who meditates upon the Self alone as dear, the dear ones are not mortal. [I – IV – 8]

- Atma dearest to all. Self love universal, nobody can love anything else.
- Universal love can come by converting self into universe.
- If self includes whole universe, self love = universal love.



ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।
तस्मात्तसर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,
तथर्णिणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे,
अहं मनुरभवं सूर्यश्चेति । तदिदमध्येतर्हि य एवं वेद, अहं
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,
आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसा-
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेककैः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

tathā rsinam, tathā manusyānām. taddhaitat paśyan vāma-devah pratipede,
aham manur abhavam sūryaś ceti, tad idam api etarhi ya evam veda, aham
brahmāsmīti sa idam sarvam bhavati; tasya ha na devāś ca nābhūtyā iśate,
ātmā hy esam sa bhavati. atha yo anyām devatām upāste, anyo'sau
anyo' ham asmīti, na sa veda; yathā paśur, evam sa devānām; yathā ha vai
bahavah paśavo manusyam bhuñjyuh, evam ekaikah puruso devān bhunakti;
ekasminn eva paśāv ādīyamāne'priyam bhavati, kimu bahusu? tasmād esām tan
na priyam yad etan manusyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Mahavakya + Avidya Sutram.
- Seeing difference between me & lord, me & world is ignorance.

6) 1 – 5 – 16 :



अथ ग्रयो वाव लोकाः—मनुष्यलोकः पितॄलोको देव-
लोक इति ; सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः, नान्येन
कर्मणा ; कर्मणा पितॄलोकः, विद्यया देवलोकः ; देवलोको
वै लोकानां श्रेष्ठः, तस्माद्विद्यां प्रशंसन्ति ॥ १६ ॥

atha trayo vāva lokāḥ, manusya-lokāḥ, pitṛ-lokāḥ, deva-loka iti.
so'�म manusya-lokāḥ putreṇaiva jayyāḥ, nānyena karmaṇā.
karmaṇā pitṛ-lokāḥ, vidyayā deva-lokāḥ, deva loko vai lokānām
śreṣṭhah: tasmād vidyām praśānsanti ॥ 16 ॥

There are indeed three worlds, the world of men, the world of the Manes and the world of the gods. This world of men is to be won through the son alone, and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation. [I – V – 16]

Sadhana	Sadhyam
<ul style="list-style-type: none"> - Putra - Karma - Upasana 	<ul style="list-style-type: none"> - Manushya Loka - Svarga - Brahma Loka

- Supports Sanyasa.

7) 1 – 6 – 1 :



अयं वा इदम्—नाम रूपं कर्म, तेषां नामां वागित्येतदे-
षामुक्थम्, अतो हि सर्वाणि नामान्युक्तिष्ठन्ति । एतदेषां
साम, एतद्वि सर्वैर्नामभिः समम् ; एतदेषां ब्रह्म, एतद्वि
सर्वाणि नामानि विभर्ति ॥ १ ॥

trayam vā idam, nāma rūpam karma; teṣām nāmnām vāg ity
etad eṣām uktham, ato hi sarvāṇi nāmāny uttiṣṭhanti: etad eṣām
sāma; etadd hi sarvair nāmabhiḥ samam; etad eṣām brahma,
etadd hi etadd hi sarvāṇi nāmāni bibharti ॥ 1 ॥

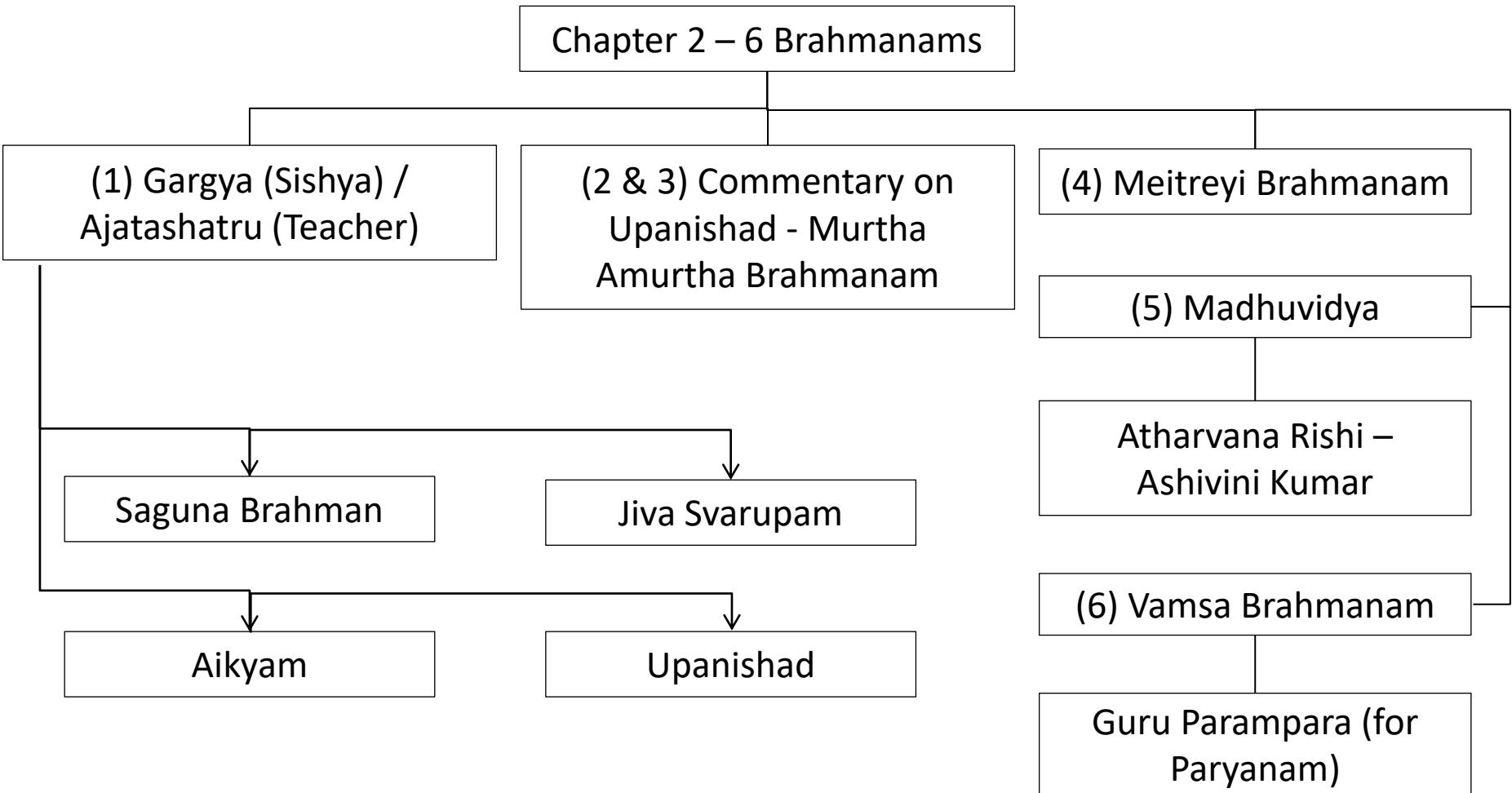
This (universe) indeed consists of three things ; name, form and action. Of those names, speech (sound in general) is the Uktha (source), for all names spring from it. It is their Saman (common feature), for it is common to all names. It is their Brahman (self), for it sustains all names. [I – VI – 1]

- World = Name, form, function.

2nd Chapter :

- Apavada + Vidya Sutram elaboration.

CHAPTER 2



1st Brahmanam :

a) Gargya – Approaches Ajatashatru, king of Kasi.

- Gargya's knowledge of Brahman – is only Saguna Svarupam, Manifestation of Nirguna Brahman.

b) Ajata Shatru :

- Nature of Jiva.
- Supta Purusha Example.
- In sleep, our faculties of seeing, hearing smelling, tasting, touching, speaking, walking, are not present, incidental, not intrinsic.
- Person is alive in 3 states. Life principle is called Pragyanam – Consciousness which is our intrinsic nature.
- In sleep it is Pragyana Ghanam – undifferentiated consciousness.

c) Aikyam :

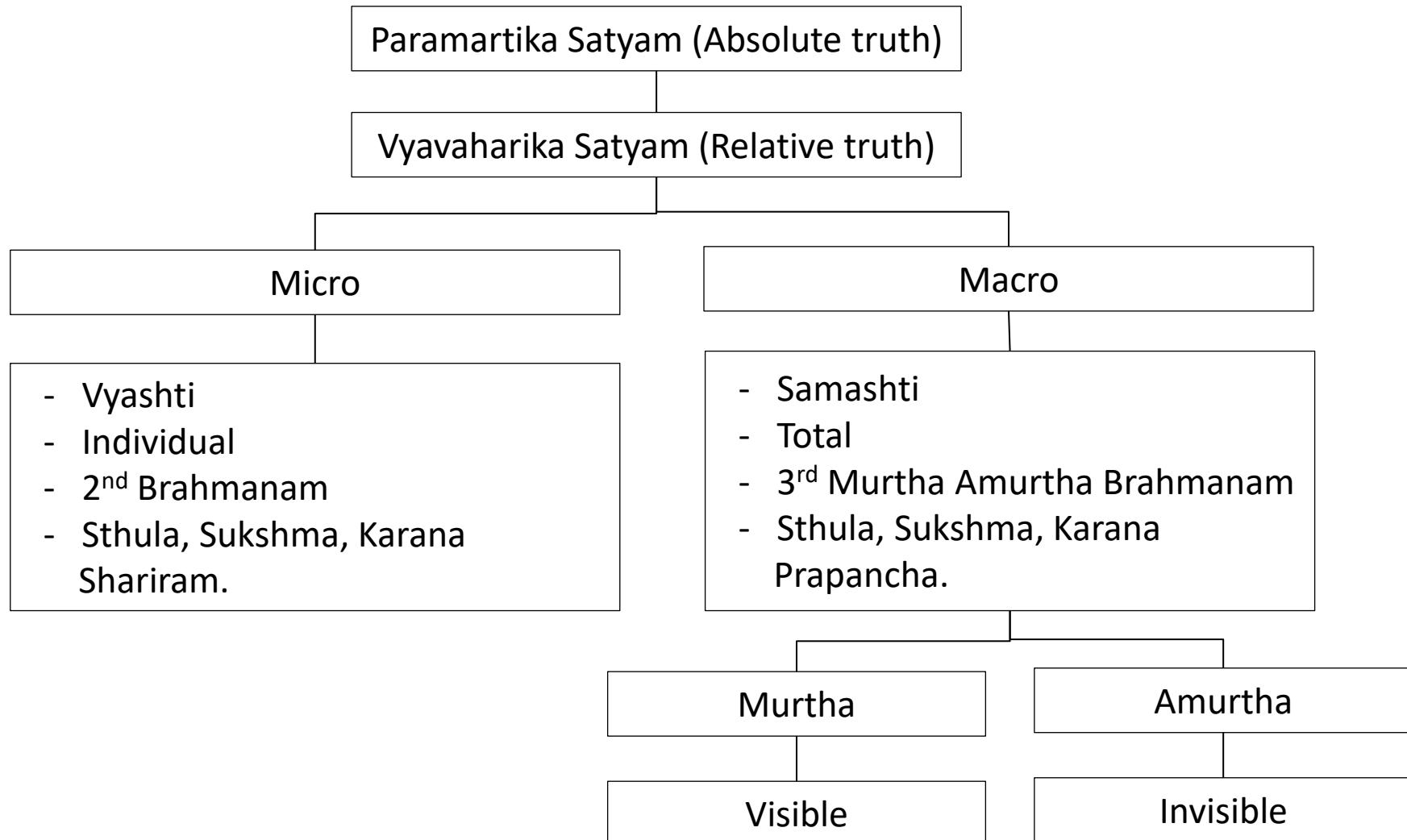
- Jiva Svarupam, consciousness is cause of entire creation. Jiva is presented as Jagat Karanam Brahman.

d) Upanishad :

- Secret name of Brahman is Satyasya Satyam, truth behind relative – Vyavaharika Satyam.
- Creation is relative truth, Brahman is absolute truth.

2nd + 3rd Brahmanam :

a) Commentary on word Upanishad :



b) Paramartika Satyam is Neti Neti... not this, not this – What is left behind, witness, awareness, Sakshi, unnegatable, I – Consciousness.

4th Brahmanam : Meitreyi Brahmanam

- Sage Yajnavalkya, wife Meitreyi.
- Meitreyi not interested in material comfort but permanent happiness (Nitya Vastu).
- Teaching – 8 Stages.

i) Priyatmatvam :

- Love for all things is conditional.
- Love for oneself (Atma) is unconditional.

ii) Ananda Hetutvam :

- Atma is universally loved.
- Atma is object of love, not source of Dukham.

iii) Atma must be known by all.

- Atma Vigneyaha, Drishtavyaha, Mantavyaha Nididhyasitvyaha.

iv) Chetanatvam :

- Atma is Chaitanyam, Consciousness.

v) Jagatkaranatvam :

- Chaitanya Svarupam is Jagat Srishti, Sthithi, Laya Karanam.
- **Example :** Drum, fire, ocean.

vi) Atmanaha Sarvatvam :

- Atma appears as universe.

vii) Nirvikalpatvam :

- Atma is Nirvikalpam – Division free, which alone appears as Savikalpam – Jagat.

viii) Aparokshatvam :

- Atma always subject, experiencer, never object of experience.

