

Since even before the rise of knowledge, tat, all that— viz duality and birth was an object of perception to Consciousness; therefore the causelessness of the unborn non-dual Consciousness is ever the same and absolute, not that sometimes it is subject to birth and sometimes not. It is ever of the same nature.

Ma.Up.Ka.Bh. 4.77

Since just like the ever effulgent sun, all the souls are by their very nature , illumined from the very beginning; that is to say, as the sun is ever shining, so are they ever of the nature of Consciousness, (therefore) there is no need for ascertaining their character; or in other words, their nature is ever well established, and it is not subject to such doubts as to “whether it is so or not so”.

Ma.Up.Ka.Bh. 4.92

To be brief this Universe, this whole creation; is the most high Brahman alone

Mu.Up.Bh. 2.2.11

Though the intellect in all beings is intrinsically able to make the Self known, still being polluted by such blemishes as attachment to external objects etc., it becomes non-transparent and impure, and does not, like a stained mirror or ruffled water, make the reality of the Self known, though It is ever at hand.

Mu.Up.Bh. 3.1.8

freedom is a permanent entity. That freedom is eternal is surely an admitted fact. It is a matter of common experience that anything that is produced by action is impermanent.

Tai.Up.Bh. 1.11.2-4

for a scriptural text is only informative. A scriptural passage supplies information of a thing existing as such; it cannot create a thing that does not exist. Anything that is eternal cannot have a beginning, nor can anything be indestructible if it has a beginning-despite a hundred texts (to the contrary).

Tai.Up.Bh. 1.11.2-4

Moreover, if the Self be a knowable, there will remain no one else (as a knower) to know It, since the Self is already postulated as the knowable.

Tai.Up.Bh. 2.1.1

How, again is Brahman non-different from everything? The answer is: Because It is the cause of everything. Brahman is verily the cause of all things-time, space, etc.

Tai.Up.Bh. 2.1.1

attributes of a thing are non-separable from the substratum, they cannot reasonably become objects of perception, just as heat and light of fire cannot be subjected to burning or illumination (by fire).

Tai.Up.Bh. 3.10.3-4

As for the statement, 'emancipation is attainable through activity inasmuch as the unsurpassable happiness, called heaven, is a result of karma', that too is wrong. For emancipation is a permanent entity, and nothing that is everlasting can ever have a beginning. It is self-contradictory to say that a thing that is eternal is still created.

Tai.Up.Bh. Intro

[It] is my own nature, uninterrupted; [It] has the light of knowledge as Its nature; [It] does not depend upon anything else for [Its] knowledge. Therefore [It] is always known to me.

Up.Sa.Mr. 15.40

Atman should be directly known according to the Sruti which says that Atman is directly present

Up.Sa.Mr. 17.31

Scriptures

It was shown earlier that the Upanisads have for their purport God as the cause. In a case of conflict among the Smrtis themselves, when it become incumbent to accept some and reject others, the Smrtis agreeing with the Upanisads are to be accepted as valid, while the others are not to be relied on.

B.S.Bh. 2.1.1

Even the Samkhyas and others cite the Upanisadic texts for reinforcing their own points of view, and they explain these in conformity with their own theories. What was done before was just to prove that their interpretations are mere fallacies and not the correct explanations.

B.S.Bh. 2.2.1

Though it is true that one is directed (by the scriptures) only when one knows (intellectually) the Self to be different from the body, still only that person alone can have the idea that he is being directed (by the scriptures) who does not realize the Self to be (actually) dissociated from body etc. even as space etc. (are from jar etc.).

B.S.Bh. 2.3.48

The Vedas also show the unity of the knowledge, for in all the Upanisads the selfsame entity to be known is taught

B.S.Bh. 3.3.4

The scripture that propounds the reality of Brahman, existing alone without a second, and that proves the unreality of all

modifications with the help of the illustrations like clay, cannot be meant for establishing the truth of origin etc.

B.S.Bh. 4.3.14

The scripture Gita is intended for eradicating sorrow, delusion, etc. which are the causes of the cycle of births and deaths; it is not intended to enjoin action.

Bh.G.Bh. 2.18

Now the essential purport of the whole scripture, the Gita, which is meant for Liberation

Bh.G.Bh. 11.54

Nor do the scriptures become purposeless, because the scriptures are applicable to the commonly known unenlightened person. It is indeed in the case of the ignorant person — not in the case of the enlightened one

Bh.G.Bh. 13.2

Brahma-sūtras are the sentences indicative of Brahman. They are called padāni since Brahman is reached, known, through them.

Bh.G.Bh. 13.4

But to the enlightened It is ever known from the valid means of knowledge such as (the texts), 'All this is verily the Self' (Ch. 7.25.2)

Bh.G.Bh. 13.15

through the eye of wisdom — the eye is the realization in the form of the knowledge of the Self, which arises from following the instructions of the scriptures and teachers

Bh.G.Bh. 13.34

And the changelessness of the Self is well known from the Upaniṣads, the Smṛtis and logic. As to that, in the Gita itself this has been established more than once in such texts as, 'It is said that ... This is unchangeable' (2.25),

Bh.G.Bh. 18.17

Thus, this is how the purport of the scripture Gita has been summed up. In order that this which is the essence of the teachings of all the Vedas should be understood after deliberation by the learned ones possessing a sharp intellect, it has been explained by us in accordance with the scriptures and reasoning, in various places by dealing with it topically.

Bh.G.Bh. 18.17

This Self, which it is the aim of all scriptures to teach, on which differences of agent, action and result have been superimposed by primordial ignorance, which is the cause of the whole universe, of which name and form

Br.Up.Bh. 1.4.7

the Self being admitted to imagine Itself as miserable, the scriptures help to remove that error, as in the case of the failure to count the tenth man

Br.Up.Bh. 1.4.7

The test of the authority or otherwise of a passage is not whether it states a fact or an action, but its capacity to generate certain and fruitful knowledge

Br.Up.Bh. 1.4.7

The scriptures seek not to alter things but to supply information about things unknown, as they are

Br.Up.Bh. 2.1.20

Really there is no such distinction as liberation and bondage in the self, for it is eternally the same; but the ignorance regarding it is removed by the knowledge arising from the teachings of the scriptures

Br.Up.Bh. 4.4.6

Rk-mantras are constituted by letters grouped into well-regulated parts of verses. So also, with regard to Sama.' Or Sama means stotra, a hymn, because of the associated word uktha. Rk means sastras (verses) which are other than hymns. So also, with regard to Yajus—svaha, and all such forms of speech indeed are Yajus.

Ch.Up.Bh. 1.7.5

In this way, the knowledge is praised by saying that it comes down through such a distinguished tradition, Brahma onward.

Ch.Up.Bh. 3.11.4

Thus, the definite conclusion arrived at by hundreds of Vedic texts is that the reality of the Self that is coextensive with all that exists within and without, and is birthless, is one without a second, and there is nothing besides.

Ma.Up.Ka.Bh. 3.26

An object, a scripture for instance, yah, which; exists because of a fancied empirical outlook (i.e. on the strength of empirical experience), it being called so because it is an empirical outlook, that is imagined (kalpita), as a means for the attainment of the highest object.

Ma.Up.Ka.Bh. 4.73

Some sort of a distinction in the Self, created through the limiting adjuncts of name and forms that are caused by ignorance, is admitted (as a concession), so that talk about

the bondage and freedom of the Self in the scriptures may be possible.

Pr.Up.Bh. 6.3

Therefore we disclose a few flaws in the theories of the sophists not in the spirit of the sophists, but in order that people desirous of liberation may become devoted to the true import of the Upanisads, viz the realization of the non-duality of the Self, by ignoring those other theories

Pr.Up.Bh. 6.3

the scriptures, assuming the hypothetical existence of the accessories, enjoin rites and duties for the wearing away of the accumulated sins of those who aspire for liberation, and also as a means for the achievement of fruits by those who hanker after results.

Tai.Up.Bh. 1.11.2-4

Self-Knowledge

→ see also Liberation

the knowledge of the identity of the Self and Brahman, once it has emerged, is never sublated, its origination cannot be denied or pronounced erroneous

Ait.Up.Bh. Intro

the knowledge of the Self relates to the Reality which is the Self

Ait.Up.Bh. Intro

Hence there is no possibility of the continuance of ignorance when knowledge dawns

Ait.Up.Bh. Intro

the knowledge of the Self is not opposed to karma

Ait.Up.Bh. Intro

the result of the combined practice of meditation and karma (even this) is not adequate for the removal of the sorrows of the world

Ait.Up.Bh. 1.2.1

Hence the vision of the Self being eternal, it can have neither simultaneity, nor the opposite to it.

Ait.Up.Bh. 2 Intro

But the knowledge of Brahman has emancipation as its result, and it does not depend on any other performance

B.S.Bh. 1.1.1

for the knowledge of Brahman culminates in experience and it relates to an existing entity.

B.S.Bh. 1.1.2

Therefore, there can be no question of liberation becoming impermanent, for in it is revealed the reality of the eternally free Self, after eliminating from the Self the idea of Its being under the bondage (of birth and death), fancied on It through ignorance

B.S.Bh. 1.1.4

The meaning is that, after eliminating, through knowledge, the universe conjured up by ignorance, you should know that one and homogeneous Self alone that appears as the repository.

B.S.Bh. 1.3.1

But when the individual is roused from the assemblage of body, senses, mind, and intellect by the Upanisad which makes him understand, ""You are not the assemblage of body, senses, and intellect, nor are you a transmigratory being. What are you then? That which is truth-the Self of the nature of pure Consciousness-that thou art"", then he realizes the Self that has no change and is eternal and a witness by nature, and then that very individual rises above its identity with the body and the rest to become the Self itself-unchanging, eternal, and a witness by nature.

B.S.Bh. 1.3.19

Therefore, the individual soul continuing in the state of its unmanifested nature, owing to the absence of discriminatory knowledge, is said to have its real nature manifested when discriminatory knowledge dawns

B.S.Bh. 1.3.19

For the knowledge about the Self that is sought here is that knowledge alone that is beyond all refutation and sets at rest all questions

B.S.Bh. 1.4.22

Moreover, when the idea of non-difference is generated by such declaration of identity as "That thou art", then the transmigratoriness of the individual is removed as also the creatorship of Brahman; for all dualistic dealings, brought about by unreal ignorance, get sublated by right knowledge.

B.S.Bh. 2.1.22

the Upanisads mention that all results of actions are eradicated on the dawn of enlightenment.

B.S.Bh. 3.1.8

For from the very revelation of the nature of the rope, mistaken as a snake, follows the knowledge of its real nature, as also the removal of the manifestation of snake etc. on it brought about by superimposition through ignorance. It cannot be that a thing already achieved has to be done over again.

B.S.Bh. 3.2.21

Knowledge arises, however, from its valid means (like perception etc.), and it conforms to its object, just as it is. It can neither be produced by a hundred injunctions, nor debarred by a hundred prohibitions. For this reason, also there is no scope for injunction (about Brahman) Hence the texts about Brahman have enlightenment alone as their goal, and they are not concerned with injunction.

