



TAITTRIYA UPANISHAD

With

SHANKARABASHYAM

CHAPTER 2

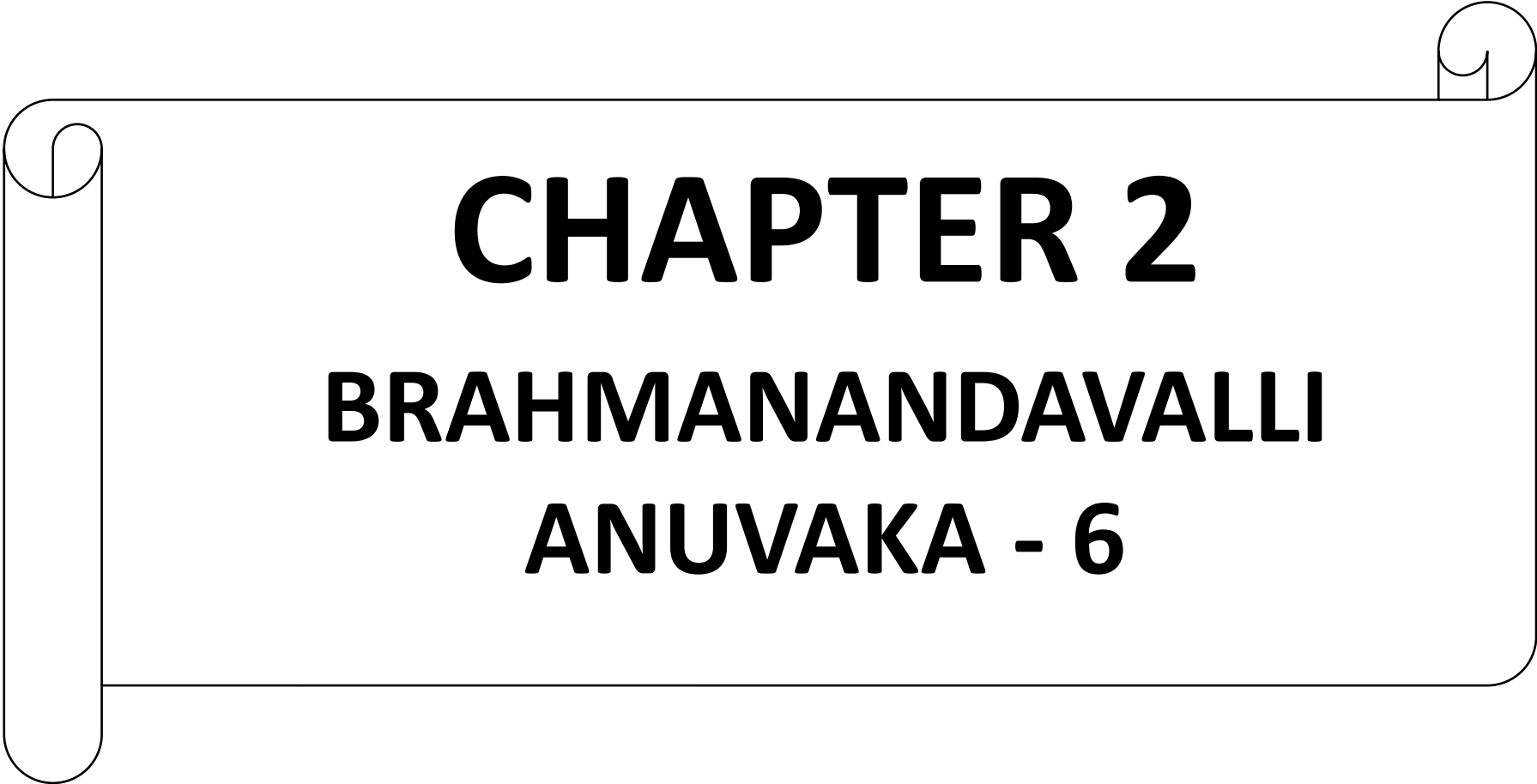
Brahmananda Valli

Anuvaka 6 to 8

VOLUME - 05

INDEX

S. No.	Title	Page No.
8.	Chapter 2 – Anuvaka 6:	
g)	Bashyam : 2 – 6 – 3 continues..	849
9.	Chapter 2 – Anuvaka 7:	
a)	Verse 1 and 2	899
b)	Bashyam : 2 – 7 – 1 and 2 Starts	901
c)	Verse 3	946
d)	Bashyam : 2 – 7 – 3 Starts	949
10.	Chapter 2 – Anuvaka 8:	
a)	Verse 1 and 2	1003
b)	Bashyam : 2 – 8 – 1 and 2 starts	1007
c)	Verse 2 to 7	1039
d)	Bashyam : 2 – 8 – 2 to 7 Starts	1045



CHAPTER 2

BRAHMANANDAVALLI

ANUVAKA - 6

Lecture 97

i) Shankara Concludes Anupravesha Sruti Vakhyam :

- Brahman's Entry into world

ii) Anupravesha not Physical entry :

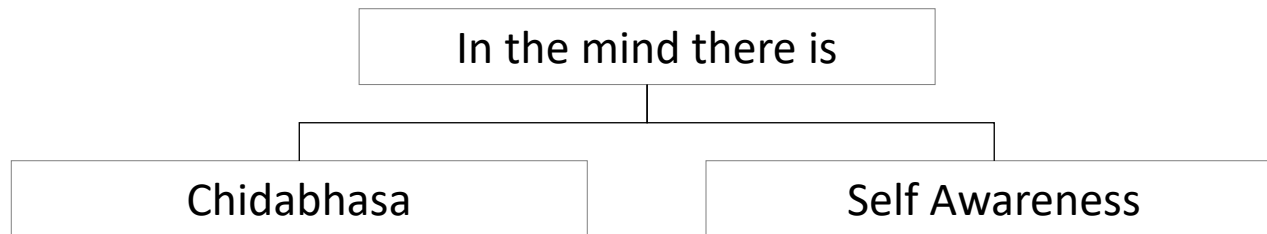
- Brahman is All Pervading
- Anupravesha is figurative expression

iii) After creating world, Body, mind is able to reflect Chaitanyam

iv) Formation of Chidabhasa is entry no. 1

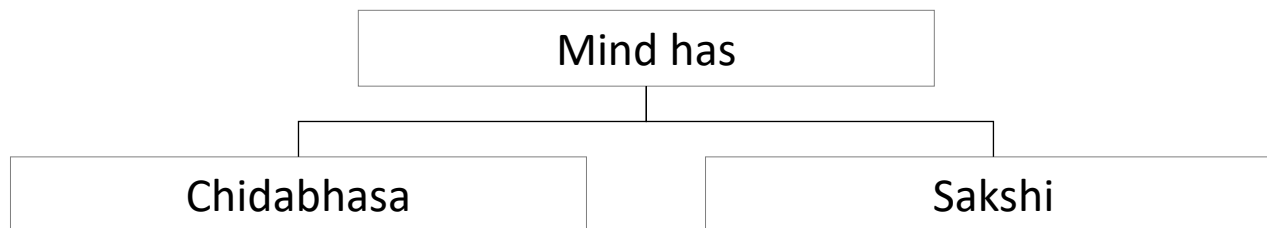
v) Once Chidabhasa is formed in the mind, there is self Awareness

vi) Self Awareness in the form of "I am" is not possible without Chidabhasa :



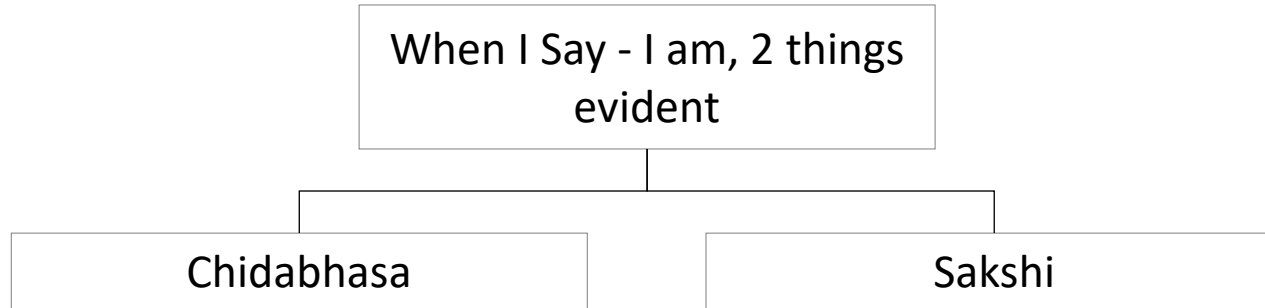
vii) Where Chidabhasa is there, chit is also present

viii) Technical name of Chit Behind Chidabhasa is Sakshi

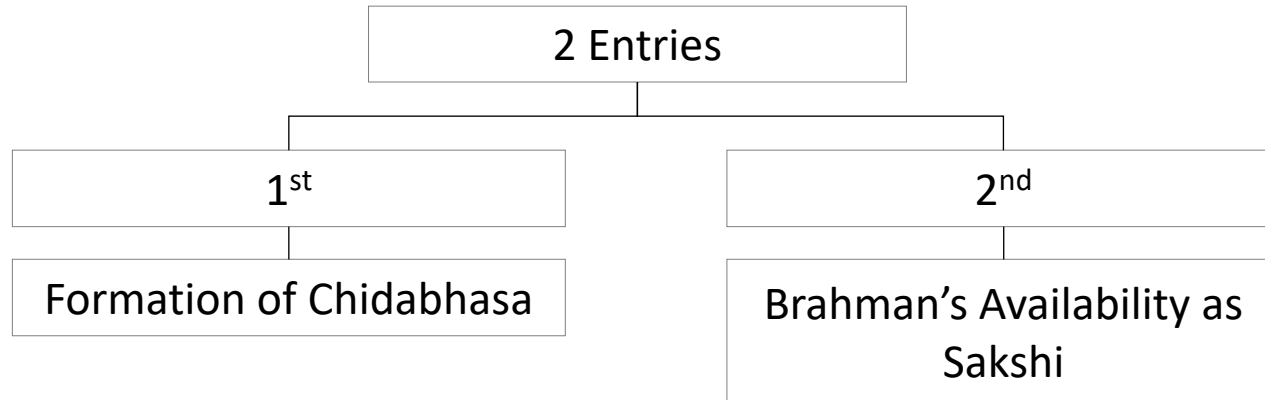


ix) Mixture of Chidabhasa and Chit is in the form of Self Awareness

x)



xi) Availability of Brahman as Sakshi is called Entry no. 2



xii) Shankara Emphasizes :

- Sakshi's Availability in Taittiriya, Keno Upanishad
- In Chandogyo, Brihadaranyaka, Aitareya Upanishad (Sad Eva....)

xiii) I am available as Sakshi Chaitanyam = Brahman's Entry :

- Yo Veda Nihitam Guhayam...
- We can know brahman as - I am brahman, meaning of I = Sakshi Chaitanyam.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmavidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'shnute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

Bashyam : Chapter 2 – Section 6 – Verse 3 continues...

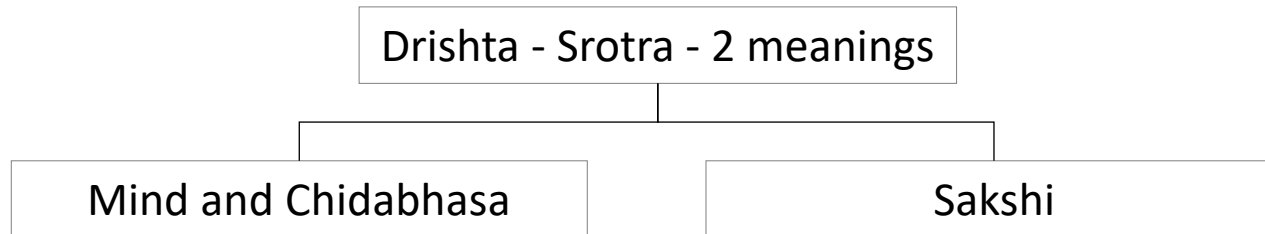
तदेवेदमाकाशादिकारणं कार्यं सृष्ट्वा तदनुप्रविष्टमिवान्तर्गुहायां
बुद्धौ द्रष्टृ , श्रोतृ , मन्तृ , विज्ञात्रित्येवं विशेषवदुपलभ्यते । स एव
तस्य प्रवेशः तस्मादस्ति तत्कारणं ब्रह्म । अतोऽस्तित्वाद्
अस्तीत्येवोपलब्धव्यं तत् ।

That Brahman alone (tad eva idam) who is the cause for space etc (akasa-
adi-karanam) having created the whole karyam-jagat, including the body-
mind-sense-complex (karyam srstva), as though entered (anupravistam iva)
the karyam jagat (tad).

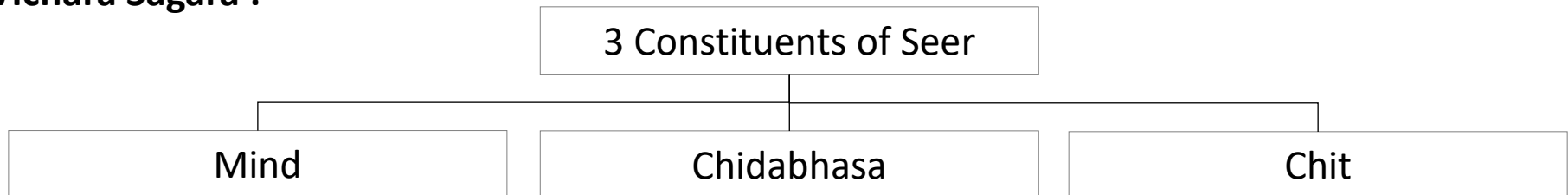
So inside the mind cave (buddhau guhayam antah—Brahman) is specifically available with saksi status (visesavat upalabhyate, which though does not do any action is) called by different names, such as (iti evam)-the seer (Drastr), the hearer (Srotr), the thinker (Mantr) and the knower (vijnatr). That alone is figuratively presented as Brahman's entry (sa eva tasya pravesah). Thus (Tasmat) it is clear that Brahman, which is the cause of the universe (tat karanam brahma) exists (asti). Therefore (atah) since Brahman is existent (astitvad) 'we should accept (upalabdhavyam) that Brahman indeed exists (tat asti iti eva)

- Consolidation and significance of Anupravesha Sruti
- Brahman = Akasha Karanam
- Tasmat Va Etasmat Atmana = Karanam Brahman for karyam Akasha
- **After creating universe and mind, in the Mind alone brahman enters as Sakshi**
- Tatu Anupraveshavatu = Karya Prapancha, mind
- Brahman enters the mind as though, availability as Sakshi
- No Movement called Anupravesha
- In the Antahkaranam, Brahman enters, Viseshavatu Upalabyate
- Brahman is Specifically available as Sakshi, witness
- Drashtru, Srotru, Mantru, Vijnyatru
- Sakshi called Drashta, seer Pramata, Preceptor.

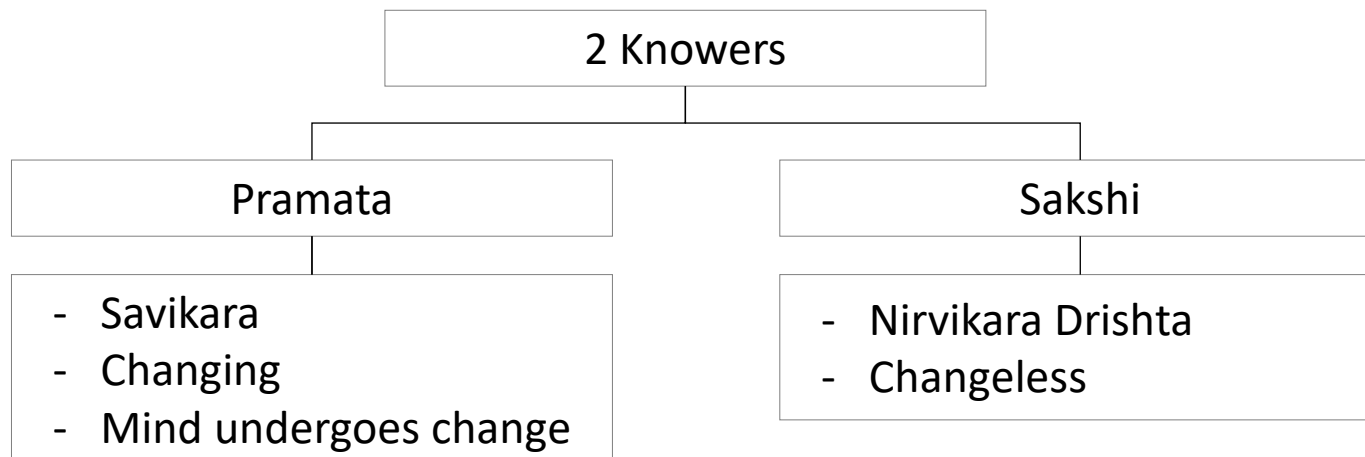
- Srotru - When Sravanam takes Place
- In Chaitanyam, there is no action
- When Perception happens, Sakshi called by a Different name

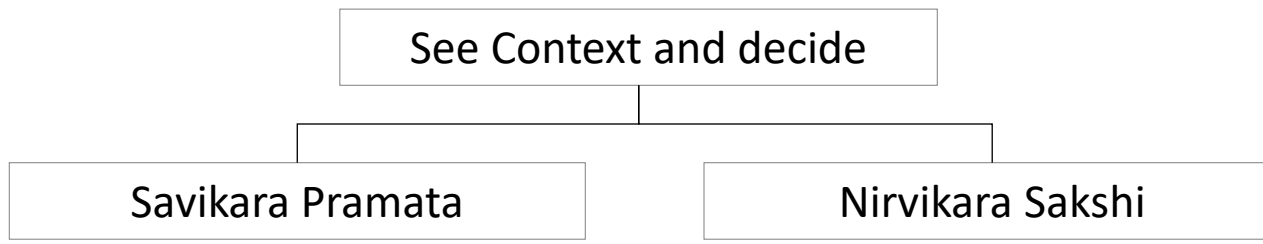


Vichara Sagara :



- Sometimes highlight mind and Chidabhasa = Pramata
- Sometimes highlight - Chit - Sakshi





Here Nirvikara Drishta :

- Sakshi Chaitanyam is behind mind and Chidabhasa
- Brahman = Neuter gender
- Srotru, mantra, Vigyatra, are different names of Sakshi only.

Keno Upanishad :

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

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

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

Brihadaranyaka Upanishad :

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

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

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

- Adrishta - Drashtu
- Asruta - Srotru
- Amata - Mantra
- Ajnata - Vijnatru

- Here Drishtru = Sakshi, not Ahamkara, Pramata

Wall	Human
<ul style="list-style-type: none"> - Has Chaitanyam but no Mind - Chidabhasa 	<ul style="list-style-type: none"> - Has Mind, Chidabhasa - Dead body has no Chidabhasa - Chit does not have Sakshi Status in a dead body

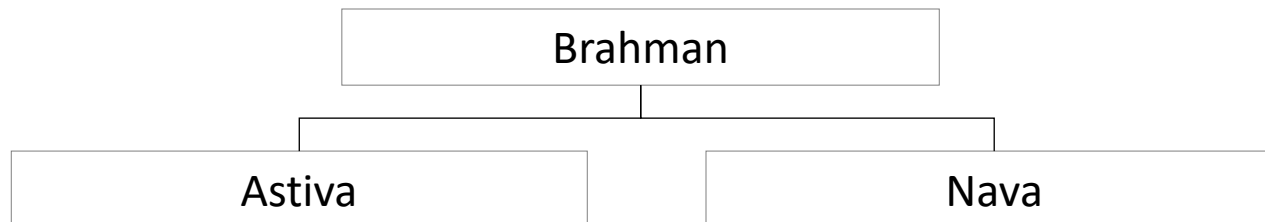
- The Availability as Sakshi is figuratively presented as Entry of Brahman - Anupravesha
- Upto this is commentary on Moolam.

What is significance of Entry?

- Context = Anupravesha

Anupravesha Question :

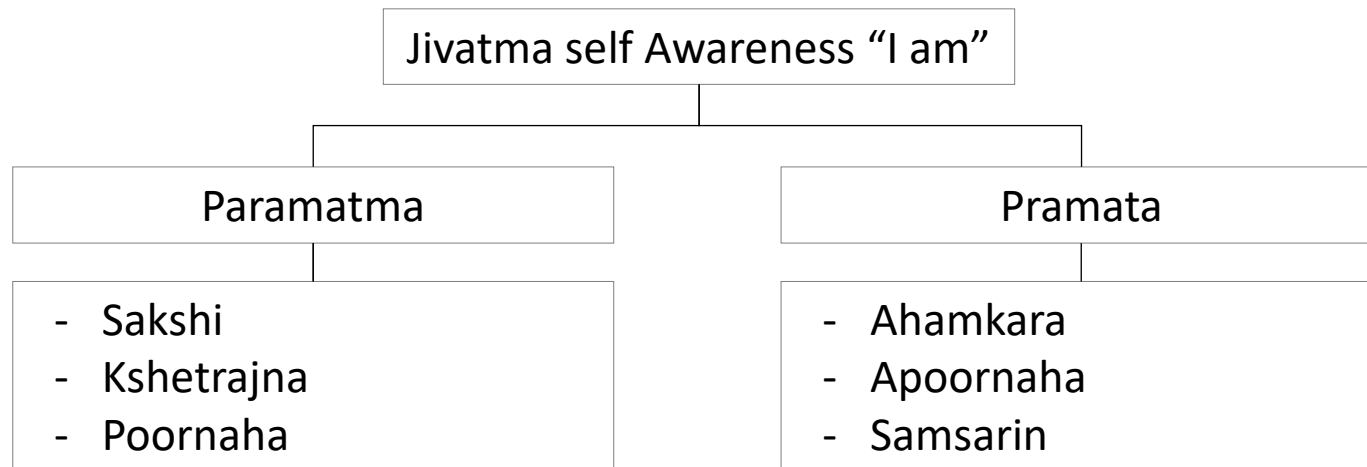
- Brahman exists or not?
- 3 Questions, 2 Questions directly mentioned, 1 Question implied



- Brahma Asti in these portions

Anupravesha Sruti proves brahma Asti

- Shows Paramatma alone is in the body as Jivatma after Anupravesha.



- “Brahman available now as I am”

Shankaras Question :

- Do we have doubt regarding our existence?
- Doubt is proof of existence

• **There is no doubt for existence of Jivatma**

- Jivatma = Paramatma = Brahman

Therefore brahma Asti :

• **Jivatma Rupena Aparokshataya Vartamanatvat Brahman Asti**

- Existence of doubter is proof for existence of brahman
- Tasmāt, Asti jagat Karanam Brahman
- Ataha, therefore, you must accept brahman as existent Brahman

• **Never doubt existence of brahman.**

- Asti iti Yeva Upalabya

• **Always start with brahma Asti, then can end with brahma Asmi.**

Paroksha Jnanam	Aparoksha Jnanam
- Asti - Sraddha	- Asmi - Jnanam

- This is the Significance of Anupravesha Vakhyam.

Bashyam : Chapter 2 – Section 6 – Verse 3 continues...

तत् कार्यमनुप्रविश्य, किम् ? सच्च मूर्तं त्यच्चा मूर्तमभवत् । मूर्तामूर्ते
ह्यव्याकृतनामरूपे आत्मस्थे अन्तर्गतेन आत्मना व्याक्रियेते ।
व्याकृते मूर्तामूर्तशब्दवाच्ये । ते आत्मना तु अप्रविभक्तदेशकाले
इति कृत्वा, अत्मा ते अभवदित्युच्यते ।

(Brahman) having entered into the product (tat = karyam anupravisya-as saksi, the pure consciousness), then what happened (kim)? It became (Abhavat) all those concrete creation with forms (Sat=murtam ca) and all those abstract non-tangible creation without forms (Tyat= amurtam ca-as the adhithana for all of them). The formed and formless (murta-amurte) indeed (hi— were present before the creation as) Karana prapanca in unmanifest forms and names (avyakrta nama-rupe) in Brahman (atmasthe), undifferentiated from it. (antargatena). They come to manifestation (vyakriyeteat the time of creation), along with the inner Self (atmana) and gets the two names murta and amurta (murtaamurta-sabda-vacye).

And as names and forms (te tu) are not separate or different (aprabhaktā- from Brahman) space wise and time wise (desakale), therefore on that basis alone (iti krtva) figuratively it was said. (ucyate) Atma has become (atma abhavat) the world of nama-rupas (te).

- Tat Srishtva... Tat Anupravishatu commentary is Tad Anupravesha

Tadu / Karyam :

- After entering Karyam as Sakshi, Kshetrajna, then what happened?

Commentary on :

- Sachha Tyacca Bhavat = Murta Prapancha = Sachha = Satu + Cha
- Amurtha Prapancha = Tyachha = Tyatu + Cha

- **Avyakruta / Ayakta / Maya (Atma Brahma) - Karana**
- **Shariram / Prapancha became - 2 Karyams**

Murtha	Amurtha
- Tangible creation Macro Level : - Prithvi, Jalam, Agni	- Intangible creation Macro Level : - Vayu, Akasha

Micro Level	Micro Level
- Sthula - Karyam - Comes to manifestation at time of creation	- Sukshma - Karyam

i) Before creation, käryam was present in Karanam, existed in Brahman, as Avyakta Nama Rupa, is the form of Karana Prapancha

- Karana Prapancha were present in Atma - Brahman

ii) Unmanifest Nama - Rupa gets converted to Manifest Nama Rupa (Vyakriyate)

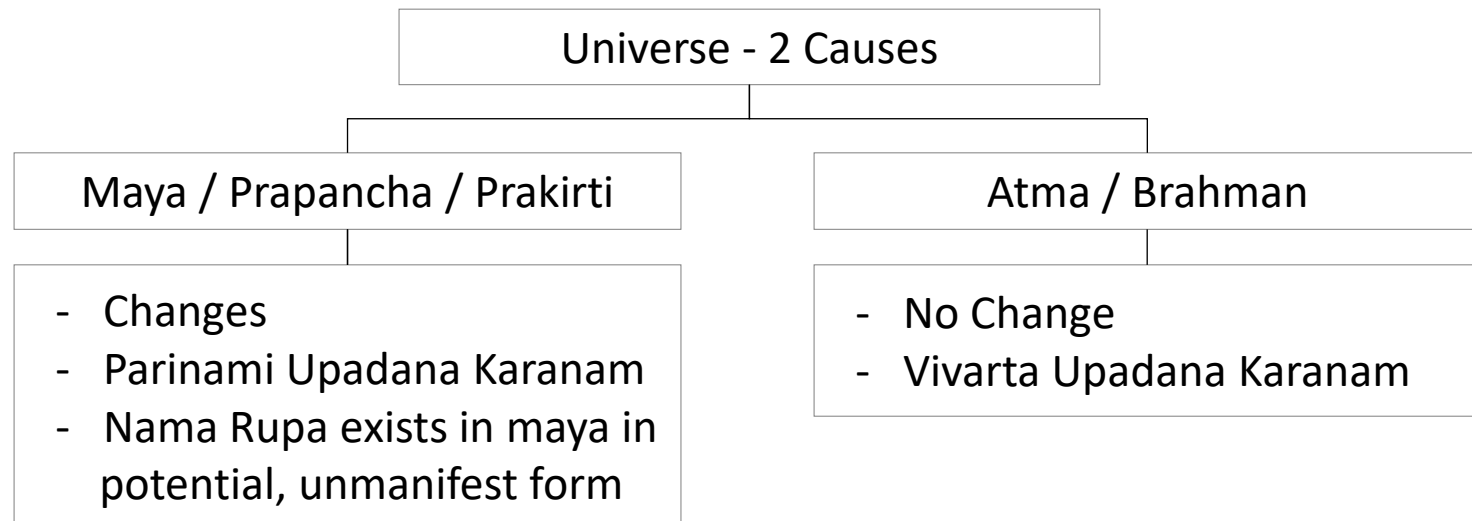
- During Pralaya Kala, Nama Rupa was Unmanifest
- **Within Innerself Unmanifest becomes manifest**
- **Inner self is always there during Manifest and Unmanifest conditions**
- Inner self Exists at both times