5th Brahmanam :

- Madhu Brahmanam (Atharvana Rishi – Ashvini Kumara).
- Teaching – 5 Stages.

i) Prapancha Mithyatvam :

- Entire Anatma Prapancha, creation is Mithya, unreal.
- Available for experience, lacks reality, substantiality.
- Madhu means Mithyatvam.
- In creation, everything dependent on another, nothing in creation independent.
- Creation incidental, relative reality not intrinsic.

ii) Atmanaha Satyatvam :

- I, the Atma, am support for entire universe – Adhishtanam.

iii) Atmanaha Purushatvam :

- The Satya Atma is the consciousness dwelling in the body.
- Puri Shayate iti Purushaha.

iv) Atmanaha Brahmatvam :

- This Atma, which is the indweller in the body is Brahman (Ayam Atma Brahman) which is the Mahavakyam negating plurality of Atma and limitations of Atma.
- Atmanaha Bahutvam }
Atmanaha Alpatvam } Negated

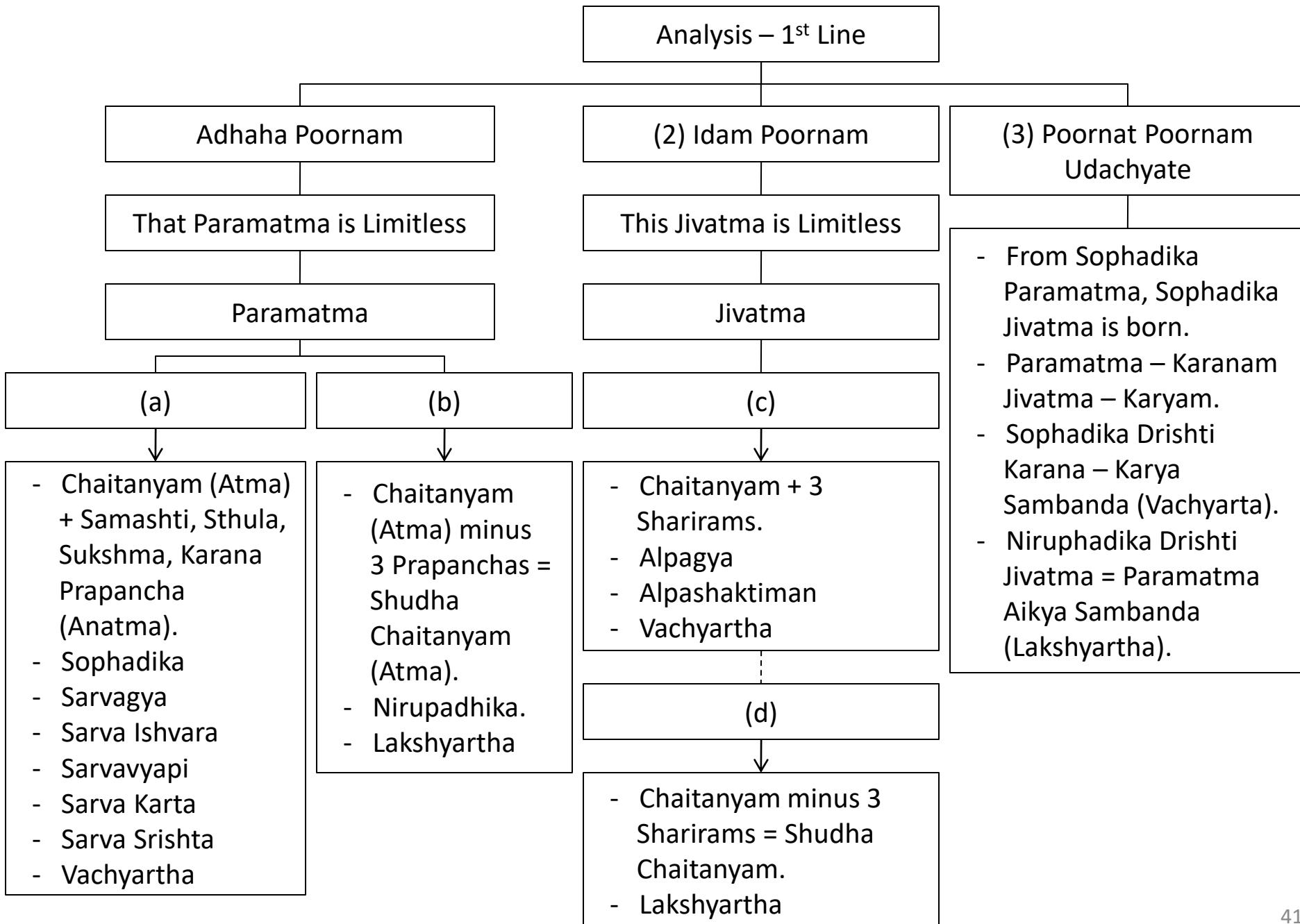
v) Karya – Karana Atheetatvam :

- Atma is beyond Karanam – cause – Apurvam and Karyam – effect – Anaparam.

6th Brahmanam : Vamsa Brahmanam

- List of Guru Parampara for Parayanam – recitation.
- To gain their grace.

Chapter 3 - Poornamadah – Shanti Mantra – Shankara Bashyam



2nd Line

Poornasya Poorna Aadhaya

- From Sophadika Atma, remove Atma, what remains?
- Atma + Upadhi minus Atma = Atma.

Poornam Eva Avashyate

- Atma alone remains.
- Upadhi does not remain.
- Anatma does not exist independent of Atma hence it is Mithya, unreal, Vyavaharikam, Avastavam.

Both :

World :

- Samashti Upadhi Rupa
- Prapancha of Paramatma.

Shariram :

- Pot = Clay + Name + Form.
- Pot minus Clay = Nama Rupa.
- Nama Rupa does not remain.
- Upadhi, Shariram, Prapancha is Mithya.
- Nirupadhika Atma is Satyam.



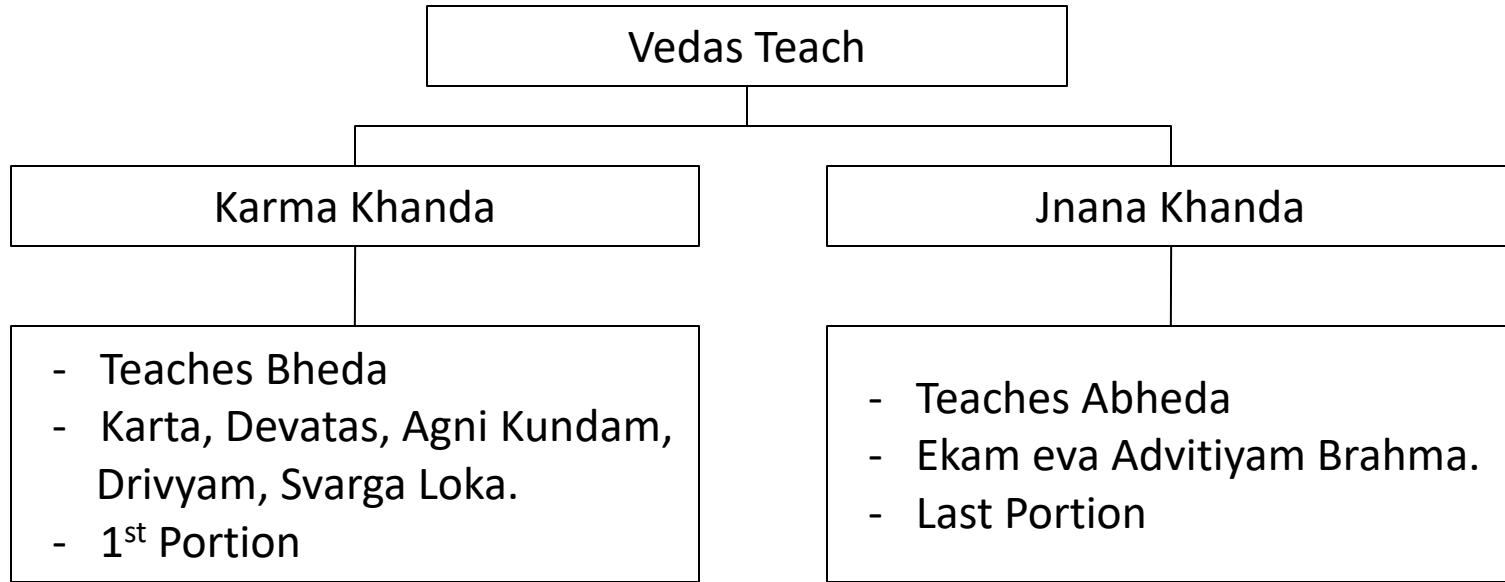
- Vyashti Upadhi Rupa
- Shariram of Jivatma Are Mithya, when Atma Adhishtanam is removed.

Final Translation :

- Nirupadhika Paramatma is limitless.
- Nirupadhika Jivatma is limitless.
- From Soapadhika Paramatma, Sophadhika Jivatma is born.
- From Sophadika Atma, when Atma is removed, Atma alone remains Upadhi does not remain.
- Brahma Satyam Jagan Mithya, Jeevo Braheiva Na Paraha.
- Mantra is goal of Upasanas, and summary of Brahma Vidya.

Bartur Haris Interpretation

- Veda Teaches both Dvaitam and Advaitam.
- Reality Brahma = Bheda + Abheda



Doshas :

a) Eka Desha Pramanya Dosha :

- If you accept either one of them instead of both.
- Accept Dvaitam – Jnana Khanda Apramanyam
- Accept Advaitam – Karma Khanda Apramanyam

b) Pratyaksha Apramanya Dosha :

- By accepting Advaitam, and dismissing Dvaitam.

Bartru Haris Philosophy :

Brahman :

- Both nature of Dvaitam and Advaitam.
- Both nondual and dual.
- Accept Poorna veda (Karma Khanda + Jnana Khanda)

Shankara :

- Dvaita – Advaita vada has Ekata Virudha Dharma Dosha (Contradiction).
- Any object can't enjoy opposite attributes. It can have any number of non-opposite attributes but not opposite attributes.
- **Person :**
 - Tall, fat, fair ok
 - Not tall & short, fat & thin, dar & fair
- Opposite attributes can't exist in one locus.
- Brahman can't be simultaneous Advaitam and Dvaitam.

Bartru :

- Opposite attributes can exist in one locus.



Tree – Avasta – Kala Bheda

- Seed becomes tree in Karya Avasta.
 - Has trunk, leaves, fruits.
 - Dvaitam
- Causal condition Karana Avasta.
 - One indivisible seed.
 - Advaitam

Tree Drishti Bheda

- As whole one tree.
 - Ekaha Vriksha
 - Advaitam like one person.
- As leaves, flowers, Branches, fruits.
 - Karyaha, Anetana
 - Dvaitam

Brahman

- One as whole Perumal / Infinite.
 - Ekatmakam
 - Advaitam
- Lokas, Mountain, Oceans, Leaves, Jivas.
 - Aneka Atmakam
 - Dvaitam

Shankara :

- Accept Avasta – Drishti Bheda.
- Ocean – wave – accepted.
- Avata Drishti Bheda can't apply to Brahman.

a) Seed undergoes change, Vikara.

- Wherever Avasta Bheda is there, it is subject to Vikara, Dvaita - Advaita is possible.

b) When one entity with many parts (Savayavatvam) it can be Dvaita – Advaitatmakam.

- Tree with leaves, fruits.
- Ocean with wave, bubble, froth.
- Man with legs, fingers.

c) Whatever is Savikaram, Savayavatvam, is Anityam.

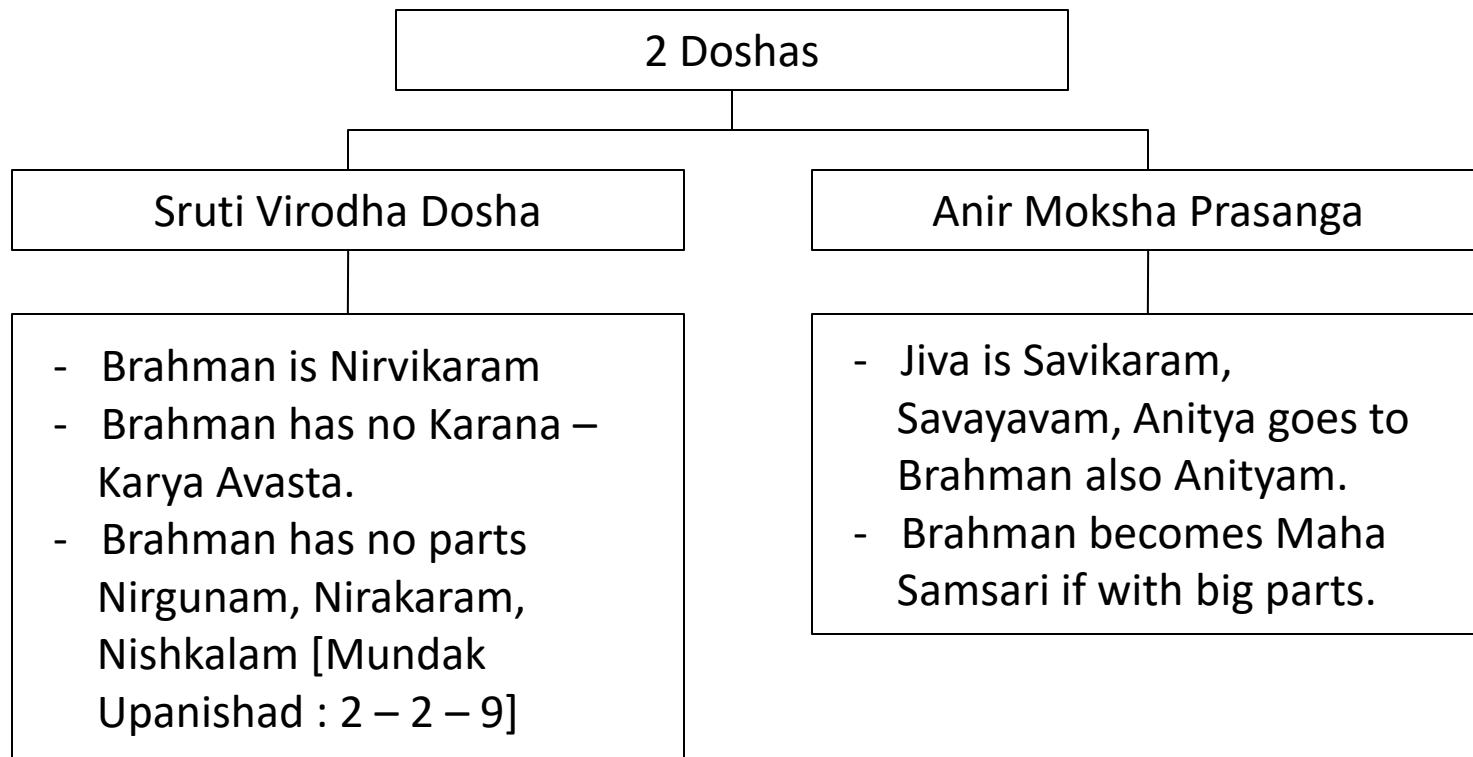
- Tree, ocean, man Anityam.
- If Brahman is Dvaita – Advaita Atmakam it will be Savikaram, Savayam, Anityam.

Bartru :

- Let Brahman be Savikaram, Savayavam.

Poornam Adah	Poornam Idam
<ul style="list-style-type: none">- Karanam Brahman- Advaitam Brahman- Before Srishti Advaitam	<ul style="list-style-type: none">- Karyam- Dvaitam- After Srishti- Savayavam, Savikaram.