B.S.Bh. 3.2.21

for it is self-identity that is spoken of as this relation in, ""He attains his own Self' (Ch. VI. viii. 1). And this is so, since one's own nature is inalienable. The relation here cannot be like that between a man and a town. But precisely because the true nature has a covering of limiting adjuncts, the text, "He attains his own Self", can be logically sustained

B.S.Bh. 3.2.35

but the result of knowledge is a matter of direct experience, because It is so stated in, "The Brahman that is immediate and direct" (Br. III. iv. 1) and because the text, "That thou art" (Ch. VI. viii. 7), speaks of it as an already realized truth. For the sentence, "That thou art", cannot be construed to mean that you will become That (Brahman) after death, because the text "The sage Vamadeva, while realizing this (Self) as That (Brahman), knew, I was Manu, and the sun " (Br. I. iv. 10)

B.S.Bh. 3.3.32

Hence the knowledge of the Self cannot be proved to be connected with sacrifices through the medium of such an agent. The Upanisadic knowledge of the Self to the effect that it is free from transmigration, which fact becomes obvious from the use of such attributes as "free from sin" (Ch. VIII. vii. 1), and so on, cannot be subservient to any impulsion to activity.

B.S.Bh. 3.4.2

Furthermore, it has been declared by us more than once that unlike the result of work which comes to fruition after some time, the result of knowledge is a matter of direct and immediate experience.

B.S.Bh. 3.4.15

Knowledge is possible even in this life, provided the means adopted for enlightenment are not obstructed in any way by some other result of past work that fructifies just then. Hence the conclusion is confirmed that knowledge arises either in this life or a subsequent one depending on the removal of impediment.

B.S.Bh. 3.4.51

Because the Upanisads have definitely ascertained that state (to be the same). For in all the Upanisads, the state of liberation is determined to be uniform in nature, the state of liberation being nothing but Brahman Itself. And Brahman cannot be of many sorts, since Its characteristic indication is declared to be uniform by such texts as, "neither gross nor minute" (Br. III. viii. 8), "This Self is that which has been described as 'Not so, not so'" (Br. III. ix. 26)

B.S.Bh. 3.4.52

For we said it more than once that liberation cannot be a product of anything, it being realized through knowledge as a fact eternally present in its own right.

B.S.Bh. 3.4.52

"The Vedas are no Vedas" (Br. IV. iii. 22), we do admit the absence of the Vedas themselves in the state of enlightenment.

B.S.Bh. 4.1.3

Opponent: Is it not stated by the Upanisad that I am God?

Vedantin: If that is so, you are already an enlightened man, and so nobody has unenlightenment (avidya).

B.S.Bh. 4.1.3

When That, viz Brahman, becomes realized, then come the non-attachment of subsequent sins and the destruction of the earlier ones. "Because it IS so declared" (in the scriptures). Thus, it is declared in the course of dealing with the knowledge of Brahman that a future sin that might be expected to arise in the usual way does not arise in the case of a man of knowledge

B.S.Bh. 4.1.13

Even gods become befooled in the course of finding out the path of one who has become one with the Self of all beings, who has understood all beings truly as the Self, and who has no state to reach.

B.S.Bh. 4.2.14

But non-return stands as an accomplished fact for those from whom the darkness (of ignorance) has been completely removed as a result of their full illumination and who

therefore cling to that liberation as their highest goal which exists ever as an already established fact.

B.S.Bh. 4.4.22

spoken of by the Lord Himself, who saw that the coexistence of Knowledge and rites and duties is not possible in the same person, they being based on the convictions of non-agentship and agentship, unity and diversity. Therefore, it is not possible for anyone to show that in the scripture called the Gita there is any combination, even in the least, of Knowledge of the Self with rites and duties enjoined by the Śrūtis or the Smṛtis.

Bh.G.Bh. 2.10

And it has to be granted that when knowledge arises, it surely eliminates ignorance, its opposite.

Bh.G.Bh. 2.21

He who speaks of It and he who hears of It is indeed rare among many thousands. Therefore, the idea is that the Self is difficult to understand.

Bh.G.Bh. 2.29

And ignorance ceases because it is opposed to Knowledge.

Bh.G.Bh. 2.68

Therefore, rites and duties are enjoined only during the state of ignorance, not in the state of enlightenment. For, when Knowledge dawns, ignorance becomes eradicated like the darkness of night after sunrise.

Bh.G.Bh. 2.69

since 'knowledge of the Self' relates to one's own Self. Indeed, by the very fact that It is the Self, and since the validity of all the means of knowledge culminates in It,

Bh.G.Bh. 2.69

Hence, the well-ascertained conclusion in the Gita and all the Upaniṣads is that Liberation follows from Knowledge alone.

Bh.G.Bh. 3. Intro

Becoming freed from false knowledge by knowing this very Self

Bh.G.Bh. 3.16

the highest secret is jñānam, Knowledge, complete Knowledge— nothing else—, the direct means to Liberation, as stated in the Upaniṣads and the Smṛtis, 'Vāsudeva is all' (7.19), 'the Self verily is all this' (Ch. 7.25.2), 'One only, without a second' (op. cit. 6.2.1), etc.

Bh.G.Bh. 9.1

And it is understood from the Vedas, the Smṛtis and reason that ignorance together with its effects has to be destroyed by Knowledge. 'If one has realized here, then there is truth; if he has not realized here, then there is great destruction' (Ke. 2.5); 'Knowing Him in this way, one becomes Immortal here' (Nṛ. Pū. 6); 'There is no other path to go by' (Sv. 3.8); 'The enlightened man is not afraid of anything' (Tai. 2.9.1).

Bh.G.Bh. 13.2

Hence the Lord specifies, 'He alone sees'. As in comparison with one who, suffering from the (eye) disease called Timira, sees many moons, the person who sees one moon is distinguished by saying, 'He alone sees,' similarly, here as well, the man who sees the one undivided Self as described

above is distinguished from those who contrarily see many and differentiated selves, by saying 'He alone sees'. Others, though seeing, do not see because they see contrarily like the person who sees many moons.

Bh.G.Bh. 13.27

when, at the time when; one realizes— having reflected in accordance with the instructions of the scriptures and the teachers, one realizes as a matter of one's own direct experience that 'All this is but the Self' (Ch. 7.25.2); that the state of diversity of living things is rooted in the One, existing in the one Self

Bh.G.Bh. 13.30

The enlightened person, on the other hand, can indeed totally renounce actions when ignorance has been dispelled through Illumination; for it is illogical that there can (then) remain any trace of what has been superimposed through ignorance. Indeed, no trace remains of the two moons, etc. superimposed by the vision affected by (the disease called) Timira when the disease is cured.

Bh.G.Bh. 18.48

One is said to be free from duties from whom duties have departed as a result of realizing that the actionless Brahman is his Self; his state is naiṣkarmyam. That siddhi (perfection) which is this naiṣkarmya is naiṣkarmya-siddhi.

Bh.G.Bh. 18.49

through the removal of the idea of differences, it culminates in the result that is Liberation. Since Knowledge, being the destroyer of ignorance, culminates in Liberation which is a directly experienced result. The fact that Knowledge, which removes the darkness of ignorance, culminates in Liberation

as its result is directly perceived in the same way as is the result of the light of a lamp which removes ignorance in the form of snake etc. and darkness from objects such as rope etc. Further, Knowledge which has Liberation as its result can have no dependence on the assistance of action, because, being the remover of ignorance, it is opposed (to action).

Bh.G.Bh. 18.66

the realization of the Self in the Self can never be removed in any way in that manner by anything whatsoever— just as the knowledge that fire is hot and luminous is irremovable—, since (Self-) realization is inseparable from its result (that is cessation of ignorance).

Bh.G.Bh. 18.66

the knowledge of Brahman does not form part of anything else

Br.Up.Bh. 1.3.1

The very knowledge of the nature of the Self removes the ignorance about It

Br.Up.Bh. 1.4.7

Therefore, the memories of notions about the non-Self die out when the Self is known

Br.Up.Bh. 1.4.7

Similarly, here also let the idea of not being Brahman and not being all that is due to ignorance, be removed by the knowledge of Brahman, but it can neither create nor put a stop to a real entity

Br.Up.Bh. 1.4.10

We actually see that the knowledge of unity alone dispels ignorance

Br.Up.Bh. 1.4.10

knowledge, as we have said, only removes the false notion, it does not create anything. The scriptures are only informative, not creative

Br.Up.Bh. 1.4.10

'It knew only Itself,' only means the cessation of the superimposition of ignorance, and not the actual cognizing of the Self as an object

Br.Up.Bh. 1.4.10

the very moment that one has a knowledge of the Supreme Self, ignorance regarding It must disappear. The effects of ignorance being impossible in the presence of the knowledge of Brahman, like the effects of darkness in the presence of a lamp

Br.Up.Bh. 1.4.10

when ignorance has been destroyed by the knowledge of Brahman, there is nothing but the Self.

Br.Up.Bh. 2.4.14

Self-knowledge is to be attained, and the Self, being devoid of the attributes of hunger etc., is to be known as different from the means and results of an action

Br.Up.Bh. 3.5.1

the knowledge of Brahman, inasmuch as its results is unique -- it is subjective. Such indeed is Self-knowledge: it gives one the conviction that one is completely blessed

Br.Up.Bh. 4.4.8

The knowledge of Brahman too means only the cessation of the identification with extraneous things

Br.Up.Bh. 4.4.20

Self-knowledge destroys the cause of all actions. For Self-knowledge only destroys one's natural idea of difference.

Br.Up.Bh. 4.5.15

knowledge required for the performance of rites (and duties), and the Knowledge needed for realization (of Brahman) are opposed to each other.

Ch.Up.Bh. 2.23.1

And that condition is not a creation of the scriptures because it is found in all creatures. The knowledge in the form of realization that arises from such scriptural texts as, 'Existence (Brahman) alone..., One only, without a second' (VI.2.1), 'The Self indeed is all this' (VII.25.2), 'Brahman alone is all this' (Nr.7), cannot arise without demolishing the natural idea about the differences between actions, accessories, and results, which is the cause of rites and duties, because the two ideas of difference and Unity are contradictory. For the ideas of the moon being one etc. do not arise after the cure of (the eye disease called) timira, without demolishing the ideas of there being two moons etc. because the conviction arising from Knowledge and ignorance are opposed to each other.

Ch.Up.Bh. 2.23.1

Moreover, when the idea of duality is demolished by the realization that it (duality) is false, then, there cannot reasonably arise any awareness of the means of knowledge or the things to be known, in the form, 'This is true.'

Ch.Up.Bh. 2.23.1

Moreover, when the conviction of duality, which is the cause for engaging in rites according to injunction, is eliminated, there cannot exist any cause for impelling one to perform Agnihotra etc. like hunger which impels a monk to beg.

Ch.Up.Bh. 2.23.1

Therefore, it is proved that monasticism—remaining established in Brahman—, as characterized by ceasing to perform rites and duties, is only for the man who has the realization of Unity, originating from the Upanisads which are the valid means of knowledge. Hereby it follows by implication that, when a householder realizes Unity, he has to resort to monasticism as a matter of course.

Ch.Up.Bh. 2.23.1

But just as the world and idea of a snake cease for one who has the discriminating knowledge about the rope, and as the world and ideas of pot etc. cease for one who has the discriminating knowledge about earth, similarly words and ideas with regard to all other transformation cease for those people who have the discriminating knowledge about Existence

Ch.Up.Bh. 6.2.3

that all becomes known when the one Existence is known, because everything is non-different from It (Existence); and also because there is the assertion of nonduality.

Ch.Up.Bh. 6.2.4

that knowledge which is calculated to serve the highest human purpose could be acquired by the assumer through logic itself.