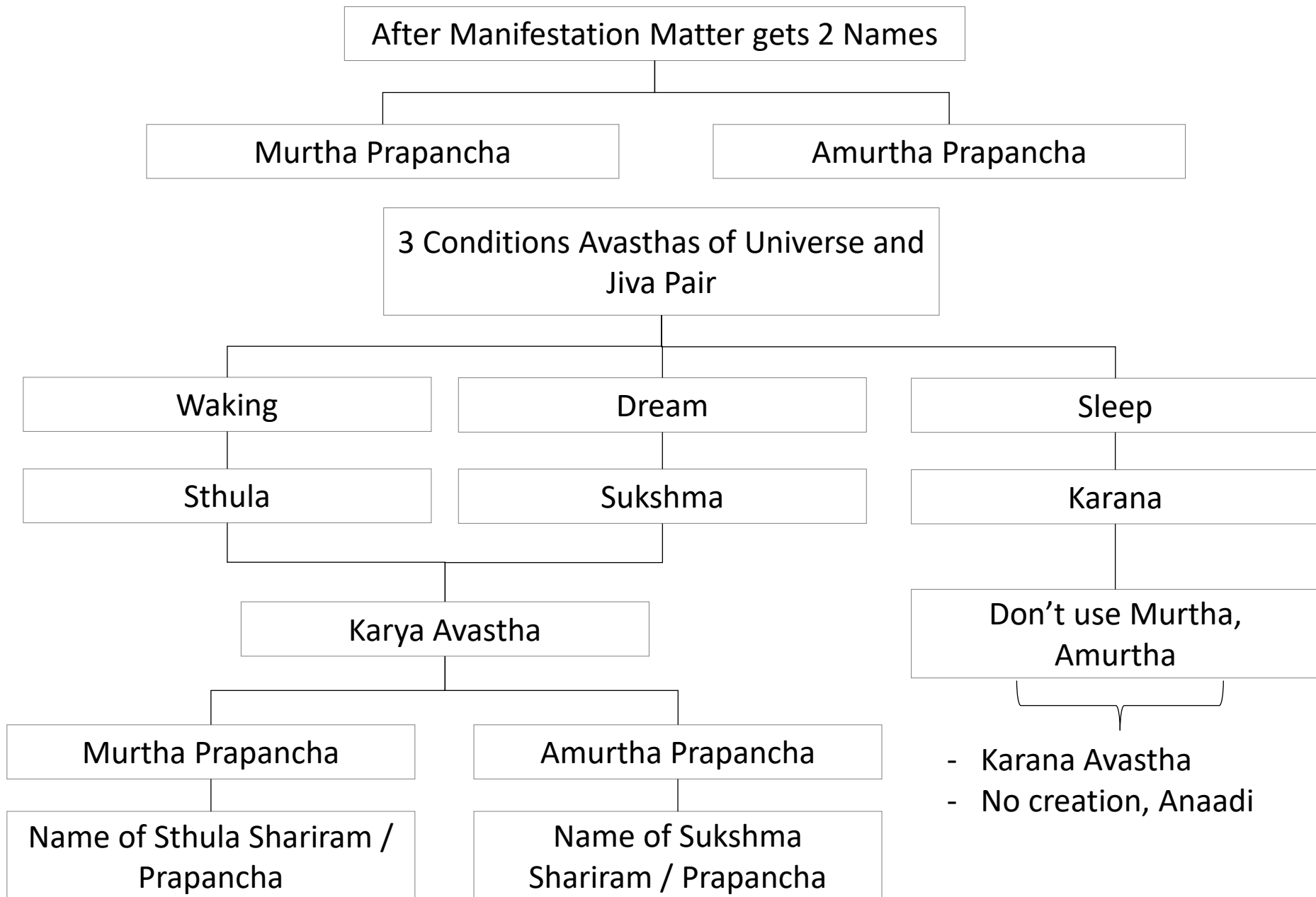
iii) Unmanifest Nama Rupa becomes manifest Nama Rupa :

- Parinami Upadana Karanam gets transformed = Prakirti

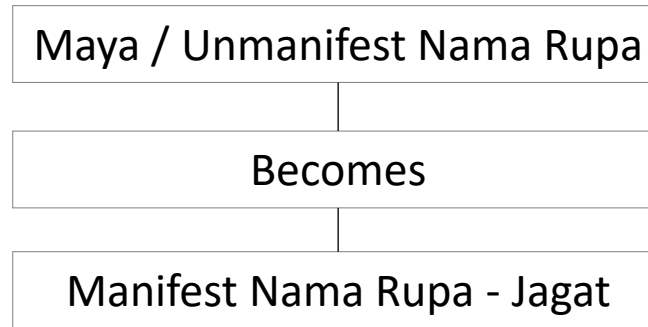
vi) No Transformation in inner self :

- Vivarta Upadana Karanam – Brahman.





iv)



- **Maya alone becomes the world**
- **Brahman does not become the world, can't become anything**
- Becoming involves Vikara
- Brahman does not become anything, Satyam, Jnanam, Anantham.

v) Brahman is behind Maya Unmanifest condition of Prakirti :

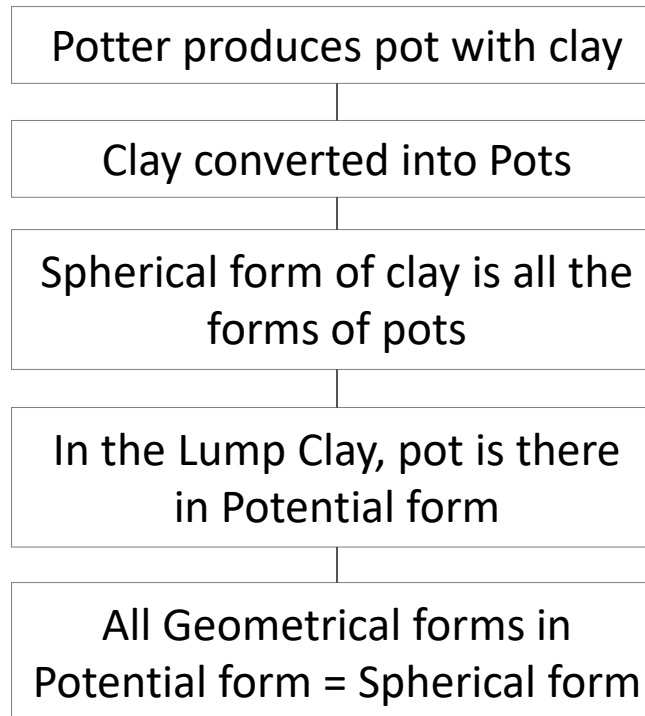
- Maya = Trigunatmika
- Sattva / Rajas / Tamas
- Unmanifest Powers
- Maya becomes universe
- Figuratively, we say brahman becomes the Universe.

vi) Creation :

- Brahman - Adhishtana
- Karanam → Maya - Unmanifest
- Karyam → Manifest Universe (Murtha, Amurtha).

- Brahman indirectly becomes Universe through Maya
- Apravibhakta Desha Kala, brahman exists in same Place / Time as Universe
- **Therefore we Figuratively Say Atma has become the world**

Example :



- Sphere includes all possible forms
- Lump form = Pot form, not clay



- Clay undergoes no change

- **Clay is behind Lump form, pot form**

Instead of Saying :

- **Lump form has become pot form, we say clay has become pot, gold has become Chain.**

- Lump form of Prapancha is called maya
- We compromise and say Sachha and Tyatu cha Abavatu

- **Brahman becomes creation is Figurative Statement**

Fact :

- **Maya has become creation.**

Svetasvatara Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

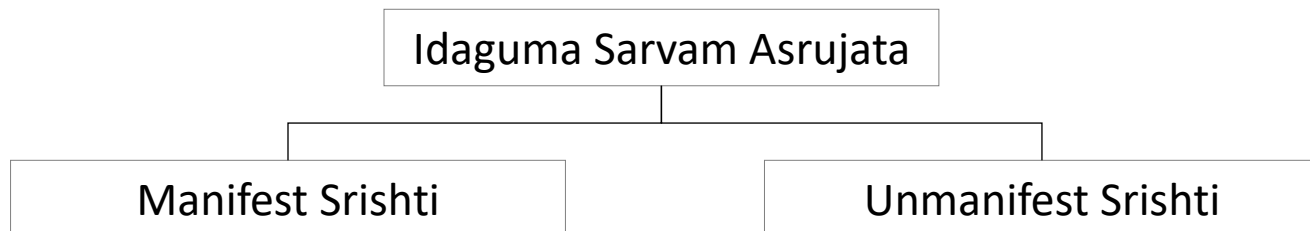
Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥

He desired, “I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

i) Creation talked twice in Taittiriya Upanishad :



ii)

Sachha	Tyatucha Abavat
Manifest	Unmanifest

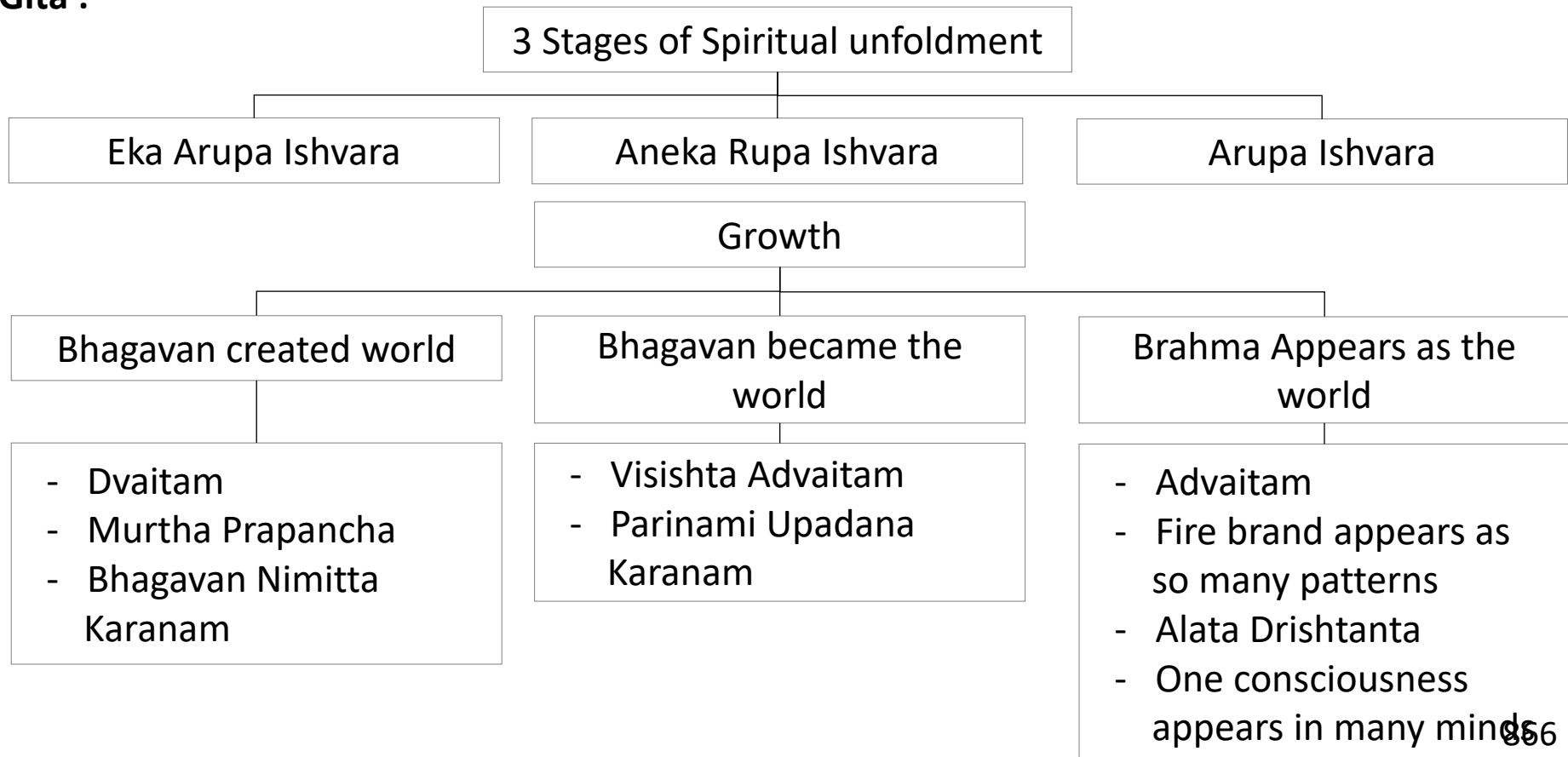
Note Verb :

i) Bhagavan created, Asrujata Brahman / Nimitta Karanam

ii) Abavat, Brahman became Universe :

- Brahman / Ishvara = Upadana Karanam

Gita :



किं च निरुक्तं चानिरुक्तं च । निरुक्तं नाम निष्कृष्य समाना-
समानजातीयेभ्यः देशकालविशिष्टतया इदं तदित्युक्तम् अनिरुक्तं
तद्विपरीतं निरुक्तानिरुक्ते अपि मूर्तामूर्तयोरेव विशेषणे । यथा सच्च
त्यच्च प्रत्यक्षपरोक्षे तथा निलयनं चानिलयनं च । निलयनं नीडम्
आश्रयः मूर्तस्यैव धर्मः । अनिलयनं तद्विपरीतम् अमूर्तस्यैव धर्मः ।

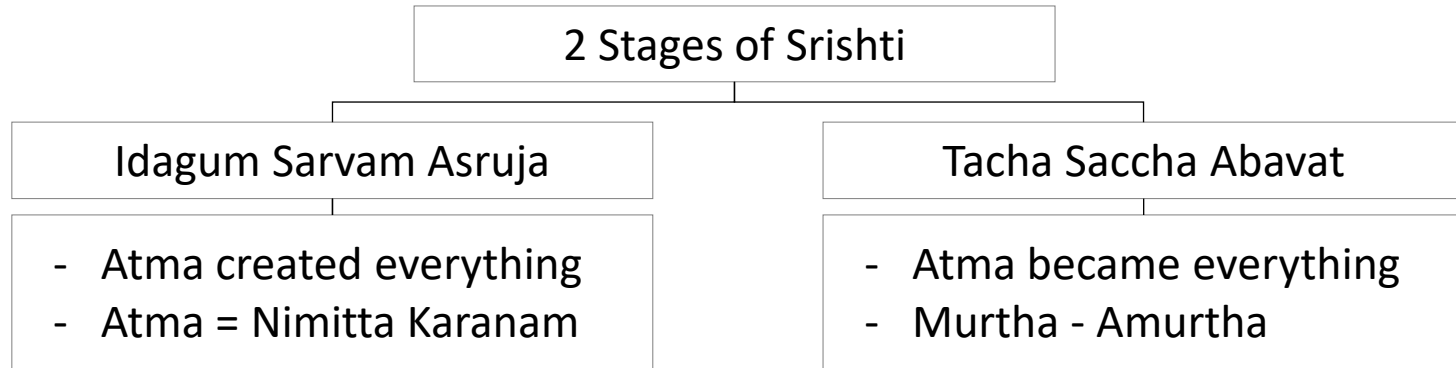
Moreover (Kim ca) Brahman became the distinctly definable and the indefinable (niruktam ca aniruktam ca). That which can be distinguished (niskrsya) from things of its own class or species as well as from things of other class or species (samana-asamana-jatiyebhyah-in short from everything else) and in terms of space and time also (desa-kala-visistataya); that alone is said (idam tad iti uktam) to be distinctly definable (niruktam nama). The opposite of it (tad viparitam) is said to be not distinctly definable (aniruktam). So definable and the indefinable (nirukta-anirukte api) are merely adjectives, describing (visesane eva) the ones with forms and without forms (murta-amurtayoh). Just as (yatha) the ones with forms (sat ca) are directly perceived by the senses mainly by the eyes (pratyakṣam) and those without forms (tyat ca) are not directly perceived by the senses, mainly by the eyes, but inferred (parokṣa);

so also (tatha ca) the basis or the seat (nilayanam), which can support another thing (nidam = asrayah-is directly perceived) and the non-basis (anilayanam ca-is not directly perceived but inferred). Nilayanam is the attribute of the things that have forms (murtasya eva dharmah-because a support can always be seen). And the opposite (tad viparitam) anilyanam is another description of the formless (anilayanam amurtasya eva dharmah-because what is not seen cannot be a support.)

Niruktam	Aniruktam
<ul style="list-style-type: none"> - Can be distinctly defined - Sthula Shariram - Can be compared to Animal, plant, Human Species - Desha kala Visishtaya - Murtha Prapancha - Pratyaksha - Prithvi, Jalam Agni - Available to sense organs - Tangible - Nilayancha - Nidham = Ashraya - Murtha - Can Support other things - Keep table on top of earth 	<ul style="list-style-type: none"> - Sukshma Shariram - Not clearly available - Amurta Prapancha - Abstract - Intangible - inferred - Vayu, Akasha - Paroksha - Not available to sense organs - Anilayancha - No Ashraya - On wind can't keep a table - Has no Adhara - Amurtha

Lecture 98

i)



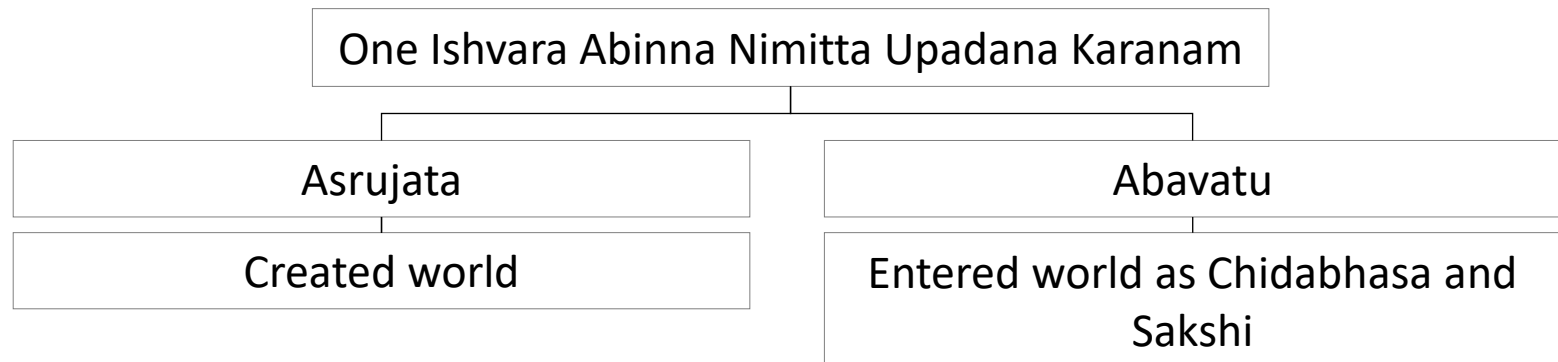
ii) Verb :

- Becoming used only in context of Upadana Karanam.

Example :

Carpenter	Wood
<ul style="list-style-type: none">- Creates- Nimitta Karanam- Verb creation goes with Carpenter	<ul style="list-style-type: none">- Becomes table- Upadana Karanam- Didn't create table

iii) Here Upanishad uses :



- Upanishad present as Sequential phenomenon, one after another
- Creation and entry of Chidabhasa, no time Gap involved
- It is Simultaneous - Srishtva, Anupravishatu

v)

Niruktam	Anuruktam
<ul style="list-style-type: none"> - Murtha, Sthula Saccha - 3 Pairs used - Not 3 Substances - One pair - 3 Names 	<ul style="list-style-type: none"> - Aniliyan - Amurtha, Sukshma Tyatcha

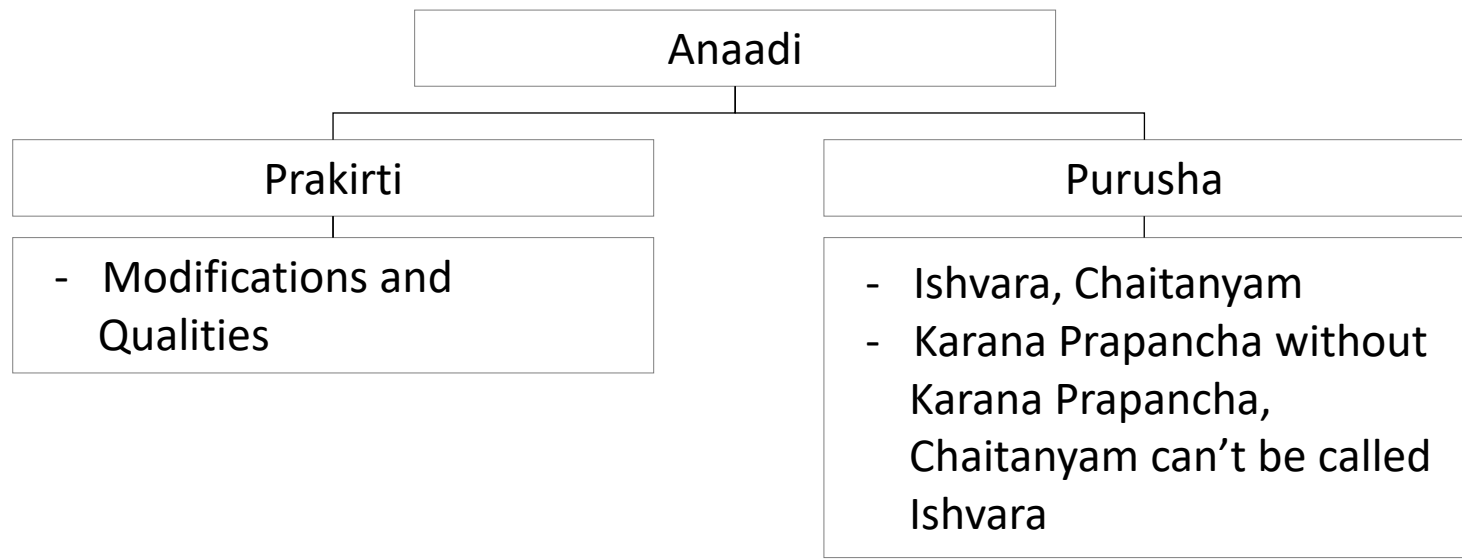
- Both created by Karana Prapancha Ishvara
- It is never created
- Maya Prakirti appears as the world, Anaadi

Gita :

प्रकृतिं पुरुषं चैव
विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव
विद्धि प्रकृतिसम्भवान् ॥ १३-२० ॥

prakṛtiṃ puruṣaṃ caiva
viddhyanādi ubhāvapi |
vikārāṃśca guṇāṃścaiva
viddhi prakṛtisambhavān || 13-20 ||

Know you, that matter (Prakirti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakirti. [Chapter 13 - Verse 20]



- Ishvara = Karana Prapancha and Chaitanyam.

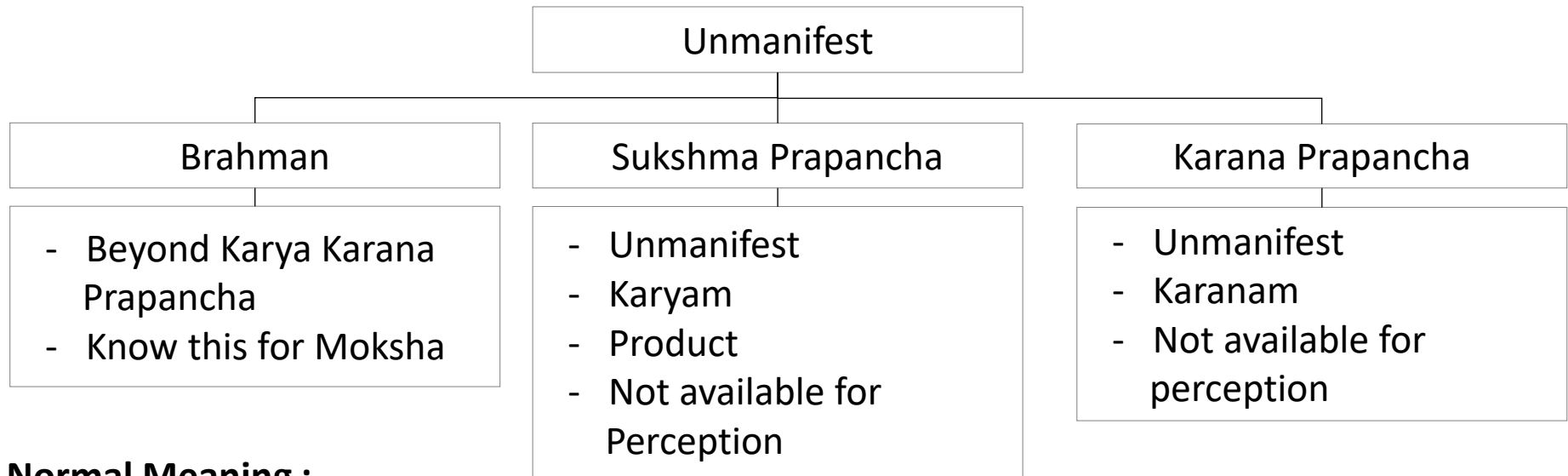
Bashyam : Chapter 2 – Section 6 – Verse 3 continues...

त्यदनिरुक्तानिलयनानि अमूर्त्तधर्मत्वेऽपि व्याकृतविषयाण्येव,
सर्गोत्तरकालभावश्रवणात् । त्यदिति प्राणाद्यनिरुक्तं तदेवानिलयनं
च । अतो विशेषणानि अमूर्त्तस्य व्याकृतविषयाण्येवैतानि ।

The formless (tyat amurta-dharmah) even though (api) they are suksma Prapancha (anirukta-anilayanani) they are all products only (vyakrta-visayani eva), because it is heard (Sravanat) from the Sruti that both of them (murta and amurta) have come after creation only (sarga-uttarakala bhava).

The formless ones (tyat iti) prana, Sukshma Sarira etc (prana-adi—at the micro level and the two subtle elements, space and air at the macro level,) Are not definable (aniruktam) and they are also not supported (tad eva anilayanam ca). Therefore even though (atah), tyat, aniruktam and anilayanam, all of them (etani) are descriptions (visesanani) of the formless, the Sukshma Prapancha (amurtasya), they are in fact manifest things, products only (vyakrta-visayani eva.)

- Sukshma Prapancha not available for Sensory perception.

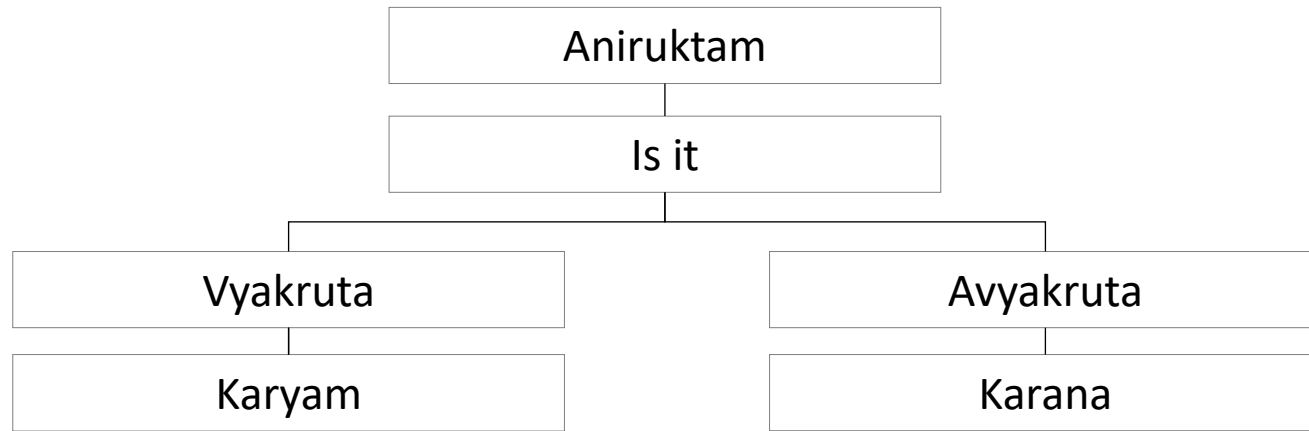


Normal Meaning :

Karana Prapancha	Karyam
<ul style="list-style-type: none"> - Avyakruta - Unmanifest 	<ul style="list-style-type: none"> - Unmanifest - Vyakrutam

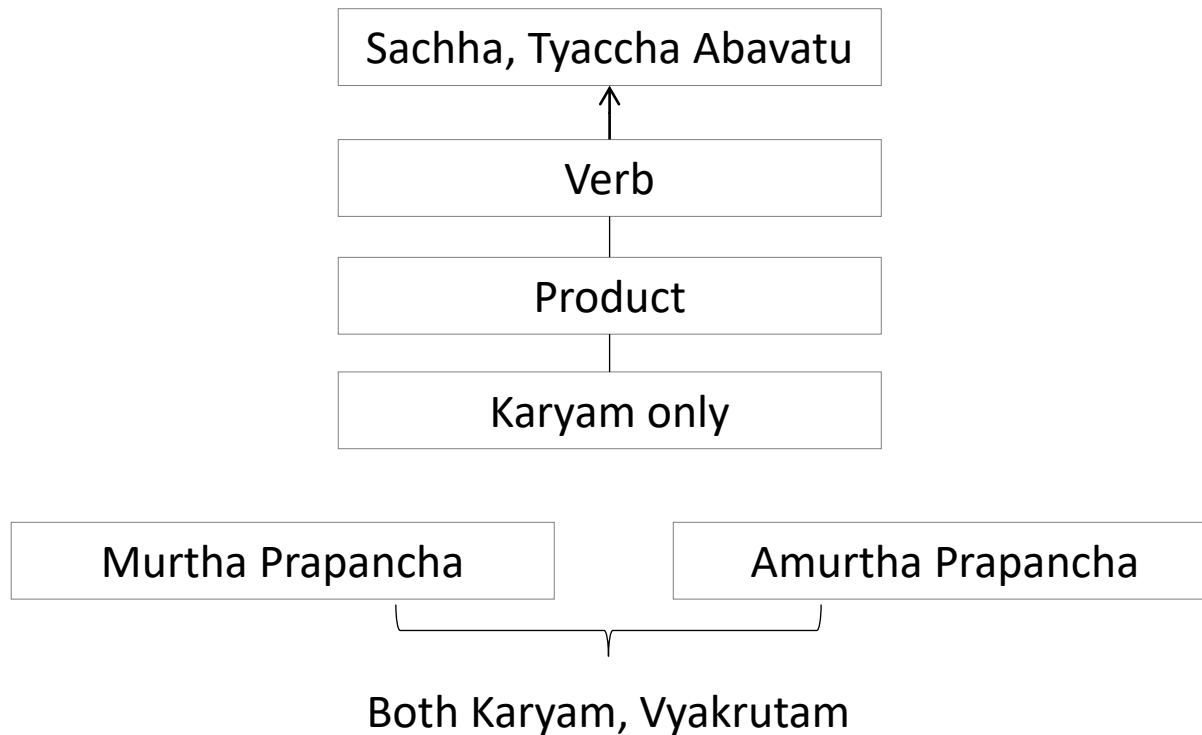
- Unmanifest = Anilayam, Tyachha, Aniruktam.