Shankara :



Mundak Upanishad :



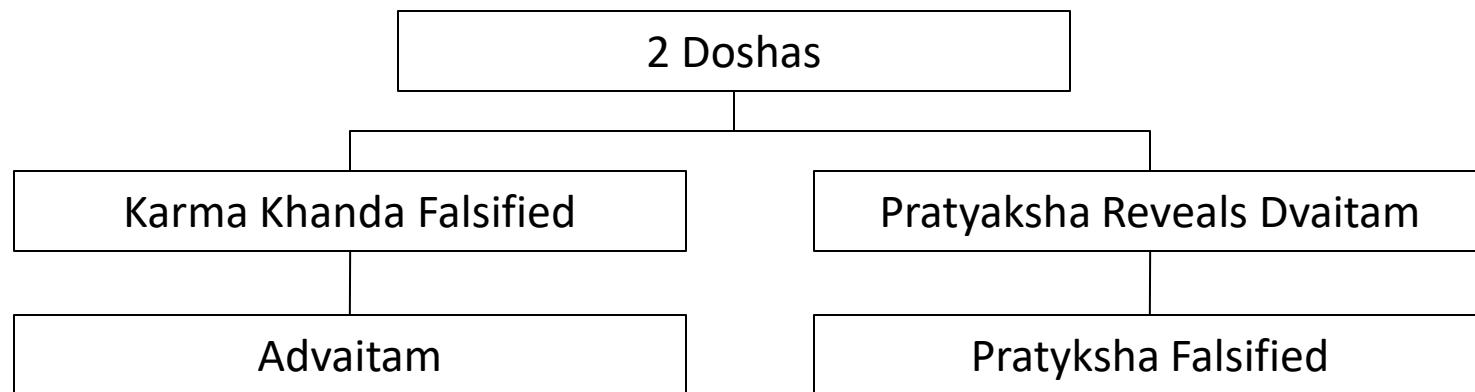
हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam ।
tac-chubhram jyotisam jyotih-tad yadatma-vido viduh ॥ 9 ॥

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

Bartru :

- You also have 2 Doshas.



Shankara :

- Karma Khanda never teaches Dvaitam it can't teach Dvaitam.
- If so, whoever has not studied Karma Khanda will not know Dvaitam. All Aveidika Purushas – Chinese, Africans must be Advaitin.
- Everybody is born Dvaitin. Nobody needs to come to Karma Khanda to learn Dvaitam. It need not teach Dvaitam.
- Karma Khanda not teaching reality of Dvaitam. If it teaches Dvaita Satyatvam. Whoever has not studied, will not know reality of Dvaitam.
- Everybody born Dvaitin and with Dvaita Satyatva Buddhi. We take Dvaitam as reality without study of vedas.
- Veda meant to teach something not known.

Vedanta meant to teach :

- Dvaita Mithyatvam which is the truth.
- Brahma Satyam, Jagan Mithya Jeevo Braheiva Na Paraha.

Technical Mimamsa :

- **6 Lingams :**
Upakrama, Upasamhara, Abyasa, Apoorvata, Arthavada, Uppatti.
- Dvaitam not Apoorvam Advaitam is Apoorvam.

Bartru Hari – Debate :

- Veda wants to teach Dvaita Mithyatvam but most not ready to receive this startling revelation.

In Class	Outside In Vyavahara
<ul style="list-style-type: none">- Advaitam- I and God one	<ul style="list-style-type: none">- Dvaitam- Dressed up God and I different.

- Veda wants to prepare person. Makes use of already obtaining Dvaitam.

Anuvada Method :

a) Temporary acceptance of Dvaitam which people already accept.

- Don't say Dvaitam is reality.
- Do Karma, be Yajamana. While doing Karma Khandam person assumes Dvaitam is Satyam.

- Veda does not disturb initially.
- Let him do karma with Satyatvam.
- Assume duality is real. Not shake misconception.
- Subject of Karma Khandam is for knowing Dharma – Adharma.
- Advaitin accepts Karma Khanda for learning Dharma.
- Karma Khanda never talks of Dvaita Satyatvam.
- Hence Karma Khanda – Apramanya dosha is not there.
- Learn Dharma – Adharma, get qualification, come to Jnana Khanda. Falsify Dvaitam and be free.
- If person has gone through Karma Khanda + Jnana Khanda, attained knowledge, for him both invalid, irrelevant.

Karma Khanda	Jnana Khanda
<ul style="list-style-type: none"> - Relevant for Karta to know Dharma – Adharma 	<ul style="list-style-type: none"> - Relevant for Jnanata, Pramata. - Pramanam for Dvaita Satyatva Nivritti.

Wise :

- Neither Karta, Pramata... Sivoham.

Pratyaksha – Apramanya Dosha :

- Pratyaksha does not say Dvaitam is Satyam or Mithya.
- Real or false.
- Eyes see small star, smallness is real or unreal.
- Smallness is misconception.
- Star bigger than Sun + earth.
- Pratyaksha sees flat earth science says – experience not real.
- Sun rise is Pratyaksham
- **Pratyaksha :**
 - Reveals Dvaitam
 - Empirically ok
 - Never says Dvaitam is Satyam.
- Dvaitam is Satyam is our false conclusion.
- Vedanta does not negate Pratyaksham.
- Vedanta negates false conclusion of Dvaita Satyatvam.
- It negates conclusion that Dvaitam is ultimate reality.
- Advaitam Brahman is correct.
- Jivatma / Paramatma – Aikyam is correct.
- For bheda Darshanam, Shastra is not required.

- Veda teaches only Prapancha Nityatvam and Jiva – Ishvara Abheda which I don't know and can't know by Pratyaksham.
- Mahavakyam – Pramana Vakyam teaches Apoorvam, Karanam – Satyam – Karyam – Mithya.
- **Hence Dvaitam is Mithya – Brahman alone has two orders of reality :**
 - Paramartikam
 - Vyavaharikam.
- Brahman alone appears as Jiva, Jagat, Ishvara in Vyavaharika field and its Svarupam is Sat Chit Ananda in Paramartikam.

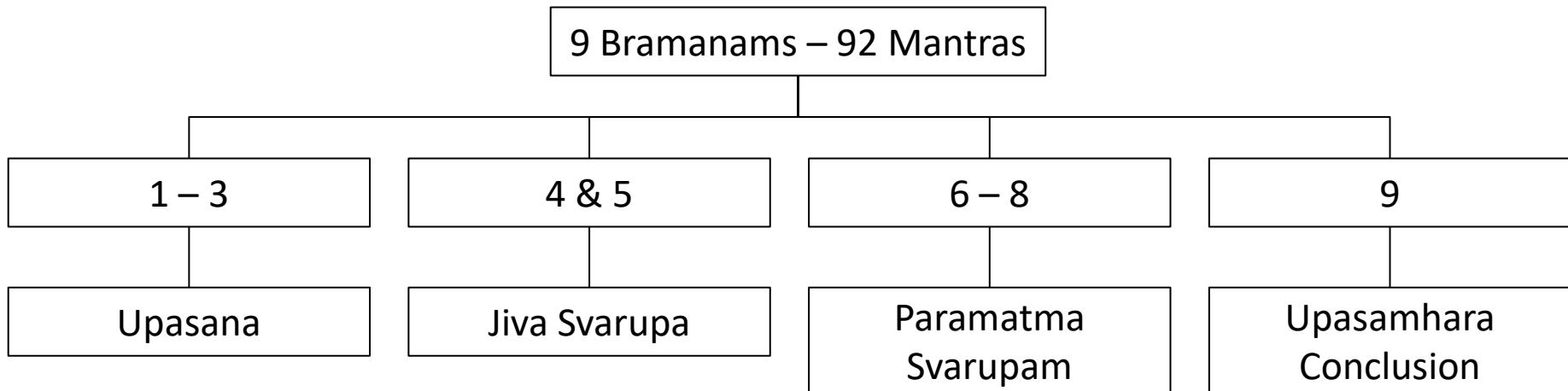
Hence :

- Brahma Satyam, Jagan Mitya,
Jeevo Braheiva Na Paraha.

Chapter 3

Mukti Khanda or Upapatti Kanda

Atma Jnanam alone gives liberation



Story :

- Vedic Ritual conducted by Janaka.
- Vedic scholars invited to take part in scriptural teaching.
- For greatest vedic scholar reward was 1000 cows whose horns were fitted with gold caps.
- Yajnavalkya asks his disciple Samasrava to take all 1000 cows to his Asrama.
- 8 Scholars debated with Yajnavalkya.
- One Bramanam each for 7 Scholars two Bramanas for Gargi.

Rituals and Meditation :

1) Asvala Bramanam : 2 Topics

a) Meditation on Devatas along with rituals.

- Benefit = Brahma Loka Phalam.

b) Ordinary rituals visualised as extraordinary rituals.

- Eating converted to Prana, Agnihotram or simple Sradha being visualised as Gaya Sradham.
- These Upasanas give benefit of Svarga Loka Phalam.

2) Aarthabagha Bramanam :

- Exalted Devata is subject to pleasure and pain.
- Yajnavalkya clarifies that even in Brahma Loka, one can't be free from sense organs (Graha) and sense objects (Athi Graha).
- Self knowledge alone is capable of giving liberation in the form of Jeevan and Videha Mukti.
- If a seeker does not gain liberation, he will be subject to travel from Loka to Loka.

3) Bhujyu Bramanam :

- Performance of Ashvamedha Yaga will get Brahma Loka, falls within Samsara.

4) Ushasta Bramanam :

- Important Bramanam – Jeeva Svarupam.
- Atma is consciousness and can be experientially recognised by the seeker as different from what he experiences.
- Jeevatma in real terms is different from the world and the body – mind complex and the various thoughts arising in the mind, Vritti Jnanam which can come and go.
- Jeevatma is the witness of everything that arises in the mind, including all emotions.

5) Kahola Bramanam :

- Atma is ever free – Nitya Muktaha, Nitya Asamsari.
- Free from physical, emotional and intellectual problems.
- Anatma is ever bound and can never be free.
- Atma is ever free and need not be freed.
- What is the means for gaining Atma Jnanam?
- Sravanam, Manana and Nididhyasanam.
- Atmosphere of internal renunciation in terms of being prepared to lose anything that we possess.

6) Gargi Brahmanam :

- Yajnavalkya gives an account of different Lokas (fields of experience) numbering 9 in all.
- All the Lokas constitute matter (Anatma).

- There are gradations among the Lokas.
- Consciousness is beyond the relative means of knowledge.
- Pourusheya Pramanam.
- Deals with inert universe.

7) Uddahlaka Brahmanam :

- Hiranyagarbha and Antaryami discussed in this Brahmanam.
- Deals with consciousness associated with very fine subtle matter or total matter in gross form.
- Antaryami (Ishvara) is the controller indwelling in every living.

8) Gargi Bramanam :

- What is the entity beyond relative matter?

Antaryami	Aksharam
- Saguna Ishvara (with attributes)	- Nirguna Brahman.

- When consciousness manifests through matter, it is distorted by the reflecting medium and the attributeless consciousness appears as consciousness with attributes.

Jeevatma	Ishvara
<ul style="list-style-type: none"> - Vyashti individual level - Inferior Medium - Limited in Knowledge and power 	<ul style="list-style-type: none"> - Total, Samashti level - Superior medium - All knowing, all powerful

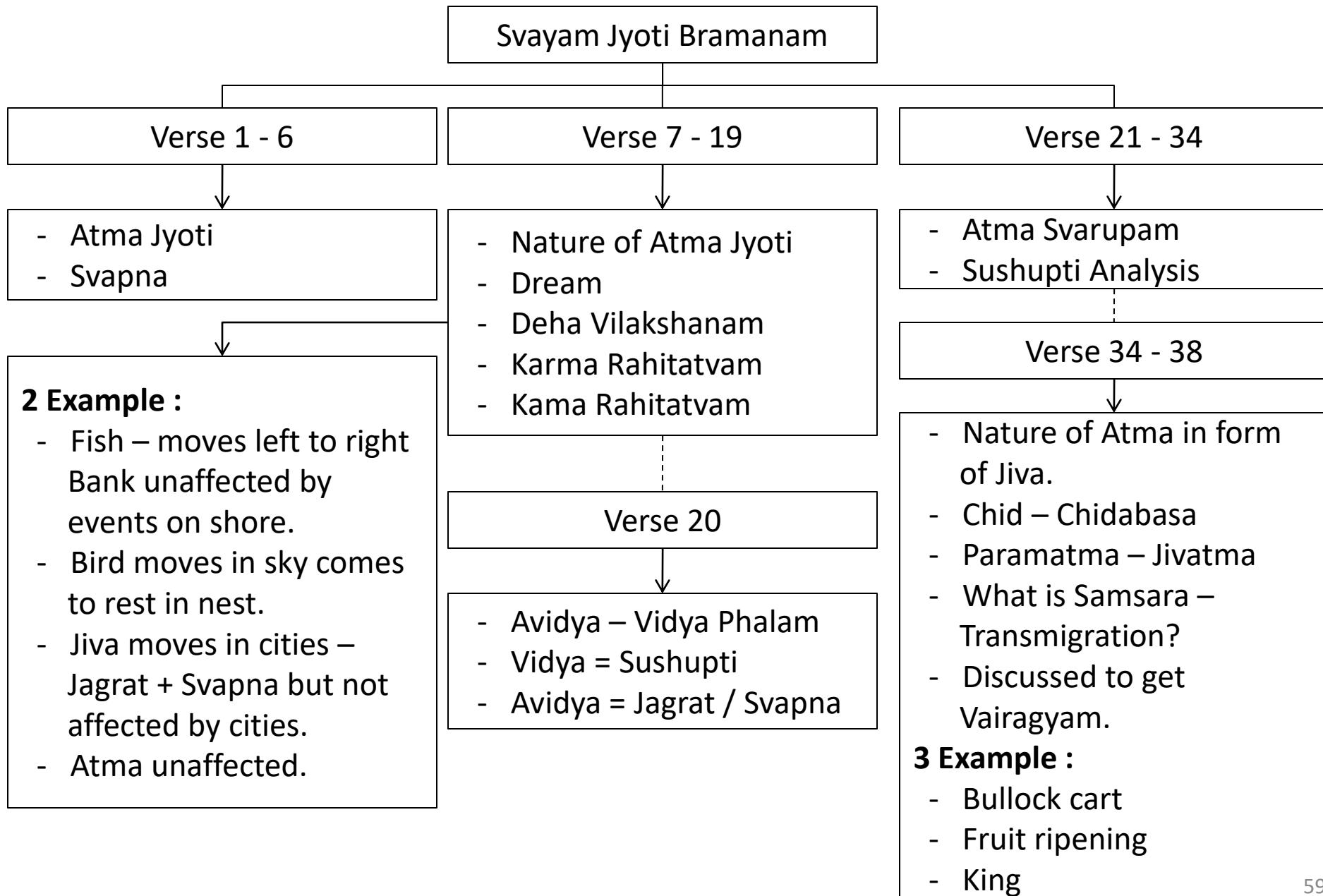
- Aksharam is pure consciousness – Asthoolam, Ananvaharsvam, Adheergam, Alohitam, Asnekam, Achayam, Amatram – Abagyam.

9) Shakalya Bramanam :

- Hiranyagarbha Upasana and Nirguna Brahman.
- Finally, Yajnavalkya himself raises questions which other scholars are unable to respond. He provides answers on his own and summarises the teaching.