Ch.Up.Bh. 6.2.4

Entering into which those creatures return again, and entering into that which is of the nature of subtleness, which is Existence, and which is the Self, others who are different from them, whose attention is fixed on Existence which is the true Self, do not return

Ch.Up.Bh. 6.9.4

Such ideas as, 'I shall perform these rites such as Agnihotra etc.; I am competent for this; I shall enjoy the results of these words here and hereafter; or when these works are finished I shall have fulfilled my duties; in this way I am competent for agentship and enjoyership', that one had with regard to the Self, before the dawn of this Knowledge, cease when he is enlightened by the words, 'You are That, the Existence which is the root of the universe, and is One without a second', since the two (ideas) are contradictory.

Ch.Up.Bh. 6.16.3

Therefore, it is reasonable that, when the true knowledge of the non-dual Self as Existence is realized then, the false, mutable knowledge of the Self as the individual soul ceases

Ch.Up.Bh. 6.16.3

the instruction is given in the form, 'Thou are That', where identity of one's Self and Existence is stated in the absolute sense

Ch.Up.Bh. 6.16.3

Truth reveals itself and that no separate effort is necessary for realizing It.

Ch.Up.Bh. 7.22.1

Therefore, the meaning is that the knowledge of the Self and the result of that are equally open to all.

Ch.Up.Bh. 8.12.6

He Is the Self because the Self in the case of all creatures is well-known to be the inmost consciousness, intuited subjectively. After ascertaining It to be of that very nature, the unembodied Self which is all-pervasive like space, is to be realized as Brahman. And that Self which is Brahman is immortal, free from death.

Ch.Up.Bh. 8.14.1

Accordingly, the combination (of avidya, karma) is with meditation and not with the knowledge of the supreme Self

Isa.Up.Bh. 18

the knowledge of the unity of the Self and Brahman which knowledge is opposed to this ignorance, is devoid of any tinge of superimposition

Ka.Up.Bh. 1.1.19

Hence It is a thing whose knowledge can be acquired by us neither through direct perception nor through inference. And yet the supreme human goal is dependent on a clear knowledge of It

Ka.Up.Bh. 1.1.20

For the realization of the unity of the Self is the culmination of all knowledge. Therefore, as there is no knowable, there remains nothing to be known here.

Ka.Up.Bh. 1.2.8

But when one knows the eternal, non-dual Self, then who would wish to save what or from where?

Ka.Up.Bh. 2.1.5

He attained Brahman, i.e. became free. How? By having already become free from virtue and vice; (and), free from desire and ignorance, through the acquisition of knowledge.

Ka.Up.Bh. 2.3.18

when Turiya is realized as the Self, it leads to the cessation of craving for the non-Self, just as the hankering for silver ceases on recognizing the nacre.

Ma.Up.Bh. 7

For when a snake superimposed on a rope has merged in the rope on the discrimination of the rope and the snake, it does not appear again to those discriminating people, just as before, from the impressions of the past sticking to the intellect.

Ma.Up.Bh. 12

Just as the normal state of a man, afflicted by disease, consists in his getting cured of the disease, similarly the normalcy of the Self, stricken with identification with misery, is regained through the cessation of the phenomenal universe of duality. The end in view is the realization of non-duality.

Ma.Up.Ka.Bh. Intro

And having comprehended that non-duality etc., having realized directly and immediately the Self that is beyond hunger etc., birthless, and above all conventional dealings, after attaining the consciousness, "I am the supreme Brahman

Ma.Up.Ka.Bh. 2.36

The perfect knowledge consists in the realization of the non-dual Self, since this is established by scriptures and logic

Ma.Up.Ka.Bh. 3.16

for we said that birth is caused by ignorance as in the case of a snake on a rope; and that ignorance is stopped on the realization of the truth of the Self according to instruction.

Ma.Up.Ka.Bh. 3.36

With regard to this Brahman of such characteristics there can be no ceremony (practice), as others have, e.g. concentration of mind etc. that are different from the nature of the Self. The idea is this: As Brahman is by nature eternally pure, intelligent, and free, there can be no possibility of anything to be done in any way whatsoever, after the destruction of ignorance.

Ma.Up.Ka.Bh. 3.36

But for those to whom the mind and the sense-organs etc., that are imagined like a snake on a rope, have no existence in reality when considered apart from their essence that is Brahman—for those who have become identified with Brahman—comes fearlessness; and for them naturally is accomplished the everlasting peace called emancipation that is not dependent on any other factor, as we declared earlier in "There is not the least possibility of ceremony"

Ma.Up.Ka.Bh. 3.39

Knowledge of Brahman, founded on monasticism only and not as associated with karma, is the means for emancipation. And this follows from the opposition between knowledge and karma; verily, not even in dream can karma proceed side by side with the vision of identity of the Self and Brahman. Knowledge brooks no temporal limitation, as it has no association with any specific time and is not dependent on definite causes. For when the co-existence of light and

darkness cannot be brought about even by a hundred injunctions.

Mu.Up.Bh. Intro

that knowledge that is the basis of all knowledge, i.e. the support of all kinds of knowledge, since it is the source of manifestation of them all

Mu.Up.Bh. 1.1.1

the subject matter of the higher knowledge is freedom-which consists in the elimination of that (state) and is beginningless, endless, ageless, deathless, immortal, fearless, pure, and placid, and it is supreme bliss that is without a second and is nothing but remaining established in one's own Self.

Mu.Up.Bh. 1.2 Intro

by knowledge itself are removed all the hindrances. The only obstacle to emancipation is ignorance, and there is no other hindrance; for emancipation is eternal and identical with the Self

Mu.Up.Bh. 3.2.8

when ignorance is removed by knowledge, he becomes all

Pr.Up.Bh. 4.10

this Purusa has to be shown as an absolute entity by eliminating, through knowledge, those parts that condition Him.

Pr.Up.Bh. 6.2

you indeed are our father, since you have generated through knowledge a (fresh) birth in Brahman that is eternal, ageless, deathless, and fearless.

Pr.Up.Bh. 6.8

Therefore, with a view to speaking of these, the scripture assumes as though Brahman is unknown, and says, 'he knows Brahman'.

Tai.Up.Bh. 1.5.3

the combination of knowledge and karma is not possible, because of their mutual contradiction. For knowledge-which relates to an entity in which all distinction of accessories, such as the agent, get merged

Tai.Up.Bh. 1.11.2-4

Even for one who has accepted the life of a householder, there will surely be a cessation from karma after the rise of knowledge and after the renunciation of everything on the maturity of knowledge when one feels no need for any karma

Tai.Up.Bh. 1.11.2-4

Hereby is established the need of other stages of life, and it is also proved that people in all the stages of life can aspire for knowledge, and that the supreme goal is attainable through knowledge alone

Tai.Up.Bh. 1.11.2-4

Knowledge, which is the true nature of the Self, is inseparable from the Self, and so it is everlasting.

Tai.Up.Bh. 2.1.1

similarly, the association of the Self with the cavity of the internal organ causes the knowledge of Brahman, for the internal organ has proximity (to the Self) and the nature of illumination. Just as pot etc. are perceived when in contact with light, so also the Self is perceived when in contact with the light of intellectual conviction.

Tai.Up.Bh. 2.6.1

The attainer must be the supreme Self alone, inasmuch as merger into that state is the idea implied. what is sought to be imparted here in the text, 'The knower of Brahman attains the highest' (II.i), is becoming the supreme Self through Its knowledge. Surely, it is not possible that one thing can become something else.

Tai.Up.Bh. 2.8.5

The text treating of attainment means merely realization. Besides, the attainment cannot be of oneself; for a leech does not reach itself. Hence, it is with a view to realizing the Self, which has been defined above in the text, 'Brahman is truth, knowledge, infinity' (II.i), that becoming many, entering into creation, acquisition of bliss, fearlessness, attainment, etc. have been attributed to Brahman conceived of as the basis of all empirical dealings; but with regard to the really transcendental Brahman, beyond all conditions, there can be no such ascription.

Tai.Up.Bh. 2.8.5

On the attainment of unity, however, there cannot logically remain any desire or desirer, since all diversity becomes merged in the Self.

Tai.Up.Bh. 3.10.5-6

Therefore the continuance in one's own Self, on the eradication of ignorance, is tantamount to the attainment of the Highest, which fact is supported by such Vedic texts as: '(When) one gets fearlessly established (in Brahman)' (II.vii.1), 'He attains this self-made of bliss' (II.viii.5).

Tai.Up.Bh. Intro

The Self, as such, is Brahman; and from the knowledge of Brahman follows liberation consisting in the eradication of ignorance

Tai.Up.Bh. Intro

No second lamp is necessary for illuminating a lamp; similarly, no knowledge other [than Atman] is required [for knowing Atman], since Knowledge is the nature of Atman.

Up.Sa.Mr. 17.40

The teacher replied, "The cause is nescience; it is removed by knowledge.

Up.Sa.Pr. 2.48

Sheaths

It is in order to make that known that the five sheaths, counting from the food-self and ending with the Bliss-self are imagined.

B.S.Bh. 1.1.12-19

There is a series of uses of the suffix *mayat* in the sense of modification in the following passages: "That man, such as he is, is a product of the essence of food" (Tai. II. i. 1); "As compared with this self, made of the essence of food (*annamaya*), there is another inner self which is made of air (*pranamaya*-made of vital force)" (Tai. II. ii); "As compared with this self, there is another internal self constituted by mind (*manomaya*)" (Tai. II. iii. 1); "As compared with this, there is another internal self constituted by valid knowledge (*Vijnanamaya*)" (Tai. II. iv). That being so, how can one suddenly jump to the conclusion that *mayat*, occurring in

anandamaya (Blissful One) alone implies abundance or that the Blissful One is Brahman

B.S.Bh. 1.1.12-19

And then this Brahman, which is Existence, is ascertained as the indwelling Self with the help of a succession of sheaths counting from that made of food.

B.S.Bh. 1.4.15

Shraddha

However, prostrations etc., which are external, are not invariably fruitful, for there is scope for dissimulation etc. But this is not so in the case of one possessing faith etc. Hence, they are the unfailing means of acquiring Knowledge.

Bh.G.Bh. 4.39

Shraddha, faith is the conviction that the thing in question really exists.

Ch.Up.Bh. 7.19.1

the rsih, seer said: 'Although you have already practiced control of the senses, still over again you dwell here in a fitting manner; wholeheartedly serving your teacher, for the period of a year with control of the senses and especially with brahmacharya; and with faith, endowed with earnest belief in the truth (of the scriptures and the teacher's words).

Pr.Up.Bh. 1.2

In one who is possessed of well-ascertained knowledge, there arises first shraddha, faith, with regard to the things to be performed. Since that faith precedes all duties

Tai.Up.Bh. 2.4.1

Siddhi

It may well be that some great sages succumb to the lure of other kinds of meditation resulting in the acquisition of mystic powers; but later they become detached by noticing how these powers decay; and then following steadfastly the knowledge of the supreme Self, they attain liberation.

B.S.Bh. 3.3.32

Sin

Nobody considers himself a sinner on account of sins committed in dream; nor do people who have heard of them condemn or shun him

Br.Up.Bh. 4.3.15

By giving results in the form of happiness and misery, sin touches only one who remains identified with the body and the senses, but no sin dares touch one who has become identified with the Self and remains poised in his own nature, because he is beyond its touch.

Ch.Up.Bh. 8.6.3

All sins are verily caused by the identification of oneself with the body.