Shankara :

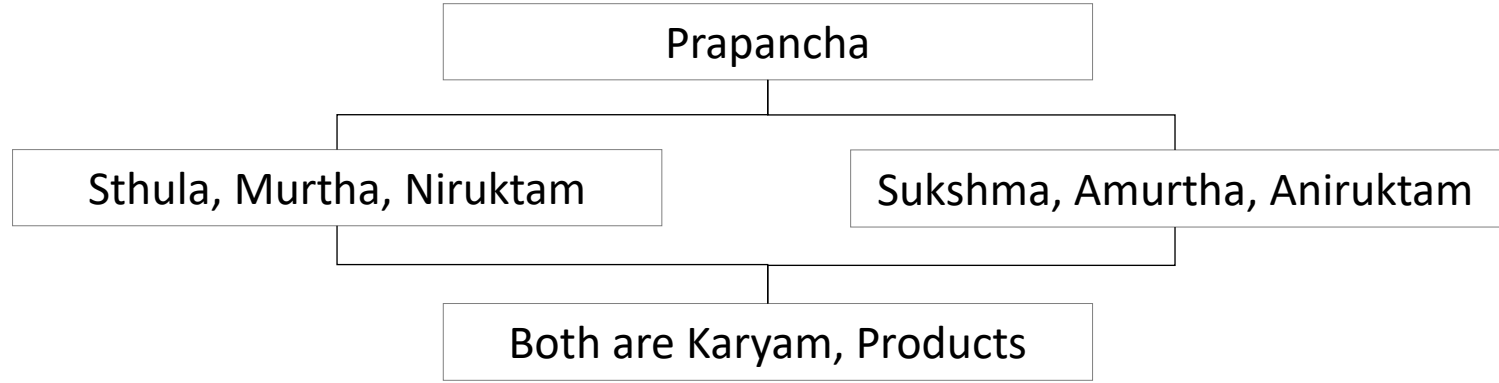


- Here Shankara says Aniruktam is both Vyakrutam, Karyam, Amurtha

Because it is Said :



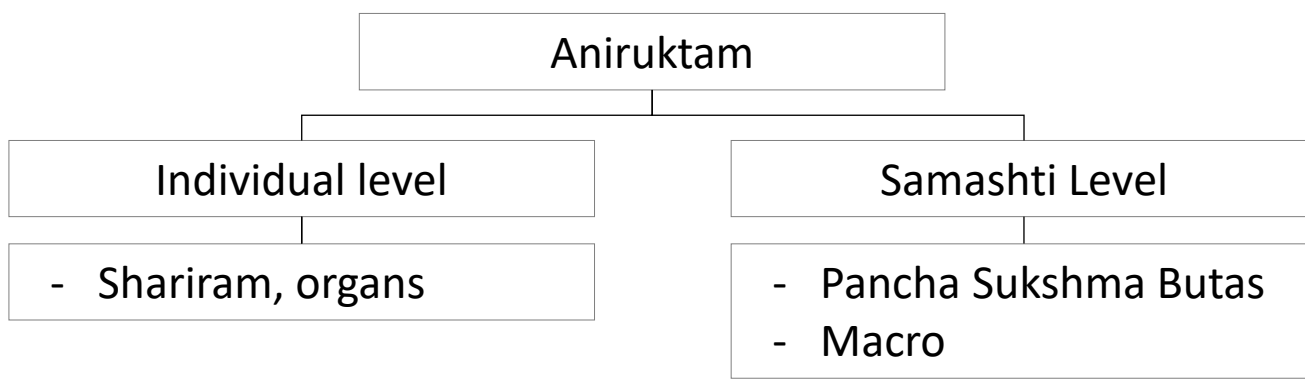
- Yatu yatu Karyam, Tatu Tatu Vyakrutam
- Use appropriate Sanskrit words.



- Even through Sukshma, karyam only
- Sargaa Uttara Kala Bavat, Srishti
- Both Murtha, Amurtha come after Srishti, Karyam, Vyakrutam
- Sargaha means Srishti.

Murtha	Amurtha
Sachha	Tyachha

- Amurtha - Tyat = Prana, Manaha, Jnana Indriyas, Karma Indriyas, Sukshma Shariram, Amurtha Prapancha, Aniruktam, Anilayam.



- All Vyakruta Vishaya, products, Karya Prapancha only

Next Pair :

- Vijnanam - Avijnanam.

Bashyam : Chapter 2 – Section 6 – Verse 3 continues...

विज्ञानं चेतनम् अविज्ञानं तद्रहितमचेतनं पाषाणादि ।

Vijnanam means Sentient (Cetanam) and Avijnanam means those that are not sentient (Tad-rahitam), which are inert (Avijnanam = Acetanam) like stone etc (Pasana-adi).

i) Vijnanam :

- Chetanam, Sentient :

Avijnanam :

- Insentient, Vijnana Rahitaha Stone Etc
- Sentient and Insentient born out of Ishvara
- Both refer to matter only.

Physical	Stone
<ul style="list-style-type: none"> - Body - Sentient - Made of Pancha Butas - Bautikam 	<ul style="list-style-type: none"> - Bautikam - Insentient matter



Both intrinsically,
Originally insentient

- Body matter has Specialty, it can reflect consciousness and form Chidabhasa
- Body has 2 Consciousness, Original Consciousness and Reflected Consciousness
- Vijananam, Chetanam = Chetanam, with Original Consciousness and Reflected Consciousness
 - = All Living bodies
 - = Sentient Matter
 - = With 2 Consciousness
- Avijnanam = Wall, Stone (Pashani) = Insentient = Jadam = Has only Original consciousness, no Reflected Consciousness
- Both matter out of One Ishvara only.

Mundak Upanishad :

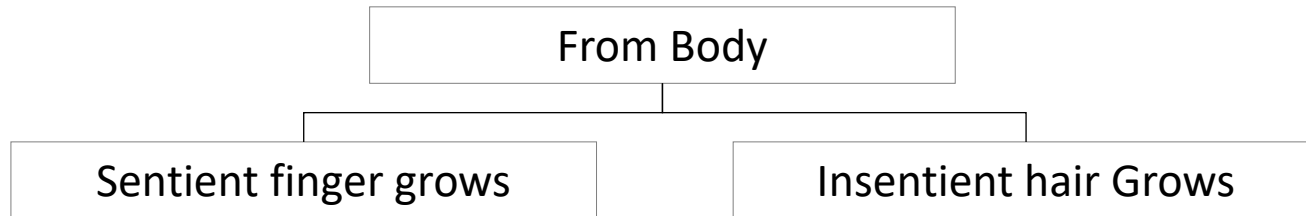
तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।

तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

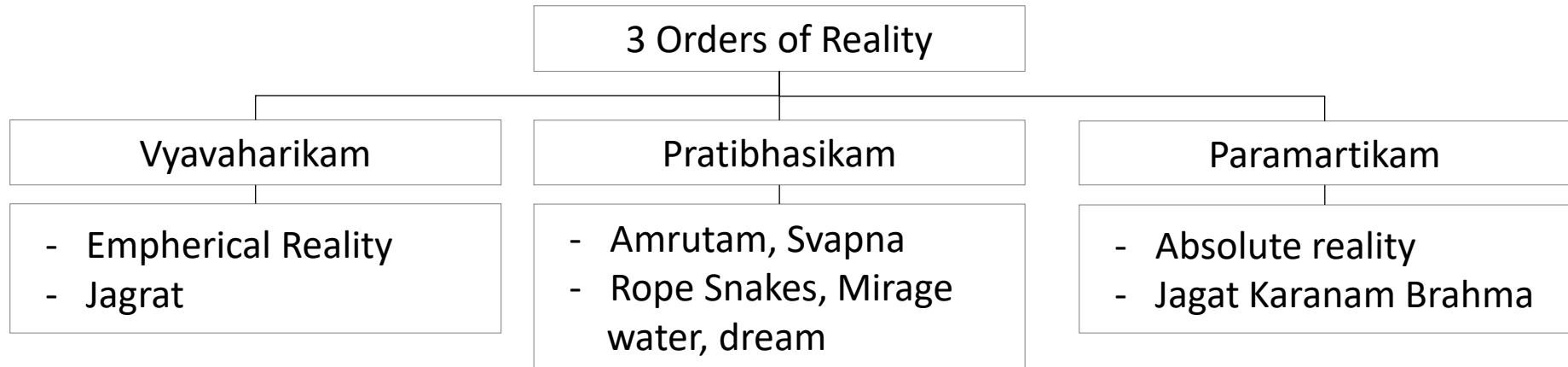
tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।

tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]



Unique - Important : Satyam Anrutamcha Satyam Abavatu :



- Product
- Born out of Paramartika Satyam

Satyam Abavatu :

- Unreal
- Vyavaharikam and Pratibhasikam.

Bashyam : Chapter 2 – Section 6 – Verse 3 continues...

सत्यं च व्यवहारविषयमधिकारात् न परमार्थसत्यम् । एकमेव हि परमार्थसत्यं ब्रह्म । इह पुनः व्यवहारविषयमापेक्षिकं सत्यम् । मृगतृष्णिकाद्यनृतापेक्षया उदकादि सत्यमुच्यते । अनृतं च तद्विपरीतम् । किं पुनः एतत्सर्वमभवत् ? सत्यं परमार्थसत्यम् । किं पुनस्तत् ? ब्रह्म सत्यं ज्ञानमनन्तं ब्रह्म इति प्रकृतत्वात् ।

And it follows from this context of creation (adhikarat) that 'real' (Satyam ca) is falling within the range of empirical truth, anything that is available for transaction and experience (Vyavahara-visayam) and not the absolute truth (na paramartha-satyam). Absolute reality (paramartha-satyam) is indeed only one, non-dual (ekam eva hi), which is Brahman (brahma — the Karanam and therefore it cannot be a karyam). But in the concept of creation of the karya Prapanca (iha punah), the empirical reality the vyavaharika Satyam (Apeksikam satyam) as found in the empirical world, which is available for one's transaction (Vyavahara-visayam) like water etc (udakadi-even though being a product it is not a absolute reality, but only a relative reality, yet) is referred to as reality (Satyam ucyate) in comparison to Pratibhasika Satyam (anrta-apeksaya) like mirage water etc (mrgatrsnika adi — etc here referring to rope snake, shell silver and so on). But Pratibhasika Satyam (anrtam ca) is the opposite of Vyavaharika Satyam (tad-viparitam).

Then what is that satyam (kim punah), that became (abhavat) all that is here (etat sarvam-if both vyavaharikam and pratibhasikam satyams are both products only)? It is one absolute truth only (satyam = paramartha satyam-became all that is here). What is that absolute truth (kim punah tat?) It is that Brahman, which was introduced in the beginning of Brahmanandavalli as the topic of discussion (prakrtatvatbrahma) by the sentence satyam jnanam anantam brahma (satyam jnanam anantam brahma iti).

- Adhikarat - Topic of creation.

1st Satyam :

- Vyavaharika Satyam
- Paramartika Satyam, not created, only one, Karanam, not Karyam
- Karyam = Creation
- Here, context is Apekshika Satyam = Relative, empherical reality, objective reality.
- Pratibhasikam = Subjective reality, dream
- For a dreamer, in dream, dream is a waking state, he is Awake to dream world, Aware of dream world

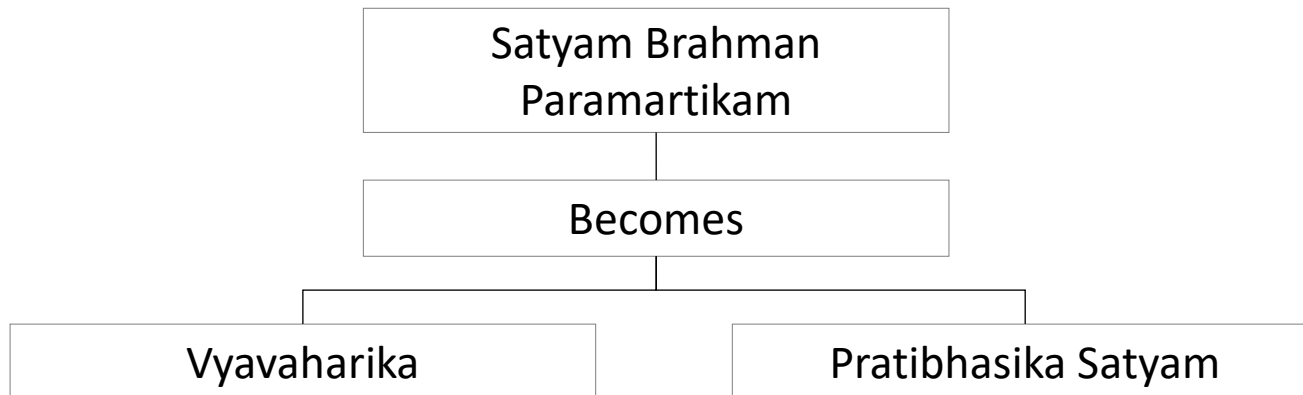
Example : Mriga Drishtanta :

- Mirage water, Anruta, Pratibhasikam, Appearance, exclusively for the Individual
- In Comparision to Dream, waking more real, Vyavaharika Satyam.

Vedantic context Only :

- When Jagrat = Standard Scale, Svapna – Unreal.

- **When Brahman = Standard, Jagrat = Unreal**
 - **Only after introduction of Absolute reality Brahman, Jagrat can be said to be = unreal**
- Without brahman Jnanam, can never say waking is unreal
 - During transaction - Say - World is real
 - Don't be inspired by Mandukya Karika
 - First introduce brahman and then say world is unreal
 - Don't say world is unreal outside class
- **Jagrat not Anrutam, Scale must be kept in mind.**



Absolute Brahman = Hero of Taittiriya Upanishad - Chapter 2

What is Brahman?

- Satyam, Jnanam, Anantham Brahma = Absolute reality = Subject.

Bashyam : Chapter 2 – Section 6 – Verse 3 continues...

यस्मात् सत्त्यदादिकं मूर्तामूर्तधर्मजातं यत्किंचेदं सर्वमविशिष्टं
विकारजातमेकमेव सच्छब्दवाच्यं ब्रह्माभवत् , तद्व्यतिरेकेण
अभावान्नामरूपविकारस्य, तस्मात् तत् ब्रह्म सत्यमित्याचक्षते
ब्रह्मविदः ।

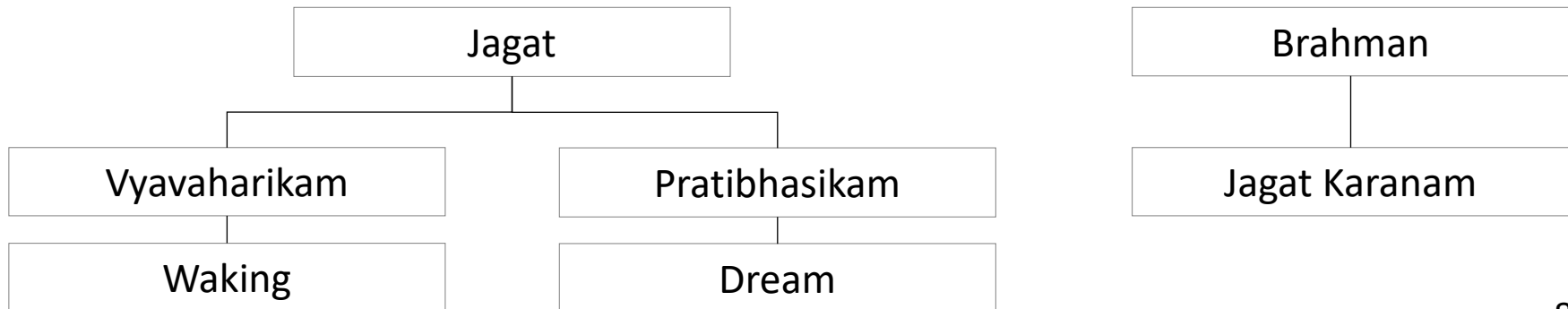
Since (yasmāt) the entire group of formless and with form objects (murta-amurta-dharma-jatam) named as sat, tyat etc (sat-tyat-adikam-adi here includes, niruktaaniruktam and Nilayana-anilayanam), everything without exception (yad-idam kinca = sarvam avisistam -both micro and macro) are (abhavat) the products (vikarajatam) of Brahman alone; which Brahman is indicated by the meaning of the words 'the one Brahman known as sat '(ekam eva sat-sabda-vacyam brahma; - therefore as the entire creation) does not exist (abhavat) separate from Brahman (tad-vyatirekena), the creation being mere names and forms only (nama-rupa-vikarasya--- and thereby the entire universe becomes Mithya). Therefore (Tasmat) people who know Brahman (Brahmavidah) declare (Acaksate) that (iti) Karanam Brahman (Tat brahma) is alone real (Satyam).

- Satya Chanrtam Ca Satyam Abhavat, Yadidam Kim Ca, tat Satyam - Itya Chakshate
- Murtha, Amurtha Prapancha
- Satu, Tyatu - Manifest - Unmanifest Nilam, Anilayam - Housed, Houseless Niruktam, Aniruktam - Defined Undefined
- Sarvam Api Avisishtam ← Without Exception
- Vikara Jatam = product, one Brahman became all of them
- Brahman = Satu = Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]



- Any Karyam - Product, Nama - Rupa, not Substance
- Nama Rupa Vikarasya Tad Vyatirikena Abavatu
- Creation = name, form, not Substance
- World Appears Tangible Substance
- Tangibility of world = illusion
- World = Non-tangible like dream world
- Name, form, like pot not Substance
- Clay = Substance, Brahman = Substance
- Tangibility does not belong to Pot
- Pot = Name - Form only
- Name form does not exist separate from brahman
- World does not have an independent existence
- Karyam does not have existence of its own
- Separate from Existence of Karanam is Karyam
- Karyam has only borrowed existence
- What has borrowed existence is Mithya

Entire world = Mithya - What is Satyam?

- Karanam Brahman = Satyam
- Sat Brahman = Karanam Brahman, Satyam, real.

Chandogyo Upanishad :

यदग्ने रोहितंरूपं तेजसस्तद्रूपं यच्छुक्लं
तदपां यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं
वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव
सत्यम् ॥ ६.४.१ ॥

yadagne rohitamrūpaṃ tejasastadrūpaṃ yacchuklaṃ
tadapāṃ yatkrṣṇaṃ tadannasyāpāgādagneragnitvaṃ
vācārambhaṇaṃ vikāro nāmadheyaṃ trīṇi rūpāṇīityeva
satyam || 6.4.1 ||

The red colour of gross fire is from subtle fire, the white colour is from subtle water, and the dark colour is from subtle earth. Thus that which constitutes the 'fire'-ness of fire is gone. All changes are mere words, in name only [i.e., fire is only a name indicating a certain condition]. The three colours are the reality. [6 - 4 - 1]

Brahma Sutra :

तदनन्यत्वमारम्भणशब्दादिभ्यः ॥ १४ ॥

Tadananyatvamarambhanasabdadibhyah || 14 ||

The non-difference of them (i.e. of cause and effect) results from such terms as 'origin' and the like. [II – 1 – 14]

- Has Elaborate commentary
- Brahman alone is Satyam, Jagan Mithya
- Achakshate = They declare
- Brahma Vidaha = Wise Declare
- Ignorant declare world is real.

Wise :

- **World is Mithya**
 - **Brahman is Real**
- Achakshate - Brahman Vidaha
 - Wise Declare - Brahman = Satyam, Jagan Mithya

Context :

- Brahman exists or not

Corollary :

- **Brahman alone has become the world**
 - **World is existent, brahman is existent**
- Gold has become Chain
 - Chain exists, therefore gold exists
 - No Doubt regarding existence of Chain or Gold
- **Prapancha Rupena Brahma Asti**

i) Concluding statement of Srishti Prakaranam :

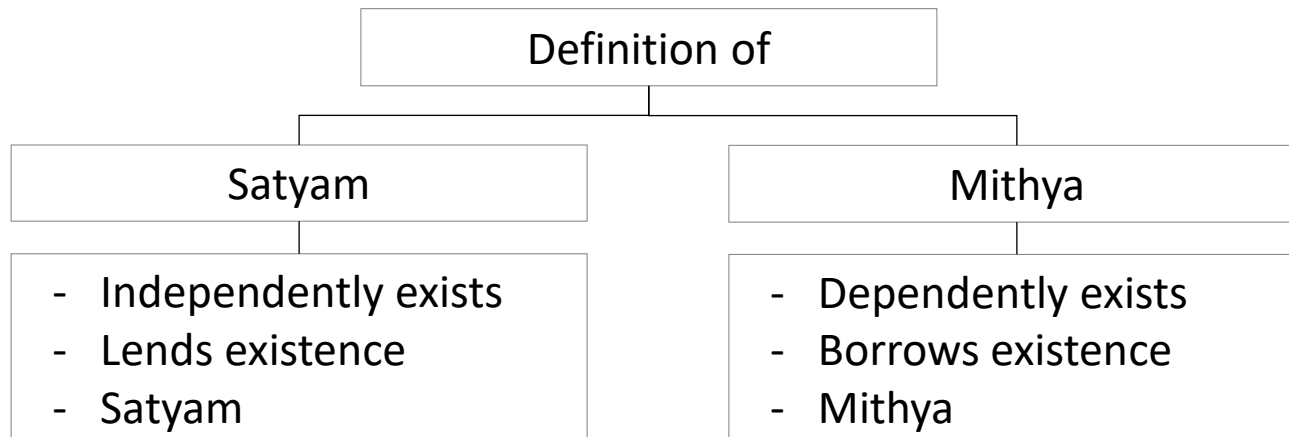
- Tatu Satyam Itiya Chakshate (Wise Declare : Brahman = Satyam)

ii) Why Brahman is Satyam?

a) Brahman is Upadana Karanam of creation :

Brahman	Creation
<ul style="list-style-type: none"> - Karanam - Lends existence - Karanam has independent existence = Satyam - Lends existence to Universe - Karanam = Satyam 	<ul style="list-style-type: none"> - Karyam has no independent existence - Borrowed existence - Karyam = Mithya - What borrows existence = Karyam

b)



c) This is Based on Chandogyo Upanishad :

Logic :

यदग्ने रोहितंरूपं तेजसस्तद्रूपं यच्छुक्लं
तदपां यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं
वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव
सत्यम् ॥ ६.४.१ ॥

yadagne rohitamrūpaṃ tejasastadrūpaṃ yacchuklaṃ
tadapāṃ yatkṛṣṇaṃ tadannasyāpāgādagneragnitvaṃ
vācārambhaṇaṃ vikāro nāmadheyam trīṇi rūpāṇītyeva
satyam || 6.4.1 ||

The red colour of gross fire is from subtle fire, the white colour is from subtle water, and the dark colour is from subtle earth. Thus that which constitutes the 'fire'-ness of fire is gone. All changes are mere words, in name only [i.e., fire is only a name indicating a certain condition]. The three colours are the reality. [6 - 4 - 1]

Nama Rupa :

- Vikara, Karyam
- Does not exist separate from Karanam Brahman
- Vyatirekena Abavat
- Nama Rupa = Mithya.

अस्ति नास्तीत्यनुप्रश्नः प्रकृतः तस्य प्रतिवचनविषय एतदुक्तम् –
आत्माकामयत बहु स्यामिति । स यथाकामं च आकाशादिकार्यं
सत्त्यदादिलक्षणं सृष्ट्वा तदनुप्रविश्य पश्यञ्शृण्वन्मन्वानो विजानन्
बह्वभवत् तस्मात् तदेवेदमाकाशादिकारणं कार्यस्थं परमे व्योमन्
हृदयगुहायां निहितं तत्प्रत्ययावभासविशेषेणोपलभ्यमानमस्तीत्येवं
विजानीयादित्युक्तं भवति ।

The main topic here is answering the question (itianuprasnah) whether Brahman exists or not (asti nasti). It is the subject matter here (prakrtah). And in reply to that (tasya prativacana-visaye) the upanisad gave these two statements (etad uktam) that (iti) "The Brahmatma desired (atma akamayata iti) I shall become many (bahu syam)". That brahmatma (sah) in keeping with his desire or plan (sah yathakamam ca) having created (srstva) this universe, consisting of visible and invisible etc (sat-tyatadi-laksanam) products beginning from space onwards (akasadi-karyam,-the whole universe, including the body-mind-complex); and then having entered into the body-mind-complex (tad-anupravisya-as the saksi Chaitanyam, the Jivatma, became as though) the seeing (pasyan), hearing (Srnvan), thinking (manvanah) and deciding one (vijanan) and also became many (bahuabhavat).

Therefore (tasmat) that very same Brahman, (tad eva idam) the creator of space etc (akasa-adikaranam) having entered the body-mind-complex, the product (karyastham), abides (nihitam-as the jivatma) in the supreme space (parame vyoman) within the buddhi (hrdaya-guhayam); and is recognized or available (upalabhyamanam-as saksi) through its diverse reflections (avabhasa) of seeing, hearing, experiencing, touching etc (visesena), which obtains in every cognition (Tat-pratyaya). It is implied thereby that brahman must be accepted as existing (Asti iti evam Vijaniyat iti Uktam Bhavati).

- Understand process, mechanism of creation.
- Interpret correctly so that it proves existence of Ishvara with Maya Shakti

Main Topic :

- Does brahman exist or not?
- Does God exist or not?

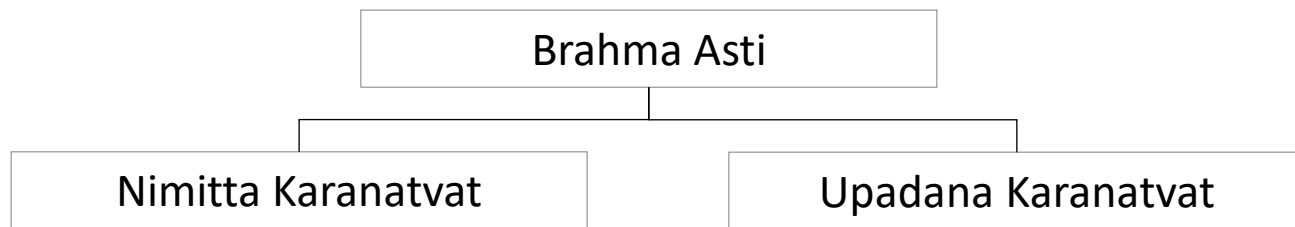
Answer :

i) Atma Akamayata Bahu Syam iti :

- Brahman desired to produce creation is Proof of Sentient Nimitta Karanam, Proof of existence of Ishvara.
- Thinking Ishvara like a carpenter - Nimitta Karanam, Sentient like Jiva

ii) Bahusyam Praja Yayeti :

- Brahman decided I Myself will become the creation.
- Upadana Karanam also for the Universe, like clay for pot.
- Brahman like Nimitta, Upadana Vivarta (Changeless) Karanam of the Universe.



iii) Brahman created Body - Mind - Complex and the world with the help of Panchabutas

iv) Brahman entered the world as Ishvara and Body - Mind - Complex

v) Brahman plays the Role of Experiencer

vi) Jiva Rupena Vartamanatvat Brahma Asti :

- Explained Now

Saha :

- Brahman keeping in Design of Universe created Akasha Adhi.... Universe.

Satu	Tyatu
Murtha Prapancha	Amurtha Prapancha

Visible Universe	Invisible Universe
	<ul style="list-style-type: none"> - Space, Air - Indiryas - Antahkarana

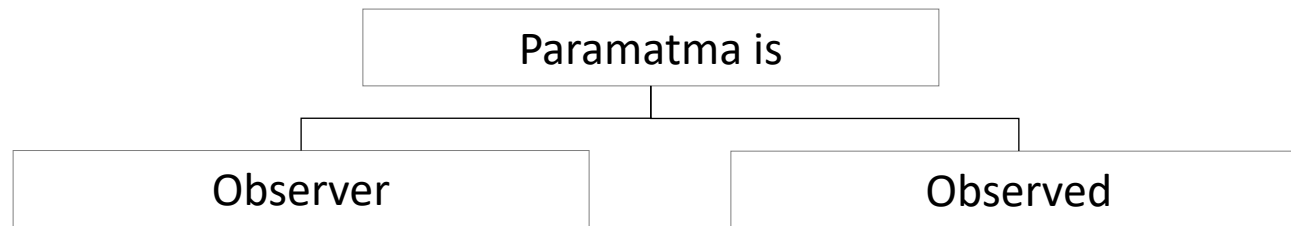
vii) Brahman enters as Sakshi Chaitanyam = Jivatma (not Antahkaranam - Mind)

viii) Sakshi itself when it joins mind and Sense organs becomes Pramata also

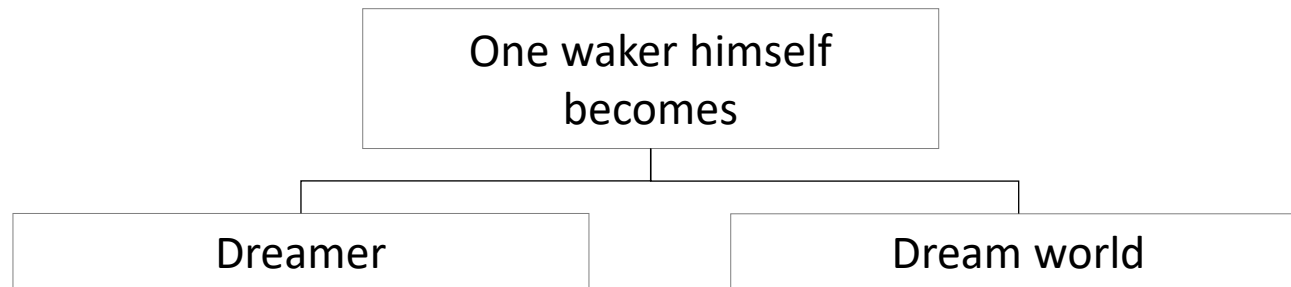
ix) Having become Sakshi and Pramata, does Activities.