Chapter 4

Summary – 3rd Bramanam



Introduction :

- Guru = Yagnavalkya
- Student = King Janaka
- Janakas question : What is Self effulgent Atma?

Verse 1 – 6 :

- Atma Jyoti illuminates Svapna.
- All bodily functions illuminated by someone other than body.

Wakers Body	Dreamers / Sleepers Body
<ul style="list-style-type: none">- External illuminator- Material illuminator- Bautika Jyoti	<ul style="list-style-type: none">- Internal illuminator- Non-material illuminator- Abautika Jyoti- Deha Vyatrikta Atma Jyoti

Verse 7 – 19 :

Nature of Atma Jyoti :

a) Atma Jyoti Deha Vilakshanam :

- Chaitanyam is distinct from Body + Mind, Independent substance.
- Not property, part of matter. Not adjective of matter.

b) Karma Rahitatvam :

- Unassociated with any Punya, Papa Karma.

Corollaries :

- No Sukha – Dukha Bhoga.
- No Punar Janma.

c) Kama Rahitavam :

- Akamavatvam
- Free from desires.

2 Examples :

Fish	Jiva
<ul style="list-style-type: none">- Moves from right to left bank of river.- Not affected by what happens in the banks of river.- Untainted, unconnected.	<ul style="list-style-type: none">- Moves in Jagrat and Svapna and in the middle – sleep state.- Untainted, unconnected by all events and experiences in 3 states. <p>Kaivalya Upanishad :</p> <ul style="list-style-type: none">- Puratraye kridati.... [Verse 14]- Atma sports in 3 cities, not affected.

Kaivalya Upanishad :



पुनश्च जन्मान्तरकर्मयोगात्स एव जीवः स्वपिति प्रबुद्धः ।
पुरत्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विचित्रम् ।
आधारमानन्दमखण्डबोधं यस्मिंश्लयं याति पुरत्रयं च ॥ १४ ॥

punaśca janmāntarakarmayogātsa eva jīvah svapiti prabuddhah |
puratraye krīḍati yaśca jīvastatastu jātam sakalam vicitram |
ādhāramānandamakhaṇḍabodham yasmiṁllayam yāti puratrayam ca || 14||

Again due to its connection with the deeds done in its previous births, that very same individuality (Jiva) comes back to the dream or the waking-state. The being, who sports thus in three cities – from whom verily have sprung up all diversities, He is the substratum, the indivisible Bliss-Consciousness and in Him alone the three “Cities” go into dissolution. [Verse 14]

Bird	Jiva
<ul style="list-style-type: none"> - Moves in Sky morning till evening. - Comes to rest in the nest in the evening by folding its wings. 	<ul style="list-style-type: none"> - Moves in Jagrat, Svapna, experiencing Sukham, Dukham, Mishra Anubava. - Folding sense organs, Jiva goes to rest in Pragnya. - Atma unaffected, whatever happens around.

Verse 20 :



ता वा अस्यता हिता नाम नाड्यो यथा केशः सहस्रधा
भिन्नस्तावताणिम्ना तिष्ठति, शुक्रस्य नीलस्स पिङ्गलस्य
हरितस्य लोहितस्य पूर्णा ; अथ यत्रैनं द्वन्तीव जिनन्तीव,
हस्तीव विच्छाययति, गर्तमिव पतति, यदेव जाग्रद्धृतं पश्यति
तदात्राविद्यया मन्यते ; अथ यत्र देव इव राजेत्र, अहमेवेदं
सर्वोऽस्मीति मन्यते, सोऽस्य परमो लोकः ॥ २० ॥

tā vā asyaitā hitā nāma nādyah, yathā keśah sahasradhā bhinnah,
tāvatāṇimnā tiṣṭhanti, śuklasya, nīlasya, piṅgalasya, haritasya,
lohitasya pūrṇāḥ; atha yatraināṁ ghnatīva, jinantīva, hastīva
vicchāyayati, gartam iva patati, yad eva jāgrad bhayaṁ paśyati,
tad atrāvidyayā manyate, atha yatra deva iva rājeva; aham evedam,
sarvo'smīti manyate; so'sya paramo lokah ॥ 20 ॥

In him are those nerves called Hita, which are as fine as a hair split into a thousand parts, and filled with white, blue, brown, green and red (serums). They are the seat of the subtle body, in which impressions are stored). Now when (he feels) as if he were being killed or overpowered, or being pursued by an elephant, or falling into a pit, (in short) conjures up at the time through ignorance whatever terrible things he has experienced in the waking state, (that is the dream state). And when (he becomes) a god, as it were, or a king, as it were, thinks, "This (universe) is myself, who am all, that is his highest state. [IV – III – 20]

Vidya (Jnanam)	Avidya (Agyanam)
<ul style="list-style-type: none"> - Knowledge - Sushupti - Advaitam - Sarvatma Bavaha - I am everything, nothing away from me. 	<ul style="list-style-type: none"> - Ignorance - Jagrat & Svapna - False, Mithya Dvaitam - Projection caused by Avidya, ignorance.

Verse 21 – 34 :

- Atma Svarupam through Sushupti analysis.
- Sleep equated to Moksha Svarupam.

Sleep	Moksha
<ul style="list-style-type: none"> - Not actual Moksha. - If so, no need to gain Brahma Vidya. - Samsara is potentially there, not experienced. - No Dvaitam, no limitations - No Kama, Krodha, Karma, Karmaphalam 	<ul style="list-style-type: none"> - Samsara not potentially there.

Verse 34 – 38 :

- Nature of Chid and Chidabasa.

Chid – Paramatma	Chidabasa – Jivatma
<ul style="list-style-type: none"> - Consciousness in original form. - Paramartika Rupam - Bimba - Purusha - does not travel. 	<ul style="list-style-type: none"> - Consciousness when available in mind in relative Vyavaharika plane. - Vyavaharika rupam. - Pratibimba - Vigyanamaya - Travels.

Verse 35 – 38 :

How Paramatma becomes Samsari in form of Jivatma?

- As long as I claim my original Svarupam I am Paramatma , Asamsari.
- When I come to Chidabasa, Transactional, Vyavaharika level, I become Samsari.

What is Samsara – transmigration?

- When mind travels from one body to another, Chidabasa also travels.
- As Chidabasa, I will always be Samsari.

Why Yajnavalkya discusses Samsara?

- To get Vairagyam and to get rid of attachment to body.
- We know this is temporary miserable residence after 50 years.
- After learning to live, we have to pack up and leave. It is a transferable residence.

3 Examples to convey transmigration of Jiva :

a) Shakatam : Bullock cart

- Person changes rented house, puts material on bullock cart and cart moves from one house to another.
- Makes lot of noise because it is overloaded and moved by cartman.
- Jiva quits body fully loaded with Sanchita Karma, making sound during death, moaning, shouting, etc.
- Yama Dharmaraja is the cartman.
- Ishvara directs Jivas journey.

b) Ripening of fruit :

- Fruit remains in tree till it ripens.
- Fruit grew because of tree but has to leave.
- Fruit can't hold to tree.
- Tree can't hold to Fruit.
- Right time varies from fruit to fruit, tree to tree.
- Jiva fruit has to get separated from body tree when all karmas are fructified.

c) Kings travel :

- King leaves with ministers, attendants to go to new city.
- Received by new people in the next city.
- Jiva indweller in the body, leaves with 19 organs – Sukshma Shariram, and Karmas.
- **No senses in Golakams :**
 - Eyes – No perception
 - Ears – No hearing
 - Mouth – No Swallowing
- Sense organs have joined the Jiva to go to another body.
- At other end, Parents ready for baby to be born, dresses bought, LKG Admission taken.
- Samsara Varnanam from 4 – 3 – 35 to 4 – 4 – 6.

Chapter 4

Muni Kanda

Pure Consciousness the light of all lights

- Gained by pure understanding, not available for perception through experience.
- Yajnavalkya assumes role of teacher.
- 6 Brahmanams – 92 Mantras.

1st Brahmanam :

- Upasana – Presiding deities of sense organs including Prana and mind are invoked in the respective organs and meditated upon as Brahman.

2nd Brahmanam :

- Kurcha Brahmanam.
- Yajnavalkya teaches Janaka Chatushpadi Atma.

1st Pada	2nd Pada	3rd Pada	4th Pada
<ul style="list-style-type: none">- Jagrat Avasta- Includes Samadhi Avastha.	<ul style="list-style-type: none">- Svapna Avasta	<ul style="list-style-type: none">- Sushupti Avasta- Transactions are temporarily suspended	<ul style="list-style-type: none">- Atma without any association.

- Pure consciousness can be arrived at only through understanding and is not available for perception.
- Upanishad helps us to gain this understanding by means of negation of everything experienced by us as Anatma.
- **2 Laws :**
 - What is existent can never be negated.
 - What is non-existent need not be negated.
- Universe belongs to 3rd category neither existent or non-existent – Sat Asat Vilakshanam.
- World available for experience but lacks reality, therefore known as Mithya.
- When I am apparently related to the world, I get the name of Viswa, Tejasa, Pragya.
- One is always Turiyam unconnected with the world.

3rd Brahmanam :

- Most important in entire Scripture.



Atma Vidya

Samsara Varnanam

Moksha Varnanam

Atma Vidya :

- Atma is comparable to Jyoti.
- Jyoti in whose presence, forms and colours are known and in whose absence forms and colors are not known.
- When we operate the sense organs and mind, things are grasped and in the absence of operation, things are not grasped.

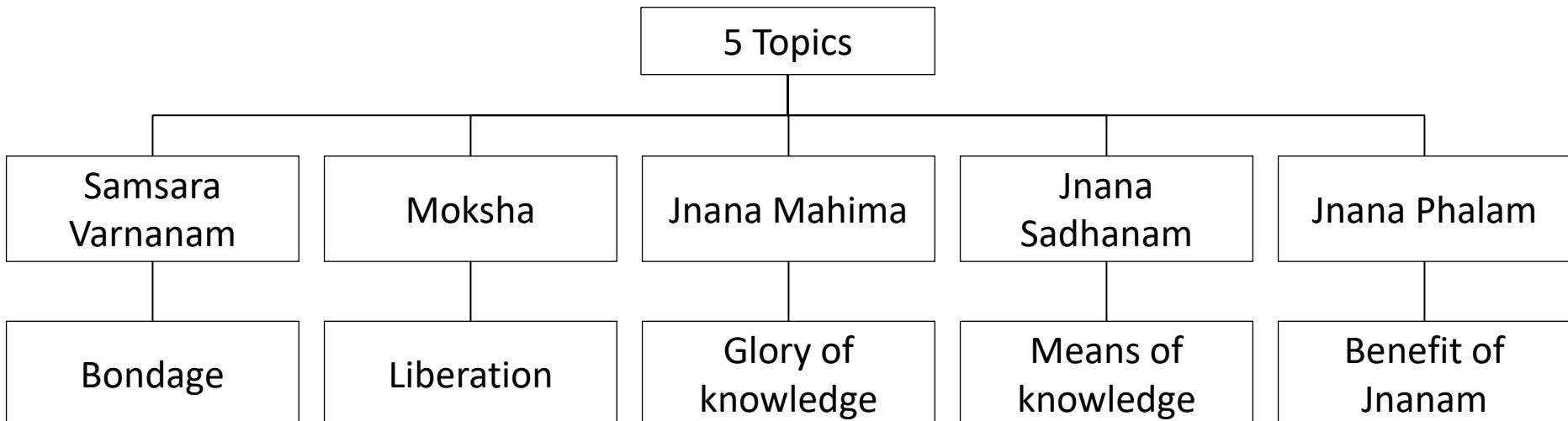
Ultimate light :

- The ultimate light is the consciousness principle as only in its presence everything is known and in its absence renders everything inert.
- Sense organs and mind can function only in the presence of consciousness.
- Hence, consciousness is called light of all lights – Jyotisham Jyoti.
- This Svayam Jyoti, self evident consciousness is called Atma and the Upanishad reveals that I am that Atma.
- **Important features of Atma :**
 - Suddatvam – Uncontaminated
 - Asangatvam – Free from all relations.
- I am that consciousness which illumined the mind in any Avasta, but I am free from the experiences of the mind in the form of pleasure and pain, merit and demerit (Punya Papa), like and dislike (Raga / Dvesha).

- Taking on the problems of the world as my own is called Samsara.
- I am really not related, I am totally pure.
- Dream is cited by Yajnavalkya as an example of Samsara as whatever happens to me in that state does not really affect me though at the time of dream this is taken as mine.
- The Upanishad gives the example of deep sleep to illustrate a state of liberation, as in sleep, we drop all superimposed limitation and duality in the form of doership and enjoyership (Kartrutvam and Boktrutvam) and we enjoy fullness Purnatvam and Ananta limitlessness.

4th Brahmanam :

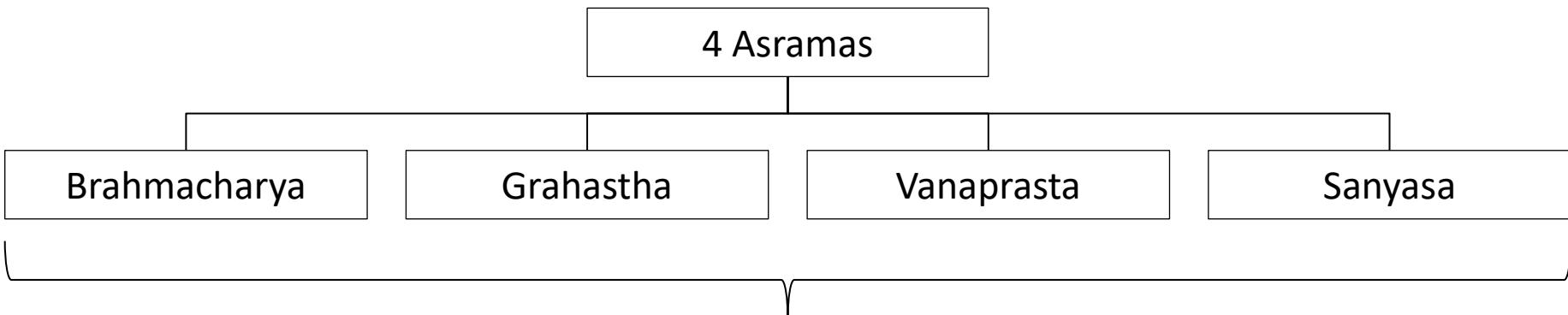
- Shariraka Brahmanam



Bondage :

- Punar Janma – travel from one body to another is Bondage.
- We get visions of next birth closer to death.
- Punar Janma is close to dream except that we do not get back to the present body as in the case of dream.
- Example :
Snake sheds its skin and moves away without getting affected.
- We drop identification with body and mind, look upon it as Mithya and our understanding is that we are not related to the Body at any time.
- Knowledge alone can give liberation, which is not an event in time but is pure understanding that I am always free and liberated.