Tai.Up.Bh. 2.5.1

Sorrow

Before the dawn of discriminating knowledge, the individual soul's nature of Consciousness, expressing through seeing

etc., remains mixed up as it were, with the body, senses, mind, intellect, sense-objects, and sorrow and happiness. Just as before the perception of distinction, the transparent whiteness, constituting the real nature of a crystal, remains indistinguishable, as it were, from red, blue, and other conditioning factors, but after the perception of distinction through the valid means of knowledge, the crystal in its latter state is said to attain its true nature of whiteness and transparency, though it was exactly so even earlier

B.S.Bh. 1.3.19

Having re-experienced an object which had earlier been felt cause of sorrow, a person hates it. That is repulsion.

Bh.G.Bh. 13.6

You are sorrowing for those who are eternal in the real sense, and who are not to be grieved for.

Bh.G.Bh. 2.11

Sorrow in the Self is due to imagination arising from ignorance, like (fear etc. arising from) the imagination of snake etc. on a rope. And that ignorance, which is the cause of sorrow, becomes eradicated through the realization of the true nature of the unity of the unembodied Self.

Ch.Up.Bh. 8.12.1

the meaning of naka is bliss since it is beyond the range of death. And that (naka) is free from unhappiness. The meaning is that it is free from mental sorrow.

Ch.Up.Bh. 2.10.5

Sorrow means mental anguish caused by separation from desired things etc.

Ch.Up.Bh. 8.1.5

This is to be understood that whatever is thought of as belonging to oneself, viz. happiness, sorrow, attachment, aversion, delusion, etc. are not the Self because of their being adventitious like the hairs and nails.

Ch.Up.Bh. 8.8.2

remembering, the fact that everything, all duality that is created by ignorance is duhkham, full of sorrow

Ma.Up.Ka.Bh. 3.43

Strength

Lustrous appearance is an object of the eye. Vigor of the organs is inferable from acts of perceiving objects. Strength is physical enthusiasm and liveliness. Eatable food is that which, being enjoyed everyday, becomes the cause of sustaining the body.

Ch.Up.Bh. 3.6.1

Subtle Body

For the subtle body, formed of the quintessence of the fine elements, cannot have a visible form.

B.S.Bh. 3.2.22

the group of subtle elements counting from fire that supplies the basis for the organs of hearing etc., "continues till complete liberation", till liberation from the transmigratory state as a result of full enlightenment

B.S.Bh. 4.2.8

just because it is subtle, the other body, "the subtle body", "is not destroyed, even when the gross body is destroyed through cremation etc.

B.S.Bh. 4.2.10

Swoon

Of these states, a man in a swoon cannot be in the waking state; for he does not perceive objects through his senses. But a man in deep sleep has a calm face, he breathes rhythmically again and again, his eyes remain closed, and his body has no contortion. A sleeping man is awakened simply by pushing him with the hand, whereas an unconscious man cannot be brought back to consciousness even by beating with a club. Furthermore, the causes of swoon and sleep differ, for fainting results from blows from a club etc., while sleep comes as a result of fatigue. And people never acknowledge that a man under a swoon sleeps. By a process of elimination we realize that swooning away is a state of half sleep; for he is partially asleep owing to absence of consciousness, and still he is not fully asleep as his state is different from sleep. With regard to this the answer is, that it is not our view that in a swoon a man becomes half merged in Brahman. A swoon is partially a form of sleep, and partially of some other state. We have already shown its similarity and dissimilarity with sleep. And it is a door to death. So long as the individual's karma lasts, his speech and mind return from a swoon; but when the karma has no residue, his breathing and warmth depart. Hence the knowers of Brahman call swoon a partial sleep. By admitting it to be a partial sleep, we do not reckon it to be a fifth state. In this way it is all beyond criticism.

B.S.Bh. 3.2.10

Tapas (Austerity)

The story is meant for showing that faith and austerity are accessories of meditation on Brahman.

Ch.Up.Bh. 4.4.1

The strength got from wealth, friend, incantation, medicine, austerity, or Yoga cannot conquer death, for it is produced by impermanent things. But the strength, consequent on the knowledge of the Self, is acquired through the Self alone and not through anything else. Thus, since the strength resulting from the knowledge of the Self is independent of any means of acquisition, that strength alone is able to conquer death.

Ke.Up.Bh. 2.4

The highest tapas consists in the concentration of the mind and senses (Mbh. Sa. 250. 4). That kind of tapas is indeed the greatest favorable discipline because of its natural tendency towards a vision of the Self, but not so the other kind of tapas (austerity)

Mu.Up.Bh. 3.1.5

Truth

What, again, is that austerity (of speech)? That utterance which is true as also not hurtful, and is agreeable and beneficial, is the highest austerity of speech: As for example, the utterance, 'Be calm, my boy.

Bh.G.Bh. 17.15

'Truth' is the fact of being in accordance with the scriptures

Br.Up.Bh. 1.4.14

It is a familiar fact in the world that an untruthful man is defeated by a truthful one, but not contrawise. Besides, from the scripture also it is known that truth is a superior discipline

Mu.Up.Bh. 3.1.6

Turiya

Turiya merely the absolute Self which is beyond empirical relations, because of the disappearance of names and nameables, that are but forms of speech and mind

Ma.Up.Bh. 12

for as the true nature of the rope is realized through the negation of the illusions of a snake etc., so the very Self, subsisting usually in the three states, is sought to be established as Turiya in the same way as is done in the case of the text ""That thou art"" (Ch. VI. viii).

Ma.Up.Bh. 7

Or Turiya is said to be the seer of everything forever, because it is but Turiya who, by existing in all beings during the dream and the waking states, seems to be the seer of everything. For the Upanisad says, "There is no other witness but this" (Br. III. viii. 11).

Ma.Up.Ka.Bh. 1.12

Therefore, it has been said that Turiya is not conditioned by the states of cause and effect.

Ma.Up.Ka.Bh. 1.14

Upadhi

It is the same Entity that has become diversified according to the variety of the limiting adjuncts and is known in every way
Ait.Up.Bh. 3.1.3

Really speaking, there is no soul under bondage and different from God. Still just like the association of space with such conditioning factors as pots, jars, caves of mountains, etc., it is assumed that God has association with' such limiting adjuncts as body etc. And people are seen to use words and ideas based on that association, as for instance, "The space in a pot", "The space in a jar", and so on, though these are non-different from space

B.S.Bh. 1.1.5

Brahman is known in two aspects---one as possessed of the limiting adjunct constituted by the diversities of the universe which is a modification of name and form, and the other devoid of all conditioning factors and opposed to the earlier.

B.S.Bh. 1.1.12

Thus, it is said that though all things are nondifferent from the supreme cause, Brahman, still there can be such a distinction as the experiencer and the things experienced on the analogy of the sea and its waves etc.

B.S.Bh. 2.1.13

Moreover, this also has already been stated that even though all distinctions are denied in Brahman, still It can have an accession of all powers owing to the presence of a variety of aspects conjured up by ignorance

B.S.Bh. 2.1.31

Still insentient things like chariot etc. are seen to have a tendency to act only when in association with a sentient being. on the analogy of the magnet and color etc. something bereft of any tendency to act can still impart this to others. For instance, a magnet, though possessing non tendency to act by itself, still induces that tendency in iron; or objects of perception like color etc., which by themselves have no tendency to act, still impart this to the eye etc. Similarly, it is but logical that God who is all-pervasive, the Self of all, omniscient, and omnipotent, should be the impeller of all even though He is Himself free from any tendency to act. It has been said again and again that God can be the impeller because of an illusory association with name and form conjured up by ignorance.

B.S.Bh. 2.2.2

a single entity, it may give rise to many words and ideas from the individual and relative points of view. As for instance, Devadatta is one; but in the world he may be the object of many words and ideas, such as a man, a Brahmana, well versed in the Vedas, generous, boyish, youthful, old, a father, a son, a grandson, a brother, a son-in-law, and so on, from his personal and relative points of view; or as a digit (or line) though one, may have different words and values to express it, such as one, ten, hundred, thousand, and so on in accordance with the position to which it is shifted."

B.S.Bh. 2.2.17

Just as space seems to be divided owing to the presence of pots etc., so also the appearance of division occurs in Brahman owing to the presence of limiting adjuncts like the intellect etc.

B.S.Bh. 2.3.17

For even by association with the limiting adjuncts a substance that is different in kind cannot change its nature into another; for a transparent crystal cannot become opaque even when in contact with limiting adjuncts like red lac, the idea of opaqueness being a mere error. Moreover, adjuncts are conjured up by ignorance.

B.S.Bh. 3.2.11

Thus, also from the highest point of view, Brahman, while remaining unchanged and retaining Its sameness, seems to conform to such characteristics as increase and decrease of the limiting adjunct (body), owing to Its entry into such an adjunct as the body

B.S.Bh. 3.2.20

Although the attributes, such as freedom from sin etc., are enumerated as though they are different from one another, still they are based on false concepts arising from dependence on mere words; for all that can be understood there is a mere negation of sin etc. The real nature of the soul, however, is consciousness alone, so that it is proper that the liberated soul should be established in that nature only. And thus, only the Upanisadic texts like, ""Even so, my dear, is the Self without interior and exterior, entire and pure intelligence alone"" (Br. IV.v. 13)"

B.S.Bh. 4.4.6

As light, space, the sun, etc. appear to be diversified in relation to the activity taking place in such limiting adjuncts as a finger, a pail, water, etc., and yet they do not give up their natural unity, so also this difference in the Self is a creation of limiting adjuncts; but in Its own essence It is the one Self alone.

B.S.Bh. 3.2.25

"Know the 'Knower of the field' — who has become diversified by limiting adjuncts in the form of numerous 'fields' ranging from Brahmā to a clump of grass — as free from differentiations resulting from all the limiting adjuncts, and as beyond the range of such words and ideas as existence, non-existence, etc.

Bh.G.Bh. 13.2

And the Knower of the field is spoken of as such because of the limiting adjuncts of the field. The field, too, is diversely differentiated as hands, feet, etc. All diversity in the Knower of the field, caused by the differences in the adjunct— the field—, is certainly unreal.

Bh.G.Bh. 13.13

It is those that identify themselves with limited objects who are seen to be affected by sorrow.

Br.Up.Bh. 1.5.20

What then is the difference among them? It is all due to the limiting adjuncts, we reply: intrinsically there is neither difference nor identity among them, for they are by nature Pure Intelligence, homogeneous like a lump of salt

Br.Up.Bh. 3.8.12

Since the reality which is the Self is all-pervasive and has no parts, therefore Its mere relationship with the organs is the only cause of the differences of individual souls which are like sparks of fire. Therefore, if the Vedic texts are to be accepted as valid, then, when that (relationship) ceases, it cannot be imagined that there can be either the individual souls, or any journey.

Ch.Up.Bh. 5.10.2

Since all things are identified with all-pervading Self, and since they are delimited by time, space, and causation, there can be no destruction or origin of anything in its totality. So also, is the case with regard to the locus of actions and their results.

Ch.Up.Bh. 5.10.5

A crystal seen in the proximity of redness (i.e. found in association with a red adjunct) causes the perception of it as possessed of the idea and name 'ruby', before the knowledge of the distinction between the crystal and the proximate thing (or adjunct). But in the case of the man who has that discriminating knowledge, the idea and the word denoting ruby cease when the distinction becomes known.