Srnvan - Pashyan	Manvan - Vijanan
<ul style="list-style-type: none">- Jnana Indriyas- Hearing, seeing	<ul style="list-style-type: none">- Antahkaranam- Thinking, deciding

All Descriptions of Sakshi :



x)



- Experiencer - Experienced
 - Vishwa - Virat
 - Teijasa - Hiranyagarbha
 - Prajna - Ishvara
- } 3 Pairs is Brahman

- Subject and object in dream is one waker.

Pashyan, Srvan	Manvan, Vijnanam
Bogya Rupena	Boktru Rupena

Turiyam / Brahma Available as I

xi) Brahma creator, having created Universe is now Available in Body - Mind - Complex

- Obtains within Body - Mind complex

xii) Just like Mahakasha after creation of Pot is available as Ghatakasha, paramatma eva Jivatma Rupena Vartate

- Karyam, Sharirastham, Available within Body Mind complex and in the Universe

xiii) Parame Vyoman :

- In the heart, intellect as Sakshi of Minds activities - Witness of all thoughts - Emotions
- Why Parame Vyoman?

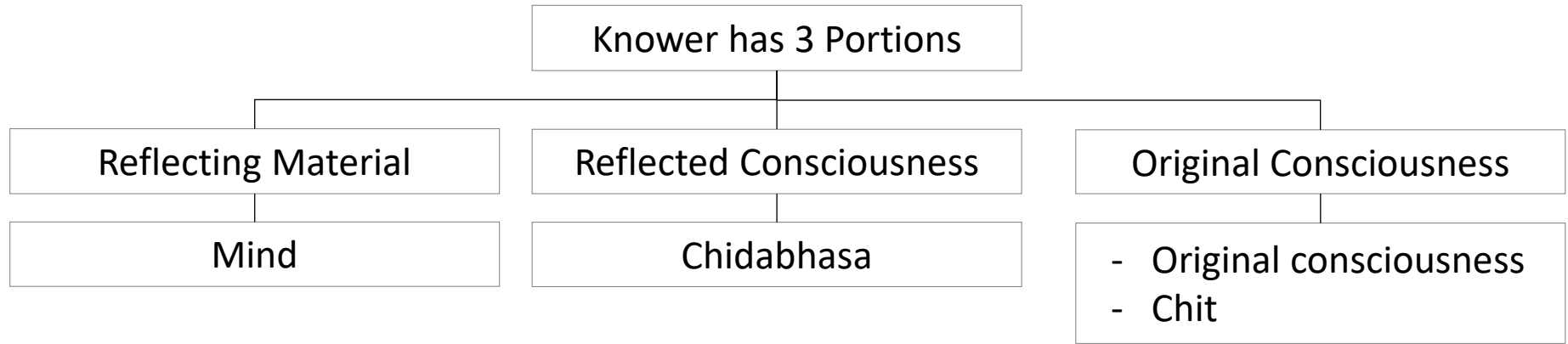
Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तद्देशाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'snute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

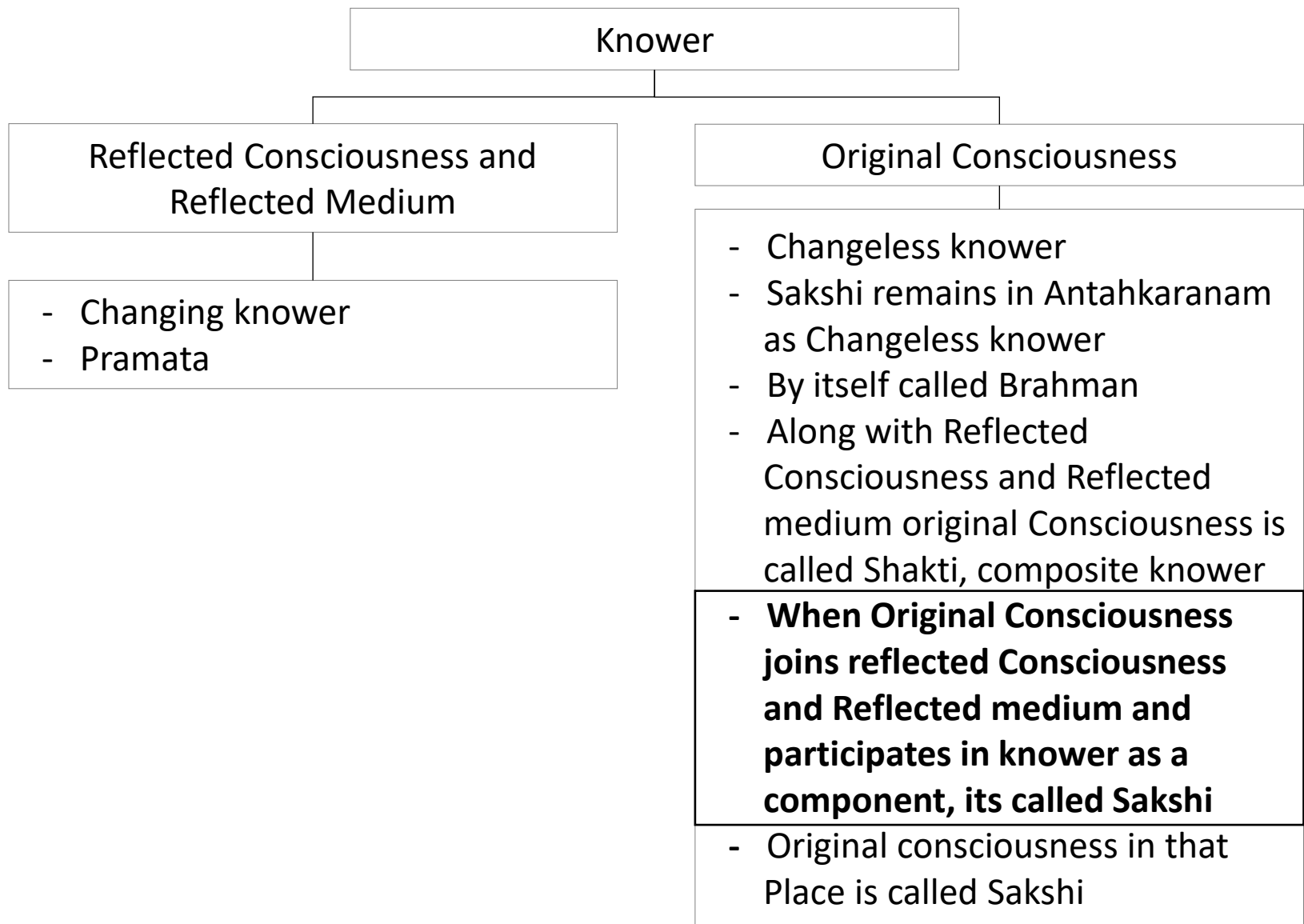
Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- Vichara Sagara and Gita.



xiv) 3 portions put together = Knower

- Knower hood Distributed in all 3



xv) Once Reflected Consciousness and Reflected medium Dissappears as in Sleep, Sakshi continues to exist but it will not have Sakshi Status, it will be called Brahman.

Sakshi	Pashyan, Srrvan, Manvan, Vijnanan
Nirvikara Drishta	Savikara Drishta

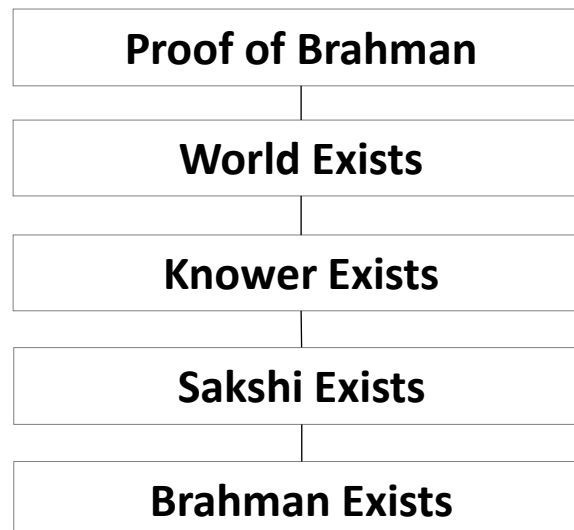
- Sakshi Pratiyaye Avabhasa Viseshena = Enjoying Sakshi Status along with Tat Pratyaya – Antahkaranam.

- **Alongwith Antahkaranam Original Consciousness is Available as Sakshi**
- **Uplabyamane Available as Sakshi is brahma only**

xvi) Sakshi exists, therefore brahman exists, iti Vijaniyam :

- Knower Exists
 - Sakshi Exists
 - Brahman exists
- } Vedic Logic

xvii) What is proof of Knower?



Brahman Asti Jeeva Rupena Vartamanatvat :

- Last Sentence in Upanishad of 6th Anuvaka - Anupravasha Sloka
- Tatu Etat Shloko Bavati...

Bashyam : Chapter 2 – Section 6 – Verse 3 continues...

तत् एतस्मिन्नर्थे ब्राह्मणोक्ते एषः श्लोकः मन्त्रो भवति । यथा पूर्वेषु
अन्नमयाद्यात्मप्रकाशकाः पञ्चस्वपि एवं सर्वान्तरतमात्मास्तित्व-
प्रकाशकोऽपि मन्त्रः कार्यद्वारेण भवति ॥६॥

There is this mantra (esah slokah = mantrah bhavati), with regard to this topic, of Brahman's existence (tat = etasmin arthe), which is being discussed in this Taittiriya Upanishad, which is a brahmana upanishad (brahmanaukte). Just as (yatha) in the case of the previous anuvakas (purvesu) with regard to all the five kosas also (pancasuapi), starting with annamaya etc ("Annamaya"-adi-Rg mantras) which threw light (Atma-prakasakah) on them were there; in the same manner (evam), with regard to the innermost Atma (Sarvantaratama Atma) which is beyond the panca kosas, there is also a mantra (mantrah api) which reveals (prakasakah) the existence (astitvaof Brahman indirectly) from the standpoint of the product, the universe (karya dvarena bhavati).

- Tatu Etasmin Artha w.r.t this Message “Brahman Asti”
- There is god, given in Brahmana Upanishad, Taittiriya Upanishad.
- Rig Mantra exists as at Va Idam Agre Asit - = Anuvaka no. 9

Example :

- Lakshmana also goes means previously Rama has gone
- Just as in case of Pancha Kosha, Rig Mantra was Quoted
- Pancha Kosha Vilakshana Atma also has Rig Veda Mantra

a) li - ii - I - Annadvai (All beings born of food)

b) ii - iii - I - Pranam Deva (Prana is life of all)

c) ii - iv - I - Yatho Vacho (For Pranamaya Manomaya is the SELF)

d) ii - v - I - Vijnanam Yajnam (Knowledge is Brahman)

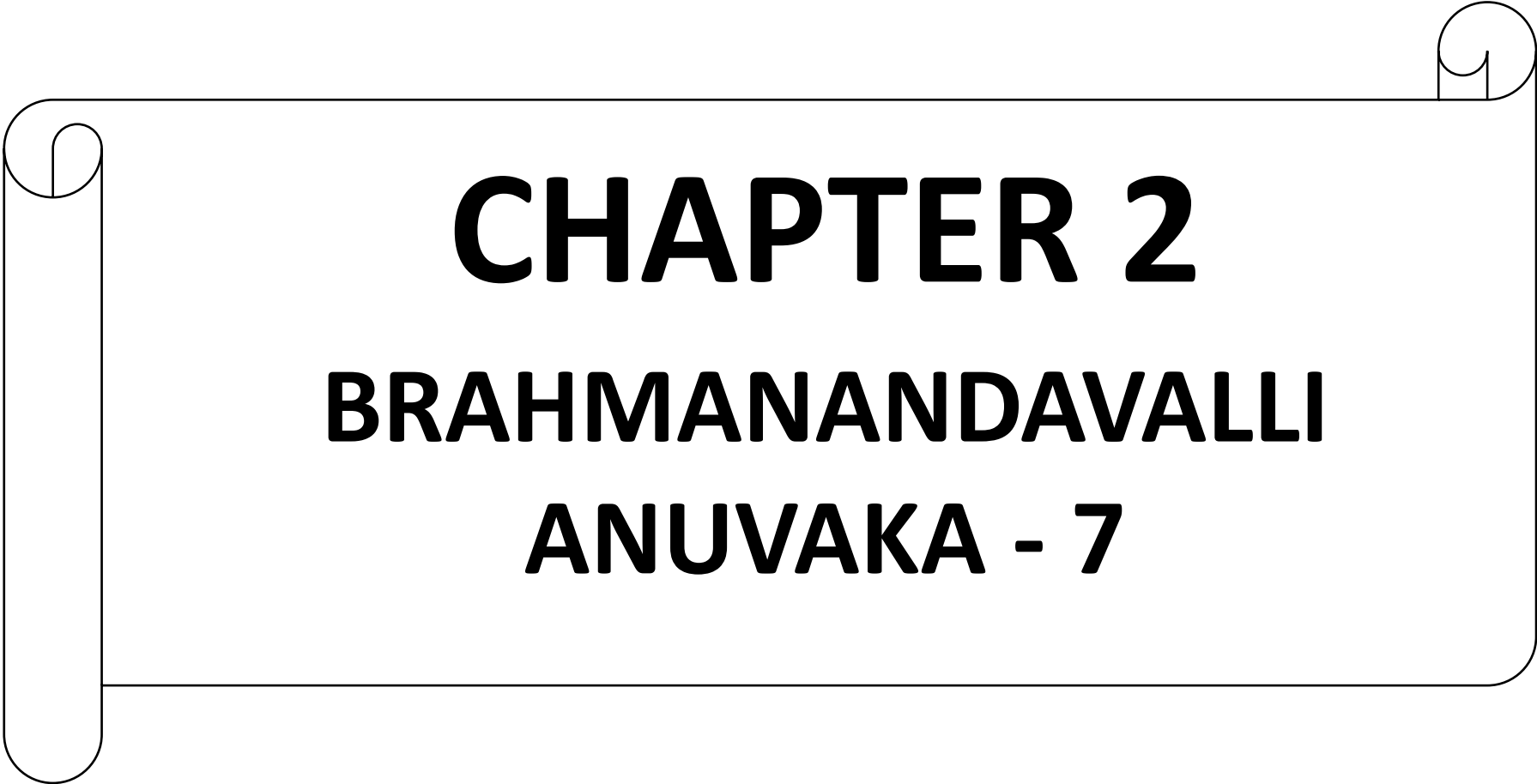
e) ii - iv - I - So Kamayata (Self is essence of Anandamaya) Similarly, here also w.r.t Sarva Antara Atma

f) ii vii I Asadv (World existed in Potential, Unmanifest form, Non-existence form)

- Existence is Karanam of Manifest world (Karyam)
- Rig Mantra reveals existence of Atma / Brahman
- Does not prove existence of Brahman directly

- **Through world Brahman is proved**
- **Karya Dvarena Karanam is Indicated**

- Through world existence, god is to be established
- Anuvaka 6 is over, 3 more Anuvakas Pending - 7, 8, 9



CHAPTER 2

BRAHMANANDAVALLI

ANUVAKA - 7

अस॒द्वा इ॒दम॒ग्र आ॒सीत् । ततो॒ वै स॒दजा॑यत ।
तदा॒त्मानं॑ स्वय॒मकु॑रुत । तस्मा॒त्तत्सु॑कृतमुच्य॑त इति । यद्वै
तत्सु॑कृतम् । रसो॒ वै सः॑ । रस॑ ह्येवायं लब्ध्वाऽऽन॑न्दी
भव॑ति । को ह्येवा॒न्यात् कः प्रा॑ण्यात् । यदेष॑ आकाश आन॑न्दो
न स्या॑त् । एष॑ ह्येवा॒नन्द॑याति ।

asadvā idamagrā āsīt | tato vai sadajāyata | tadātmānaṁ
svayāmakuruta | tasmāttatsukṛtamucyāta iti | yadvai
tatsukṛtam | raso vai saḥ | rasaṁ hyevāyaṁ
labdhvānaandī bhavati | ko hyevānyāt kaḥ prāṇyāt |
yadeṣa ākāśa ānando na syāt | eṣa hyevānandayāti |

अन्वयः

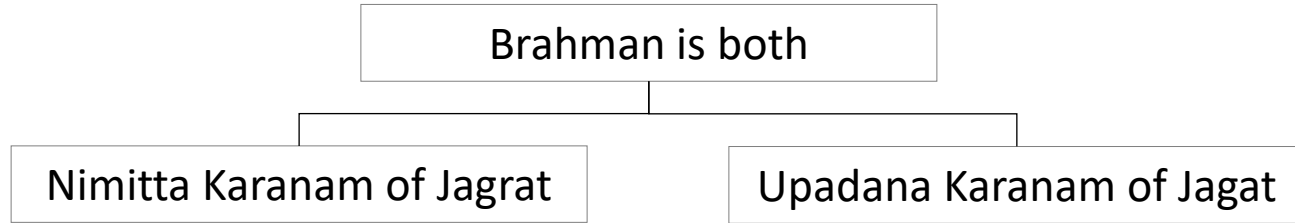
इदम् अग्रे असत् वै आसीत् । ततः वै सद् अजायत । तद् आत्मानं
स्वयम् अकुरुत । तस्मात् तद् सुकृतम् उच्यते - इति । यद् वै
तत् सुकृतं सः वै रसः (भवति) । रसं लब्ध्वा एव हि अयम् आनन्दी
भवति । यद् एषः आनन्दः आकाशे न स्यात् कः हि एव अन्यात् ?
कः प्राण्यात् ? एषः हि एव आनन्दयाति ।

Anvayah

idam agre asat vai āsīt । tataḥ vai sad ajāyata । tad
ātmānam svayam akuruta । tasmāt tad sukṛtam ucyate-
iti । yad vai tat sukṛtam saḥ vai rasaḥ (bhavati) । rasam
labdvā eva hi ayam ānandī bhavati । yad eṣaḥ ānandaḥ
ākāśe na syāt kaḥ hi eva anyāt ? kaḥ prāṇyāt ? eṣaḥ hi
eva ānandayāti ।

This (Universe) was indeed the unmanifest (Brahman) in the beginning. From that alone the manifest (Universe) was born. That (Brahman) created itself by itself. Therefore, it is said to be the self-creator. Thus (Ends the Rg Mantra). That (Brahman), which is indeed the self creator, is Ananda. Having attained this Ananda alone, one becomes happy. Who will indeed inhale and who will exhale, if this Ananda were not there in the inner (Space)? This (Brahman) alone gives happiness (to all).

- Big Quotation in Support of Taittiriya Declaration about Brahman.



- **Brahman converted itself into Universe.**

Bashyam : Chapter 2 – Section 7 – Verse 1 and 2

असद्वा इदमग्र आसीत् । असदिति व्याकृतनामरूपविशेष-
विपरीतरूपम् अव्याकृतं ब्रह्म उच्यते न पुनरत्यन्तमेवासत् । न
ह्यसतः सज्जन्मास्ति । इदमिति नामरूपविशेषवद्व्याकृतं जगदग्रे पूर्वं
प्रागुत्पत्तेः ब्रह्मैव असच्छब्दवाच्यमासीत् । ततोऽसतो वै सत्
प्रविभक्तनामरूपविशेषमजायतोत्पन्नम् ।

This universe (Brahman plus manifest Namarupas), which can be now experienced (idam) was (asit) before (agre), Brahman plus unmanifest nāmarūpas only (asad eva). Asat (asad iti) is said (ucyate) to be karanam Brahman (brahma) plus the unmanifest potential namarupa which is not available for transaction (avyakrtam), and therefore is in diagonally opposite form (viparita rupam) to the differentiated names and forms (vyakrta nama-rupa-visesa-of the world which is available for transaction). But then again (punah) it is not absolute non-existence (na atyantam eva asat), because from non-existence indeed (asatah hi), an existent world cannot originate (na sat-janma asti). (Now Shankaracharya gives word to word meaning of the text-) The word 'idam' means (idam iti) the manifest universe (Vyakrtam jagat) which has the clearly definable attributes of various names and forms (nama-rupa-visesavat). Before (agre=purvam=prag) the manifestation (utpatteh), Brahman (plus unmanifest namarupas) alone (brahma eva) was called asat (asad-sabda-vacyam). From that Brahman plus unmanifest namarupa (tatah= asatah) indeed (vai) the universe (sat), which is distinctly differentiated (pravibhaktam) by the attributes of names and forms (nama-rupa-visesam) originated (ajayata= utpannam).

Brahman	World
<ul style="list-style-type: none"> - Karanam - Called Asat Here 	<ul style="list-style-type: none"> - Karyam - Called Sat Here - Exists in Potential form

- Matter can't be created, Destroyed, it exists in Manifest, Unmanifest form

- **World exists in Potential form, Potential form is called Ishvara – Brahman.**

Normally :

Sat	Asat
Existence	Non-existence

Here :

Asat	Sat
Karanam	Karyam

What is the Logic?

Example :

- Butter is in potential form in the Milk
- After processing, Butter appears, manifests

Question :

- When Milk is, is butter existent or not?

Answer :

- Technically Butter is existent
- Generally, until butter is extracted, we don't Say its existent

Example :

- Till child is born, we don't say Child exists
- Till World is born, we don't say it exists.

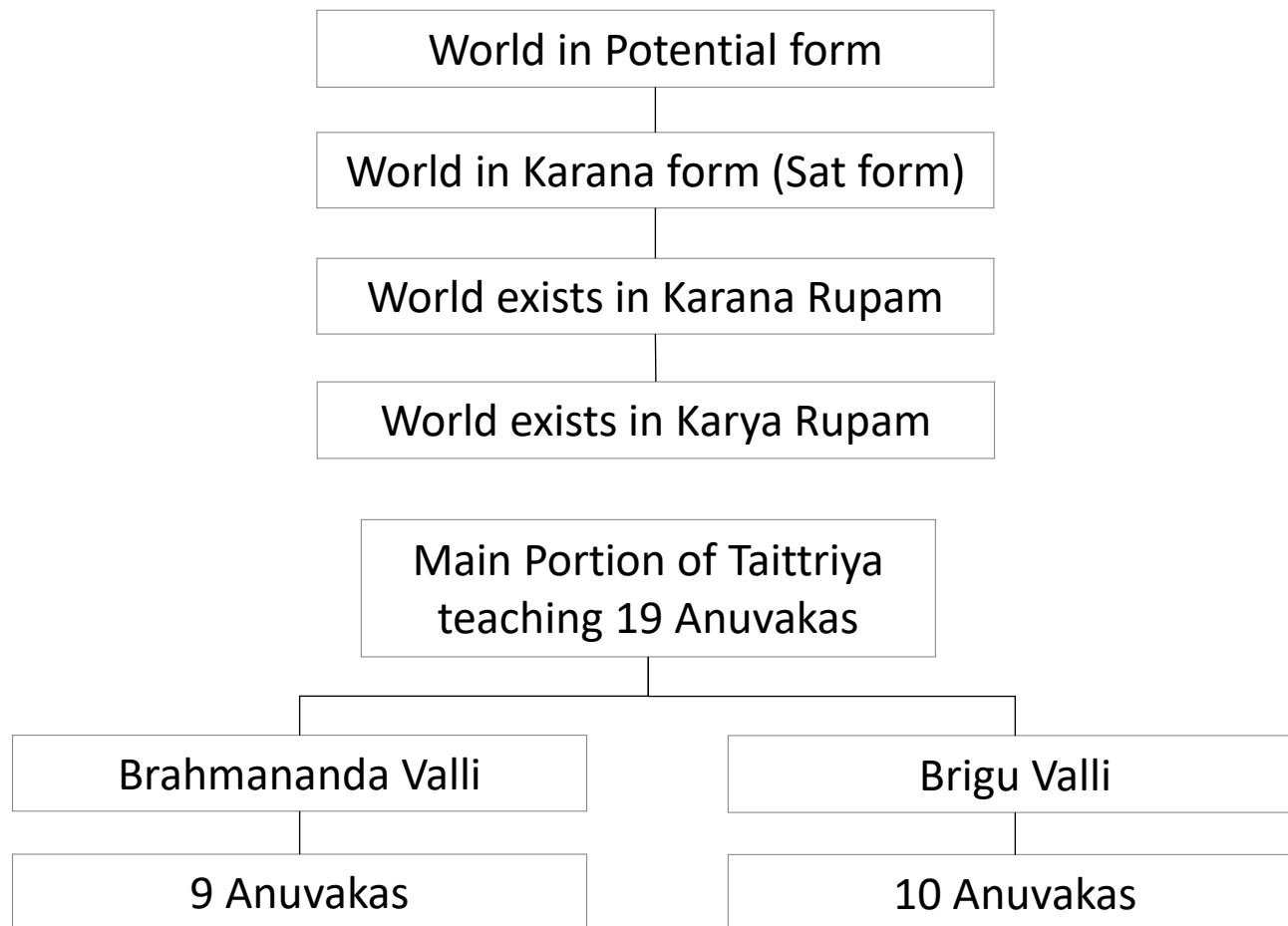
Available for Transaction	Not Available for Transaction
<ul style="list-style-type: none"> - Sat - Existent - Brahman = World in Potential form = Ishvara = Karana Avastha 	<ul style="list-style-type: none"> - Asat - Non-existent - Potentially existent - As though Non-existent - World exists in Brahman in potential form - World not available for transaction

Karanam	World
<ul style="list-style-type: none"> - Not Available for Transaction - Asat - Brahman not Available for Transaction, hence called Asat - Non-existent 	<ul style="list-style-type: none"> - Sat - Available for Transaction - Butter is Sat, Available for Transaction - Existent

Asat in Rig Mantra

Potential world

Not Available for transaction



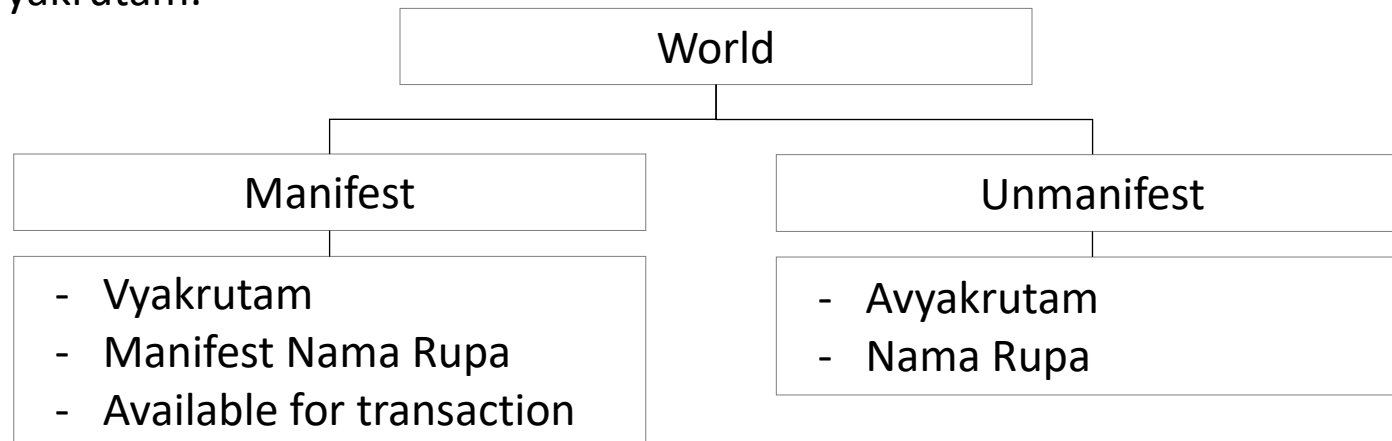
- Avyakta Rupena Asti
- Karana Rupena Asti
- Brahma Rupena Asti

Potentially there as cause

- Karanam
- Brahma = Asat

Rig Veda Mantra :

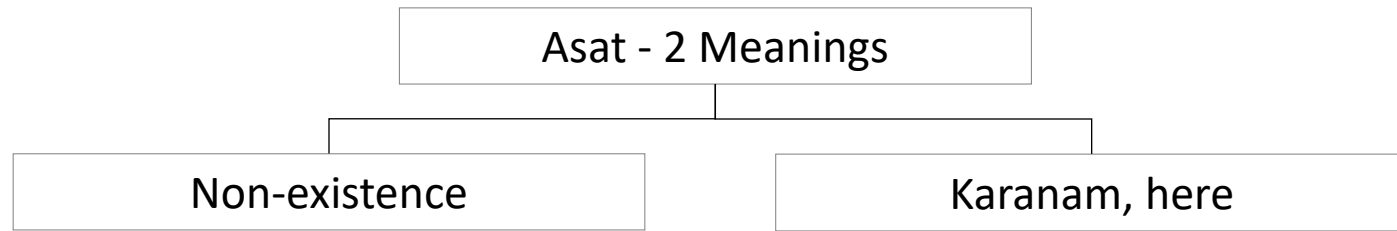
- Asat Va Idam Agre Asti
- Asat iti Brahma Uchyate
- Asat = Karanam brahman
- Avyakta - Unmanifest, potential, not Transactional
- Viparitam, Diagonally opposite to manifest - which is available for transaction, Vyakrutam.