Ashrama Dharma :



are prescribed for self purification and knowledge
of real self, leading to liberation

Benefit of Knowledge :

- Purnatvam and freedom from Guilt and regret (Sarva Papa Rahitatvam).

5th Brahmanam :

- Meitreyi Brahmanam.
- Repetition of 2nd Chapter.

6th Brahmanam :

- Vamsa Brahmanam.
- Guru Sishya Parampara.

Important Mantras – Chapter 4

1) 4 – 3 – 6 :



अस्तमित आदित्ये याह्नावल्क्य, चन्द्रमस्यस्तमिते,
शान्तेऽग्नौ, शान्तायां वाचि किंज्योतिरेवायं पुरुष इति ;
आत्मैवास्य ज्योतिर्भवतीति, आत्मनैवायं ज्योतिषास्ते
पल्ययते कर्म कुरुते विपलयेतीति ॥ ६ ॥

astam ita āditye, yājñavalkya, candramasy astam ite,
śānte agnau, śāntāyāṁ vāci, kīm-jyotir evāyam puruṣa iti.
ātmaivāsyā jyotir bhavati, ātmanaivāyam jyotiṣāste,
palyayate, karma karute, vipalyeti iti ॥ 6 ॥

When the sun and the moon have both set, the fire has gone out, and speech has stopped, Yajnavalkya, what exactly serves as the light for a man? The self serves as his light. It is through the light of the self that he sits, goes out, works and returns. It is just so, Yajnavalkya. [IV – III – 6]

- Atma is light in which all transactions take place.

2) 4 – 3 – 7 :



कतम आत्मेति ; योऽयं विश्वानमयः प्राणेषु हृद्यन्त-
ज्योतिः पुरुषः ; स समानः सञ्चाभौ लोकावनुसंचरति,
ध्यायतीव लेलायतीव ; स हि स्वप्नो भूत्वेमं लोकमति-
कामति मृत्यो रूपाणि ॥ ७ ॥

katama ātmeti. yo'yaṁ vijñānamayaḥ prāneṣu,
hṛdy antarjyotiḥ puruṣaḥ sa samānaḥ sann ubhau lokāv
anusañcarati, dhyāyatīva lelāyatīva, sa hi svapno bhūtvā,
imān lokam atikrāmati, mṛtyo rūpāṇi ॥ 7 ॥

Which is the self? This infinite entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dream, it transcends this world – the forms of death (ignorance etc.). [IV – III – 7]

Definition of Atma :

- Vigyana Maya Praneshu Jyotir Purusha.
- Pramanam for Chidabasa.
- Dhyayati Eva, Leelayati Eva.
- Atma knows as it were, does as it were.
- Atma is Akarta, Abokta, Apramata, not knower, doer, enjoyer.

3) 4 – 3 – 9 :



तस्य धा पतस्य पुरुषस्य द्वे एव स्थाने भवतः—इदं च
परलोकस्थानं च ; सन्ध्यं तूतोयं स्वप्नस्थानं ; तस्मिन्सन्ध्ये
स्थाने तिष्ठेते उभे स्थाने पश्यति—इदं च परलोकस्थानं च ।
अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्यो-
भयान्पाप्मन आनन्दांश्च पश्यति ; स यत्र प्रस्वपिति,
अस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहृत्य, स्वयं
निर्माय, स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति ; अत्रायं
पुरुषः स्वयं ज्योतिर्भवति ॥ ६ ॥

tasya vā etasya puruṣasya dve eva sthāne bhavataḥ: idam ca
para-loka-sthānam ca; sandhyāṁ tṛtīyāṁ svapna-sthānam;
tasmin sandhye sthāne tiṣṭhann, ubhe sthāne paśyati, idam ca
para-loka-sthānam ca atha yathākramo'yaṁ para-loka-sthāne
bhavati, tam ākramam ākramya, ubhayān pāpmana ānandāṁś ca
paśyati. sa yatra prasvapiti, asya lokasya sarvāvato mātrām apādāya,
svayāṁ vihatya, svayāṁ nirmāya, svena bhāsā, svena jyotiṣā prasvapiti;
atrāyam puruṣaḥ svayāṁ-jyotir bhavati ॥ 9 ॥

That man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction, he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light – and dreams. In this state the man himself becomes the light. [IV – III – 9]

- Title of chapter from this verse.
- Atma is self evident.
- Need to only get Jnanam and claim.
- We never work for self knowledge because it is self evident.
- We only work for removal of false ideas regarding the self.

False ideas	Right ideas
- I am here, young.	- I am - Aim of Vedanta = Negation of all Adjectives.

4) 4 – 3 – 10 : 

न तत्र रथा न रथयोगा न पन्थानो भवन्ति, अथ
रथान्रथयोगान्पथः सृजते ; न तत्रानन्दा मुदः प्रमुदो
भवन्ति, अथानन्दान् मुदः प्रमुदः सृजते ; न तत्र वेशान्ताः
पुञ्करिण्यः स्वधन्त्यो भवन्ति, अथ वेशान्तान् पुञ्करिणीः
स्वधन्तीः सृजते ; स हि कर्ता ॥ १० ॥

na tatra rathāḥ, na ratha-yogāḥ, na panthāno bhavanti;
atha rathān, ratha-yogān, pathah sṛjate; na tatrānandāḥ,
mudāḥ pramudo bhavanti, athānandān, mudāḥ, pramudāḥ
sṛjate; na tatra veśantāḥ puṣkarin্যah sravantyo bhavanti;
atha veśantān, puṣkarinīḥ sravantīḥ sṛjate. sa hi kartā ॥ 10 ॥

There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, the animals and the roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent. [IV – III – 10]

- Atma is creator of everything.

Gita :



चातुर्वर्णं मया सृष्टं गुणकर्मविभागशः।
तस्य कर्तारमपि मां विद्युकर्तारमव्ययम्॥ ४.१३ ॥

The fourfold caste, has been created by Me, according to the differentiation of guna and karma; thought I am the author thereof, know Me as non-doer and immutable.
[Chapter 4 – Verse 13]

5) 4 – 3 – 15 :

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा, द्वृष्टेषु पुण्यं
च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव ; स
यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवति ; असङ्गे ह्यं
पुरुष इति ; एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते सहस्रं
ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहोति ॥ १५ ॥

sa vā esa etasmin samprasāde ratvā caritvā dṛṣṭavaiva puṇyam
ca pāparām ca, punah pratinyāyam pratiyony ādravati svapnāyaiva;
sa yat tatra kim cit paśyati ananvāgatas tena bhavati; asaṅgo hy
ayam puruṣa iti. evam evaitat, yājñavalkya. so'ham bhagavate
sahasram dadāmi, ata ūrdhvām vimokṣāyaiva brūhīti ॥ 15 ॥

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dream), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself. [IV – III – 15]

- Asangoham Purushaha.
- Entire vedanta established on this.
- For negation of Visishta Advaitin, this mantra used.
- Asangaha Ayam Purusha.

Visishta Advaitin :

- Atma is with Attributes.
- Atma being Asanga, can't have attributes.
- Nirvisesha advaitin alone is correct.
- Mantra repeated in Verse 16.

6) 4 – 3 – 18 : 

तद्यथा महामत्स्य उमे कूलेऽनुसंचरति पूर्वं चापः च,
एवमेवायं पुरुष एतावुभावन्तावनुसंचरति स्वप्नान्तं च
शुद्धान्तं च ॥ १८ ॥

tad yathā mahāmatsya ubhe kūle anusāṁcarati,
pūrvam cāparam ca, evam evāyam puruṣa etāv ubhāv
antāv anusāṁcarati, svapnāntam ca buddhāntam ca ॥ 18 ॥

As a great fish swims alternately to both the banks (of a river), eastern and western, so does this infinite being move to both these states, the dream and waking states. [IV – III – 18]

Fish	Jiva
<ul style="list-style-type: none"> - Moves from right to left bank of river. - Not affected by what happens in the banks of river. - Untainted, unconnected. 	<ul style="list-style-type: none"> - Moves in Jagrat and Svapna and in the middle – sleep state. - Untainted, unconnected by all events and experiences in 3 states. <p>Kaivalya Upanishad :</p> <ul style="list-style-type: none"> - Puratraye kridati.... [Verse 14] - Atma sports in 3 cities, not affected.

पुनश्च जन्मान्तरकर्मयोगात्स एव जीवः स्वपिति प्रबुद्धः ।
पुरत्रये क्रीडति यश्च जीवस्ततस्तु जातं सकलं विच्चित्रम् ।
आधारमानन्दमखण्डबोधं यस्मिंल्लयं याति पुरत्रयं च ॥ १४ ॥

punaśca janmāntarakarmayogātsa eva jīvah svapiti prabuddhaḥ ।
puratraye krīḍati yaśca jīvastatastu jātam sakalam vicitram ।
ādhāramānandamakhaṇḍabodham yasmiṁllayam yāti puratrayam ca ॥ 14॥

Again due to its connection with the deeds done in its previous births, that very same individuality (Jiva) comes back to the dream or the waking-state. The being, who sports thus in three cities – from whom verily have sprung up all diversities, He is the substratum, the indivisible Bliss-Consciousness and in Him alone the three “Cities” go into dissolution. [Verse 14]

7) 4 – 3 – 19 :



तद्यथास्मिन्नाकाशे श्येनो वा सुपर्णा वा विपरिपत्य
श्रान्तः संहृत्य पक्षी संलयायैव ध्रियते, पवर्मेवायं पुरुष
पतस्मा अन्ताय धावति यत्र सुप्तो न कंचन कामं कामयते,
न कंचन स्वप्नं पश्यति ॥ १६ ॥

tad yathāsmiṇn ākāše śyena vā suparṇo vā viparipatya
śrāntaḥ saṁhatya pakṣau saṁlayāyaiva dhriyate, evam
evāyam puruṣa etasmā antāya dhāvati yatra na kām cana
kāmarūpā kāmayate, na kām cana svapnaṁ paśyati ॥ 19 ॥

As a hawk or a falcon flying in the sky becomes tired, and stretching its wings, is bound for its nest, so does this infinite being run for this state, where, falling asleep, he craves no desire and sees no dream. [IV – III – 19]

Bird	Jiva
<ul style="list-style-type: none"> - Moves in Sky morning till evening. - Comes to rest in the nest in the evening by folding its wings. 	<ul style="list-style-type: none"> - Moves in Jagrat, Svapna, experiencing Sukham, Dukham, Mishra Anubava. - Folding sense organs Jiva goes to rest in Pragnya. - Atma unaffected, whatever happens around

8) 4 – 3 – 22 :



अत्र पितापिता भवति, मातामाता, लोका अलोकाः,
देवा अदेवाः, वैदा अवैदाः। अत्र स्तेनोऽस्तेनो भवति, ऋण-
हास्त्रणहा, चाण्डालोऽचाण्डालः, पौलकसोऽपौलकसः,
अमणोऽश्रमणः, तापसोऽतापसः; अनन्यागतं पुण्येना-
नन्यागतं पापेन, तीर्णे हि तदा सर्वाञ्छोकान्हृदयस्य
भवति ॥ २२ ॥

atra pitā'pitā bhavati, mātā'mātā, lokāḥ alokāḥ, devā adevāḥ, vedā
avedāḥ; atra steno'stено bhavati bhrūṇahābhṛūṇahā, cāñḍālo'
cāñḍālah paulkaso' paulkasah, śramaṇo'śramaṇah, tāpaso'tāpasah,
anānāvāgataṁ puṇyena, anānāvāgataṁ anānāvāgataṁ pāpena,
tīrṇo hi tadā sarvān śokān hṛdayasya bhavati ॥ 22 ॥

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

- Real self not father, mother, brother, sister, husband, wife.
- All temporary roles in Jagrat, Svapna Avasta.
- Atma free from Punyam, Papam.

9) 4 – 3 – 23 :

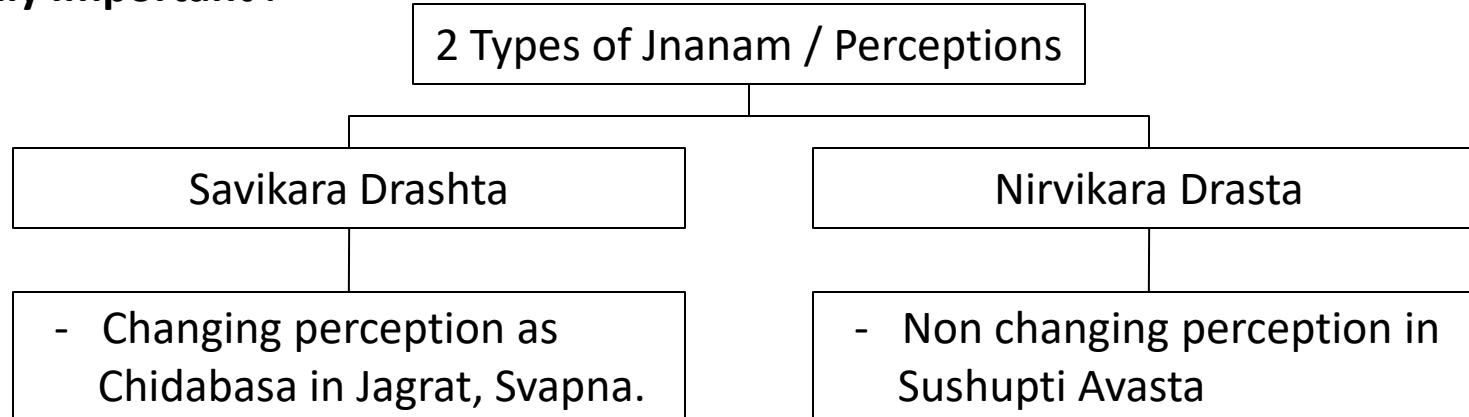


यद्दै तत्र पश्यति पश्यन्वै तत्र पश्यति, न हि द्रष्टुर्दृष्टे-
विषपरिलोपो विद्यते विनाशित्वात् । न तु तदुद्धितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yad vai tan na paśyati, paśyan vai tan na paśyati; na hi draṣṭur
dṛṣṭer viparilopo vidyate, avināśitvāt; na tu tad dvitiyam asti,
tato'nyad vibhaktam yat paśyet ॥ 23 ॥

That it does not see in that state is because, though seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see. [IV – III – 23]

Technically Important :



- Upadesa Sahasri – Chapter 18 – Tat Tvam Asi – whole chapter based on this mantra.