Ch.Up.Bh. 6.4.1

And it is proved that the reflection seen in the plate full of water and the body which is the cause of it are not the Self, for like the ornaments etc. associated with the body, they are (also) causes of reflection in the plate full of water. Not only this, but it is also to be understood from this illustration that whatever is thought of as belonging to oneself, viz happiness, sorrow, attachment, aversion, delusion, etc. are not the Self"

Ch.Up.Bh. 8.8.2

The agentship of the Self with regard to consciousness follows from Its mere existence and not from Its being engaged in any action. This is just as the sun's being the agent of illumination by its mere presence, but not by its being engaged in that act.

Ch.Up.Bh. 8.12.5

Though that all-pervasive entity of the Self, in Its real unconditioned state is devoid of all worldly attributes and is subject to no mutation, yet (by reason of following the

limiting adjunct, the mind), it appears, to the eyes of the non-discriminating foolish people, to be experiencing all empirical modifications brought about by the limiting adjuncts, and it also appears to be diverse in relation to the individual bodies
Isa.Up.Bh. 4

Therefore, that very Self is subtler than the subtle and greater than the great, for It is conditioned by all names, forms, and activities which are its limiting adjuncts
Ka.Up.Bh. 1.2.20

The meaning of the sentence is that both the inferior and the transcendental Brahman, which are the refuge of the knowers of rites and Brahman respectively, are worthy of realization. For these two, in fact, have been introduced in the verse... For the sake of that one among these (two Selves), which has through limiting adjuncts become the transmigrating soul and is fit for knowledge and ignorance, a chariot, to attain either emancipation or the worldly state, is being imagined as a means to its reaching either.
Ka.Up.Bh. 1.3.2

the absolute Self can have no enjoyership; Its enjoyership is in fact created by the limiting adjuncts such as the intellect etc.
Ka.Up.Bh. 1.3.4

the entity which exists in all beings from Brahma down to the immovable, and appears as non-Brahman owing to those particular limiting adjuncts, is (an individual soul) different from the supreme Brahman, and is subject to birth and death
Ka.Up.Bh. 2.1.9

that entity which, being associated with limiting adjuncts, viz the body and senses (i.e. as existing here in the individual),

appears to the ignorant to be possessed of worldly attributes. That very thing (is) here likewise appearing diversely in conformity with the limiting adjuncts such as name and form, body and senses

Ka.Up.Bh. 2.1.10

the Self that is inside all beings by virtue of Its subtleness, like fire in fuels etc. though only one has become formed in accordance with the individual shapes - in respect of all bodies, owing to Its entry there

Ka.Up.Bh. 2.2.9

Furthermore, (He is) indestructible among the destructible; consciousness among the conscious - of consciousness such as the living creatures beginning with Brahma. As it is owing to fire that water etc., that are not fire, come to be possessed of the power to burn, similarly, the power to manifest consciousness that is seen in others is owing to the consciousness of the Self

Ka.Up.Bh. 2.2.13

Many, indeed, are the aspects of Brahman created by the adjuncts of name and form, but not naturally.

From Its own standpoint, forms, together with words are denied thus: 'That which is without sound, touch, form, and destruction; likewise, tasteless, eternal and odorless' (Ka.I. iii. 15; Nr. 9; Muk.II. 72).

Ke.Up.Bh. 2.1

As in the same space there is a (supposed) difference of dimensions such as smallness and bigness in respect of the spaces enclosed by a jar, a water bowl, a house, etc., so also there is a difference of functions such as fetching or holding water, sleeping, etc., and of names such as the space in a jar,

the space in a water bowl, the space in a house, etc., which are all created by those jar etc.; but all these differences are not surely real that are implied in conventional dealings involving dimensions etc. created in space; in reality space has no difference nor can there be any empirical dealing based on the multiplicity of space unless there be the instrumentality of the limiting adjuncts.

Ma.Up.Ka.Bh. 3.6

Inasmuch as the experience of birth, death, etc. follows as a consequence of the differentiation among individuals created by the limiting adjuncts constituted by the bodies, just as the experience of the forms, actions etc. are the results of the ideas of difference entertained with regard to the spaces within jars etc., therefore the association of the soul with such impurities as suffering, consequences of actions, etc. is caused by that alone, but not in any real sense.

Ma.Up.Ka.Bh. 3.7

For the nature, of knowledge being essentially that of mere illumination, it cannot have any variety amounting to a mere natural diversification within itself unless there is that variety in the corresponding objects, e.g. blueness, yellowness, etc., just as a crystal can have no variety unless it comes into relation with such limiting adjuncts as blueness etc.

Ma.Up.Ka.Bh. 4.24

from the standpoint of absolute truth, the terms eternal or non-eternal do not apply to the birthless entities, the souls, whose essence consists in a mere eternal and homogeneous Consciousness.

Ma.Up.Ka.Bh. 4.60

from the standpoint of the highest Reality It is not even unborn. Therefore, the imagination that the Self is birthless does not pertain to the absolutely real Entity.

Ma.Up.Ka.Bh. 4.74

Although like the sky, appearing as possessed of surface and taints, It appears in the context of the different bodies to be possessed of vital force, mind, senses, and objects, in the eyes of those people whose vision, owing to their ignorance, is fixed on the multiplicity of the limiting adjuncts e.g. the bodies etc.

Mu.Up.Bh. 2.1.2

this aforesaid One, the Self under discussion that is the witness of all the ideas occurring to the intellect... (It exists) as though seeing, hearing, thinking, and knowing, and as though seeing, becoming multiformed in accordance with the mental states of anger, joy, etc., on account of Its conformity with the limiting adjunct, the mind

Mu.Up.Bh. 2.2.6

the soul by itself does not in reality either dream or keep wake. That its wakefulness and dream are caused by the limiting adjunct of the mind has been stated in the (following text of the) Vajasaneyaka Upanisad: 'Being associated with the mind, and being identified with dream', etc. (Br.IV.iii.7)

Pr.Up.Bh. 4.5

The Purusa who is partless appears through ignorance to be possessed of limbs as a consequence of His association with the sixteen parts that are His limiting adjuncts.

Pr.Up.Bh. 6.2

for it is held by us that though the Self is but one, still, in the state of ignorance, there occur to It apparent distinctions

created by the presence or absence of the limiting adjuncts [upadhis] constituted by names and forms of objects

Pr.Up.Bh. 6.3

Similarly, Brahman is not denoted even by the word satya (truth), since Brahman is by nature devoid of all distinctions. Brahman being all-pervasive and beyond all distinctions.

Tai.Up.Bh. 2.1.1

Difference and non-difference, one and many, object of knowledge and knower, movement and mover—how can these [notions] be falsely constructed on Me who am one alone?

Up.Sa.Mr. 13.23

Upanishad

the great sayings of the Upanisads whose notes were calculated to wake up the knowledge of the Self

Ait.Up.Bh. 1.3.13

the only things sought to be taught here being the realization of the Self

Ait.Up.Bh. 2 Intro

an ascertainment of the meaning of the texts of the Upanisads with the help of reasoning not opposed to the Upanisads themselves, for the purpose of leading to emancipation

B.S.Bh. 1.1.1

Tat (That) means Brahman, which is omniscient and omnipotent, which is the cause of the origin, existence, and dissolution of the universe, and which is known as such from the Upanisads alone.

B.S.Bh. 1.1.4

Thus, it has been said that the Upanisadic texts are meant for imparting the knowledge of Brahman; that when their meaning is fully ascertained, they have the Self, which is Brahman, as their fullest import

B.S.Bh. 1.1.5

That being the case, the teacher (Vyasa), who is versed in the valid imports of words and sentences, refutes the diverse ideas based on garbled quotations and sophistry by placing these in opposition, so as to prove that the texts of the Upanisads aim at imparting the knowledge of Brahman.

B.S.Bh. 1.1.5

as Brahman is well known in all the Upanisads as the cause of creation, sustenance, and dissolution

B.S.Bh. 1.2.9

For it is the conclusion of the Upanisads that sorrow ends after the realization of the conscious Self.

B.S.Bh. 1.4.6

the knowledge of Reality springs from the Upanisadic texts alone, as is stated in such passages as, "One who is not versed in the Vedas cannot reflect on the great Entity" (Tai. Br. III. xii. 9.7). "I ask you of that infinite Being known only from the Upanisads" (Br. III. ix. 26).

B.S.Bh. 2.1.3

it is proved that the knowledge arising from the Upanisads is alone the true knowledge.

B.S.Bh. 2.1.11

Furthermore, the Upanisads are the ultimate (conclusive) means of valid knowledge, establishing the truth of the oneness of the Self, after which nothing else remains to be sought after for knowledge. And this conclusion also follows from the enjoining of hearing etc., and study etc. of the Vedas as (direct and indirect) means to realization.

It cannot be said that this realization is useless or erroneous, since it is seen to lead to the eradication of ignorance and since there is no other knowledge to override it.

B.S.Bh. 2.1.14

Again, it is seen that by way of demonstrating the unity of the purport of all the Upanisads, the Ukthas (collections of hymns) etc. enjoined in one Upanisad are adopted in other Upanisads for the sake of meditation; and from this it can be concluded on the logic of frequent occurrence, that (like the unity of the knowledge of Brahman) the meditations also are the same in all the Upanisads.

B.S.Bh. 3.3.4

The teacher Badarayana thinks that liberation results independently "from this", from the knowledge of the Self, as imparted by the Upanisads.

B.S.Bh. 3.4.1

the supreme Self, possessed of such attributes as freedom from sin-is taught in the Upanisads, as an object to be realized. Hence the opinion of the venerable Badarayana, as expressed in, "Liberation results from this knowledge of the Self, because the Vedic texts declare so" (III. iv. 1), remains

just as it is, and it cannot be shaken by the fallacious arguments that knowledge is a subsidiary of rites, and so on.

B.S.Bh. 3.4.8

"That thou art" speaks of the identity of the entity denoted by "thou" with the entity denoted by "That". By the word "That" is denoted the Brahman under discussion that is Existence, the Witness, and the cause of the birth etc. of the universe as is well in evidence in such texts as, "Brahman is Truth, Knowledge, and Infinite" (Tai. II. i. 1), "Knowledge, Bliss, Brahman" (Br. III. ix. 28), "This Immutable is never seen, but is the Witness, It is never known, but is the Knower" (Br. III. viii. 11), "Without birth, decrepitude, death", "Neither gross nor minute, neither short nor long" (Br. III. viii. 8)

B.S.Bh. 4.1.2

And the Upanisad denies that there can be any other path of liberation except knowledge, "There is no other path to reach the goal" (Sv. III. 8).

B.S.Bh. 4.3.14

The purport is, 'You will realize the identity of the individual Self and God, which is well known in the Upaniṣads.'

Bh.G.Bh. 4.35

the Upaniṣad speaking of something that is different from the known and the unknown is meant for establishing an entity that must be realized.

Bh.G.Bh. 13.12

This knowledge of Brahman is called Upanisad

Br.Up.Bh. Intro

in the Upanisads of all recensions the knowledge of the unity of Brahman (self) is the certain import.

Br.Up.Bh. 1.4.10

‘Upanisad’ means ‘that which brings (one) near’ (Brahman)

Br.Up.Bh. 2.1.20

For the essential meaning of all the Upanisads is to remove all finite conceptions about Brahman

Br.Up.Bh. 2.1.20

Moreover, the ultimate aim of the Upanisads is to teach Self-knowledge

Br.Up.Bh. 3.5.1

it is wrong to contradict Self-knowledge that is enjoined by all the Upanisads

Br.Up.Bh. 3.5.1

We hold that it is the definite conclusion of all the Upanisads that we are nothing but the Atman, the Brahman that is always the same, homogeneous, one without a second, unchanging, birthless, undecaying, immortal, deathless and free from fear

Br.Up.Bh. 4.4.6

But knowing this Being that is to be known only from the Upanisads, one becomes a sage alone, and not a ritualist

Br.Up.Bh. 4.4.22

the text about Unity should have validity since all the Upanisads establish this fact.