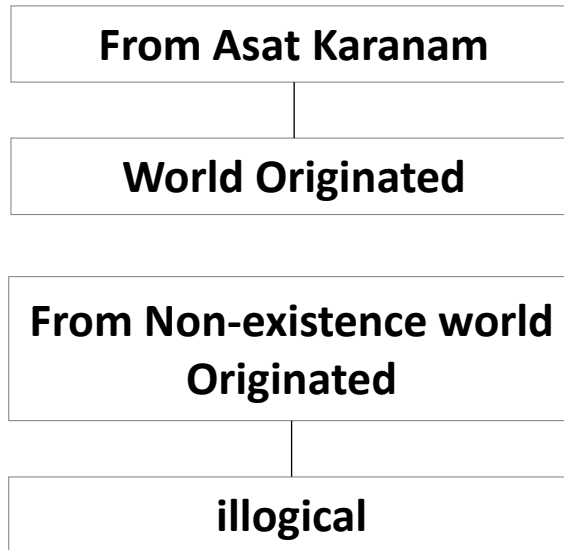
Individual In Sushupti :

- **For all practical, transactional Purpose, individual is as good as Non-existent**
- Can't transact with the world, world can't transact with him
- No SMS in Sushupti state to Sleeper from waking world
- **Don't take literal meaning of Asat = Non-existent = Vachyarth Shunyavadi Madhyamika Buddhism, Nihilism.**
- Nothing was there before = Buddhism.

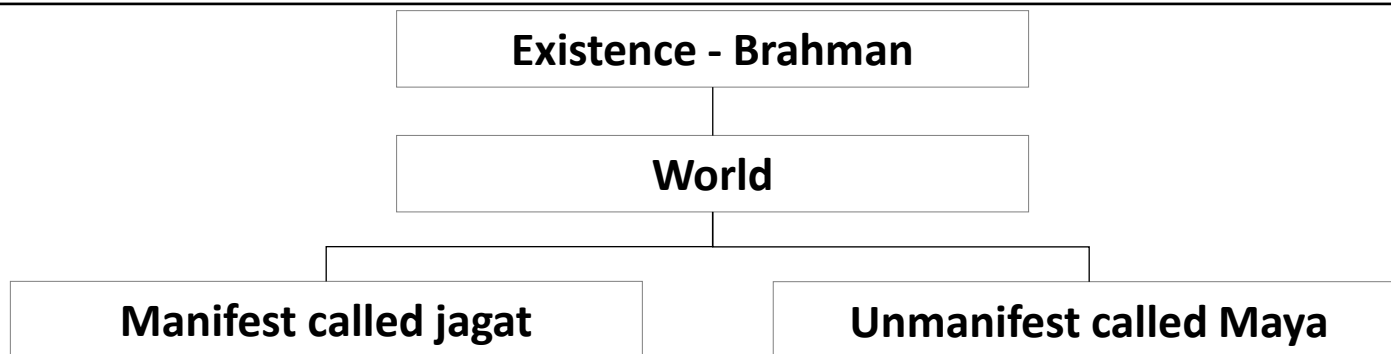
- We are Brahma Vadi - Brahman was there, not Absolute Non-existence



Can't Say :



- From Logical congruity, have to take Asat as Karanam Brahma only
- From Emptiness, nothingness existing world can't Originate



Chandogyo Upanishad :

कुतस्तु खलु सोम्यैवंस्यादिति होवाच
कथमसतः सज्जायेतेति। सत्त्वेव सोम्येदमग्र
आसीदेकमेवाद्वितीयम् ॥ ६.२.२ ॥

kutastu khalu somyaivaṃsyāditi hovāca
kathamasataḥ sajjāyeteti | sattveva somyedamagra
āsīdekamevādvitīyam || 6.2.2 ||

The father said: 'O Somya, what proof is there for this—that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second'. [6 - 2 - 2]

How existing world out of emptiness, Non-existence?

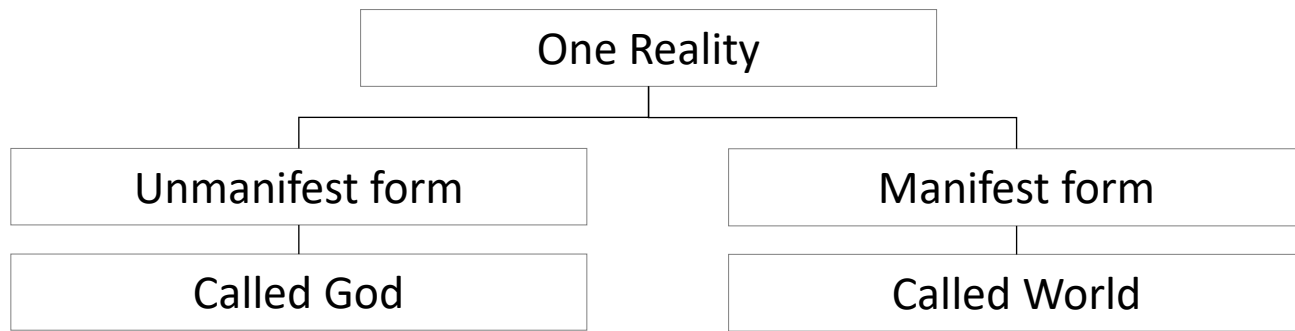
- Asat karya Vada of Neiyayika - States world comes from Non-existence
- Asat = Not - Non-existent, it means Karanam
- Idam = Nama Rupa Vishesha Jagat, Universe, Vyakrutam, Manifest active Namarupa, Attributes clearly definable, Akasha, Vayu... Agni, Jalam.

Visesha Vatu :

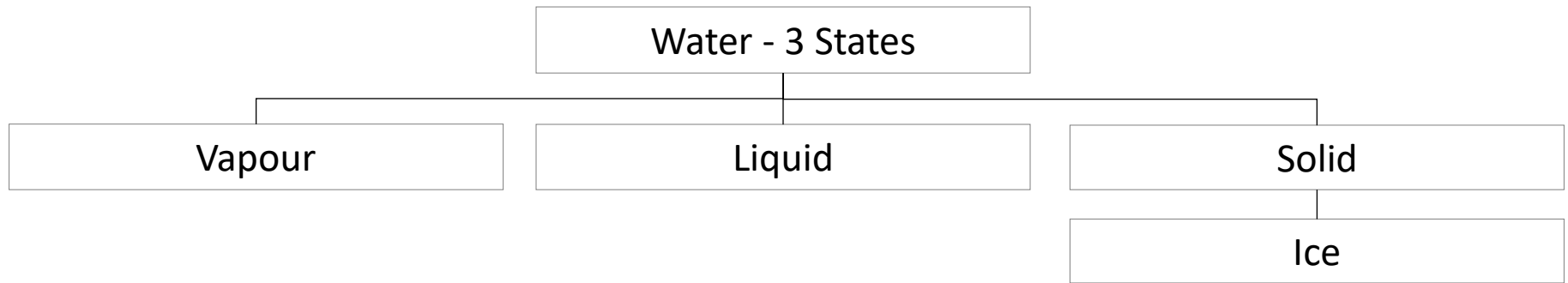
- Not Eva
- But possession, endowed with Name - form

Meditate :

- Unmanifest Universe is called Ishvara = Gold
- Manifest Ishvara = Jagat.



- **God and world - Not 2 separate entities.**
- One entity in previous State called god, later - Called world.



- In different Avasthas, one reality given 3 Names, waker, dreamer, Sleeper.

Karana Avastha	Karya Avastha
Ishvara	Jagat

How can you have doubt regarding existence of god?

- World = God before creation
- Can't doubt existence of god Purvam = Prag
- Utpatte - Before Big Bang, before Manifestation.

- **Brahman at Karana Avastha was called Asat**
- **From - That Asat, Karanam brahman alone, Sat Universe was born**

Satu :

- Universe with distinct name and form
- Ajayata, born, Utpannan.

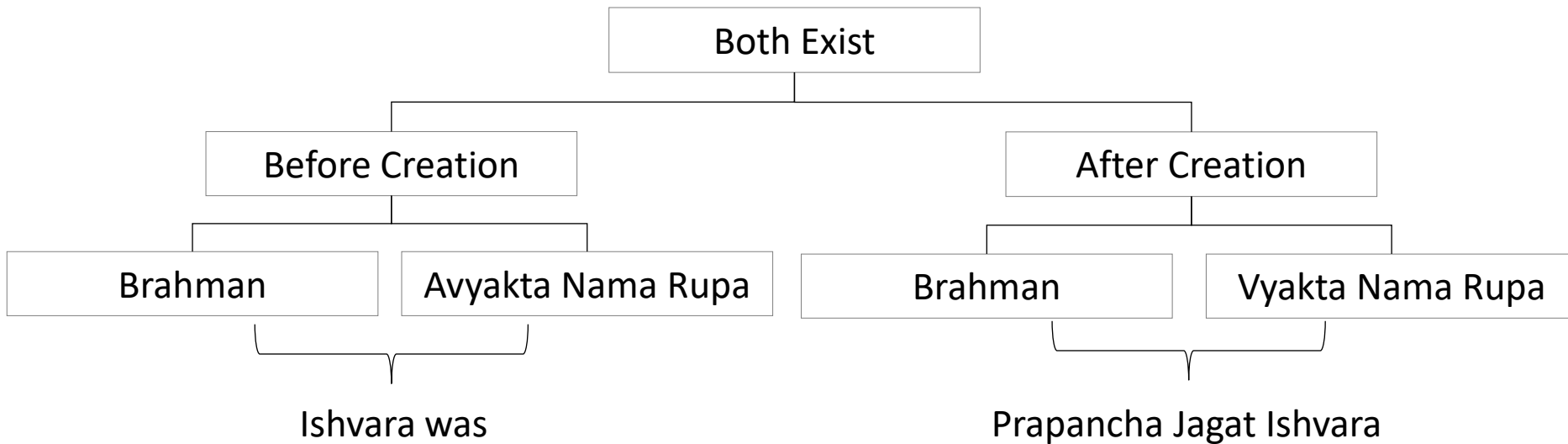
Lecture 100

i) Shankara is commenting on 7th Anuvakam

- Asatva Idam Agre Asti
- Tatho Vai Sadjayata

ii) Before creation, Brahman was there

iii) After creation Brahman is there



iv)

- **No difference in Brahman, Awareness between past and Present**
- **Difference only in Nama Rupa**
- Ishvara = Brahman and Nama Rupa
- World = Brahman and Nama Rupa
- Brahman common to Ishvara and world.

v)

Ishvara	World
<ul style="list-style-type: none"> - Unmanifest Nama rupa - Called Asat in this context 	<ul style="list-style-type: none"> - Manifest Nama rupa - Called Sat in this context

vi)

Idam	Agre	Asatu	Asti
Brahman and Manifest Nama Rupa	Before	Brahman and Unmanifest Nama Rupa	Was there

- Iti = Idam in Moolam
= Vyakruta jagat
= Brahman and Manifest Nama Rupa
- Agre - Purvam = Prag Utpattou
- Asat Asti - Brahman and Unmanifest Nama Rupa (Maya)

Tatu	Vai	Satu	Ajayata
Asata		Manifest	Born

- **Manifest (Sat) born from Brahman and Unmanifest - Nama Rupa – Asat.**

Bashyam : Chapter 2 – Section 7 – Verse 1 and 2 continues...

किं ततः प्रविभक्तं कार्यमिति - पितुरिव पुत्रः, नेत्याह ।
तदसच्छब्दवाच्यं स्वयमेव आत्मानमेव अकुरुत कृतवत् ।

Like a son who is different from the parent (pituh putrah iva), is the product, the world also (karyam iti kim) physically distinct and separate (pravibhaktam) from Brahman (tatah)? The answer is being given as no (na iti aha-Brahman and the world are not separate). That Brahman (tat) which was referred to by the word asat (asat-sabda-vacyam), converted (akuruta = krtavat) itself (svayam eva = atmanam eva-into the creation.)

Tatu Atmanam Svayam Kurute : Question :

- How did world Originate from Brahman? Like child from mother?

Answer :

- Physical distance is there
- Parent - Child exist Separately, independently, here, elsewhere

Ishvara	World
In Vaikunta	Dropped here

Anvaya :

- Pituhu Putraha Iva = Karyam
- Tataha Pravibaktam Kim
- Son different from father.

Is Karyam Physically distinct from Karanam Ishvara?

- No
- God and world not Physically away
- Both together always
- Ishvara and Prapancha - 2 words
- Gold Chain - No distance
- Vishwa - Rupa - Ishvara

What is Reason?

Tatu :

- That Ishvara termed Asat, made world out of himself, moulded himself into Universe

Svayam Eva :

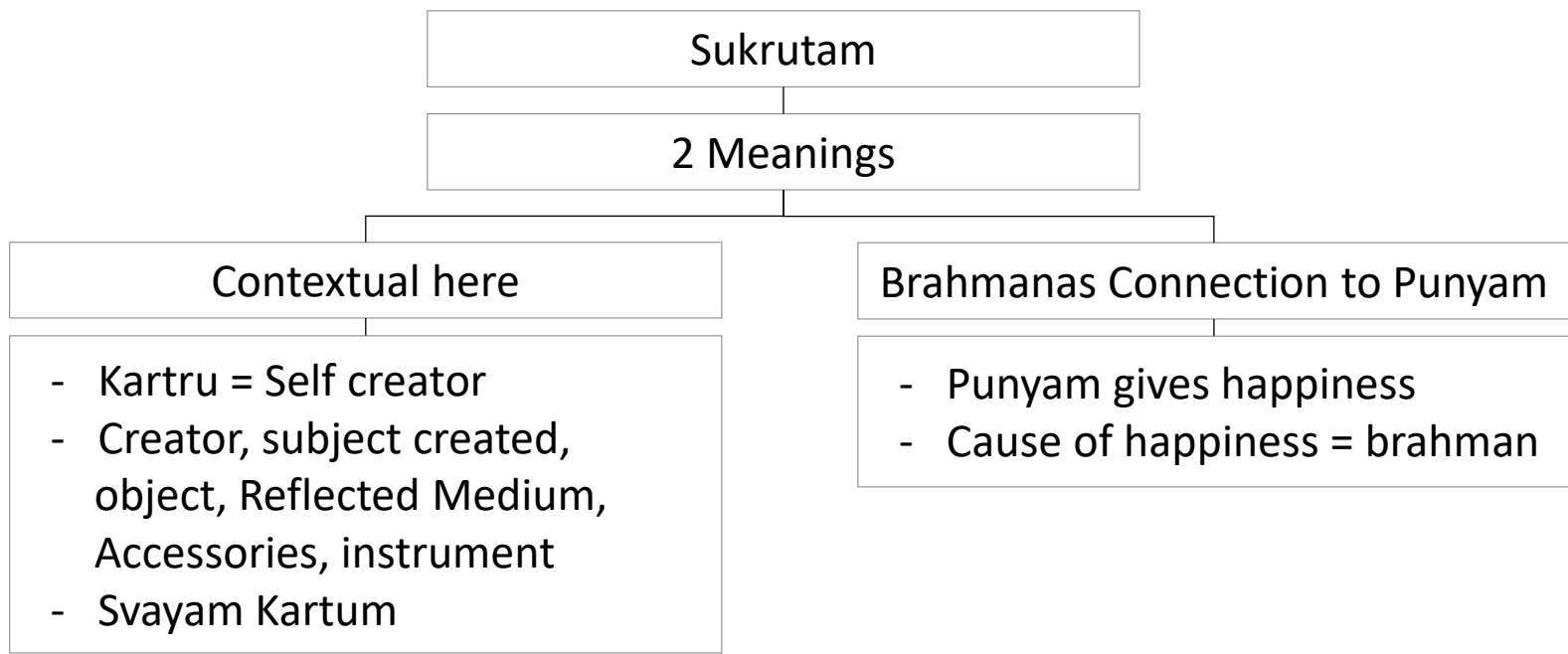
- Atmana Eva converted himself into Universe

Akruta - Krutavatu :

- Ishvara created world out of himself, within himself
- Everything is he himself.

Ishvara given title :

- Sukrutam Shata iti....



- In the Shastric world Ishvara self creator Sukrutam, Popular.

Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- Before creation, no 2nd thing, Brahman all alone with maya Shakti (Potential Nama Rupa)

2nd Meaning - Sukrutam :

Bashyam : Chapter 2 – Section 7 – Verse 1 and 2 continues...

यस्मादेवं तस्मात् ब्रह्मैव सुकृतं स्वयंकर्तृ उच्यते । स्वयंकर्तृ ब्रह्मेति
प्रसिद्धं लोके सर्वकारणत्वात् ।

As Brahman did it itself (Yasmad evam), therefore (Tasmat) that Brahman only (tat brahma eva) is said (ucyate) to be the self creator (sukrtam), created itself from itself (Svayam kartr). Because Brahman itself is the cause of everything (sarvakaranatvat), it is well recognized in the Sruti world, in Sastra (Prasiddham loka) as the self creator Brahman (Svayam kartr brahma iti).

1st Meaning :

- Grammatically not acceptable, not self creator

2nd Meaning :

- Grammatically acceptable
- Sukrutam = Well done, Punyam, Papam = Dushkrutam.

How to interpret?

- Sarvam Khalu Idam brahma
- Everything is Brahman.

यस्माद्वा स्वयमकरोत्सर्वं सर्वात्मना तस्मात् पुण्यरूपेणापि तदेव
ब्रह्म कारणं सुकृतमुच्यते । सर्वथापि तु फलसंबन्धादिकारणं
सुकृतशब्दवाच्यं प्रसिद्धं लोके ।

Or (va) since (Yasmat) Brahman created everything out of himself (Svayam-akarot), which means that Brahmatma (Sarvatmana) itself became everything (sarvam); therefore (tasmāt) it alone being in the form of Punyam also (Punyrupena api), that Karanam brahmatma (tad Karanam brahma eva) is said to be sukrtam (sukrtam ucyate). Whatever be the interpretation of the word sukrtam (sarvatha api tu), it is well known in the sastra world (Prasiddham loke), that whatever be that cause, which connects the karmaphalam to the ritualist (Phala Sambandha-adi karanam—and also gives experience of happiness) is known by the word Suktam (sukrta-sabda-vacyam).

- Punyam = Brahman Valued by all, well respected, well known.

Va = Athava, alternate, 2nd Meaning :

- Since Ishvara created everything, out of himself became everything, Sarvatma, Ishvara alone is the form of Punyam, Brahman and Nama, Rupa.
- Tadu Karanam Brahma Eva, tadu Karanam Ishvara = Sukrutam = Punyam.

Purva Mimamsaka : Keno Upanishad - Chapter 3 : Ishvara Siddhi Prakaranam :

- Yagya Story ends, Yajamana lives for many years, gets Svarga Phalam
- Who gives Svarga Phalam for Yajamana
- Purva Mimamsa has no Ishvara

According to him :

- Karma gives Svarga Phalam
- Karma ends with last Poorna Ahuti
- Phalam after several years
- Punyam called Adrushtam
- When karma ends, it generates Punyam in the name of Ritualist
- Punyam remains after Karma, produces Svarga
- No Ishvara, No Karma

Vedanta / Uttara Mimamsa :

- Does not dismiss Punyam
- Once karma is done, Ishvara is Sarvagya.
- Karma - Ritualist - Phalam - Connected by Ishvara after death
- Ishvara gives karma Phalam
- Karma Phala Dhatrutvam = Ishvara.

Why Uttara Mimamsa Superior?

- Karma = Punyam = Jadam

How jada Karma Phalam choose proper Ritualist for Phalam? Achetanam :

- Chetana Ishvara required Sukrutam not Punyam but Ishvara only.
- Ishvara alone gives happy events, situations, deiva Anugraha

Main Topic :

- Ishvara Asti
- Ishvara is cause - Connecting ritualist, Phalam, Sukha Anubhava, Bhoga Sharira Sambandha
- Have to accept Omniscient Ishvara
- **Sruta Punyam we call it Ishvara**
- Prasiddham in Shastra
- Sukrutam = Self creator or Punyam Possible when there is intelligent cause to create world and give karma Phalam
- Therefore, Ishvara, Brahman Asti
- Chetana Karanam required, jagat Karanam Brahman is reason, Sukrutam Prasiddham.

Taittiriya Upanishad :

यद्वै तत् सुकृतम् । रसो वै सः ।
रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति को
ह्येवान्यात्कः प्राण्यात् । यदेष आकाश आनन्दो
न स्यात् । एष ह्येवाऽऽनन्दयाति ॥ २ ॥

yadvai tat sukṛtam | raso vai saḥ |
rasaṁ hyevāyaṁ labdhvā''nandī bhavati ko
hyevānyātkāḥ prāṇyāt | yadeṣa ākāśa ānando
na syāt | eṣa hyevā''nandayāti || 2 ||

This which was self-made... That is taste(Joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this Joy were not there in the cavity of the heart:? This Brahman itself brings us Joy. [2 - 7 - 2]

- If you are experiencing Ananda, it is Proof of Brahman
- There is no other Source of Ananda except brahman
- **Creation = Source of Sorrow**

Chandogyo Upanishad - Bhuma Vidya :

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
भगवो विजिज्ञास इति ॥ ७.२३.१ ॥
॥ इति त्रयोविंशः खण्डः ॥

yo vai bhūmā tatsukhaṁ nālpe sukhamasti bhūmaiva
sukhaṁ bhūmā tveva vijijñāsitaḥ iti bhūmānaṁ
bhagavo vijijñāsa iti || 7.23.1 ||
|| iti trayaviṁśaḥ khaṇḍaḥ ||

Sanatkumāra said: 'That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.'
Nārada replied, 'Sir, I want to clearly understand the infinite'. [7 - 23 - 1]

- Finite objects, persons, situations, can't give happiness
- It is fleeting Sukha Abhasa (Reflected Ananda)

Example :

- Moon's light
- Source = 'Sun'
- Moon is Satellite, not Star or Planet
- Here Source - Brahman of Ananda.

Bashyam : Chapter 2 – Section 7 – Verse 1 and 2 continues...

इतश्चास्ति । कुतः ? रसत्वात् । कुतो रसत्वप्रसिद्धिर्ब्रह्मणः इत्यत
आह – यद्वै तत्सुकृतं रसो वै सः । रसो नाम तृप्तिहेतुः आनन्दकरो
मधुराम्लादिः प्रसिद्धो लोके । रसमेव हि अयं लब्ध्वा प्राप्य आनन्दी
सुखी भवति । नासत आनन्दहेतुत्वं दृष्टं लोके ।

Because of the following reason also Brahman exists (iti ca asti). What is that reason (kutah)? Brahman being the source of happiness (rasatvat). For what reason (kutah) do you say Brahman is well known for happiness (rasatva-prasiddhih brahmanah)? If such a question is raised, the Upanishad itself gives the answer (iti atah aha). That Brahman (yat), Which was said to be indeed (vai) cause of happiness as that sukṛtam(tat sukrtam) is also the only source (sah vai) of happiness (rasah).

Happiness is called rasah (rasah nama) because it is the cause of satisfaction (trpti-hetuh), and it is what makes one experience happiness (anandakarah), just as it is well known in the world (prasiddhah loke) that anything sweet (madhura) or even sour like the amla fruit etc (amla- adih-makes one happy). When a human being (ayam) indeed (hi) gains (labdhva = prapya) the source of happiness (rasam eva), he becomes happy (anandi = sukhi bhavati). It is seen in the world (drstam loke) that a non-existing thing (asatah) cannot be the source of happiness (na ananda-hetutvam).

- Brahman Ishvara Asti as source of Ananda

Why you say brahman = Only Source of Ananda?

- Rasa - Sweet syrup, juice
 - Tasty juice, gives Trupti, contentment, Ananda
- Brahman = Source of happiness, Gauna Prayoga

Human being happy only by getting brahman - Why?

- **Vishaya Sukha Shabda, Sparsha, Rupa, Rasa, gandha Ananda also exists but not ultimate**
- 2 Reasons for brahmans Ananda

i) Involved Logic :

- Vishayananda comes from brahman only.

Example : Dog's Logic :

- Bone gives me Blood
- Source of Blood = Bone

Uses Anvaya	Vyatireka
After bone, Blood	Before bone, no Blood

Conclusion :

- Bone is Karanam for Blood
- Bone Manifested blood

Fact :

- Blood belongs to Dog itself

Our wrong conclusion	Fact
Vishaya = Sense objects are Source of Ananda	I Brahman am source of Ananda

Shankara gives one more Argument : Abhyupethya Vada :

- Assume sense objects, Vishaya give / Ananda.

Example :

- Rasa Gullah gives Ananda.
- Jnani - Happy without sense objects.

Kaupina Panchakam :

मूलं तरोः केवलमाश्रयन्तः
पाणिद्वयं भोक्तुममन्त्रयन्तः ।
कन्थामिव श्रीमपि कुत्सयन्तः
कौपीनवन्तः खलु भाग्यवन्तः ॥ २ ॥

mūlaṃ taroḥ kevalamāśrayantaḥ
pāṇidvayaṃ bhoktumamantrayantaḥ .
kanthāmiva śrīmapi kutsayantaḥ
kaupīnavantaḥ khalu bhāgyavantaḥ .. 2..

Sitting at the foot of a tree for shelter, Eating from his hands his meagre portion,
Spurning wealth like a torn piece of cloth, Blest indeed is the wearer of the loin-cloth. [Verse 2]

Bhaga Govindam :

योगरतो वा भोगरतो वा
सङ्गरतो वा सङ्गविहीनः ।
यस्य ब्रह्मणि रमते चित्तं
नन्दति नन्दति नन्दत्येव ॥ १९ ॥
(भज गोविन्दं भज गोविन्दं...)

**yogarato va bhogarato va
sangarato va sangavihinah I
yasya brahmani ramate cittam
nandati nandati nandatyeva II 19 II
(bhaja govindam bhaja govindam...)**

Let one revel in yoga or let one revel in bhoga. Let one seek enjoyment in company or revel in solitude, away from the crowd. He whose mind revels in Brahman, he enjoys... Verily, he alone enjoys. [Verse 19]

- Their Ananda comes from Atma, brahman.

यस्त्वात्मरतिरेव स्याद्
आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

yastvātmaratirēva syād
ātmatṛptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ
tasya kāryaṃ na vidyatē ||3-17||

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

- **For Virakta Sanyasa, brahman alone source of Ananda**
- Therefore brahma Asti, As source of happiness for all Sanyasi Jnanis
- Non-existent, nothingness can't give Ananda
- It must be existent Brahman only in Sleep State, before creation, after death
- Jnani has no conventional source of Ananda - TV / Cellphone / Wife
- No external means, no worldly Activity for joy, no world tour.
- Jnani has no desire for Son, wife... House
- Brahmanah in Brihadaranyaka Upanishad is a Jnani.

बाह्यानन्दसाधनरहिता अपि अनीहाः निरेषणाः ब्रह्माणाः
बाह्यरसलाभादिव सानन्दाः दृश्यन्ते विद्वांसः ; नूनं ब्रह्मैव रसः
स्तेषाम् । तस्मादस्ति तत्तेषामानन्दकारणं रसवद्ब्रह्म ।

Even if there are no conventional external means of happiness (bahya-ananda-sadhana-rahitah api) nor conventional activities (anilahah-of joy) nor worldly desires (niresanah), the brahmajnanis (brahmanah), who are learned people (vidvamsah) they are seen in the society (drsyante) endowed with happiness (sanandah) as if they have attained (labhad iva) visayananda from the external world (bahya-rasa). But definitely it is clear (nunam) for those jnanis (tesam) Brahman alone is the source of happiness (brahma eva rasah.) Therefore (tasmad) as the cause of everyone's happiness (tesam ananda-karanam) Brahman as Ananda svarupa (tad rasavad-brahma) exists (asti).

- Jnani enjoys more pleasure than worldly people with huge paraphernalia
- Ekate Sukhante.... As though they have sense pleasures, don't miss anything in life
- Kurai Ondrum illai... other can only sing but don't mean it
- For Jnani, Brahman alone is source of joy, Ananda.

Taittiriya Upanishad :

यद्वै तत् सुकृतम् । रसो वै सः ।
 रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति को
 ह्येवान्यात्कः प्राण्यात् । यदेष आकाश आनन्दो
 न स्यात् । एष ह्येवाऽऽनन्दयाति ॥ २ ॥

yadvai tat sukṛtam | raso vai saḥ |
 rasam hyevāyaṁ labdhvā"nandī bhavati ko
 hyevānyātkāḥ prāṇyāt | yadeṣa ākāśa ānando
 na syāt | eṣa hyevā"nandayāti || 2 ||

This which was self-made... That is taste(Joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this Joy were not there in the cavity of the heart:? This Brahman itself brings us Joy. [2 - 7 - 2]

i) Rasah = Ananda :

- Sentient Brahman alone is source of all Ananda experienced in the Universe
- Everything in creation has no Ananda

ii) Shankara :

- Assume sense objects have Vishaya Ananda
- Sanyasi Jnani has no Vishaya Ananda but he continues to be very happy
- Source of his Ananda = Brahma, Atma within the cave of his intellect
- Vidwansa bramanaha = Sanyasi bahiya Sadhana Ananda Rahita Anihaha - No Activity, does not go in search of Ananda.

- Srotريا Akamahatasya... Niresha = No Kama
- In Spite of Miserable conditions, Jnani is always happy, he taps Atma Source
- He is happier than other Jivas
- As though they have Vishaya Ananda

iii) Vanamala Commentary :

- For others also there is no Vishaya Ananda

<ul style="list-style-type: none"> • Vishaya Ananda does not exist, like Moonlight
--

- We use word Moonlight when, moon manifests light of Surya.
- We use word Jiva, when he manifests Satyam, Jnanam, Anantham, brahma
- Vishaya Abhuvyakta Atma Ananda

<ul style="list-style-type: none"> • Atma Ananda is manifested by objects and beings (Vishayas)

- World is jadam, Shankara connects to main topic

<ul style="list-style-type: none"> • Brahma Asti because it is cause of Ananda.