10) 4 – 3 – 31 :

यत्र वान्यदिग्ब स्यात्, तत्रान्योऽन्यतपश्येत्, अन्यो-
ऽन्यज्जिष्ठेत्, अन्योऽन्यद्रसयेत्, अन्योऽन्यद्वदेत्, अन्यो-
ऽन्यचक्षुणुयात्, अन्योऽन्यनमन्वीत, अन्योऽन्यतस्पृशेत्,
अन्योऽन्यद्विजानीयात् ॥ ३१ ॥

yatra vānyad iva syāt, tatrānyo'nyat paśyet,
anyo'nyaj jighret, anyo'nyad rasayet, anyo'nyad
vadet, anyo'nyat śṛṇuyāt, anyo'nyan manvīta,
anyo'nyat spr̄śet, anyo'nyad vijānīyāt ॥ 31 ॥

When there is something else, as it were, then one can see something, one can smell something, one can taste something, one can speak something, one can hear something, one can think something, one can touch something, or one can know something. [IV – III – 31]

- Duality is apparent, Dvaita Mithyatvam.

Shankara	Upanishad Says
<ul style="list-style-type: none"> - World unreal - Seeming duality 	<ul style="list-style-type: none"> - In non duality, no transactions.



सलिल एको द्रष्टावृत्ते भवति, एष ब्रह्मलोकः सम्भा-
द्धिति हैनमनुशाशास याज्ञवल्क्यः, एषास्य परमा गतिः,
एषास्य परमा संपद्, एषोऽस्य परमो लोकः, एषोऽस्य
परम आनन्दः ; एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुण-
जीवन्ति ॥ ३२ ॥

salila eko draṣṭādvaito bhavati, esa brahma-lokah,
samrād iti. hainam anuśāsāya yājñavalkyah; esāsyā
paramā gatiḥ, esāsyā paramā sampat, eso'sya paramo
lokaḥ, eso'sya parama ānandaḥ; estasyaivānandasayānyāni
bhūtāni mātrām upajīvanti ॥ 32 ॥

It becomes (transparent) like water, one, the witness, and without a second. This is the sphere (state) of Brahman, O emperor. Thus did Yajnavalkya instruct Janaka : this is its supreme attainment, this is its supreme glory, this is its highest world, this is its supreme bliss. On a particle of this very bliss other beings live. [IV – III – 32]

- Atma is nondual.

Visishta Advaitin :

- Atmas many.
- Jivas many.
- One separate Paramatma.

Here Ekaha Drashta – Advaitaha

- Atma is Ananda Svarupa.
- Only one Atma Ananda, no Vishaya Ananda.
- One Atma Ananda manifests through various experiences which we falsely claim as sense pleasure.



स यो मनुष्याणां राज्ञः समृद्धो भवति, अन्येषामधि-
पतिः, सर्वेर्मानुष्यकैभोगैः, संपन्नतमः, स मनुष्याणां परम
आनन्दः; अथ ये शतं मनुष्याणामानन्दाः स एकः पितृणां
जितलोकानामानन्दः; अथ ये शतं पितृणां जितलोकाना-
मानन्दाः स एको गन्धर्वलोक आनन्दः; अथ ये शतं
गन्धर्वलोक आनन्दाः स एकः कर्मदेवानामानन्दः—ये
कर्मणा देवत्वमभिसंपद्यन्ते; अथ ये शतं कर्मदेवाना-
मानन्दाः स एक आजानदेवानामानन्दः, यश्च श्रोत्रियोऽवृ-
जिनोऽकामहतः; अथ ये शतमाजानदेवानामानन्दाः स
एकः प्रजापतिलोक आनन्दः, यश्च श्रोत्रियोऽवृजिनोऽकाम-
हतः; अथ ये शतं प्रजापतिलोक आनन्दाः स एको ब्रह्मलोक
आनन्दः, यश्च श्रोत्रियोऽवृजिनोऽकामहतः; अथैष पञ्च
परम आनन्दः, पञ्च ब्रह्मलोकः सप्ताङ्गिति होचाच्य याज्ञवल्क्यः;
सोऽहं भगवते सहक्षं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहीति;
अत्र ह याज्ञवल्क्यो विभयांचकार, मेधावी राजा सर्वेभ्यो
मान्तेभ्य उद्दरौत्सीदिति ॥ ३३ ॥

sa yo manusyāñām rāddhah samṛddho bhavati, anyeśām adhipatiḥ,
sarvair mānuṣyakair bhogaiḥ sampannatamaḥ, sa manusyāñām parama
ānandah; atha ye śatam manusyāñām ānandāḥ, sa ekaḥ pitṛṇām jitalokānām
ānandah; atha ye śatam pitṛṇām jita-lokānām ānandāḥ; sa eko gandharva-loka
ānandah; atha ye śatam gandharva-loka ānandāḥ, sa eka karma-devānām ānandah,
ye karmanā devatvam abhisampadyante; atha ye śatam karma-devānām ānandah,
sa eka ājāna-devānām ānandah, yaś ca strotriyo'vrjino'kāma-hataḥ; atha ye śatam
ājāna-devānām ānandah, sa ekaḥ prajāpati-loka ānandah, yaś ca śrotriyo'vrjino'kāma-hataḥ;
atha ye śatam prajāpati-loka ānandah, sa eko brahma-loka ānandah, yaś ca
śrotriyo'vrjino'kāma-hataḥ; athaisa eva parama ānandah, yaś ca strotriyo'vrjino'kāma-hataḥ;
athaisa eva parama ānandah, eṣa brahma-lokaḥ samrād, iti hovāca yajñavalkyaḥ. so'ham
bhagavate sahasraṁ dadāmi; ata ūrdhvāṁ vimokṣāyaiva brūhiṭi. atra ha yajñavalkyo
bibhayām cakāra; medhāvī rājā, sarvebhyo māntebhya udarautsid iti ॥ 33 ॥

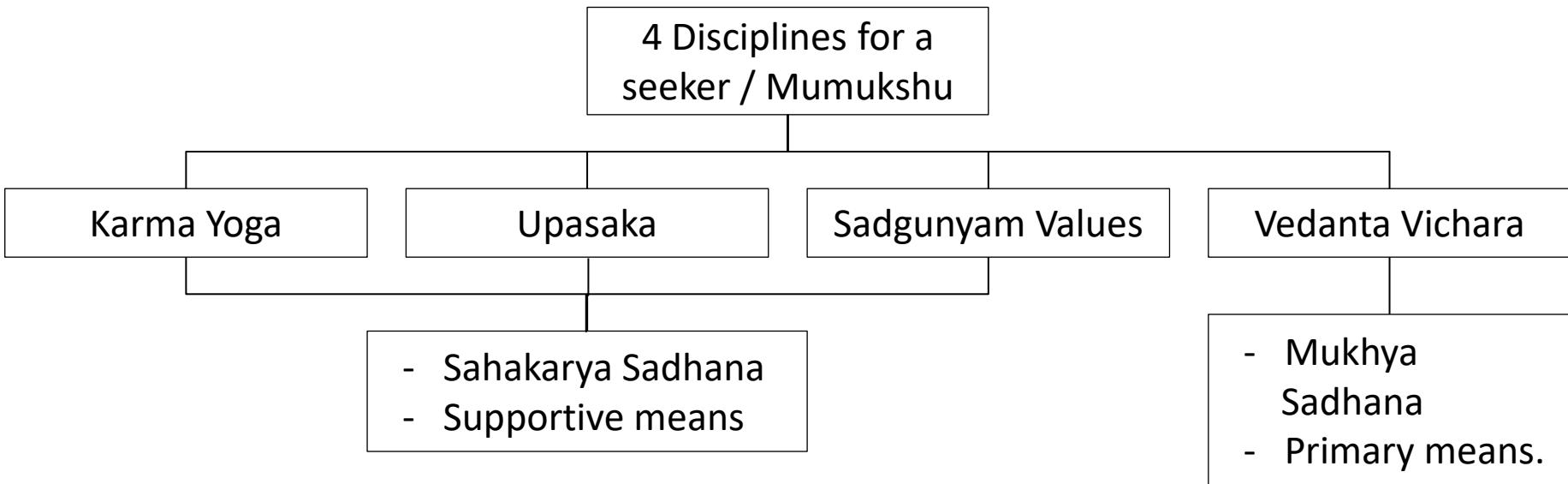
He who is perfect of physique and prosperous among men, the ruler of others, and most lavishly supplied with all human enjoyments, represents greatest joy among men. This human joy multiplied a hundred times makes one unit of joy for the manes who have won that world of theirs. The joy of these manes who have won that world multiplied a hundred times makes one unit of joy in the world of the celestial minstrels. This joy in the world of the celestial minstrels multiplied a hundred times makes one unit of joy for the gods by action – those who have attained their godhead by their actions. This joy of the gods by action multiplied a hundred times makes one unit of joy for the gods by birth, as also of one who is versed in the Vedas, sinless and free from desire. This joy of the gods by birth multiplied a hundred times makes one unit of joy in the world of Prajapati (Viraj), as well as of one who is versed in the Vedas, sinless and free from desire. This joy in the world of Prajapati multiplied a hundred times makes one unit of joy in the world of Brahman (Hiranyagarbha), as well as of one who is versed in the Vedas, sinless and free from desire. This indeed in the supreme bliss. This is the state of Brahman, O emperor, said Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself. At this Yajnavalkya was afraid that the intelligent Emperor was constraining him to finish with all his conclusions. [IV – III – 33]

Chapter 5

Khila Kanda

Four disciplines Vital for liberation

- Supporting steps should be practiced till final state.



- Sahakarya Sadhanas in Taittiriya, Chandogya and Chapter 5 + 6 of Brihadaranyaka Upanishad.
- 15 Bramanams – 29 Mantras.

1st Brahmanam :

- **Omkara Upasana :**
Meditate Akasha space as Omkara or Consciousness.

- **Akashas Attributes :**

All pervasiveness, nondivisibility, non-attachment.

- Poornamadha – Mantra here.

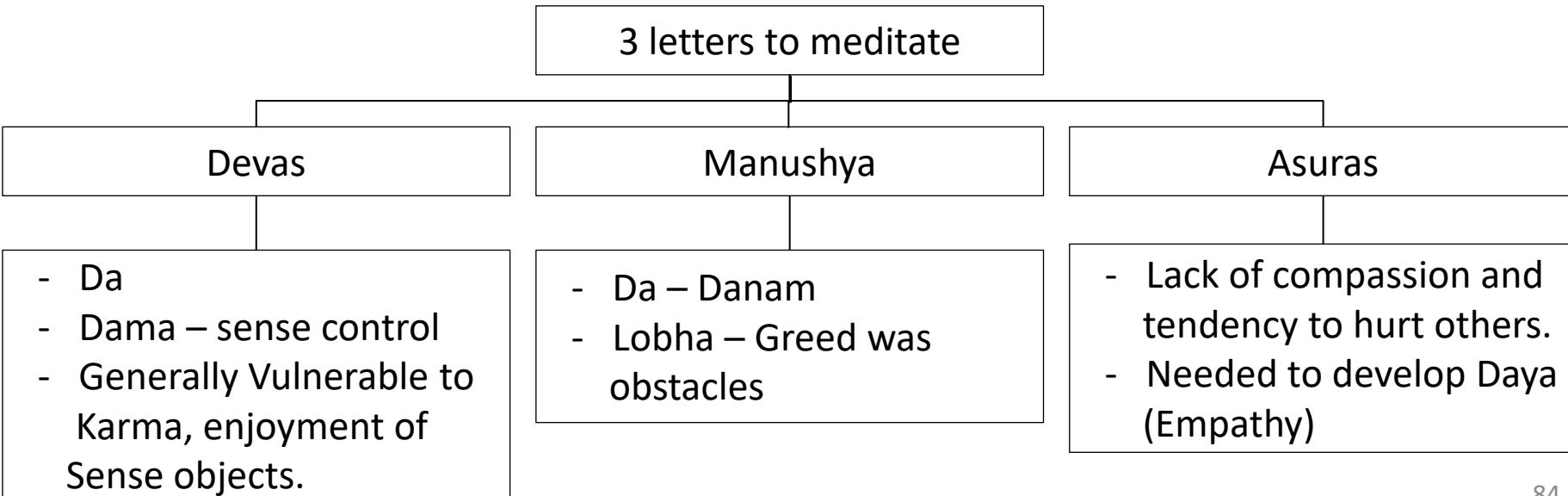
ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शांतिः शांतिः शांतिः ॥

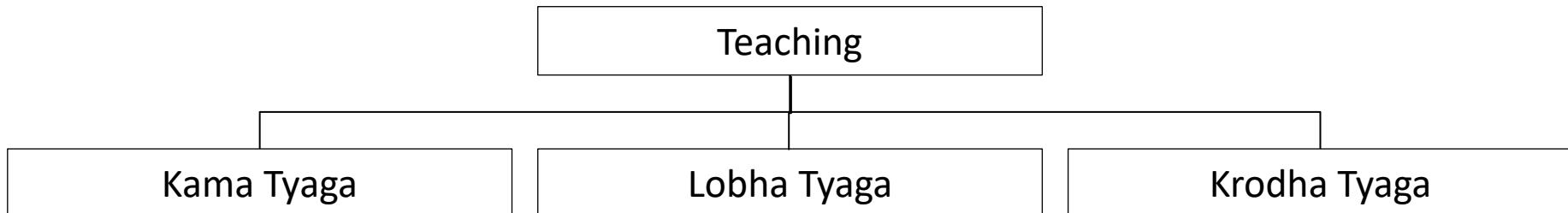
*Om purna-madah purna-midam purnat purnam-udacyate,
Purnasya purna-madaya purna-mevo-vasisyate
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

2nd Brahmanam :

- Lord Brahma approached by Devas (celestials) Asuras (Demons) and Manushyas for teaching.





- Chapter 16 – Gita – mentions same 3.
- Upanishad compares teaching of Lord Brahma to the sound of thunder – Da, Da, Da.

3rd to 8th Brahmanam :

- Hiranyagarbha Upasana.
- Hiranyagarbha stands for subtle bodies and subtle universe in creation, other names of Hiranyagarbha are Aditya Purusha, Akshi Purusha, Samashti Manomaya Purusha for the purpose of Meditation.
- Hiranyagarbha represents the very life principle (Prana) in all living beings.
- We must have reverence to life in any form.

9th Brahmanam :

- Virat or Vaishvanara Upasana.
- Virat represents the total gross bodies and the total gross universe.
- Upanishad presents Virat as Aditya or Jataragni.
- Lord Vaisvarana is sound of Jataragni in Chapter 15 Gita.

10th Brahmanam :

- Benefit of various Upasanas is Brahma Loka Prapti and Krama Mukti.
- Will be taught self – knowledge by Lord Brahma himself and get liberated.
- Similar to Chapter 8 – Gita.