Ch.Up.Bh. 2.23.1

Nor is it possible to say that such a knowledge doesn't arise, because all Upanisadic texts exhaust themselves pointing to this one conclusion

Ch.Up.Bh. 6.16.3

In this way the knowledge contained in the Upanisad, which has come down through a succession of teachers conversant with the meaning of the Upanisad, is still found among the enlightened.

Ch.Up.Bh. 8.15.1

by the word upanisad is denoted the knowledge of the knowable entity presented in the book that is going to be explained. Knowledge is called upanisad by virtue of its association with this significance: It (viz knowledge) splits up, injures, or destroys the seeds of worldly existence such as ignorance etc. Therefore, with regard to knowledge, the word upanisad is used in its primary sense, while with regard to a book it is used in a secondary sense.

Ka.Up.Bh. Intro

by a most gracious teacher, who has realized the truth that forms the purport of the Upanisads, he (the individual) is awakened through the teaching, "Thou art not a bundle of causes and effects, but Thou art That"

Ma.Up.Ka.Bh. 1.16

But this non-duality, the essence of the ultimate Reality, is to be known from the Upanisads only.

Ma.Up.Ka.Bh. 4.99

This is called an Upanisad, because it mitigates (nisatayati) such numerous evils as birth in a womb, old age, disease, etc.

Mu.Up.Bh. Intro

since (by the word vidya) is implied the realization of the thing to be known. What is primarily meant in this context by the term 'higher knowledge', is that knowledge of the Imperishable which is imparted only by the Upanisads (i.e. revealed knowledge), and not merely the assemblage of words found in the (books called) Upanisads

Mu.Up.Bh. 1.1.5

Besides, it has been said, 'From the Self is born this Prana' (III.3). And it is the well ascertained purport of all the Upanisads that the highest good results from the full realization of that which is the source of creation

Pr.Up.Bh. 6.1

this is the secret instruction - this is the knowledge of Brahman, called upanisad

Tai.Up.Bh. 2.9.1

Knowledge (itself) is referred to by the word Upanisad

Tai.Up.Bh. Intro

the word "Upanisad" may be derived from the verbal root "sad" preceded by the prefix "upa-" and "ni-" and followed by the suffix "kvip," since it diminishes and destroys birth and the like.

Up.Sa.Mr. 1.26

Upasana

for the scriptures aim at the removal of the differences fancied through ignorance. Not that the scriptures seek to establish Brahman as an entity referable objectively by the word "this". What do they do then? By presenting Brahman as not an object on account of Its being the inmost Self (of the

knower), they remove the differences of the "known", the "knower", and the "knowledge" that are fancied through ignorance

B.S.Bh. 1.1.4

Besides, we can understand that when the Upanisad speaks of the forms of manifestation etc. in extenso, the intention is to declare the non-difference of the effects from the cause with the help of such illustrations as clay (Ch. VI. i. 4-6).

B.S.Bh. 1.4.14

it is admitted that the changeless Brahman Itself appears as the individual soul. The difference in the characteristics of the two is also created by the presence of limiting adjuncts, for in the passage, "Please instruct me further about liberation" etc. (Br. IV. iii. 14-16, 33), where the very soul, which remains identified with the intellect and forms the topic of the discussion, is shown to be one with the supreme Self through a process of denial of all worldly attributes.

B.S.Bh. 2.3.17

And we said that even the suffering of the individual being is brought about by ignorance. Hence it is that the Upanisadic texts, as for instance, "That thou art" (Ch. VI. viii. 7), establish the soul's identity with Brahman Itself through a negation of the state of individuality caused by ignorance

B.S.Bh. 2.3.46

Moreover, the topic of dream is introduced for revealing the self-effulgence of the witnessing Self as a distinct fact.

B.S.Bh. 3.2.4

Though the light of the sun or moon spreads over the whole space, still when it comes in contact with adjuncts like fingers

etc., it seems to assume the forms, straight or bent, as those adjuncts may have; similarly Brahman, too, seems to have the forms of earth etc., when in contact with those things. And it is nothing contradictory to enjoin meditations on Brahman based on those forms.

B.S.Bh. 3.2.15

Since this Self is by nature Consciousness Itself, distinctionless, beyond speech and mind, and can be taught by way of negating other things, hence in the scriptures dealing with liberation an illustration is cited by saying that it is "like the sun reflected in water"

B.S.Bh. 3.2.18

Again, if it be said that this universe of manifestations superimposed on the one Brahman alone through ignorance has to be sublated by enlightenment, then it is Brahman Itself that has to be presented through a denial of the manifestation superimposed by ignorance by saying, "Brahman is one without a second" (Ch. VI. ii. 1), "That is Truth, That is the Self, That thou art (O Svetaketu)" (Ch. VI. viii. 7-16). When Brahman is taught thus, knowledge dawns automatically, and by that knowledge ignorance is removed"

B.S.Bh. 3.2.21

For this scripture does not present the two aspects of Brahman as subjects fit for being expounded, but it simply refers to these aspects that are superimposed on Brahman and are popularly well recognized; and this is done for the sake of denying them and establishing the real, pure nature of Brahman. Or the "Not so, not so" is used in a repetitive sense, implying thereby that whatever is guessed on Brahman as "this much" has no reality. Hence the conclusion is that the

phenomenal expressions, imagined on Brahman, are denied, and Brahman stands out as outside the negation."

B.S.Bh. 3.2.22

For the process of presenting Brahman, consisting in the negation of all distinctions, is similar everywhere; and that very same Brahman is sought to be explained everywhere.

B.S.Bh. 3.3.33

the individual being is introduced in order to reveal its identity (with the Self) and for nothing else.

B.S.Bh. 3.3.34

Since the identity of the knowledge can be understood from the introduction and the conclusion, since with a view to expounding the very same subject, over and over again, it is reopened time and again with the (very same) request, "Sir, explain this to me 'again'" (Ch. VI. v. 4), and since a repetition of the explanation more than once can be justified on the ground of removing fresh doubts"

B.S.Bh. 3.3.36

Opponent: Did we not point out that the repetition should be as many times as the scripture demands and no more?

Vedantin: No, since these have to culminate in the intuitive realization of Brahman. Besides, by the word upasana (continuous remembrance, adoration) and nididhyasana (profound meditation) are implied acts involving this aspect of repetition.

B.S.Bh. 4.1.1

That being the case, the sentence "That thou art" cannot produce a direct realization of its own meaning in those people to whom these two entities remain obstructed by

ignorance, doubt, and confusion. Thus, it is that for such people it becomes desirable to resort repeatedly to the scriptures and reasoning that lead to a clarification of the concepts. Although the Self to be realized is partless, still many constituents are superimposed on It, such as the body, sense-organs, mind, intellect, perception of objects, etc. That being so, one false constituent may be discarded at one attempt at comprehension, and another at another.

B.S.Bh. 4.1.2

But to one to whom this realization does not come promptly, this very repetition is meant for bringing about the realization. Even there, however, the teacher should not distract him from the understanding of the sentence "That thou art" in order to direct him to mere repetition

B.S.Bh. 4.1.2

Moreover, the dualistic conception is condemned, as in, "While he who worships another God thinking, 'He is one, and I am another', does not know" (Br. I. iv. 10), "He goes from death to death who sees difference as it were in It" (Br. IV. iv. 19). "All ousts one who knows it as different from the Self" (Br. IV. v. 7); and there are many other Upanisadic texts of this kind which denounce the dualistic conceptions.

B.S.Bh. 4.1.3

Brahman is taught to be identical with the individual Self after eliminating all mundane characteristics like agentship etc. from the latter.

B.S.Bh. 4.1.4

Upasana consists in setting up a current of similar thoughts; and that is not possible for one while walking or running, because movement etc. disturb the mind. Even for a standing

man, the mind remains busy about keeping the body erect, so that it is not able then to look into subtle things. A man lying on the ground may suddenly fall asleep. But for a sitting man, innumerable troubles of this kind are easy to avoid, so that upasana becomes possible for him.

B.S.Bh. 4.1.7

Moreover, the meaning of the term concentration is this, namely the setting up of a continuous stream of similar thoughts. The verb "to concentrate" is applied figuratively to one having his limbs relaxed, gaze fixed, and mind concentrated on a single object, as in such sentences as, "The heron has its mind concentrated", "The woman who has her lover in exile has her mind fixed (on him)". Hence also upasana is to be undertaken by one when seated

B.S.Bh. 4.1.8

The regulation about direction, place, and time is concerned only with that much regarding them as conduces to meditateness. One should meditate facing any direction, in any place, at any time that leads to one's concentration of mind easily

B.S.Bh. 4.1.11

By way of merely negating superimposition of qualities that do not belong to the Self, it attains authoritativeness with regard to the Self, but not by virtue of making some unknown thing known. There is an Upaniṣadic text in support of this: '... the Brahman that is immediate and direct, the Self that is within all' (Br. 3.4.1).

Bh.G.Bh. 2.18

therefore, the negation of all kinds of actions in the case of a man of realization is what the Lord conveys as the only purport

Bh.G.Bh. 2.21

Upāsana, meditation, means approaching an object of meditation as presented by the scriptures, and making it an object of one's own thought and dwelling on it uninterruptedly for long by continuing the same current of thought with regard to it— like a line of pouring oil. This is what is called upāsana.

Bh.G.Bh. 12.3

For, when one engages in contemplation on the result of the knowledge of Reality, one gets the urge to undertake the disciplines which are its means.

Bh.G.Bh. 13.11

‘The Transcendental is described with the help of superimposition and its refutation’.

Bh.G.Bh. 13.13

Only the eradication of the superimposition of name, form, etc., which are not the Self, is what has to be undertaken, but not the knowledge of the Self that is Consciousness.

Therefore, what is to be undertaken is only the elimination of the superimposition on Brahman through ignorance, but no effort is needed for knowing Brahman (Consciousness), for It is quite self-evident!

Bh.G.Bh. 18.50

‘By knowing this much one cannot know (Brahman)’, is that this knowledge of the conditioned Brahman leads to that of the Supreme Brahman.

Br.Up.Bh. 2.1.14

When the Self, my dear Maitreyī, is realized. How? By being first heard of from the teacher and the scriptures, then reflected on, discussed through argument or reasoning

Br.Up.Bh. 4.5.6

should learn these three of Prajapati. What are they? Self-control, charity and compassion. In ancient times these three were practiced by the gods etc. So, men indeed should practice all of them

Br.Up.Bh. 5.2.3

Upasaranani, things to be pursued, followed, meditated on

Ch.Up.Bh. 1.3.8

the Witness of vision that is seen in the eye by those who have withdrawn their organs (from objects), who are endowed with such disciplines as celibacy etc., the calm -ones and the discriminating ones, in accordance with the other Vedic text, ‘Eye of the eye’ (Ke. 1.2), (He is the Self).

Ch.Up.Bh. 4.15.1

The transmigratory stages, starting from Brahma and ending with a clump of grass, are to be stated for the sake of generating renunciation among people who desire Liberation.