इतश्चास्ति । कुतः ? प्राणनादिक्रियादर्शनात् । अयमपि हि पिण्डो
जीवतः प्राणेन प्राणिति अपानेन अपानिति । एवं वायवीयाः
ऐन्द्रियकाश्च चेष्टाः संहतैः कार्यकरणैर्निर्वर्त्यमानाः दृश्यन्ते ।
तच्चैकार्थवृत्तित्वेन संहननं नान्तरेण चेतनमसंहतं संभवति
अन्यत्रादर्शनात् ।

Brahman exists because of the following reason also (itah ca asti). What reason is that (kutah)? Because we are able to see (darsanat) the jiva's activities like breathing etc (pranana-adi-kriya-etc includes eating, digesting evacuation and so on-which cannot be done if pure consciousness is not there as the body is inert). This body mind complex, a lump of matter (ayam api hi pindah) when it is alive (jivatah), it breathes out (praniti) with the help of the prana vayu (pranena). By apana vayu (apanena) it breathes in (apaniti). In this manner (evam), it is evident (drsyante) that this body-mind-sense complex (samhataih karyakaranaih) is intelligently put together so that, it becomes possible for the five vayus, the panca pranas (vayaviyah) and for all the sense organs, both the jnana-indriyas as well as the karma Indriyas (Aindriyakah ca) to perform (Nirvartyamanah) their respective activities (cestah).

And the various activities of the body-mind-sense-complex (tat ca) being put together (Samhananam) for the benefit of one single entity (ekartha-vrttitvena), is never possible (na sambhavati) without (na antarena) the beneficiary being sentient (Cetanam) and different from the entity put together, (Asamhatam), because one does not see it happening otherwise (anyatra-adarsanat).

Anyatra Darshanat :

- Yad, Esha, Anandaha Akashe Na Syat over

Why Anatma body has no Ananda?

- Body = Anatma = Jadam Drishyatvat, Bautikatvat, Savikaratvat, Sagunatvat, Agama Rahitvat.
- Body is object, made of 5 Butas, has modification, Sthula, Sukshma - Jadam logically

v) Body is inert but Sentient :

- **Borrows Sentient from Somewhere else, brahman**

- We experience sentient body, someone lending sentience
- Atma, Chaitanyam

- **Atma Asti - Jada Sharirasya Chetana Darshanat previously established**

- Brahma Asti because Ananda experienced by all of us
- Brahman Ananda Svarupa - Here establishing through consciousness
- Shankara borrows from Sankhya Philosophy the reasoning for brahma Asti.

vi) Sankhya Reasoning :

a) Whatever is an assemblage, with parts, put together :

- Made of constituents, is called Sangatah or Samhataha

b) In the universe every object is composite

- Building - Walls - Bricks - Dust - Molecule - Atom

c) Any constituent serves someone outside composite entity :

- Samhatam = Paratam
- House, inert, Sangataha
- Meant to serve someone who is not one of the constituents
- House not for ceiling, floor, walls
- House for someone outside Sangata called Asamhata
- Yatu Yatu Samhatam, Tatu Tatu Achetanam
- Yatu Yatu Samhatam, Tatu Tatu Paratham
- Someone other than constituent is called Asamhatam

• Yathu Yath Asamhatam, Tat Tatu Chetanam
--

- Composite entity, Jadam, meant for someone outside, sangatah.
- That someone is Chetanam
- What is Non-composite = Chetanam
- Yatu Asamhatam, tatu Chetanam, series given by Sankhya.

- Uses this argument widely
- This is a complex Argument
- Body - Samhatam, meant for someone outside, Dehi, Chetana Tattwam - Why?

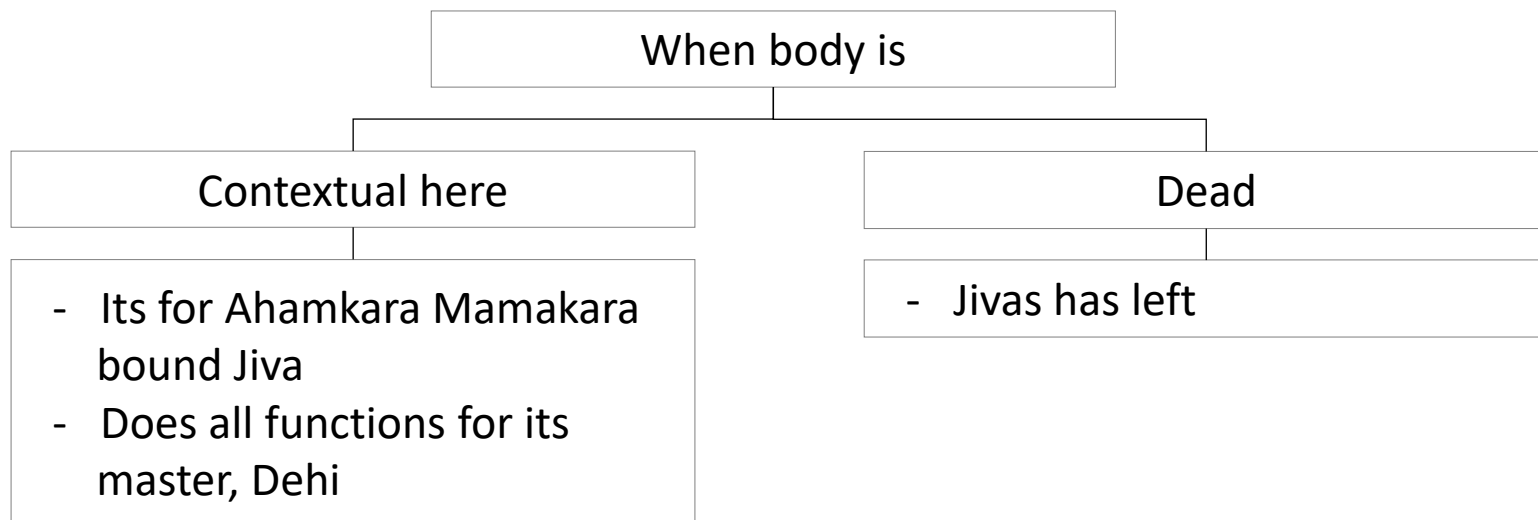
Bashyam : Chapter 2 – Section 7 – Verse 1 and 2 Revision...

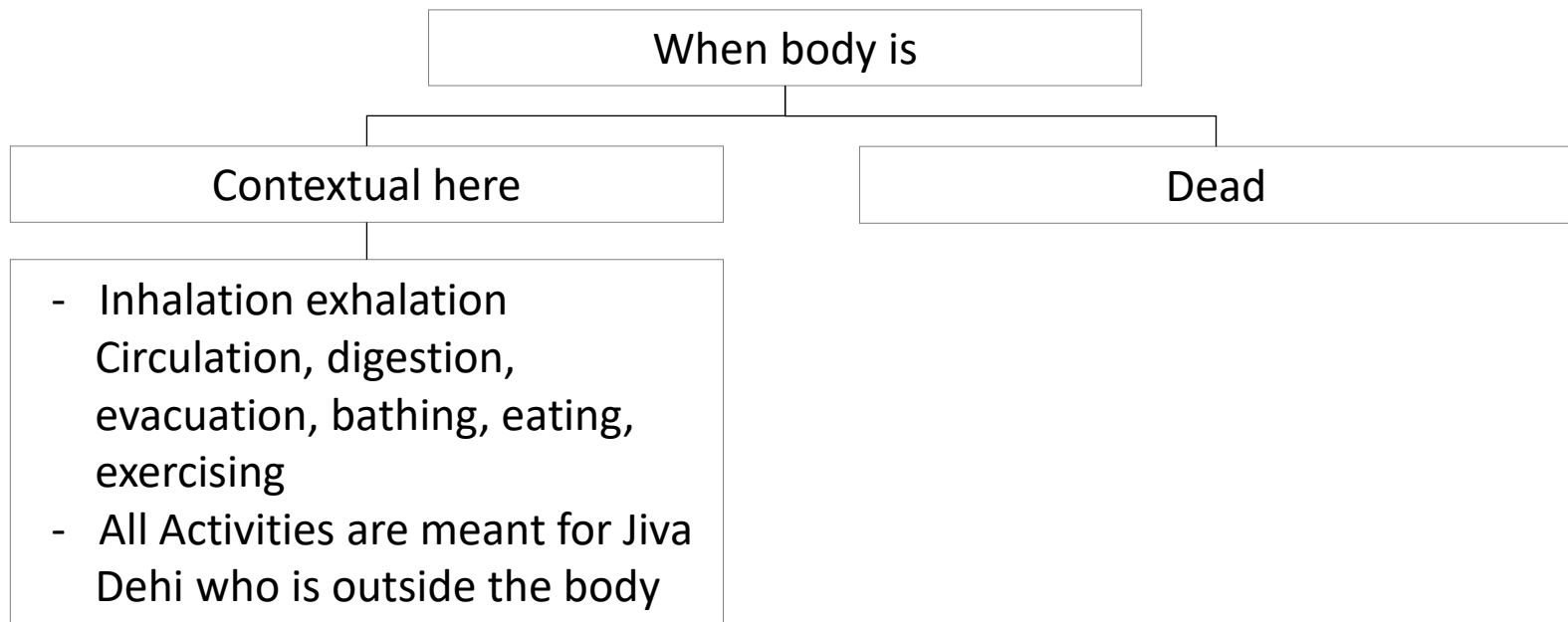
इतश्चास्ति । कुतः ? प्राणनादिक्रियादर्शनात् । अयमपि हि पिण्डो जीवतः प्राणेन प्राणिति अपानेन अपानिति । एवं वायवीयाः ऐन्द्रियकाश्च चेष्टाः संहतैः कार्यकरणैर्निर्वर्त्यमानाः दृश्यन्ते । तच्चैकार्थवृत्तित्वेन संहननं नान्तरेण चेतनमसंहतं संभवति अन्यत्रादर्शनात् ।

Brahman exists because of the following reason also (itah ca asti). What reason is that (kutah)? Because we are able to see (darsanat) the jiva's activities like breathing etc (pranana-adi-kriya-etc includes eating, digesting evacuation and so on-which cannot be done if pure consciousness is not there as the body is inert). This body mind complex, a lump of matter (ayam api hi pindah) when it is alive (jivatah), it breathes out (praniti) with the help of the prana vayu (pranena). By apana vayu (apanena) it breathes in (apaniti). In this manner (evam), it is evident (drsyanate) that this body-mind-sense complex (samhataih karyakaranaih) is intelligently put together so that, it becomes possible for the five vayus.

The panca pranas (vayaviyah) and for all the sense organs, both the jnana-indriyas as well as the karma Indriyas (Aindriyakah ca) to perform (Nirvartyamanah) their respective activities (cestah). And the various activities of the body-mind-sense-complex (tat ca) being put together (Samhananam) for the benefit of one single entity (ekartha-vrttitvena), is never possible (na sambhavati) without (na antarena) the beneficiary being sentient (Cetanam) and different from the entity put together, (Asamhatam), because one does not see it happening otherwise (anyatra-adarsanat).

- **Pranadhi Karana, composite body - Mind is functioning Breathing, digesting, eating, exercising, Pancha Prana kriya... For some entity, Dehi, outside Sangataha who is sentient, Chetanam.**
- This body = Lump of matter, don't see it as big floss
- It belongs to living being, Jiva.





- Body not for member of Samhata
- Cheshta, Vayaviya, Pranic function - Aindriyanam - Indriya Sambandhi
- All deliberate Activity performed by Several organs
- It is part of composite entity.

Karya	Karanam
Sthula Shariram	Sukshma Shariram

- Nirvarthyamana - Performs the experience.

Organs / Functions	Beneficiary
<ul style="list-style-type: none"> - Many - Hands ears working for Reflected Consciousness Jiva Chidabhasa - Outside composite entity 	<ul style="list-style-type: none"> - One Chidabhasa - Reflected Consciousness

Example :

- Car Assembled for beneficiary driver, other than the car
- Beneficiary, Asamhakam - Different, sentient (Chetana)
- No where we find Assembly without sentient beneficiary
- Beneficiary = Atma / Brahman.

Bashyam : Chapter 2 – Section 7 – Verse 1 and 2 continues...

तदाह - यद् यदि एषः आकाशे परमे व्योम्नि गुहायां निहित आनन्दो न स्यात् न भवेत्को ह्येव लोकेऽन्यादपानचेष्टां कुर्यादित्यर्थः । कः प्राण्यात्प्राणनं वा कुर्यात् । तस्मादस्ति तद्वद् यदर्थः कार्यकरणप्राणनादिचेष्टाः तत्कृत एव च आनन्दो लोकस्य ।

The Upanishad reveals that (tad aha)- suppose (yat = yadi) this Ananda svarupa (anandah) brahmatma (esah) is not present or located there (na nihita syat = na bhavet) in the supreme space (akase = parame vyomni) of the cave like antahkaranam (guhayam-of the material complex);

Then, without such a sentient beneficiary, what else in this world (ko hi eva loke anyat) can do (kuryat) the function of apana vayu, the inhalation function (apana cestah-in the material complex)! That is the intended meaning (iti arthah). Or (va) how can (kah) the exhalation function be done by the prana vayu (pranyat pranana kuryat)! Therefore since (tasmad) that brahmatma as the sentient beneficiary (tad brahma) exists (asti) in the body-mind-sense-complex, for his sake alone (yadarthah) activities like breathing etc (karya-karanapranana-adi-cestah) take place. And that Ananda the world of people experience (ca lokasya anandah) is also caused by the same anandasvarupa, the Brahman alone (tatkṛta eva;-meaning that Brahman is not only the source of Ananda, but also the source of sentience.)

Upanishad talks about Sentient beneficiary how? Taittiriya Upanishad :

यद्वै तत् सुकृतम् । रसो वै सः ।
 रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति को
 ह्येवान्यात्कः प्राण्यात् । यदेष आकाश आनन्दो
 न स्यात् । एष ह्येवाऽऽनन्दयाति ॥ २ ॥

yadvai tat sukr̥tam | raso vai saḥ |
 rasaṃ hyevāyaṃ labdhvā"nandī bhavati ko
 hyevānyātkāḥ prāṇyāt | yadeṣa ākāśa ānando
 na syāt | eṣa hyevā"nandayāti || 2 ||

This which was self-made... That is taste(Joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this Joy were not there in the cavity of the heart:? This Brahman itself brings us Joy. [2 - 7 - 2]

- Suppose Ananda Svarupa Atma / brahma is not there within material complex
- Atma is located in Parama Yoni Guha, Buddhi.

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'shnute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- Ananda Atma is situated in Buddhi

Without a Sentient Beneficiary, why body should work at all?

- Breathe, Circulate, Digest, exercise, eat
- There is a Sentient entity behind body - Mind - Complex

Keno Upanishad :

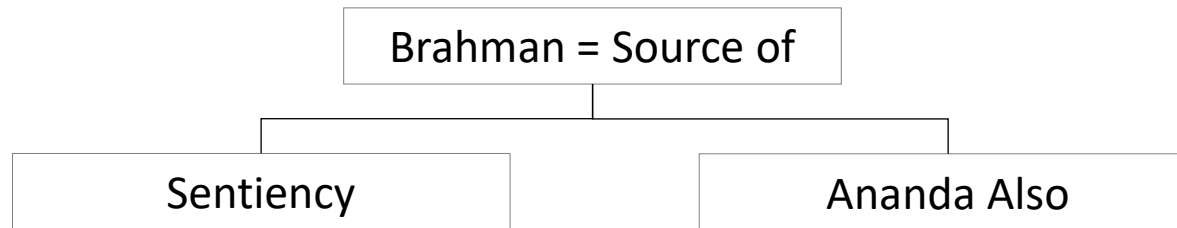
केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

*Kenesitam patati presitam manah, Kena pranaḥ prathamah praiti yuktah
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti* [1]

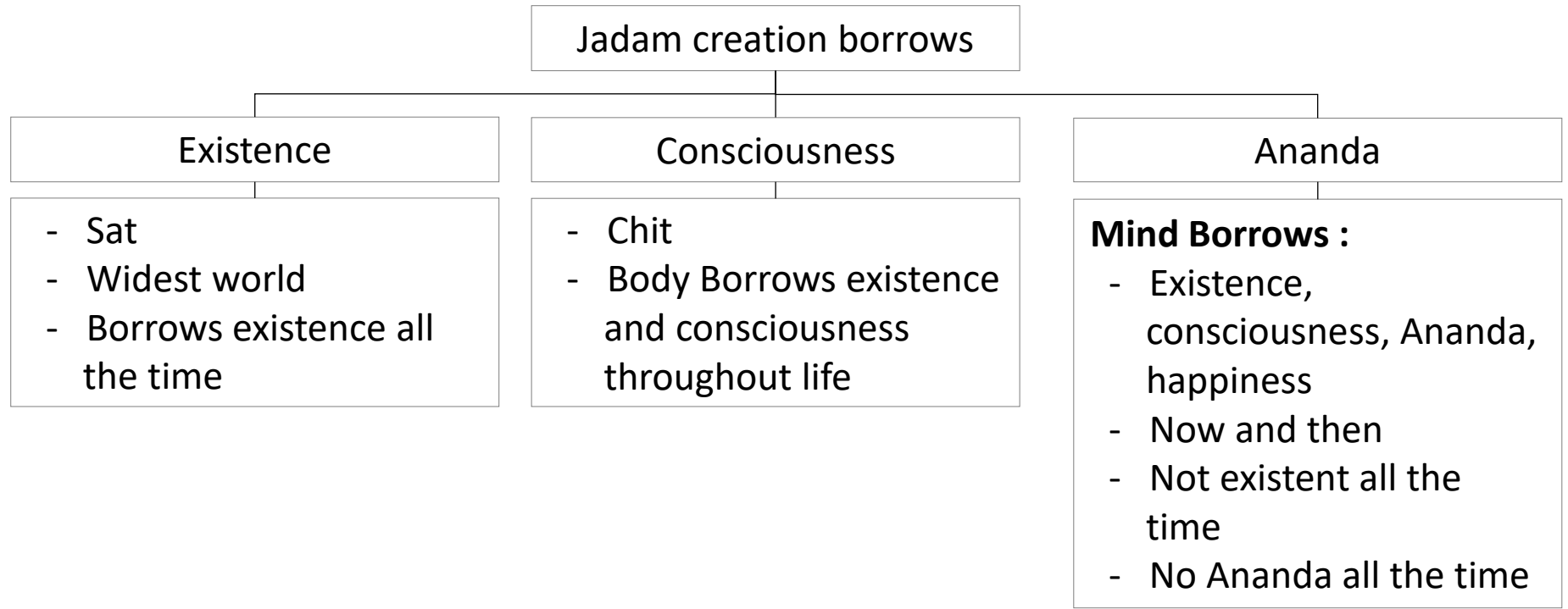
Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)?
[Chapter 1 - Verse 1]

Who is beneficiary in whose presence Body - Mind is Acting?

- Universe is functioning because of a Sentient Bhagawan
- Srotrasya Srotram = Asamhatam
- Tatu Brahma Asti for the benefit of which Sentient beneficiary all functions are taking Place?
- Tat brahma is Asti, existent
- Ananda experienced is used by Same Brahman = Asamhata



Creation is wonderful, endless variety, for whom?



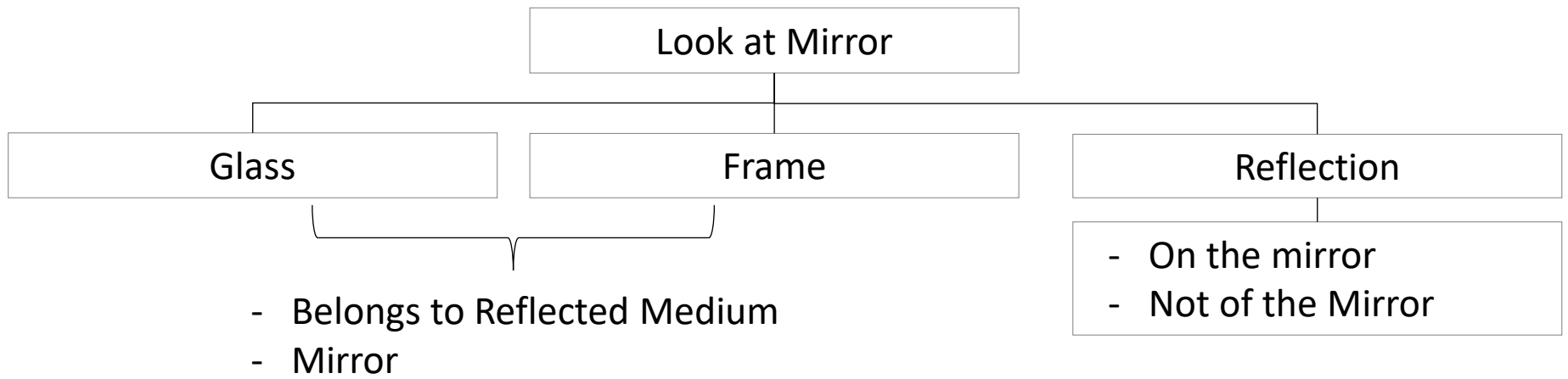
Atma lends 3 Fundamental things : Drik Drishya Viveka :

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२०॥

*asti bhāti priyam rūpam nāma cetyaṁśa-pañcakam,
ādyatrayaṁ brahma-rūpam jagad-rūpam tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

Satchit Ananda	Nama Rupa
Belongs to Brahman	Belongs to World



- Happily enjoy Vishaya, know it belongs to me / Brahman not Body / Mind
- Nama Rupa belongs to Vishaya
- Ananda belongs to Brahman not Vishaya.

Bashyam : Chapter 2 – Section 7 – Verse 1 and 2 continues...

कुतः? एष ह्येव पर आत्मा आनन्दयाति आनन्दयति सुखयति
लोकं धर्मानुरूपम् । स एवात्मा आनन्दरूपोऽविद्यया परिच्छिन्नो
विभाव्यते प्राणिभिरित्यर्थः ।

How do you say Brahman is the source of ananda (kutah)? Because Brahman alone (eṣa hi = Paramatma eva) makes all the Jivas (lokaṃ) happy (anandayati = anandayati sukhayati) in keeping with their punya (dharmaanurupam).

The very same undivided Svarupa Ananda alone (sah eva Atmanananda rupah) because of their ignorance (avidyaya) is assumed (vibhavyate) to be the divided (paricchinna-as visayananda) by the people (pranibhih). That is the idea (iti arthah).

- Now only Ananda Yati from Moolam being Discussed

Why Brahman / Atman is source of Ananda :

- Creation of 5 elements = Jadam

Chandogyo Upanishad :

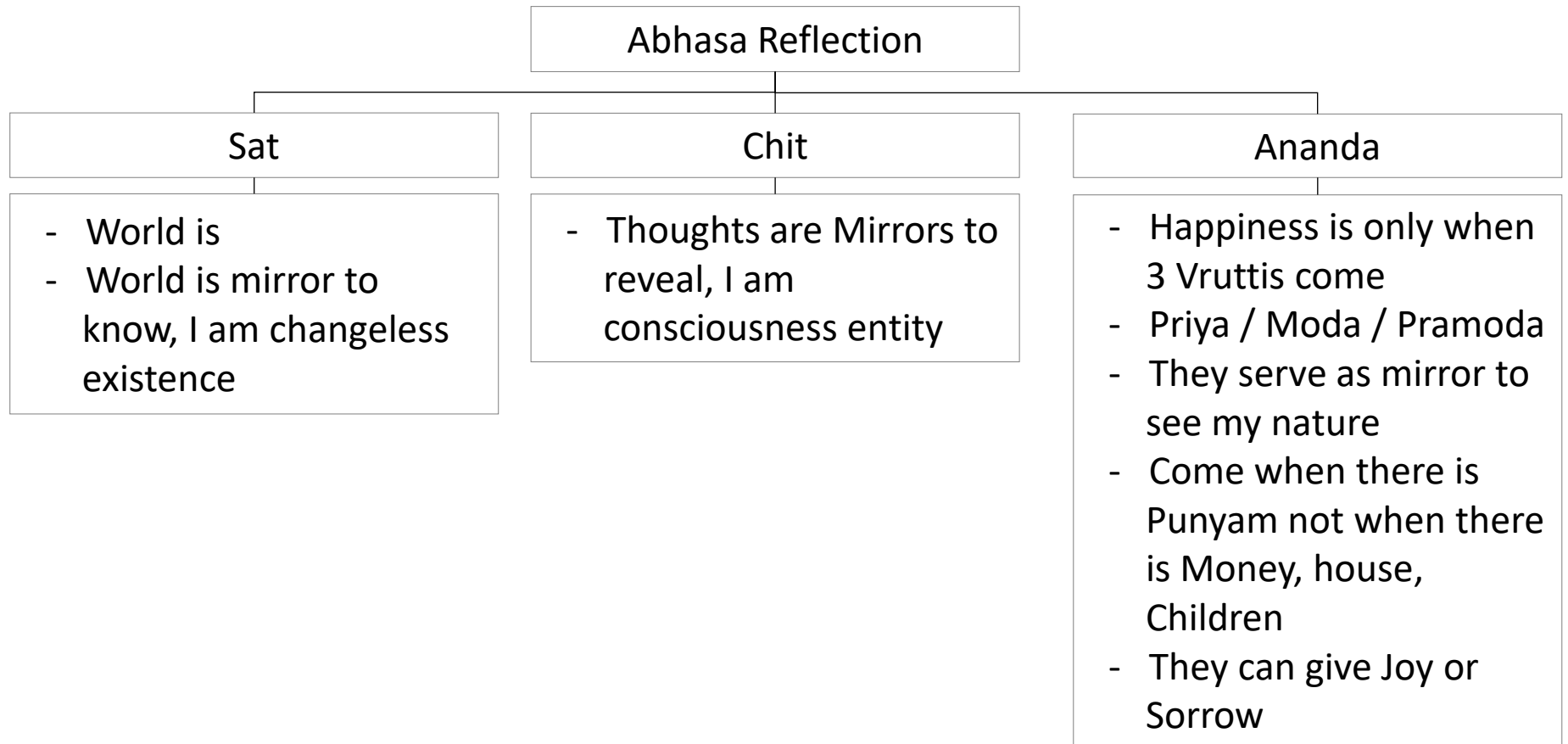
यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
भगवो विजिज्ञास इति ॥ ७.२३.१ ॥
॥ इति त्रयोविंशः खण्डः ॥

yo vai bhūmā tatsukhaṃ nālpe sukhamasti bhūmaiva
sukhaṃ bhūmā tveva vijijñāsītavya iti bhūmānaṃ
bhagavo vijijñāsa iti || 7.23.1 ||
|| iti trayaviṃśaḥ khaṇḍaḥ ||

Sanatkumāra said: 'That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.' Nārada replied, 'Sir, I want to clearly understand the infinite'. [7 - 23 - 1]

- Brahman only source of Ananda
- Na Alpe Sukham Asti = Eva
- Esha hi Paraha Atma Ananda yati.

- **Atma gives Ananda to jive by giving Ananda Abhasa.**



There is no Vyapti (Generalization) :

- Possible with anything in the world, all relative Phenomenon.
- If in Poverty, do Upavasa to gain Punyam
- If you have money, feed poor, gain Punyam, use it to generate Punyam.
- Increase Punyam, Ananda will come.

- Because of ignorance, Atma Ananda gets divided, appears as Vishaya Ananda, experiential Ananda.
- It is an erroneous conclusion in the mind.

When can I experience Brahma Ananda?

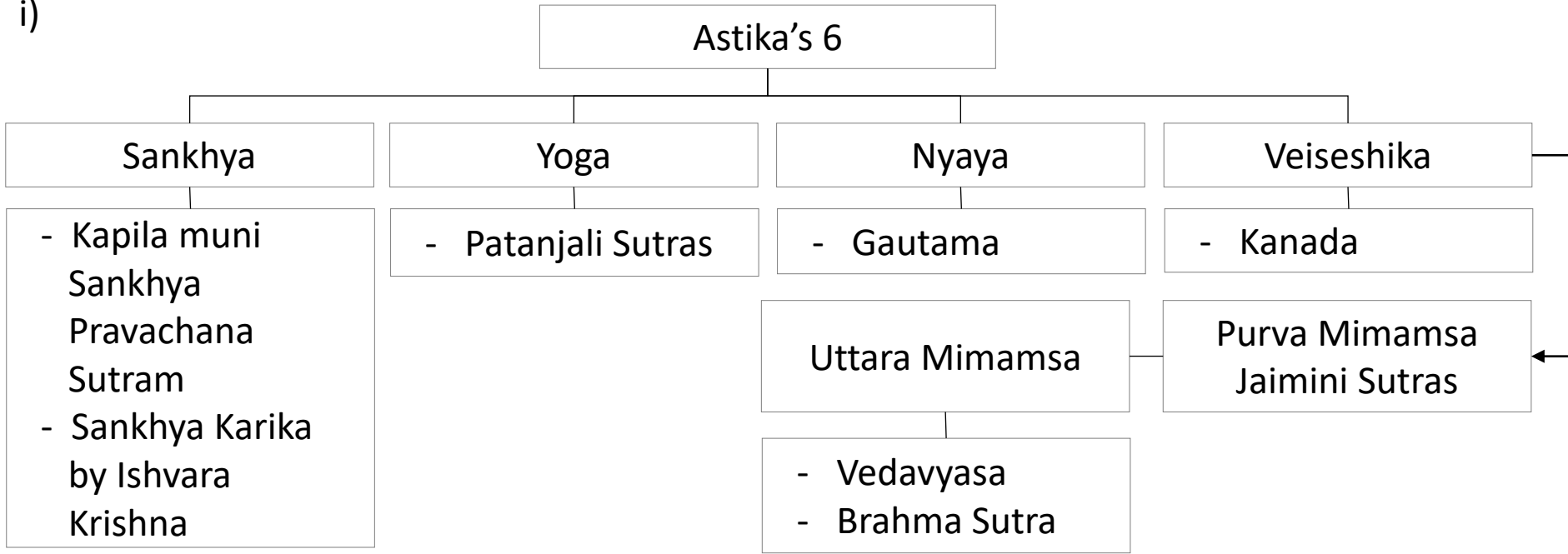
- Brahman Ananda is Subject, never object of Experience
- Hyesha Eva Ananda yati Over.
- It is an erroneous conclusion in the mind

When can I experience Brahma Ananda?