11th Brahmanam :

- 3 Upasanas to develop Kshama (Tolerance) and Vairagya (Detachment).
 - a) Meditate on Sickness or pain as a form of penance and as exhaustion of Papa Karma. This will assist in our ability to withstand sickness or pain besides contributing to Chittasuddhi (Purification of mind).
 - b) **Smasanagamanam :**
Journey to graveyard is to be looked upon as taking to Sanyasa or Vanaprastha Asrama.
 - c) Cremation of Body to be looked upon as Agnipravesa (entering the fire) or becoming one with Agni Devata.

12th to 14th Brahmanam :

- Few more Hiranyagarbha Upasanas presented here.

15th Brahmanam :

- Contains a prayer to the Lord at the time of death for liberation. (Krama Mukti or Jeevan Mukti) Similar prayer in Isavasya Upanishad.

Chapter 6

Kila Kanda

The role of Karmas and Upasanas

- They refine and lead the Jiva in its fight after death.
- 5 Brahmanas – 75 Mantras.
- First 2 Brahmanas are repetition of 5th Chapter of Chandogya Upanishad.

1st Brahmanam :

Prana Upasana :

- Prana, the life principle at Macro level Samshti which is known as Hiranyagarbha Upasana.

Story :

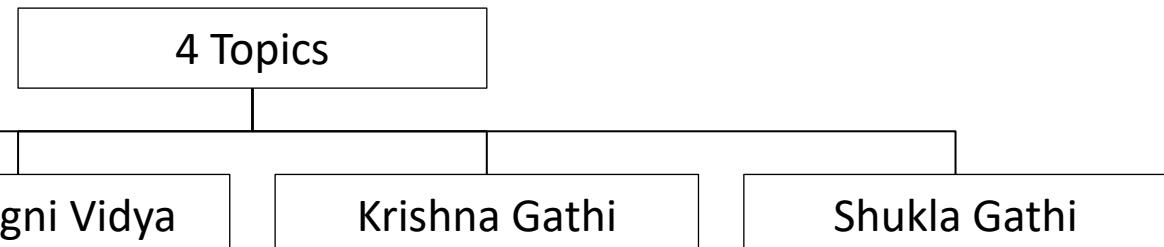
- Each sense organ claims to be most important.
- They go to Lord Brahma to resolve the dispute.
- Each organ leaves the body individually while the other remains inside to see if the body becomes non-functional.
- Each finds that their absence individually does not affect survival.
- Prana tries to leave, all sense organs notice that they are also being drawn out.
- They fall at the feet of Prana requesting it not to leave the body.

Visishta Guna Prana Upasana :

- Prana endowed with glories – Jyeshtatvam, shreyastvam, Varishtatvam.

2nd Brahmanam :

- Karma Phalam and Gati.



Story :

- Svetaketu learnt from Uddalaka and went to Pravahani Jamili the King.
- King asked Svetaketu 5 questions and he couldn't answer any.
- Went to his father who suggested both go and learn from the king.
- Svetaketu refused, Uddalaka went alone.
- King gave the teaching of Panchagni Vidya, the course of the soul after death.
- What happens to Jiva after it departs from one body and before it takes up another.

a) Body consigned to Agni Devata as an offering.

- Subtle new physical body is given by Agni with which Jiva goes to appropriate Loka – Process called Svarga Agni – [1].

b) Jiva undergoes refinement by Rain water (Parjnya Agni – [2])

- It travels through the earth – Prithvi Agni – [3]
- Goes to Fathers body by means of food – Purusha Agni - [4].
- Goes to mother body during conception – Yosha Agni – [5].
- The physical body is complete and a new child is born.
- Meditation on this will provide the seeker with Vairagyam - dispassion for rebirth.

c) Krishna Gathi :

- Jiva who has performed noble actions during his life, will travel to Svarga Loka after death, enjoy comforts and return to earth once the Punya (Merit) is exhausted.
- Krishna Gathi is maintained by Rathri Devata, Krishna Paksha Devata, Dhuma Devata, Dakshinayana Devata.

d) Shukla Gathi :

- Route taken by Jiva who has done noble Karmas and also meditated on the Lord.
- Jiva reaches Brahma Loka, gains Atma Jnanam, Moksha by Krama Mukti.
- Shukla Gathi is maintained by Ahar Devata, Shukla Paksha devata, Jyotir Devata, Uttarayana Devata and others.

3rd Brahmanam :

- Srimanta Karma – Ritual for gaining wealth.
- Fix date, time, place, mobilise grains and fruits.
- Ghee is offered to Prana Devata.
- A paste of grains and fruits is kept between the Yajamana and homa Kunda.
- Paste has to be divided into 4 handfuls, chanting the Mantras and then consumed.
- Yajamana sleeps in the Yagyasale, in the morning offers gratitude to the sages.

4th Brahmanam :

- How to get noble children?
- Suputra Prapti – Putra – Manta Karma.

8 stages :

1) Charu Homam :

- Oblations in the form of rice.

2) Odhana Prasanam :

- Eat cooked rice mixed with curd or milk.
- Depending on what child the seeker wants.

3) Prarthana :

- Prayer for begetting a healthy child.

4) Jata Karma :

- At time of delivery so that delivery is comfortable.

5) Veda uttered 3 times in Childs ears.

- Oblation in form of honey, curds and ghee used in ritual.

6) Nama Karanam :

- Child is give a secret name by the father who utters the words (Veda Asi – you are Brahman).

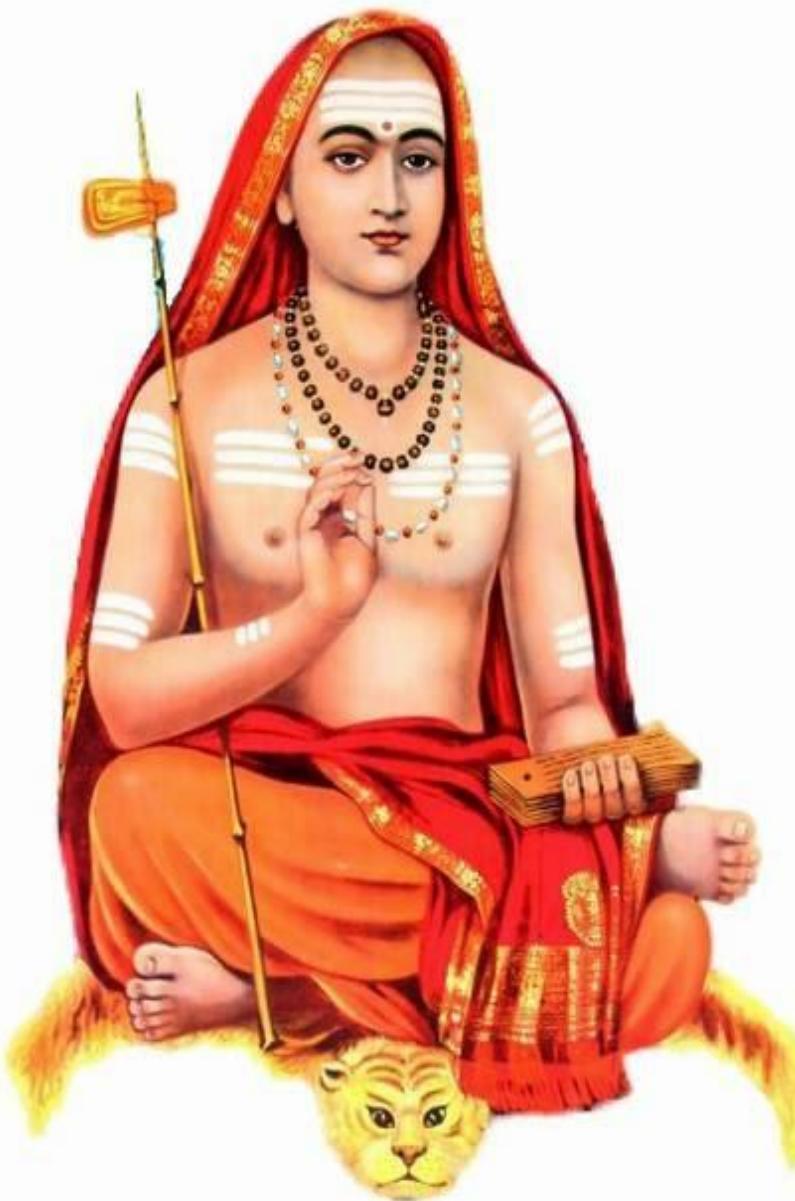
7) Ksheera Danam :

- As soon as the child is born, the mother suckles the child with a prayer to goddess Saraswati.

8) Mother and father congratulated on getting a noble child.

5th Brahmanam :

- Vamsa Brahmanam
- Rishi Parampara
- List of Rishis given.



BRIHADARANYAKA UPANISHAD

Verse for Introspection



अथातः पवमानानामेवाभ्यारोहः; स चै खलु प्रस्तोता
साम प्रस्तौति, स यत्र प्रस्तुयासदेतानि जपेत्—भसतो मा
सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मामृतं गमयेति ;
स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सद्मृतम् ,
मृत्योर्मामृतं गमय, अमृतं मा कुर्वित्येवैतदाह ; तमसो मा
ज्योतिर्गमयेति, मृत्युर्वं तमः, ज्योतिरमृतम्, मृत्योर्मामृतं
गमय, अमृतं मा कुर्वित्येवैतदाह ; मृत्योर्मामृतं गमयेति
नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि
तेष्वात्मने ऽश्राद्यमागायेत्, तस्मादु तेषु घरं वृणोत यं कामं
कामयेत तम् ; स पश्च पवं विदुद्धातात्मने वा यजमानाय
वा यं कामं कामयते तमागायति ; तद्वैतल्लोकजिदेव ; न
हैवालोक्यताया आशास्ति य पवमेतत्साम वेद ॥ २८ ॥

athātaḥ pavamānānām evābhyaṁrohaḥ, sa vai khalu prastotā
sāma prastauti, sa yatra prastuyāt, tad etāni japeṭ: 'asato mā
sad gamaya, tamaso mā jyotir gamaya, mṛtyor māmṛtam gamaya' iti,
sa yad āha, asato mā sad gamaya iti, mṛtyur vā asat, sad amṛtam,
mṛtyor māmṛtam gamaya, amṛtam mā kurv ity evaitad āha; tamaso mā
jyotir gamaya iti, mṛtyur vai tamah, jyotir amṛtam, mṛtyor mā amṛtam
gamaya, amṛtam kurv ity evaitad āha; mṛtyor māmṛtam gamaya iti,
nātra tirohitam ivāsti. atha yāñitarāṇi stotrāṇi,
teṣvātmane'nnādyam āgāyet; tasmād u teṣu varām vṛṇīta, yām kāmām,
kāmayeta, tam, sa eṣa evam-vid udgātātmane vā yajamānāya
vā yām kāmām kāmayate tam āgāyati; taddhātal loka-jid eva, na
haivā lokyatāyā āśāsti, ya evam etat sāma veda.

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



ब्रह्म वा इदमग्र आसीत्; तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।
तस्मात्तस्वर्मभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,
तथर्षीणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नृषिर्विमदेवः प्रतिपेदे,
अहं मनुरभवं सूर्यश्चेति । तदिदमध्येतर्हि य एवं वेद, अहं
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,
आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसा-
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै
बहवः पशुवो मनुष्यं भुञ्ज्युः, एवमेककैः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āśit, tad ātmānam evāvet, aham brahmāsmīti:
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,
sa eva tad abhavat, tathā ṛṣīṇām, tathā manusyāṇām. taddhaitat paśyan
ṛṣir vāma-devaḥ pratipede, aham manur abhavaṁ sūryaś ceti,
tad idam api etarhi ya evam veda, aham brahmāsmīti sa idam sarvam bhavati;
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eśām sa bhavati.
atha yo anyām devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;
yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manusyam
bhuñjyuh, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv
ādīyamāne'priyam bhavati, kim u bahuṣu? tasmād eśām tan na priyam
yad etan manusyā vidyuh ॥ 10 ॥

This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]



स होवाच्चाजातशङ्कुः, यत्रैष पतत्सुसोऽभूद्य एव विज्ञान- मयः
पुरुषः, तदेषां प्राणानां विज्ञानेन विज्ञानमादाय य
व्योऽन्तर्हृदय आकाशस्तस्मिन्छेते ; तानि यदा गृह्णात्यथ
हैतत्पुरुषः स्वपिति नाम ; तद्गृहीत एव प्राणो भवति,
गृहीता चाक्, गृहीतं चञ्जुः, गृहीतं श्रोत्रम्, गृहीतं मनः ॥ १७ ॥

sa hovācājātaśatruḥ yatraiṣa etat.supto'bhūd ya eṣa vijñānamayaḥ
puruṣas tadeśāṁ prāṇānāṁ vijñānenā vijnānamādāya ya
eṣo'ntarhṛidaya ākāśas tasmiñchete tāni yadā gṛihñāti atha
haitatpuruṣaḥ svapiti nāma tadgṛihīta eva prāṇo bhavati
gṛihītā vāg gṛihītaṁ cakṣur gṛihītaṁ śrotraṁ gṛihītaṁ manah

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



स यथोर्णनाभिस्तन्तुनोच्चरेत्, यथाग्नेः क्षुद्रा विस्फुलिङ्गा
व्युच्चरन्ति, एवमेवास्मादात्मनः सर्वे प्राणाः, सर्वे लोकाः,
सर्वे देवाः, सर्वाणि भूतानि व्युच्चरन्ति ; तस्योप-
निषत्—सत्यस्य सत्यमिति ; प्राणा वै सत्यम्, तेषामेष
सत्यम् ॥ २० ॥

**sa yathorṇanābhīś tantunoccaret, yathāgneh kṣudrā visphuliṅgā^a
vyuccaranti, evam evāsmād ātmah sarve prāṇah, sarve lokah,
sarve devah. sarvāni bhūtāni vyuccaranti: tasyopaniṣat, satyasya
satyam iti prāṇā vai satyam, teṣām esa satyam ॥ 20 ॥**

As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upanishad) is the Truth of truth. The vital force is truth, and It is the truth of that. [II - I - 20]



तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासः, यथा पाण्डवाविकम्, यथेन्द्रगोपः, यथाग्न्यर्चिः, यथा पुण्डरीकम्, तथा सकृदिद्युत्सम् ; सकृदिद्युत्सेष ह वा अस्य श्रीर्भवति य एवं वेद ; अथात आदेशः—नेति नेति, न ह्येतस्मादिति नेत्यन्यत्परमस्ति ; अथ नामधेयम्—सत्यस्य सत्यमिति ; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ ६ ॥ इति तृतीयं ब्राह्मणम् ॥

**tasya haitasya puruṣasya rūpam yathā māhārajanam vāsaḥ,
yathā pāṇḍv-āvikam, yathendragopah, yathāgnyarcih,
yathā puṇḍarīkam, yathā sakṛd-vidyuttam; sakṛd-vidyutteva
ha vā asya śrīr bhavati, ya evam veda. athāta ādeśah na iti na iti,
na hy etasmād iti, na ity anyat param asti; atha nāma-dheyam
satyasya satyam iti. prāṇā vai satyam, teṣām eṣa satyam ॥ 6 ॥**