Ch.Up.Bh. 5.3.1

knowing thus, i.e. arriving at the certitude ‘This is really so’, with the help of reasoning—because the meaning of

scriptures becomes convincing when associated with reflection and realization

Ch.Up.Bh. 7.15.4

Moreover, that realization of the Truth is not achieved unless there is an enquiry about it and prayer for it.

Ch.Up.Bh. 7.17.1

through the adequate vision consisting in deliberation, then 'the Self can be realized'-this should be supplied to complete the sentence. Those who know this, this fact that the Self is Brahman; they become immortal

Ka.Up.Bh. 2.3.9

In this way alone, does a man of detachment acquire the competence to hear, meditate on, and realize the knowledge of the indwelling Self, and not otherwise

Ke.Up.Bh. Intro

Know the Self alone to be the unconditioned Brahman after eradicating all such adjuncts as speech because of which there occur such empirical expressions, with regard to the transcendental, unconditioned, unsurpassable, and equipoised Brahman, as 'It is the Speech of speech', 'the Eye of the eye', 'the Ear of the ear', 'the Mind of the mind', the agent, the enjoyer, the knower, the controller, governor. 'Consciousness, Bliss, Brahman' (Br. III. ix. 28.7)

Ke.Up.Bh. 1.6

Just as the success of the arrow consists in its becoming one with the target, similarly one should bring about the result, consisting in becoming one with the Imperishable, by eliminating the ideas of the body etc. being the Self

Mu.Up.Bh. 2.2.4

The Self is attained by the monks through the disciplines of truth etc. constantly practiced, but not through inconstant truth etc.

Mu.Up.Bh. 3.1.5

for karmas are multifarious. Not that Agnihotra etc. are the only karmas. There exist also such practices as celibacy, austerity, truthfulness, control of the external and internal organs, and non-injury, which are familiarly associated with the other stages of life, besides such practices as concentration, meditation, etc.-all of which are best calculated to serve as means for the origination of knowledge

Tai.Up.Bh. 1.11.2-4

Moreover, since karmas are a means-(i.e.) since we have said that karmas are helpful to the rise of enlightenment-, one should pay more attention to the means rather than to the end.

Tai.Up.Bh. 1.11.2-4

There is surely no such rule that knowledge arises from the mere elimination of the obstructions alone, and not from the grace of God or the practice of austerity, meditation, etc., for (as a matter of fact) noninjury, celibacy, etc. are aids to enlightenment; and hearing, thinking, and meditating are the direct causes of it.

Tai.Up.Bh. 1.11.2-4

Brahman which is the inmost of all the selves beginning from the physical sheath and ending with the blissful one-as the indwelling Self, by following a process of eliminating the five sheaths just as rice is extracted from the grain

Tai.Up.Bh. 2.2.1

And this is borne out by such Vedic texts, denying distinctive attributes in the Self, as the following: '(Whenever an aspirant gets fearlessly established) in this unperceivable, bodiless, inexpressible, and unsupported (Brahman)' (II. vii), 'it is neither gross nor minute' (Br. III. viii. 8), 'The Self is that which has been described as "not this", "not this"' (Br. III. ix. 26).

Tai.Up.Bh. 2.5.1

anyone who is a knower of this kind who, having discarded all ideas of superiority and inferiority, knows Brahman, described earlier in this manner, 'I am the non-dual truth, knowledge, infinity'

Tai.Up.Bh. 2.8.5

Just as the idea of a snake is negated from a rope (in a rope-snake), so, everything of the nature of the non-Self is negated from the eternally existing Self implied by the word 'I', on the evidence of the Srutis 'Thou art That' etc., in which the implied meanings of the words have been ascertained by reasoning (and the scriptures).

Up.Sa.Mr. 18.4

[The Sruti] "Not thus! Not so!" (Brh. Up. II.3.6, etc.) negates all things, including the notion of agency which is superimposed upon Atman, Pure Consciousness, by the bearer of the "I" notion, and it negates also the bearer of the "I"-notion.

Up.Sa.Mr. 18.25

Vaisvanara

Although both these words--Self, Vaisvanara are common to

many things--Vaisvanara implying three things and Self two – yet a specification is noticed, because of which their meaning is understood to be the supreme Lord, as is seen in: "Of this Vaisvanara Self, the head is heaven" etc. (Ch. V. xviii. 2). Here we understand that the supreme Self Itself, which has assumed a special form with heaven etc. as the head and so on, is presented as the indwelling Self, for the sake of meditation. Hence the supreme Lord alone is meant by Vaisvanara.

B.S.Bh. 1.2.24

The answer is that their scope is limited within the meditations based on attributes.

Thus, it is that the pursuit of a path is sometimes spoken of in connection with the meditation on the five fires, and sometimes with the meditation on the couch (of Brahman) or on Vaisvanara.

B.S.Bh. 4.3.14

Vasanas

Ignorance can at best become the creator of inequality in consequence of the fruits of work, which are acquired as a result of the influence of past impressions of the three infatuations-love, hatred, and delusion.

B.S.Bh. 2.1.36

To begin, the selfsame soul alone can awake, and no one else, because an unfinished action is seen to be resumed. Thus, one is seen to take up and finish a piece of work left incomplete on the previous day. One cannot reasonably engage oneself in some work left incomplete by another, since a contrary view will lead to unwarranted conclusions.

Hence it is understood that the same person is the doer of the same work on the previous and next days. For this further reason also the selfsame person wakes up: If the person waking up be different, then there should be no memory of what was perceived earlier, which proposition is contrary to what is evident in the recollection, "I saw this on the previous day".

It has been shown more than once that Existence Itself comes to be called indirectly a soul, because of the intervention of limiting adjuncts. This being the case, as long as a soul continues to be bound up with a particular set of adjuncts, so long do we deal with it as the very same one; and when it comes to be bound up with another set of adjuncts, we deal with it as though it is different. That very same set of adjuncts persists in sleep and wakefulness on the maxim of the seed and seedling, so that the reasonable position is that the selfsame soul wakes up from sleep

B.S.Bh. 3.2.9

For it is seen that a man, who still has some works unfinished, completes it after having woken up from deep sleep, remembering, 'This residual work of mine remains unfinished.' And from the fact that no sooner are creatures born than they hanker after breast-feeding, and have fear etc. it is understood that they possess memory of the experiences of breast-feeding and suffering in past lives

Ch.Up.Bh. 6.11.3

Vedanta

There the Immutable is heard of as the subject-matter of the higher knowledge.

B.S.Bh. 1.2.21

With regard to this it is said by the teacher Gaudapada,
versed in the traditional views of Vedanta

B.S.Bh. 2.1.9

But even the worldly state ceases with the cessation of the
infinite branches of thoughts, under the influence of
discriminating wisdom arising from the valid source of
knowledge.

Bh.G.Bh. 2.41

the purport of the scripture Gita has to be summed up, and it
has also to be shown that the import of all the Vedas and the
Smṛtis, which must be put into practice by those who long for
the Goal of human life

Bh.G.Bh. 18.40

This is truly so for those who have not associated with a
traditional line of teachers; who have not heard the
Upaniṣads; whose intellects are too much engrossed with
external objects; and who have not applied themselves
diligently to the perfect means of knowledge.

Bh.G.Bh. 18.50

Therefore, that Brahman which is the subject-matter of
knowledge

Br.Up.Bh. 2.1.19

the man of Knowledge does not return after entering into
Existence which is Brahman identified with his own Self, and
which is revealed by the lamp of knowledge produced by the
scriptures and instructions of the teacher

Ch.Up.Bh. 6.15.2

Before hearing from his father, he did not know himself as completely distinct from the aggregate of body and organs, and as Existence by nature and all-pervasive. Now, after having been enlightened by the father with the help of illustrations and reasonings that, 'Thou art That', he understood that statement of his father to mean, 'I am Existence Itself'.

Ch.Up.Bh. 6.16.3

Therefore, the conclusion arrived at is that this sentence, 'Thou art That', is the remover of the identification of the Self with the individual soul involved in change and unreality.

Ch.Up.Bh. 6.16.3

The Self as already described is to be known from teachers and scriptures, as an object to be realized only subjectively by those who hanker after sovereignty.

Ch.Up.Bh. 8.1.5

Thus, through the very derivation of the word upanisad, the person particularly qualified for knowledge has been pointed out. And the subject matter of the knowledge is also shown to be a unique thing, viz the supreme Brahman that is the indwelling Self. And the purpose of this upanisad is the absolute cessation of the transmigratory state, which consists in the attainment of Brahman

Ka.Up.Bh. Intro

The text says that though this Self is difficult to know, It can be known well through proper means

Ka.Up.Bh. 1.2.22

its essence lies in its root, the supreme Brahman, ascertained in Vedanta

Ka.Up.Bh. 2.3.1

True it is that one cannot impart knowledge about the Highest with the help of such means of valid knowledge as the evidence of the senses; but the knowledge can be produced with the help of traditional authority.

Ke.Up.Bh. 1.3

Brahman is to be known only through such a traditional instruction of preceptors and not through argumentation, nor by study (or exposition), intelligence, great learning, austerity, sacrifices, etc.

Ke.Up.Bh. 1.5

Just as it is here, so in the case of Turiya the instrument of the knowledge, that is nothing but a valid knowledge arising from negation and intended to separate such ideas as "conscious of the internal world" that are superimposed on the Self

Ma.Up.Bh. 7

just as an illusory snake has no separate existence when it is found out with the help of a light to be identical with the rope.

Ma.Up.Ka.Bh. 2.34

Under the garb of this salutation to the teacher, it is suggested that the purpose of this chapter is to establish, through a refutation of the opposite views, the philosophy of the supreme Reality that is devoid of the distinctions of knowledge, knowable and knower.

Ma.Up.Ka.Bh. 4.1

Therefore, O disciples, understand; that philosophy of the highest Reality that is beyond dispute, and is approved by us.

Ma.Up.Ka.Bh. 4.5

But this truth is the subject matter of the higher knowledge, since it is possessed of the characteristics of the supreme Reality. That thing, which is the subject matter of (higher) knowledge; is satyam, true, just as it is, whereas the other is unreal, being within the domain of ignorance

Mu.Up.Bh. 2.1.1

that is to say for the realization of the true nature of the Self as Brahman that is free from ignorance. It is being shown as to where He exists who forms the subject matter of the superior knowledge, who is beyond darkness, and who has to be reached after crossing the ocean of the world

Mu.Up.Bh. 2.2.6

Moreover, those to whom the entity to be known, i.e. the supreme Self presented by the Vedantic knowledge, has become fully ascertained

Mu.Up.Bh. 3.2.6

Moreover, if duality is a creation of nescience, then only is the realization of its insubstantiality through knowledge reasonable; for (the proof of) the non-existence of a second moon consists in its not being seen by one whose eyes are not affected by the disease called timira.

Tai.Up.Bh. 2.8.5

Vedas

How, again, is it known that the universe originates from words? "From direct revelation and inference." By "direct revelation" is meant the Vedas, since they do not depend on any other means of knowledge for their validity.

B.S.Bh. 1.3.28

the Vedas are eternal and a source of knowledge, they can reasonably reveal as their subject-matter something which is (well established and) unchanging and the knowledge arising from them can be true, so that no logician, past, present, or future can deny it.

B.S.Bh. 2.1.11

This supreme and sublime Brahman is to be known from the Vedas alone

B.S.Bh. 2.1.31

This scripture called the Gita, which is such, is the collection of the quintessence of all the teachings of the Vedas, and its meaning is difficult to understand.