- Brahman Ananda is Subject, never object of Experience
- Hyesha Eva Ananda yati Over.

Lecture 102

i)



ii) Sankhya - Karika - 73 Sutras, Cryptic :

- Vachaspati Mishra Advaitin writes commentary on Sankhya Sutras.

Sankhya Karika :

सङ्घातपरार्थत्वात्त्रिगुणादिविपर्ययादधिष्ठानात् ।
पुरुषोऽस्ति भोक्तृभावात् कैवल्यार्थं प्रवृत्तेश्च ॥ १७ ॥

Sanghata pararthatvat trigunadi viparyayat adhisthanat ।
Purusah asti bhoktrbhavat kaivalyartham pravrtteh ca ॥ 17 ॥

The Spirit exists because (a) the aggregate is for another's sake; (b) of the absence of three Gunas and other properties; (c) there must be some controller; (d) there must be some experienter; and (e) of the tendency of activities towards final beatitude. [Verse 17]

iii) Whatever is composite entity is Jadam, meant for someone outside composite entity

- **Beneficiary should always be Chetanam**
- **Sthula, Sukshma, Karana Shariram are composite entity, Jadam.**

iv) World meant for Shariram Vilakshana Chetana Atma, Shariri, Dehi, Purusha :

- Through Similar argument they establish Purusha

v) Tad Aha - Tad Yadu :

- Yadu yadi - Instead of Tad Yad Yadi...

Yadesha Akasha Nasyat

Yadu, Yadi

Bashyam - 2nd line

vi) Now - Yada Hyevaisa : Taittriya Upanishad :

Chapter 2 – Section 7 – Verse 3 :

यदा ह्येवैष
एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति तत्त्वेव भयं
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa
etasminnadṛśye'nātmnye'nirukte'nilayane'bhayam
pratiṣṭhām vindate | atha so'bhayam gato bhavati
yadā hyevaiṣa etasminnudaramantaram kurute |
atha tasya bhayam bhavati tattveva bhayam
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

अन्वयः

यदा हि एव एषः अदृश्ये अनात्म्ये अनिरुक्ते अनिलयने अभयं
प्रतिष्ठां विन्दते, अथ सः अभयं गतो भवति । यदा हि एव एषः
एतस्मिन् उद् अरम् अन्तरम् कुरुते , अथ तस्य भयं भवति ।
अमन्वानस्य विदुषः तत् तु एव भयं भवति । तद् अपि एषः श्लोकः
भवति ॥

Anvayaḥ

yadā hi eva eṣaḥ adr̥śye anātmnye anirukte anilayane
abhayam pratiṣṭhām vindate, atha saḥ abhayam gato
bhavati | yadā hi eva eṣaḥ etasmin ud aram antaram
kurute, tasya bhayam bhavati | amanvānasya viduṣaḥ
tat tu eva bhayam bhavati | tad api eṣaḥ ślokaḥ
bhavati ॥

When indeed one attains abidance in fearlessness in this (Brahman), which is invisible, bodyless, undefinable, and supportless, then, he attains fearlessness. When indeed one projects even the slightest division in this (Brahman), then, there will be fear for him. That (Brahman) itself is the source of fear for one who is learned, (but) ignorant (of Brahman). In this regard, there is the following Rg mantra.

vii) For Jnani, only source of Security = Atma :

- **Ajnanis have no security at all because all Anatma is perishable, insecure**
- Problem of insecurity can't be solved by any Anatma - Why?
- Objects are insecure

Wise :

- Don't depend on Anatma for Security
- Find security in Atma

- **Atma Asti**
- **Atma = Brahman = jagat Karanam, always exists as a source of Security of Jnani Sanyasi**

- Jnani is Secure because of Brahman

- **Jnanina Abaya hetutvat Brahman Asti = Pratignya Vakhyam.**

a) Baya, Abaya Hetutvat Brahman Asti

b)

Brahman	Brahman
Abaya Hetu for Jnani	Becomes cause of fear of Ajnani

- Ajnani divides one brahman into Jiva, jagat, Ishvara, Triangle format, Samsara.

• **Advaitam brahman Mistaken as Dvaitam Brahman.**

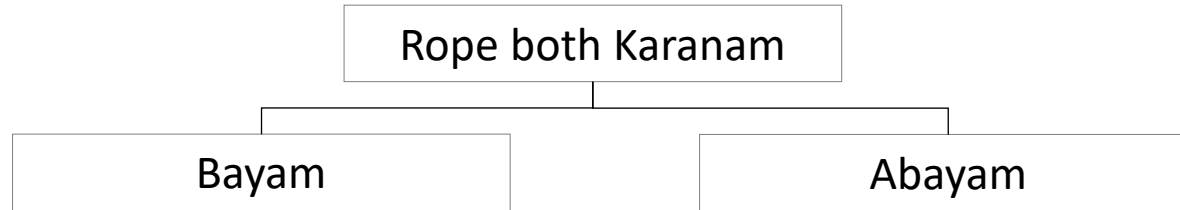
- Dvi Atmai Bayam Bavati...

Bashyam : Chapter 2 – Section 7 – Verse 3

भयाभयहेतुत्वाद्विद्वदविदुषोरस्ति तद्ब्रह्म । सद्वस्त्वाश्रयणेन हि अभयं
भवति । नासद्वस्त्वाश्रयणेन भयनिवृत्तिरुपपद्यते ।

For the vidvan and avidvan (vidvad-avidusoh) one and the same Brahman exists (tad brahma asti), as the source of fear as well as source of security (bhaya abhaya hetutvad-in the reverse order). By taking refuge (asrayanena) in the truth (sad-vastu) one indeed (hi) becomes fearless (abhayam bhavati-because truth never perishes, as what does not perish alone is called the truth and therefore it can give eternal security). By taking refuge (asrayane) in Mithya things of the creation (asad-vastu) it is not possible to remove fear (bhayanivrttih-na-upapadyate—because what is mithya is perishable and therefore is not dependable.)

Mistaken Brahman	Correctly understood Brahman
<ul style="list-style-type: none"> - Baya Karanam - Rope taken as Snake - Fear 	<ul style="list-style-type: none"> - Abaya Karanam - Rope taken as Rope - Fearless



Vidwath - Avidishu :

- **One Brahman both Baya, Abhaya Hetu**
- Reality will never perish
- What doesn't Perish = Reality
- Hold on to reality = Abayam
- Hold on to Mithya = Subject to change and Nasha
- No Baya Nivritti
- **Wont get out of fear by holding on to anything in creation.**

Vidusha	Avidusha
Abhaya Hetu	Baya Hetu

Therefore Brahma Asti :

- When real dependence on it is cause of security its said
- Reality – Security.

Bashyam : Chapter 2 – Section 7 – Verse 3 continues...

कथमभयहेतुत्वमिति उच्यते - यदा ह्येव यस्मादेषः साधक
एतस्मिन्ब्रह्मणि - किंविशिष्टे अदृश्ये दृश्यं नाम द्रष्टव्यं विकारो
दर्शनार्थत्वाद्विकारस्य न दृश्यमदृश्यमविकार इत्यर्थः ।

How does (katham) Brahman become the source of security (abhaya hetutvam)? It is being explained that (iti ucyate) because of the following reason only (yadā hi = yasmāt eva— that is, it being the nature of Brahman) this seeker mumukshu (esah = sadhakah gets fearless abidance) in Brahman (etasmin = brahmani). What is that nature of Brahman (kim visiste) ? Brahman cannot be seen, nor is it available for objectification or experience (adrsye). 'Seen' is said to be (Drsyam nama) that, which has the status of being a product, an object (vikarah) of perception or experience (Drastavyam), because every product is meant for perception (Darsanarthatvad vikarasya). What cannot be objectified nor experienced (na drsyam) is said to be adrsyam (adrsyam) as it is not a product (avikarah — but the cause). This is the meaning (iti arthah).

- All States are temporary, waking, dream, Deep sleep
- All are Savikara
- Avikara = Only Brahman = Cause of Jagat.

- **Sarva Vikara Hetu = Brahman**
 - = Aniruktam = Undefinable
 - = Anilayanam = Supportless
 - = Adrishye = Invisible
 - = Anatmaye = Body less

How is Brahman source of Security? Abayam - Fearlessness :

- Freedom from insecurity = Source of Security, explained by Upanishad.

Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadṛśye'nātmye'nirukte'nilayane'bhayam
pratiṣṭhām vindate | atha so'bhayam gato bhavati

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atha tasya bhayam bhavati tattveva bhayam

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When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

Because of following Reason :

- Brahman = Abhaya Hetu
- Yasmat = Sadhana = Seeker
- Etasmin = Brahmani

Kim Vishyate?

- Shankara Bhashyam is a transliteration of his talks, grammatically, some lines not completed
- Etasmin Vindate pratishtam Vindate... Tarhi Abayam Bavati

What type of Brahman it is?

- Adrishye, Anatmame, Anirukte, Aniliyane

4 Descriptions :

- 1st is cause of 2nd
 - 2nd is cause of 3rd
 - 3rd is cause of 4th
- } Hetu

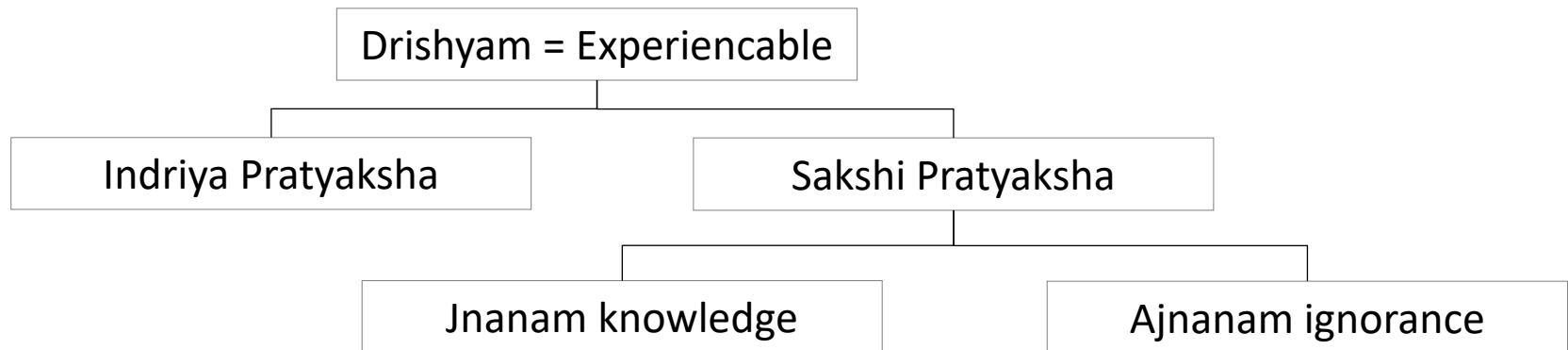
Kim Visishte? What is nature of Brahman?

i) Adrishye :

- Brahman is never object of experience, hence invisible
- If you experience god / Brahman, it is not god, Brahman
- Drishyam = Drashtam Vikara

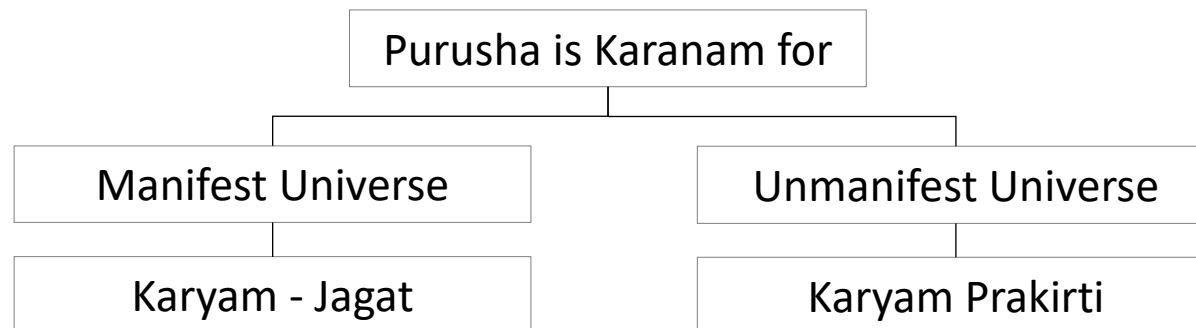
= Experienceable in the past, present or future.

- Vikara = Karyam = Modification = Product.



- In Light of Sakshi, we are aware of our ignorance... I don't know my SELF = Moola Avidya
- Avidya = Part of Karya Prapancha
- Darshana Vishaya, object of experience

- **Every Karyam = Drishyam**
- **Brahman = Akaryam = Sarva Karanam = Adrishyam**



- Avikara = Akaryam.

Therefore Karanam :

- Deep logic in this Paragraph
- Karya Karana Vilakshanam brahma

Anatmaye :

- Yah Adrashyam, Avikare, Avishaya Bute...
- In this Brahman, which is neither object of experience, nor product
- Anatmyam = Asharire
- Atmyam = Shariram = Product = Karyam

Vanamala Commentary :

- Atmyam - Whatever is connected with Atma, Shariram
- Anatmyam = Sharira Vilakshana, Ashariram
- Brahman is different from all products
- Sthula, Sukshma, Karana (Unmanifest) Sharira Vilakshana Atma
- Sharira Vyatirakta Atma... Nanj Tat Purusha Prayoga here
- 2 Descriptions have Karya - Karana Sambandha
- Drishyam - Shariram
- Adrishyam - Ashariram

- | |
|--|
| <ul style="list-style-type: none">• Yasmat Adrishyam - Tasmāt Anatmayam |
|--|

- Different from product, body.

- **Yasmat Anatmayam - Tasmata Aniruktam**

- That which can't be clearly specified, Karanam
- Products 1, 2, 3, 4 in Jagrat clearly specifiable, identifiable, products, Body, hands, legs, eyes, ears, Jnana Indriyas, Karma Indriyas, Punyam, Papam.
- In Srishti kala, everything is Savikara - Describable
- In Pralaya everything resolves into Karana
- No Distinction of Sthula, Sukshma, Karana

- **Yasmat Anatmayam - Tasmata Aniruktam**

- Baby's feature, invisible
- Karana Avastha Vague
- In 1 ½ Years, Speech comes from Unmanifest condition
- Karana Avastayam Visesaha Na Drishyate...
- Visesha Nirvchyate, only attributes can be clearly defined
- Nir-vacha = Karanam
- Visesha Vikara

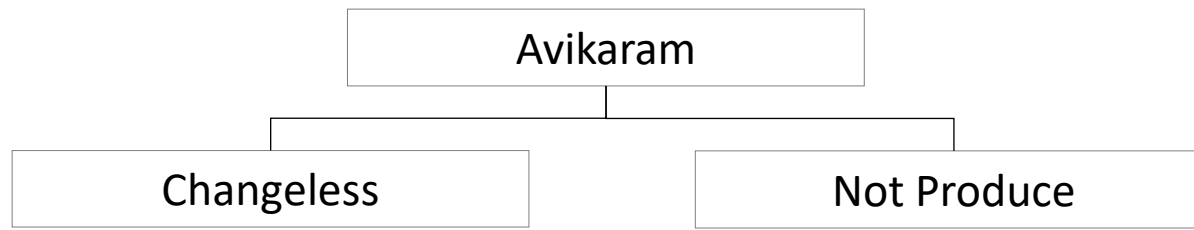
- **Definable attributes only in Products, Karya butam.**

Brahman = Avikaryam = Akaryam

Vikara - 2 meanings

Change Modification

Karyam Product



- Brahman = Sarva Karya Hetutvat
= Karanam of all products
- Therefore brahman = Aniruktam, can't be described

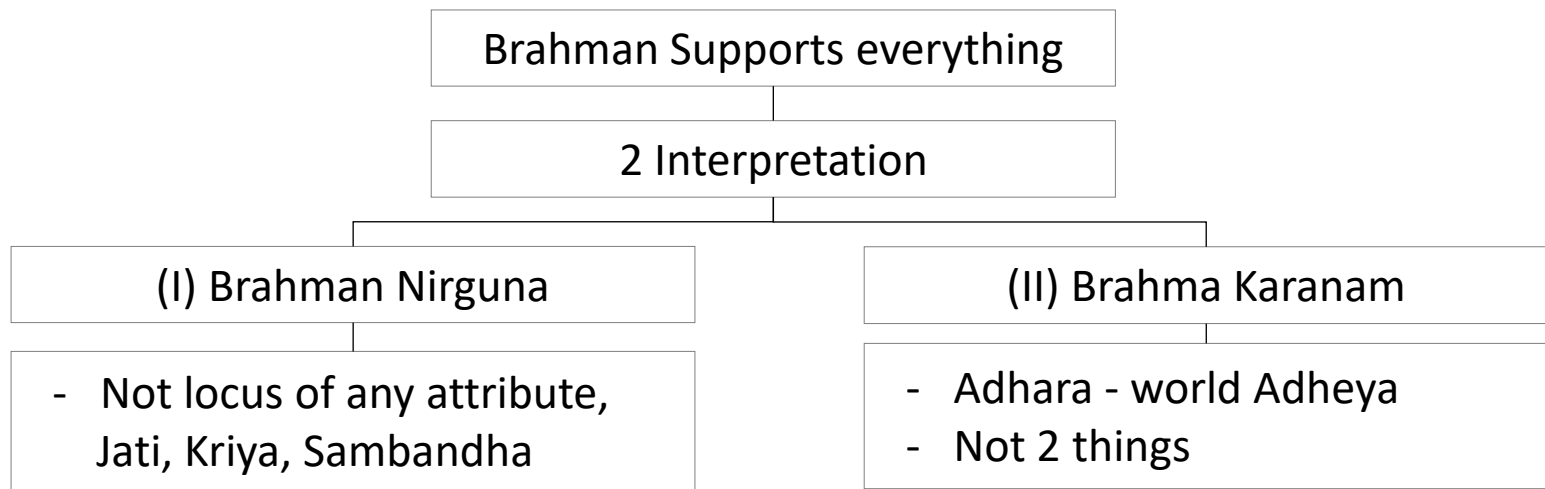
Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.
[2 - 4 - 1]

- Ashraya - Anashraya = Aniliyane
- Because of descriptions of Brahman, brahman = Anilaya
- Nilayam = Nidha = Support = Ashrayeha
- Na - Nilayam = Anashrayam brahman = Supportless Brahman.



Tarqa Shastra - 1st Interpretation :

- Guna Ashraya Dravya
- Kriya Ashraya Drivya
- Jati Ashraya Drivya
- Sambandha Ashraya Drivya
- Brahman not a Substance
- Therefore, Anadharam, Nirguna

2nd Interpretation :

Brahman	World
<ul style="list-style-type: none"> - Adhara - Karanam - Support of Karya Prapancha - Adhyaropa Kale, Junior Student - Dvaitam 	<ul style="list-style-type: none"> - Adheyam - Karyam

Apavada Kale :

- Senior Student - Advaitam

Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?
द्वितीयाद्वै भयं भवति ॥ २ ॥

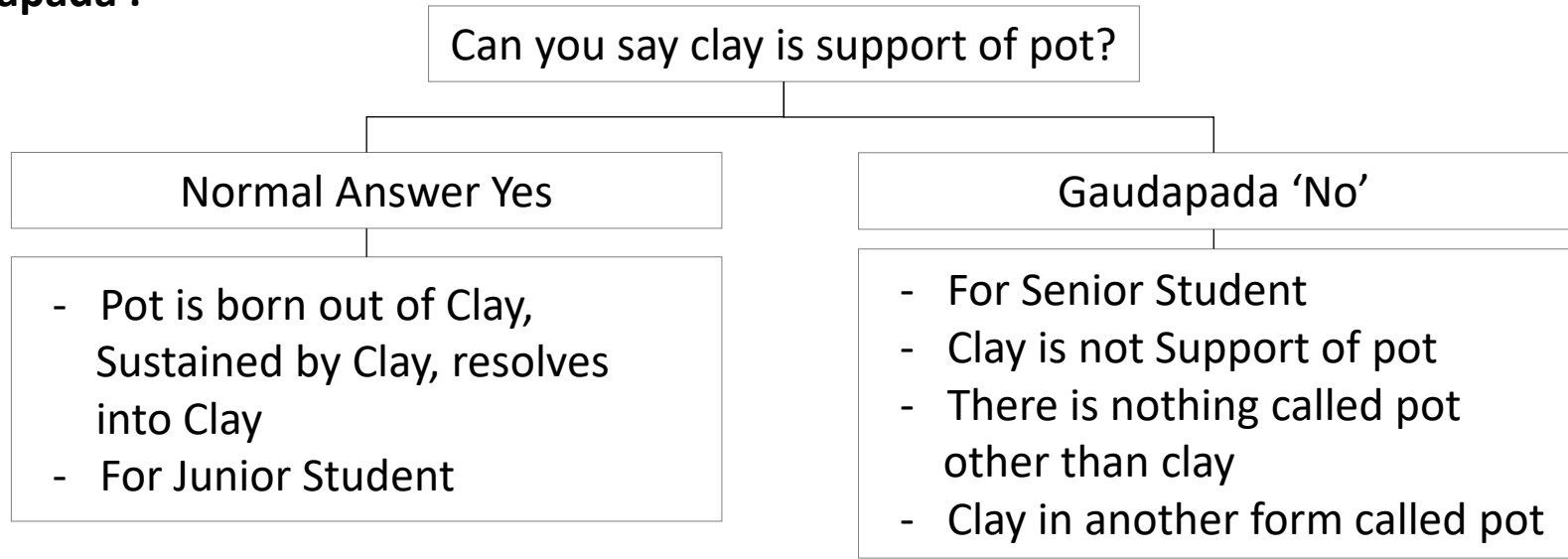
so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti,
tata evāśya bhayaṃ vīyāy, kasmāddhyabheṣyat?
dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

- **Brahman not support of world**
- **No world other than Brahman**

- If brahman - Adharam, world is Adheyam, Sambandha Bavati, brahman – Dravyam Mandukya Karika
- Brahman not even Support
- Can you say clay is support of pot?

Gaudapada :



Gita :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya mē yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

Mastani	Na Cha Mastani
<ul style="list-style-type: none"> - Sarva Butani - Verse 4 - World is in me for Junior Student 	<ul style="list-style-type: none"> - Sarva Butani - Verse 5 - For Senior Student

Mandukya Upanishad :

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥ ४८ ॥

na kaścijjāyate jīvaḥ sambhavo'sya na vidyate |
etattaduttamaṁ satyaṁ yatra kiñcinna jāyate || 48 ||

No Jiva-the ego-centric separative creatures is ever born. There does not exist any cause (Which can produce them as its effect.) This (brahman) is that highest Truth where nothing is ever born. [3 - K - 48]

Brahman :

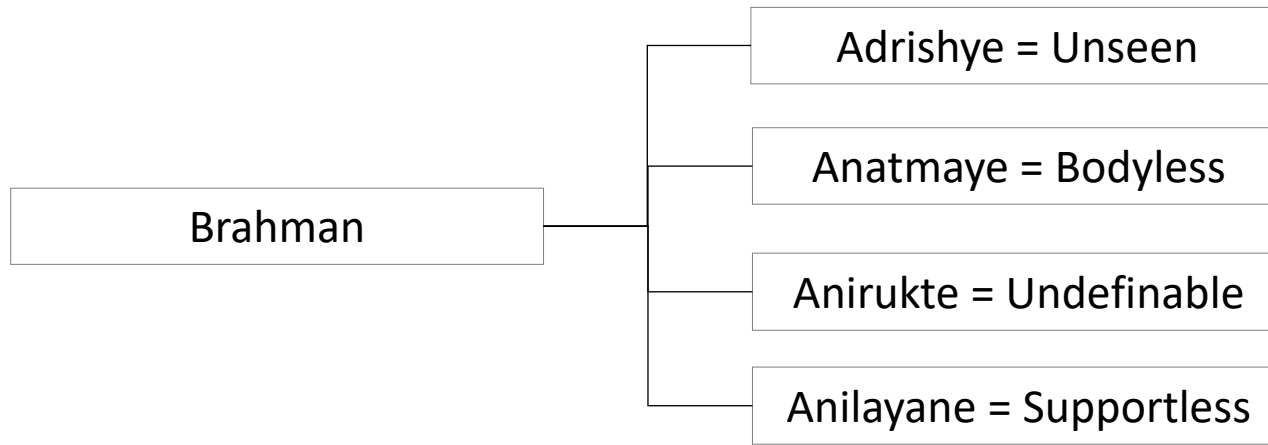
- **Anadharam not support because Dvaita Abavat**
- Only Non-dual brahman alone exists is the truth.

Bashyam : Chapter 2 – Section 7 – Verse 3 continues...

एतस्मिन्नदृश्येऽविकारेऽविषयभूते अनात्म्येऽशरीरे । यस्माददृश्यं
तस्मादनात्म्यं यस्मादनात्म्यं तस्मादनिरुक्तम् । विशेषो हि
निरुच्यते विशेषश्च विकारः । अविकारं च ब्रह्म । सर्वविकारहेतुत्वात्
तस्मादनिरुक्तम् ।

(Brahman is that, which (Etasmin) cannot be seen (Na drsye - which means) that it is not a product (Avikare - which means) that it is not an object of experience (Avisayabhute - which means) that it is not connected to a body (Anatmyam- which means) that it does not have a body (asarire). Since (yasmad) it is not available for objectification (Adrsyam), therefore (Tasmad) it is not a product (anatmyam). And because (Yasmad) it is not a product (Anatmyam), therefore (Tasmad) it cannot be clearly specified by a concrete definition (aniruktam). Only attributes (visesah hi) in a product can be clearly described (nirucyate). And that which has a well defined attribute (visesah ca) is a product (vikarah). And Brahman is not product, a karyam (avikaram ca brahma) as Brahman itself the cause of all the products (sarvavikara-hetutvat). Therefore (tasmad) Brahman cannot be described (aniruktam).

- **So all 4 Descriptions - Finally refer to brahman as Advaitam.**



- Free from all attributes belonging to Karya Prapancha
- Sarva Dharma karye Vilakshana
- Brahman is unlike anything, that has been experienced
- Don't imagine, form concepts of brahman
- Intellect has objectification tendency, that is its job

Intellects Job :

- Get Information
- Form concept
- Work for experience
- In the case of brahman Drop intellect, Abide in Brahman

- **Brahman Anubhava Nasti**
- **Brahmanaha Avishayatvat**

- Brahman is unlike anything in the world - Don't form concept
- No colour, Sound, Soft, hard

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death.

- Brahman Jnanam exists only in one form
- Aham Brahma Asmi
- Brahman not body, mind, sense organs
- Brahman = Existence, Consciousness, not part...
- Sarva karya Dharma Vilakshane...

यत एवं तस्मादनिलयनं निलयनं नीड आश्रयो न निलयनमनिलयनम्
अनाधारं तस्मिन्नेतस्मिन् अदृश्येऽनात्म्येऽनिरुक्तेऽनिलयने
सर्वकार्यधर्मविलक्षणे ब्रह्मणीति वाक्यार्थः ।

Because of the above three descriptions of Brahman (yataḥ evam), therefore (tasmad) Brahman does not have a support (anilayanam). Nilayanam means a support (nidah = Asrayah). That which is without support (na nilayanam) is said to be anadharam (anilayanam = Anadharam). Therefore (tasmin) such a Brahman (etasmin brahmani) is not an object of perception (adrsye), being formless (anatmye) and therefore is not available for categorical definition (anirukte) and is not dependent on anything for support (anilayane), and is free from all the supporting attributes belonging to the Karya Prapancha (Sarva-karya-dharma-vilaksane--- meaning it is Advaitam). This is the meaning of the sentence (iti Vakyarthah).