The form of that being is as follows : Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman) : Not this, not this. Because there is no other and more appropriate description than this Not this. Now Its name : The Truth of truth. The vital force is truth, and It is the Truth of that. [II – III – 6]



स हौवाच, न वा अरे पत्न्युः कामाय पतिः प्रियो
भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा
अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु
कामाय जाया प्रिया भवति । न वा अरे पुत्राणां
कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः
प्रिया भवन्ति । न वा अरे विष्टस्य कामाय विष्टं प्रियं
भवति, आत्मनस्तु कामाय विष्टं प्रियं भवति । न वा
अरे पशुनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु
कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः
कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं
भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति,
आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां
कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः
प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया
भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न
वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु
कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां
कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय
भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय
सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे द्रष्टव्यः—ओतव्यो मन्तव्यो निदित्या-
सितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात
इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyuù kämäya patiù priyo bhavaty
ätmanastu kämäya patiù priyo bhavati
na vā are jäyäyai kämäya jäyä priyä bhavaty
ätmanastu kämäya jäyä priyä bhavati
na vā are puträfäö kämäya puträù priyä bhavanty
ätmanastu kämäya puträù priyä bhavanti
na vā are vittasya kämäya vittaò priyaò bhavaty
ätmanastu kämäya vittaò priyaò bhavati
na vā are paänäö kämäya paàavaù priyä bhavanti
ätmanastu kämäya paàavaù priyä bhavanti
na vā are brahmaíäù kämäya brahma priyaò bhavaty
ätmanastu kämäya brahma priyaò bhavati
na vā are kàatrasya kämäya kàatraò priyaò bhavaty
ätmanastu kämäya kàatraò priyaò bhavati
na vā are lokänäö kämäya lokäù priyä bhavanty
ätmanastu kämäya lokäù priyä bhavanti
na vā are devänäö kämäya deväù priyä bhavanty
ätmanastu kämäya deväù priyä bhavanti
na vā are vedänäö kämäya vedäù priyä bhavanty
ätmanastu kämäya vedäù priyä bhavanti
na vā are bhütänäö kämäya bhütäni priyäí bhavanty
ätmanastu kämäya bhütäni priyäí bhavanti
na vā are sarvasya kämäya sarvaò priyaò bhavaty
ätmanastu kämäya sarvaò priyaò bhavaty
ätmä vā are draáúavyaù àrotavyo mantavyo
nididhyäsitavyo maitreyy ätmani khalvare dýiaúe
àrute mate vijñäta idao sarvaò viditaò ॥ 5 ॥

He said, It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [II – IV - 5]

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादा-
द्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो
लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि
तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्य-
त्रात्मनः सर्वं वेद ; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे
देवाः, इमानि भूतानि, इदं सर्वं यद्यमात्मा ॥ ६ ॥

brahma tam parādād yo'nyatrātmano brahma veda.
kṣatram tam parādād yo'nyatrātmanaḥ kṣatram veda.
lokās tam parādur yo'nyatrātmano lokān veda. devās tam
parādur yo'nyatrātmano devān veda. bhūtāni tam parādur
yo'nyatrātmano bhūtāni veda. sarvam tam parādād yo'nyatrātmano
sarvam veda. idam brahma, idam kṣatram, ime lokāḥ, ime devāḥ,
imāmi bhūtāni, idam sarvam, yad ayam ātmā ॥ 6 ॥

The Brahmana ousts one who knows him as different from the Self. The Ksatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these gods, these beings, and this all are the Self. [II – IV – 6]

इदं वै तन्मयु दध्यङ्गार्थर्वणोऽश्विभ्यामुघाच ।

तदेत्-द्वृषिः पश्यन्नवोचत् ।

रूपं रूपं प्रतिरूपो बभूव,

तदस्य रूपं प्रतिचक्षणाय ।

इन्द्रो मायाभिः पुरुरूप ईयते,

युक्ता ह्यस्य हरयः शता दश ॥ इति ।

अयं वै हरयः, अयं वै दश च सहस्राणि, बहूनि चानन्तानि च ;

तदेतद्ब्रह्मापूर्वमनपरमनन्तरमब्रह्मम् ,

अयमात्मा ब्रह्म सर्वानुभूः, इत्यनुशासनम् ॥ १६ ॥

idam vai tan madhu dadhyaññ ātharvano' śvibhyām uvāca,

tad etad ṛṣih paśyann avocat:

rūpam rūpam pratirūpo babhūva,

tad asya rūpam praticakṣaṇāya;

indro māyābhiḥ puru-rūpa īyate.

yuktā hy asya harayaḥ śatā daśa iti.

ayaṁ vai harayaḥ, ayaṁ vai daśa ca sahasrāṇi bahūni cānantāni ca,

tad etad brahmāpūrvam, anaparam, anantaram, abāhyam,

ayam ātmā brahma sarvānubhūḥ, ity anuśāsanam II 16 II

This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rsi said, (he) transformed Himself in accordance with each form; that form of His was for the sake of making Him known. The Lord on account of Maya (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands - many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [II – V – 19]

स होवाचोषस्तश्चाक्रायणः, यथा विद्रयात्, असौ
गौः, असाधश्च इति, पदमेवैतद्व्यपदिष्टं भवति ; यदेव
साक्षादपरोक्षादुब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याकृत्वेति,
एष त आत्मा सर्वान्तरः ; कतमो याज्ञवल्क्य सर्वान्तरः ?
न दूष्टेद्वारं पश्येः, न श्रुतेः श्रोतारं शृणुयात्, न मतेऽन्तारं
मन्वीथाः, न विज्ञातेऽविज्ञातारं विजानीयाः । एष त आत्मा
सर्वान्तरः, अतोऽन्यदार्तम् । ततो होषस्तश्चाक्रायण उपरराम ॥ २ ॥

sa hovāca uśastas cākrāyaṇaḥ: yathā vibrūyād, asau gauḥ,
asāv aśva iti, evam evaitad vyapadiṣṭam bhavati, yad eva sākṣād
aparokṣād brahma ya ātmā sarvāntaraḥ tam me vyācakṣva iti:
eṣa ta ātmā sarvāntaraḥ. katamah yājñavalkya, sarvāntaraḥ.
na dṛṣṭer draṣṭāram paśyeh, na śruter śrotāram śṛṇuyāḥ, na mater
mantāram manvīthāḥ, na vijñāter vijñātāram vijānīyāḥ, eṣa ta ātmā
sarvāntaraḥ, ato'nyad ārtam. tato ha uśastas cākrāyaṇa upararāma II 2 II

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

यो रेतसि तिष्ठन् रेतसोऽन्तरः, यं रेतो न वेद, यस्य
 रेतः शरीरम्, यो रेतोऽन्तरे यमयति, एष त आत्मान्तर्याम्यमृतः; अदूष्टो द्रष्टा, अश्रुतः श्रोता, अमतो मन्ता, अचिक्षातो विज्ञाता; नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति श्रोता, नान्योऽतोऽस्ति विज्ञाता, एष त आत्मान्तर्याम्यमृतः; अतोऽन्यदार्तम्; ततो होद्दालक आहणिरुपरराम ॥ २३ ॥

yo retasi tiṣṭhan retaso'ntarah, yan reto na veda,
 yasya retah śarīram, yo reto'ntaro yamayati, eṣa ta
 ātmāntaryāmy amṛtah; adṛsto draṣṭā, aśrutaḥ śrotā,
 amato mantā, avijñāto vijñātā. nānyo'to'sti draṣṭā,
 nānyo'to'sti śrotā, nānyo'to'sti mantā, nānyo'to'sti vijñātā;
 eṣa ta ātmāntaryāmy amṛtah; ato'nyad ārtam. tato hoddalāka
 āruṇir upararāma II 23 II

He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. Thereupon Uddalaka, the son of Aruna, kept silent. [III – VII – 23]



स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति,
अस्थूलमनण्घहस्वमदीर्घमलोहितमस्तेहमच्छायमतमोऽवाय्व-
नाकाशमसङ्गमरसमगन्धमवक्षुष्कमश्रोत्रमघागमनोऽतेजस्क -
मप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्वाति किंचन,
न तदश्वाति कश्चन ॥ ८ ॥

**sa hovāca: etad vai tad akṣaram, gārgī, brāhmaṇā abhivadanti, asthūlam,
anaṇu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamah,
avāyv anākāśam, asaṅgam, arasam, agandham, acakṣuṣkam, aśrotram,
avāk, amanah, atejaskam, aprāṇam, amukham, amāṭram, anantaram,
abāhyam; na tad aśnāti kim cana, na tad aśnāti kaś cana ॥ 8 ॥**

He said : O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]



तद्वा एतदक्षरं गार्यदूष्टं द्रष्टु, अश्रुतं श्रोतृ, अमतं
मन्तु, अविज्ञातं विज्ञातृ ; नान्यदतोऽस्ति द्रष्टु, नान्यदतोऽस्ति
श्रोतृ, नान्यदतोऽस्ति मन्तु, नान्यदतोऽस्ति विज्ञातृ ;
एतस्मिन्नु खल्वक्षरे गार्यकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tad vā etad akṣaram, gārgi, adṛṣṭam draṣṭr, aśrutam, śrotṛ, amatam
manṭr, avijñātam vijñātṛ, nānyad ato'sti draṣṭr, nānyad ato'sti
śrotṛ, nānyad ato'sti manṭr, nānyad ato'sti vijñātṛ;
etasmin nu khalv akṣare, gārgi, ākāśa otaś ca protaś ca. ॥ 11 ॥

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



कस्मिन् त्वं चात्मा च प्रतिष्ठितौ स्थ इति ; प्राण इति ;
 कस्मिन् प्राणः प्रतिष्ठित इति ; अपान इति ; कस्मिन्वपानः
 प्रतिष्ठित इति ; व्यान इति ; कस्मिन् व्यानः प्रतिष्ठित इति ;
 उदान इति ; कस्मिन्दानः प्रतिष्ठित इति ; समान इति ;
 स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि
 शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति ।
 एतान्यष्टाघायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः ;
 स यस्तान्पुरुषान्निश्च ह प्रत्युहात्यक्रामत्, तं त्वौपनिषदं
 पुरुषं पृच्छामि ; तं चेन्मे न विवक्ष्यसि, मूर्धा ते
 विपतिष्यतीति । तं ह न मेने शाकल्यः ; तस्य ह मूर्धा
 विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजहृन्यन्मन्य-
 मानाः ॥ २६ ॥

kasmin nu tvam cātmā ca pratiṣṭhitau stha iti. pkasmin nu
 tvam cātmā ca pratiṣṭhitau stha iti. prāṇa iti. kasmin nu
 prāṇah pratiṣṭhita iti. apāna iti. kasmin nv apānah pratiṣṭhita iti.
 vyāna iti. kasmin nu vyānah pratiṣṭhita iti. udāna iti. kasmīn
 ūdānah pratiṣṭhita iti. samāna iti. sa eṣa, na iti. na ity ātmā,
 agrhyah na hi grhyate, aśiryah, na hi śiryate, asaṅgah na hi sajyate,
 asito na vyathate, na riṣyati. etāny aṣṭāv āyatanaṇi, aṣṭau lokāḥ,
 aṣṭau devāḥ, aṣṭau puruṣāḥ. sa yaś tān puruṣān niruhya
 pratyuhātyakrāmat, tam tvā aupaniṣadām puruṣam pṛcchāmi.
 tam cen me na vivakṣyasi mūrdhā te vipatiṣatīti. tam ha na mene
 sākalyah, tasya ha mūrdhā vipapāta, api hāsyā parimoṣiṇo'sthīny
 apajahruḥ, anyan manyamānāḥ ॥ 26 ॥

On what do the body and the heart rest? On the Prana. On what does the Prana rest? On the Apana. On what does the Apana rest? On the Vyana. On what does the Vyana rest? On the Udana. On what does the Udana rest? On the Samana. This self is That which has been described as Not this, not this, It is imperceptible, for it is never perceived; undecaying, for It never decays; unattached, for It is never attached ; unfettered – It never feels pain, and never suffers injury. These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upanishads, who definitely projects those beings and withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off. Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else. [III – IX – 26]



अत्र पितापिता भवति, मातामाता, लोका अलोकाः,
देवा अदेवाः, वेदा अवेदाः। अत्र स्तेनोऽस्तेनो भवति, ऋण-
हास्त्रणहा, चाण्डालोऽचाण्डालः, पौलकसोऽपौलकसः ,
अमणोऽश्रमणः, तापसोऽतापसः ; अनन्वागतं पुण्येना-
नन्वागतं पापेन, तीर्णो हि तदा सर्वाङ्गोकान्हृदयस्य
भवति ॥ २२ ॥

**atra pitā'pitā bhavati, mātā'mātā, lokāḥ alokāḥ, devā adevāḥ, vedā
avedāḥ; atra steno'stено bhavati bhrūṇahābhrūṇahā, cāṇḍālo'
cāṇḍālaḥ paulkaso' paulkasah, śramaṇo'śramaṇah, tāpaso'tāpasah,
anānāvāgataṁ puṇyena, anānāvāgatataṁ anānāvāgataṁ pāpena,
tīrṇo hi tadā sarvān śokān hṛdayasya bhavati ॥ 22 ॥**

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



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

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [IV – IV – 19]

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एव,
एवं वा अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रश्नानघन एव ;
एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति,
न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १३ ॥

**sa yathā saindhavaghano'nantaro'bāhyah kṛtsno rasaghana eva,
evaṁ vā are'yamātmānantaro'bāhyah kṛtsnah prajñānaghana eva;
etebhyo bhūtebhyaḥ samutthāya tānyevānuvinayaśyatiti,
na pretya samjñāstītyare bravīmīti hovāca yājñavalkyah || 13 ||**

As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the Self without interior or exterior, entire, and Pure Intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this separateness) is destroyed with them. After attaining (this oneness) it has no more (particular) consciousness. This is what I say, my dear. So said Yajnavalkya. [IV – V – 13]

**OM NA TATRA SURYO BHATI, NA CANDRA TARAKAM,
NEMA VIDYUTO BHANTI KUTO YAM AGNIH;
TAM-EVA BHANTAM ANUBHATI SARVAM,
TASYA BHASA, SARVAM IDAM VIBHATI.**

The Sun does not shine there, nor does the moon, nor do the stars, nor the lightnings shine and much lies this fire. When He shines, everything shines after him; by His light, all these shine.

Kathopanishad [verse 15, section 2.5]; Mundokopanishad [verse 10, section 2.2]



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BRAHMA-KARMA-SAMADHINA

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

Bhagavad Gita [Chapter 4 – Verse 24]

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