Bh.G.Bh. Intro

That Brahman (the Vedas) has come down the line from Prajapati and variously branched off among us. It is without beginning and end

Br.Up.Bh. 6.5.1 – 6.5.4

The Veda says, '(There are) twelve months, five seasons, three worlds, and the yonder sun is twentyfirst.'

Ch.Up.Bh. 2.10.5

the Vedas are indeed the nectars since they are eternal.

Ch.Up.Bh. 3.5.4

Brahman alone is the supreme Truth. This is the declaration of the Vedas.

Mu.Up.Bh. 2.2.11

from the Vedas as well as from reasoning, the Self is proved to be transcendental.

Tai.Up.Bh. 3.10.3-4

Virat

The import, however, is this: The sum total of these results of meditation and rites belongs to the relative world, for Virat has been described as possessing fear, dissatisfaction, etc., has a body and organs, and consists of gross, differentiated and transient objects. This prepares the ground for what follows, since the knowledge of Brahman alone, which is going to be described, can lead to liberation.

Br.Up.Bh. 1.4.1

Vivarta-Vada

The doctrine of the Sankara school is later called vivartavada. The term vivarta, however, does not occur at all in the B.S.Bh. A verbal form "vivartate" and its participle "vivartamana" are used in the B.S.Bh (2.2.1) – S. Mayeda

Opponent: Now the material cause constituted by happiness, sorrow, and delusion is the same as Pradhana, which is constituted by the three gunas (sattva, rajas, and tamas-intelligence, activity, and inertia), which is insentient like

earth, and which engages in activity by undergoing diverse transformation under a natural impulsion for serving a sentient soul (by providing experience or liberation). Vedantin: So how can the insentient Pradhana create this universe, which cannot even be mentally conceived of by the intelligent (i.e. skillful) and most far-famed architects, which is seen in the external context to consist of the earth etc.

B.S.Bh. 2.2.1

Waking-State

Objection: The waking state is not a dream, it being a state of consciousness.

Answer: Not so, it is verily a dream.

Ait.Up.Bh. 1.3.12

before the realization of the identity of the Self with Brahman, creation counting from space etc., continues just as it is, whereas the creation within dream is abrogated every day.

B.S.Bh. 3.2.4

Since in both waking and dream states we observe that the gross and subtle worlds consisting of action, its factors and its results are but objects for the seer, therefore that seer, the self, is different from its objects, the worlds perceived in those states

Br.Up.Bh. 2.1.18

as (objects “perceived”) there in a dream, are false so also are they false in the waking state; the fact of “being perceived”

being equally present. And the common features in both the states are the facts of being perceived and being false

Ma.Up.Ka.Bh. 2.4

therefore, the discriminating people speak of the sameness of the states of waking and dream.

Ma.Up.Ka.Bh. 2.5

The different things noticed in the waking state are unreal, for this additional reason that they do not exist in the beginning and at the end. A thing, for instance a mirage, which does not exist in the beginning and at the end; that does not exist even in the middle. This is the ascertained truth in the world. So also, these different things, seen in the waking state, are indeed unreal. And yet they are perceived as though real, by the ignorant who do not know the Self.

Ma.Up.Ka.Bh. 2.6

As the body seen in dream is unreal, so all things seen through the mind even in the waking state are unreal, for they are all equally perceived through consciousness.

Ma.Up.Ka.Bh. 4.36

As a dream is true to a dreamer alone, so far as it appears like objects of common experience having existence, similarly the waking things that appear like existing objects of common experience are true to the dreamer alone as conceived of by him to be the cause of his dream. In reality, however, just like dream objects, the things of the waking state, too, are not objects of common experience to all, nor have they existence.

Ma.Up.Ka.Bh. 4.37

The creatures visible to a waking man are non-different from his consciousness, since they are perceived through

consciousness, just like the creatures perceived by the consciousness of a dreamer.

Ma.Up.Ka.Bh. 4.65-66

One does not get attached to the impurities of the waking state if, at the time of perceiving colors etc., one remembers that oblations are being offered to the fire of the Self and remains free from desire and aversion.

Up.Sa.Mr. 15.23

Wife

Thus, in accordance as one's wife, children, or other relatives are hale and hearty with all their limbs intact, or as they suffer from the loss of those limbs, one thinks, "I myself am hale and hearty" or "I myself am injured"; thus one superimposes external characteristics on the Self.

B.S.Bh. Intro

"One shall approach one's wife at the proper time" is an injunction; "One shall not approach one's teacher's wife" is a prohibition. Similarly, "One shall sacrifice an animal to Agni and Soma" is an injunction; "One shall not injure any being" is a prohibition. So also, in common life, "One shall entertain one's friend" is an injunction; "One shall avoid one's enemy" is a prohibition. Even though the Self is one, this kind of injunction and prohibition are possible owing to "physical association". "Physical association" means the contact with different bodies.

What is this bodily contact?

It consists in a rise of a perverse idea to the effect, "This aggregate of body etc. is but myself".

B.S.Bh. 2.3.48

Yajnavalkya, though just like any other man, gave up through his Self-knowledge his attachment to worldly objects such as wife, children and wealth, became satisfied with knowledge, and took delight only in the Self.

Br.Up.Bh. 2.5.15

World (Phenomenal)

It is seen in the world that one comes within the scope of injunction so long as one feels the need for acquiring some desirable thing or avoiding some undesirable thing for himself and seeks for a means thereof

Ait.Up.Bh. Intro

this world, diversified through the differences of name, form, and action

Ait.Up.Bh. 1.1.1

which are the places for the enjoyment of the fruits of work done by creatures

Ait.Up.Bh. 1.1.1

the external vision has such changing attributes as growth, decay, etc., the vision of the Self that witnesses it appears accordingly and seems to be ephemeral owing to the error of men.

Ait.Up.Bh. 2 Intro

As during the state of the continuance of the world, it is seen that like dream, there are empirical differentiations under the influence of unreal ignorance

B.S.Bh. 2.1.9

We have stated more than once that the mundane existence, characterized by the non-accomplishment of beneficial results etc., is an error arising from the non-recognition of the difference (from the soul) of the limiting adjunct constituted by the assemblage of body and senses which are a creation of name and form called up by ignorance. It does not exist in reality.

B.S.Bh. 2.1.22

But from the Upanisadic point of view, one cannot doubt even in dream of there being no liberation, because here it is admitted that the Self is one, that the one cannot be both the subject and object, and that all the different modifications are mentioned in the Upanisad to be based on mere speech. Yet within the range of empirical experiences, the state of one being the tormentor and another the tormented is to be accepted for the time being just for what it is worth.

B.S.Bh. 2.2.10

Moreover, the scriptures declare that the whole world of manifestation, which consists of actions, instruments, and results, bestowing the necessary qualification for work, and which is a creation of ignorance

B.S.Bh. 3.4.16

that this (phenomenal world) is changeful, verily unreal and appears falsely like water in a mirage.

Bh.G.Bh. 2.16

Existing outside— the word is used with reference to the body including the skin, which is misconceived through ignorance to be the Self, and which is itself taken as the boundary. Similarly, the word antah, inside, is used with reference to the indwelling Self, making the body itself as the boundary.

Bh.G.Bh. 13.15

Worldly existence consists in the experience of happiness and sorrow; and the state of mundane existence of the soul consists in its being the experiencer of happiness and sorrow.

Bh.G.Bh. 13.20

That relative universe, without beginning and end like the seed and the sprout etc., created by ignorance and consisting in a superimposition of action, its factors and its results on the Self

Br.Up.Bh. Intro

In the beginning this, the Ksatriya and other castes, was indeed Brahman, identical with that Brahman

Br.Up.Bh. 1.4.11

It is name and form in all their stages (Varying degrees of grossness or subtleness.) that constitute relative existence

Br.Up.Bh. 2.4.10

limiting adjuncts as the body and organs, which are created by name and form, and our natural vision of those adjuncts remains, then this phenomenal existence consisting of things different from Brahman has fully play

Br.Up.Bh. 3.5.1

The whole universe is comprised in these; color (form), action and name

Br.Up.Bh. 3.9.24

the difference between words and their meanings is also within the range of changes. And a (phenomenal) change is not considered to be the Self.

Ch.Up.Bh. 7.1.3

if the world had existence. But being superimposed like a snake on a rope, it does not exist. Similarly, this duality that is nothing but Maya, and is called the phenomenal world; is paramarthatah, in supreme truth non-dual, just like the rope

Ma.Up.Ka.Bh. 1.17

Just as this phenomenal world is analogous to magic or a snake superimposed on a rope, so also such fancies as the differences of the instructed and so on are there for the sake of instruction

Ma.Up.Ka.Bh. 1.18

Just like the magician and others, (Om is the) beginning (Mi), middle and end — the origination, continuance, and dissolution of all—of the whole phenomenal universe, consisting of space and the rest which originate like a magic elephant, a snake superimposed in a rope, a mirage, a dream, etc. (from the magician and the rest).

Ma.Up.Ka.Bh. 1.27

The fact that things in the mind, called up by mere mental impressions, have an obscurity, while externally, as objects of the sense of sight etc., they have a vividness, (that fact) is not due to the existence of the objects themselves; Hence it is

proved that the things of the waking state are as much a creation of imagination as the dream objects.

Ma.Up.Ka.Bh. 2.15

for duality is superimposed on the Self through ignorance, just as a snake is on a rope.

Ma.Up.Ka.Bh. 2.32

Therefore, it is in the attributeless Self that the distinct characteristics of happiness etc. are imagined.

Ma.Up.Ka.Bh. 2.32

The external entities such as the earth, and the personal entities such as the body, are unreal like the snake imagined on a rope or like dream, magic, etc., in accordance with the Vedic text, "All modification exists only in name, having speech for its support" (Ch. VI. iv. 1)

Ma.Up.Ka.Bh. 2.38

Just as from that space evolve composite things like jars etc., so also from the supreme Self, that is comparable to space, emerge the composite things like the earth etc., as well as the bodies and senses that constitute the individual, all of them taking birth through imagination like a snake on a rope.

Ma.Up.Ka.Bh. 3.3

for duality ceases to exist in samadhi (God-absorption), unconsciousness, and deep sleep, when the mind ceases to act. Therefore, duality is called a product of nonduality.

Ma.Up.Ka.Bh. 3.18

All about the impermanent, mundane existence, that relates to manifested things, that is comprised within the domain of

lower knowledge (i.e. of ignorance), and that consists of ends and mean

Pr.Up.Bh. 4.1

This phenomenal existence, constituted by the eater and the eaten, which endures as a product, is nothing but a phenomenon; it is not a real substance.

Tai.Up.Bh. 3.10.5-6

Duality should be taken to be unreal like the object of a dream, since it comes into being through false assumptions and does not exist before the false assumptions of "being," "non-being," and the like.

Up.Sa.Mr. 16.34

Yoga

having been enjoined in the Vedas as a means to the realization of full illumination, as in, "The Self is to be realized-to be heard of, reflected on, and profoundly meditated upon" (Br. II. iv. 5).

B.S.Bh. 2.1.3

Action performed with the idea of dedication to God is figuratively called Yoga since it leads to Yoga. (Others realize) with the help of that (action), through purification of the mind and rise of Knowledge.

Bh.G.Bh. 13.24

Asparsa-yogah is that Yoga, which has no sparsa, touch, relationship, with anything at any time; it is of the very nature of Brahman. To the knowers of Brahman, it is indeed so

named; that is to say, it is well known as the Yoga, free from all relationships.

Ma.Up.Ka.Bh. 4.2

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