- Abhayam Pratishta Vindate

Grammar Problem :

Pratishta	Abhayam
- Strilinga	- Noy Adjective to Pratishta - Pratishta Not Strilinga

- Abhayam is Adverb to Brahman.
- Vindate = Abhayam
- Vindate = Fearlessly abides in Brahman (Adverb)
- Not fearless Abidance (Adjective)
- Adverb - Not Masculine, feminine, Neuter
- Avyaya = Adverb = Indeclinable qualifying Verb = Vindate
- Fearlessly gains Abidance in Brahman
- Abhayam iti Kriya Viseshana Avyayam
- Adverb in Indeclinable

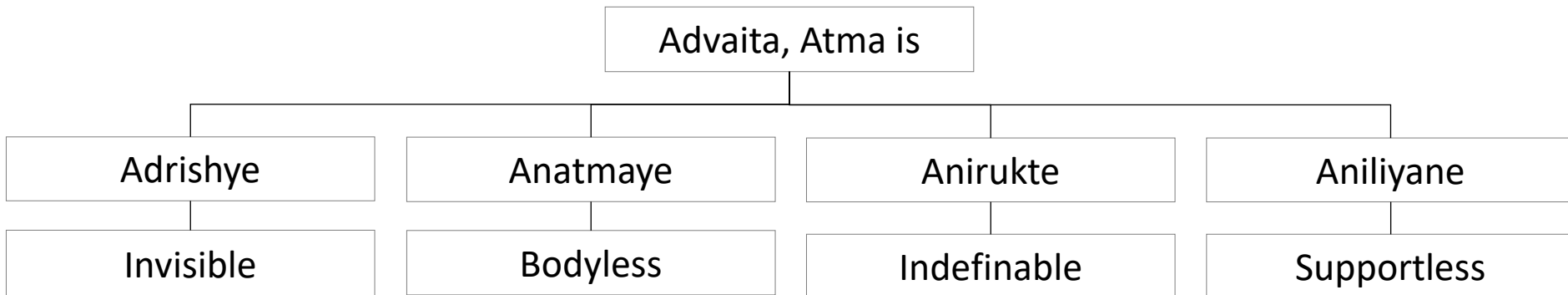
Lecture 103

i) Commentary on :

- Adrishye, Anatmaye, Anirukte, Anilayane Abhayam Pratishtam Vindate

ii) Person who made self enquiry :

- **Ultimately learns to Abide in his own Svarupam which is Advaita Atma Svarupam.**



- In this Atma, Abhayam pratishtam Vindate...
- He attains abidance in Advaita Atma
- Not that I am sitting above and Atma is below
- I am Atma if different, Dvaitam, Bayam

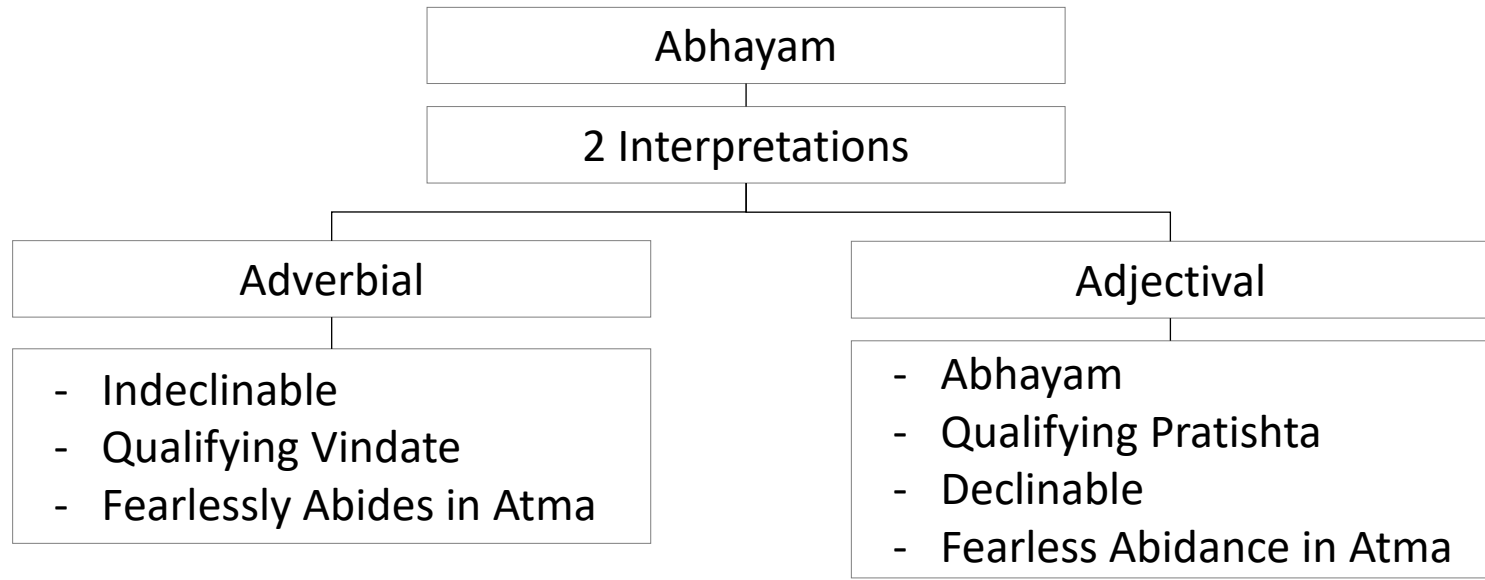
- **No Physical Abidance, it is Atma Jnana Nishta**

- Abidnace in Atma Jnanam means not forgetting, I am Advaita Atma

- **Non-forgetfulness of ones nature is called Abidance in ones nature**

- Abhayam Pratishtam Vindate Abidance in fearlessness.

iii)



Bashyam : Chapter 2 – Section 7 – Verse 3 continues...

अभयमिति क्रियाविशेषणम् । अभयामिति वा लिङ्गान्तरं परिणम्यते ।
प्रतिष्ठां स्थितिमात्मभावं विन्दते लभते । अथ तदा सः
तस्मिन्नानात्वस्य भयहेतोरविद्याकृतस्यादर्शनादभयं गतो भवति ।

Abhyam is an adverb (Abhayam iti kriya-visesanam). The word abhayam can be converted (Parinamyate) to a qualifying adjective and to feminine gender as abhayam (Abhayamiti va Lingantaram). One (tasmin) who gets established (pratistham) in Brahman gains abhaya pratistha. (Or to make it further clear it can be explained thus.) When one gains (vindate = labhate) Pratistham, which is the state of being (sthitim) one with Brahman (atmabhavam), then (atha = tada) that person (sah) not seeing (Adarsanat) in the Advaita Atma (tasmin).

The duality (nanatvasya), which is projected by ignorance (avidyakrtasya) and which is the fundamental cause for insecurity (bhaya-hetoh), gains freedom from fear (abhayam gatah bhavati).

1st Jnani gets Abidance in the Atma fearlessly :

- Kriya Viseshanam
- Abhayam Vindate Bavati

2nd Interpretation :

- Abhayam Pratishtam, Declinable, A - Karanta, Strilinga, Dvi-vachanam
- Fearless Abidance in Atma
- Feminine gender

iv) What is Abidance?

- Claiming Atma as my Svarupa, Nature, my SELF, Abheda, Aikyam
- Vindate = Labathe = Jnani Attains

v) What is benefit, Advantage of Abiding in Atma?

- What is Practical Advantage of Abiding in Atma?

- **Avidya Kruta Adarshanat, when Jnani Abides in Advaita Atma, Dvaitam gets Falsified**
- In Advaita Atma, Nanatvam, Duality goes away.

What is Nature of Duality?

- Avidya Kruta = Projections of Avidya, ignorance of self goes away
- **Why? Ignorance of Self gone, knowledge of self Replaces ignorance**
- **Non-existent duality is projected by ignorance**
- Nanatvam = Duality = Mithya, false
- **Adarshanat = Does not see the duality as a fact**
- Perceptual duality continues
- Nature being Atma - He Abides in Big I - Drop's Ahamkara I as false
- **Perceptual duality not seen as factual duality**
- Jnani does not see factual duality
- **Because of Non-perceptualness of factual duality, he has attained Moksha**

What is Nature of Duality?

- Every adjective here in this Upanishad Mantra is very Significant
- Baya hetu = Duality fundamental basis for insecurity.
- Samsara = Instinctive sense of Insecurity, Starts from Childhood
- Start clinging to parents
- **Clinging to world never goes Inspite of Physical, emotional, intellectual, financial growth.**
- Growth goes on, insecurity does not go till Dvaitam goes.

Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti,
tata evāsyā bhayaṃ vīyāy, kasmāddhyabheṣyat?
dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

- Adjective for Dvaitam = Baya Hetu
- **Insecurity causing duality is gone when Jnani Abides in Atma**
- Attains sense of Permanent Security
- I am Secure not because of Certain conditions
- **Secure because my nature is Security.**

Isavasya Upanishad :

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [verse 7]

- **Benefit of Jnanam - Freedom from Sense of insecurity.**

- Svarupe Pratishta Bavati...

Bashyam : Chapter 2 – Section 7 – Verse 3 continues...

स्वरूपप्रतिष्ठो ह्यसौ यदा भवति तदा नान्यत्पश्यति नान्यच्छृणोति
नान्यद्विजानाति । अन्यस्य ह्यन्यतो भयं भवति न आत्मन एवात्मनो
भयं युक्तम् । तस्मात्तदात्मैव आत्मनः अभयकारणम् । सर्वतो हि
निर्भया ब्राह्मणा दृश्यन्ते सत्सु भयहेतुषु । तच्चायुक्तमसति भयत्राणे
ब्रह्मणि । तस्मात्तेषामभयदर्शनादस्ति तदभयकारणं ब्रह्मेति ।

When the jnani (asau) indeed (hi) firmly gains the knowledge of his nature (svarupa-pratisthah yada bhavati—as Advaita svarupam) then (tada) neither he sees anything as separate from himself (na anyat pasyati), nor does he hear anything separate from himself (na anyat Srnoti), nor knows of anything being separate from himself (na anyad vijanati). A person is only (anyasya hi) afraid of another person or thing (anyatah bhayam bhavati). It is not possible (na yuktam) for oneself (Atmana eva) to be afraid of oneself (Atmanah bhayam). Therefore (tasmāt) Advaita Atma alone (Atma eva) is the source of security (abhaya-karanam) for one self (Atmanah). It is observed (Drshyante) that those brahmajnanis (brahmanah—who Realise that they are not different from Brahman) are without fear (nirbhayah) in all situations, to live or even to die (sarvatah hi).

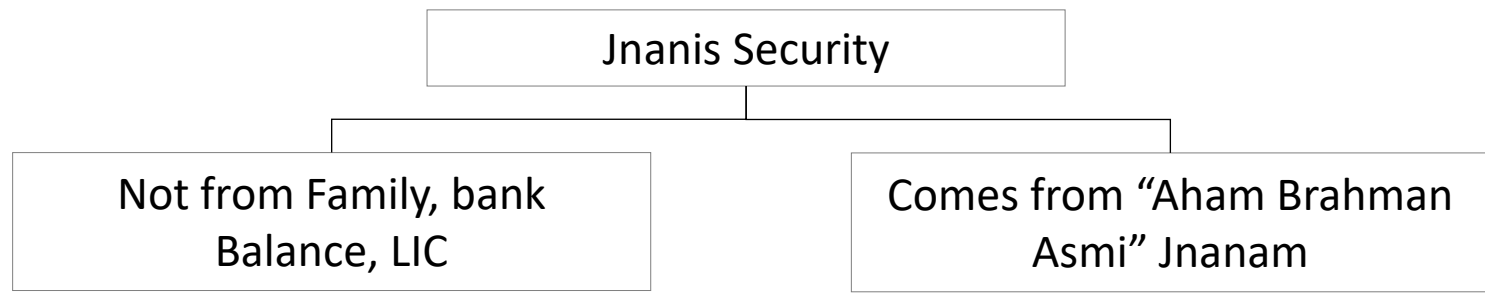
In the presence of fear causing Dvaitam (satsu bhayahetusu) or in the absence (asati) of Advaitam Brahman (Brahmani), who takes away fear (Bhayatrane), fearlessness is not possible (tat ca ayuktam). Therefore (tasmāt) as jnanis (tesam) experience security (abhaya darsanat), it is clear that (iti) there exists (asti) the only source of security (tad abhaya Karanam), Brahman (brahma iti).

Corollary :

- Connects to Original topic
- Brahma Asti - Nava? Anuprashna
- **Brahman = Advaitam = Source of Security for Jnani**
- Infer only source of Security

Example :

- Tara Story in Ramayana, Sugriva always afraid of Vali
- Sugriva Challenges because he has the backing of Rama, security from Rama, Advaita Bhagawan.
- Similarly Jnani has source of Advaita Brahman because of his discovery of his Svarupa.
- **Svarupam is where the “I” - “Ego” Ahamkara rests in sleep.**
- If Jnani is fearless what is the cause = Brahman



- Brahma Asti Jnanam Abhaya Hetutvat = Inference
- Jnani is Svarupa Pratishta has Abidance in own intrinsic nature
- Has Non-forgetfulness of Advaita Svarupa
- Remembers Brahma Always.

Chandogyo Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स
 भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति
 तदल्पं यो वै भूमा तदमृतमथ यदल्पं
 तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे
 महिम्नि यदि वा न महिम्नीति ॥ ७.२४.१ ॥

yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa
 bhūmātha yatrānyatpaśyatyanycchṛṇotyanyadvijānāti
 tadalpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ
 tanmartyaṃ sa bhagavaḥ kasminpratiṣṭhita iti sve
 mahimni yadi vā na mahimnīti || 7.24.1 ||

Sanatkumāra said: ‘Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.’ Nārada asked, ‘Sir, what does bhūmā rest on?’ Sanatkumāra replied, ‘It rests on its own power—or not even on that power [i.e., it depends on nothing else]’. [7 - 24 - 1]

- Narada Disciple
- Samat Kumara - Teacher

- **Atma = In which there is no duality**

Na Ayat Pashyati :

- **Jnani sees world but not as different from himself, his real Advaita Atma nature.**

Example :

- Look at mirror see smiling person, not as 2nd
- Know reflected person not different from me

Dakshinamurthy Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṃ nijāntargataṃ
paśyannātmāni māyayā bahirivodbhūtaṃ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṃ
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- World not different from me Atma.

Kaivalyo Upanishad :

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

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam |
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham || 19||

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

- World born, exists, resolves info me

Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- Sarvatma Bhava.

Gita - Chapter 10, 11 :

- Ajnani experiences Dvaitam Anyat Pashyati

Jnani : Anyat Na Pashyati :

- Does not see anything as Separate from himself
- Everything is Non-separate from me Atma

Example : Waker understands :

- Dream world is Non-separate from himself.
- **I am never afraid of my own image in the Mirror**
- **As Brahman, I am never afraid of my image as jagat**
- **I am pure Chaitanyam from which world is born, rests, resolves**

Example :

- Bird in front of Mirror thinks there is another Bird
- Keeps pecking
- Dog keeps Barking
- Mirror dog barks more Violently
- **Ajnanis look at world separate from them and are confused and deluded, are eternally in Samsara**
- **They are not aware of Advaita Atma**
- We smile at Bird and Dog.

- **Jnani smiles at all Ajnanis suffering Samsara in the Universe**
- **Jnani smiles when Ajnanis are afraid of the Dvaita jagat**

Rule :

- Person will be afraid of any 2nd thing other than himself
- Person can't be afraid of himself
- Therefore, Anatma is cause of fear
- Atma is cause of fearless.
- Advaita Atma alone is source of Security for all
- Security of Ananda never comes from outside
- World outside is insecure
- There security of the world is provided by Brahman – “Existence” is in the hands Brahman, world borrows existence from me Brahman.

- **Atma Abaya Karanam.**

- Sanyasi has no conventional source of Security - Family, money, house
- Ajnanis have everything but still Anxious about their future, who will take care of my old age
- Sanyasi owns nothing... Sur Mandira
- Jnanis live life of fearlessness
- Pratyaksha Pramanam proves that.

- Shastra Pramanam exists
- Understand Yukti - Abhayam Pratishtam Vindate
- We alone are ultimate source of Security.
- This is Vedantic Brahmana, Brahma Jnana Brahmana.

Not :

- Karma - Brahmana - Profession
- Guna - Brahmana - Character wise
- Jati - Brahmana - Birthwise

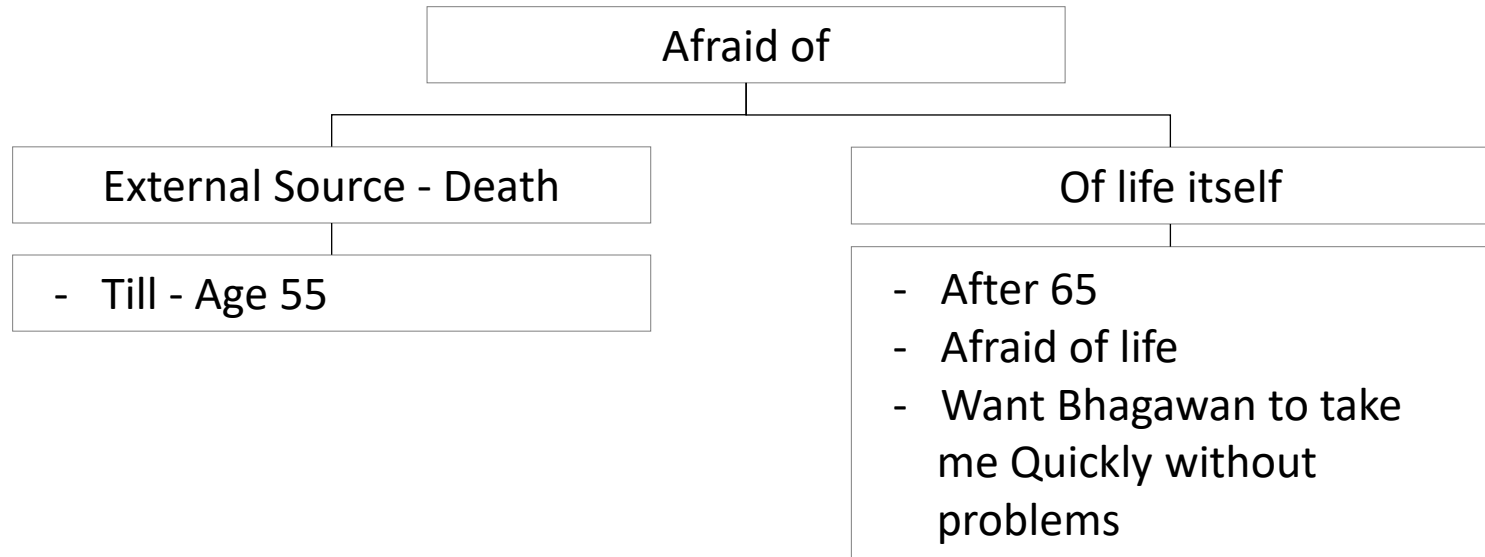
Brihadaranyaka Upanishad :

अथ हैनं गार्गी वाचक्नवी पप्रच्छ;
याज्ञवल्क्येति होवाच, यदिदं सर्वमप्स्वोतं च प्रोतं च,
कस्मिन्नु खल्वाप ओताश्च प्रोताश्चेति;
वायौ गार्गीति; कस्मिन्नु खलु वायुरोतश्च प्रोतश्चेति;
अन्तरिक्षलोकेषु गार्गीति; कस्मिन्नु
खल्वन्तरिक्षलोका ओताश्च प्रोताश्चेति;
गन्धर्वलोकेषु गार्गीति; कस्मिन्नु खलु गन्धर्वलोका
ओताश्च प्रोताश्चेति; आदित्यलोकेषु गार्गीति;
कस्मिन्नु खल्वादित्यलोका ओताश्च प्रोताश्चेति;
चन्द्रलोकेषु गार्गीति; कस्मिन्नु खलु चन्द्रलोका
ओताश्च प्रोताश्चेति; नक्षत्रलोकेषु गार्गीति;
कस्मिन्नु खलु नक्षत्रलोका ओताश्च प्रोताश्चेति;
देवलोकेषु गार्गीति; कस्मिन्नु खलु देवलोका
ओताश्च प्रोताश्चेति; इन्द्रलोकेषु गार्गीति;
कस्मिन्नु खल्विन्द्रलोका ओताश्च प्रोताश्चेति;
प्रजापतिलोकेषु गार्गीति; कस्मिन्नु खलु प्रजापतिलोका
ओताश्च प्रोताश्चेति; ब्रह्मलोकेषु गार्गीति;
कस्मिन्नु खलु ब्रह्मलोका ओताश्च प्रोताश्चेति; स होवाच,
गार्गी मातिप्राक्शीः, मा ते मूर्धा व्यपप्तत्,
अनतिप्रश्न्यां वै देवतामतिपृच्छसि गार्गी,
मातिप्राक्शीरिति; ततो ह गार्गी वाचक्नव्युपराराम ॥ १ ॥

atha hainaṃ gārgī vācaknavī papraccha;
yājñavalkyeti hovāca, yadidaṃ sarvamapsvotaṃ ca protaṃ ca,
kasminnu khalvāpa otāśca protāśceti;
vāyau gārgīti; kasminnu khalu vāyurotaśca protāśceti;
antarikśalokeṣu gārgīti; kasminnu khalvantarikśalokā
otāśca protāśceti; gandharvalokeṣu gārgīti;
kasminnu khalu gandharvalokā otāśca protāśceti;
ādityalokeṣu gārgīti; kasminnu khalvādityalokā
otāśca protāśceti; candralokeṣu gārgīti;
kasminnu khalu candralokā otāśca protāśceti;
nakśatralokeṣu gārgīti; kasminnu khalu nakśatralokā
otāśca protāśceti; devalokeṣu gārgīti;
kasminnu khalu devalokā otāśca protāśceti;
indralokeṣu gārgīti; kasminnu khalvindralokā
otāśca protāśceti; prajāpatilokeṣu gārgīti;
kasminnu khalu prajāpatilokā otāśca protāśceti;
brahmalokeṣu gārgīti; kasminnu khalu brahmalokā
otāśca protāśceti; sa hovāca, gārgi mātīprākśīḥ,
mā te mūrdhā vyapaptat, anatipraśnyāṃ vai
devatāmatipṛcchasi gārgi, mātīprākśīriti;
tato ha gārgī vācaknavyupararāma || 1 ||

Then Gārgī, the daughter of Vacaknu, asked him. ‘Yājñavalkya,’ she said, ‘if all this is pervaded by water, by what is water pervaded?’ ‘By air, O Gārgī.’ ‘By what is air pervaded?’ ‘By the sky, O Gārgī.’ ‘By what is the sky pervaded?’ ‘By the world of the Gandharvas, O Gārgī.’ ‘By what is the world of the Gandharvas pervaded?’ ‘By the sun, O Gārgī.’ ‘By what is the sun pervaded?’ ‘By the moon, O Gārgī.’ ‘By what is the moon pervaded?’ ‘By the stars, O Gārgī.’ ‘By what are the stars pervaded?’ ‘By the world of the gods, O Gārgī.’ ‘By what is the world of the gods pervaded?’ ‘By the world of Indra, O Gārgī.’ ‘By what is the world of Indra pervaded?’ ‘By the world of Virāj, O Gārgī.’ ‘By what is the world of Virāj pervaded?’ ‘By the world of Hiraṇyagarbha, O Gārgī.’ ‘By what is the world of Hiraṇyagarbha pervaded? [3 - 6 - 1]

- **Brahmanas have no sense of insecurity with brahma Jnanam.**

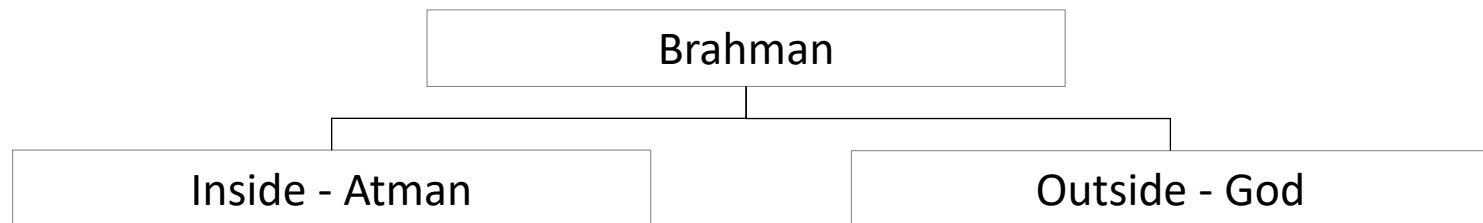


- With Atma Jnanam, neither afraid of life for 100 Years or death today.

- Tvirbhayaha Drishyante....
- If there is any source of fear, can't be fearless
- **Don't see external source of fear as there is no external object other than Atma, my SELF**
- In the presence of fear causing Dvaitam brahman is source of security
- In the absence of Dvaitam Br. is source of security
- Jnanis are Abhaya Pratishta, fearless
- Ajnanis can't feel security in the absence of Brahman
- Until we discover fearlessness in Atma, go after Jnana Khandam
- Discovering Atma is very difficult because it is abstract, formless, colourless, Divisionless, Attributless

Study Scriptures :

- Until we discover Atma inside
- Till then we symbolically represent Brahman as concrete God outside with form.



- Until you discover Atma, have faith in Ishvara.

अहमात्मा गुडाकेश
सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च
भूतानामन्त एव च ॥१०-२०॥

aham ātmā guḍākēśa
sarvabhūtāśayasthitaḥ |
aham ādiśca madhyaṃ ca
bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- **Bhagawan not object outside but is Observer principle in the Body - Mind – Complex**

Journey :

- World - Materialistic person
- God - Religious person
- Self Dependence - Spiritual person
- Can't come from world to Atma directly
- Have to go through God, religious life style, Veda Purva - then Vedanta
- Jnani - has security in Brahman
- Tasmāt Brahma Asti.

कदा असौ अभयं गतो भवति साधकः? यदा नान्यत्पश्यति
आत्मनि च अन्तरं भेदं न कुरुते तदाभयं गतो भवतीत्यभिप्रायः ।

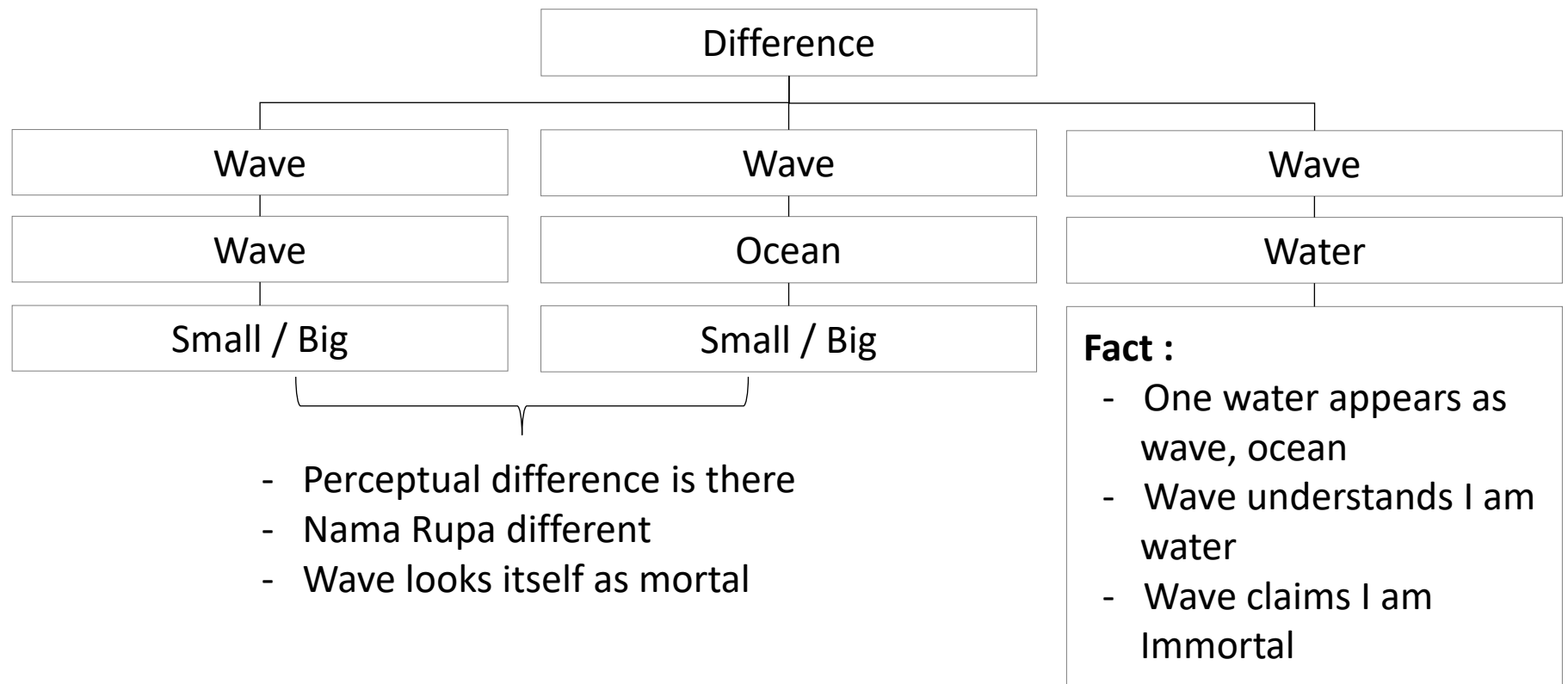
When does (Kada) this (Asau) spiritual seeker (Sadhakah) become fearless (abhayam gataḥ bhavati)? It is said that (iti Abhiprayah) when he does not see anything as really different from himself (yadā na anyat paśyati) and when within himself also he does not create even a fraction of division (ātmani ca antaram bhedam na kurute--- jīvātmā-paramātmā division), then he becomes fearless (abhayam gataḥ bhavati).

Shankara consolidates previous Topic :

Abheda / Advaitam	Bheda / Dvaitam
Abaya Karanam	Bhaya Karanam

At what time this Jnani becomes Abhayam?

- **When does Spiritual seeker become fearless?**
- **Only under one condition**
- **Mada Anyati Na Pashyati...**
- **The moment he stops seeing division between his Svarupam and the world**
- Nothing really is different
- Only seeming differences, Jnani accepts, not real



Waves mortality, immortality depends on what?

- No change required, only shift in way of Perception.
- Learn to claim I am Water
- Vedanta does not want you to Shift your experience
- It can't give any new experience
- Vedanta attempts shift in perspective alone based on knowledge, born out of knowledge.
 - Waves – Waviness - Superficial
 - Water - Water content - Factual, intrinsic.

- Perspective shifts - Changes from mortality to immortality
- I Don't become immortal

<ul style="list-style-type: none"> • I Claim immortality by shifting perspective
--

- Yaha Yada Anyatu Na Pashyati....
- Where one does not see another wave

Wave Realizes :

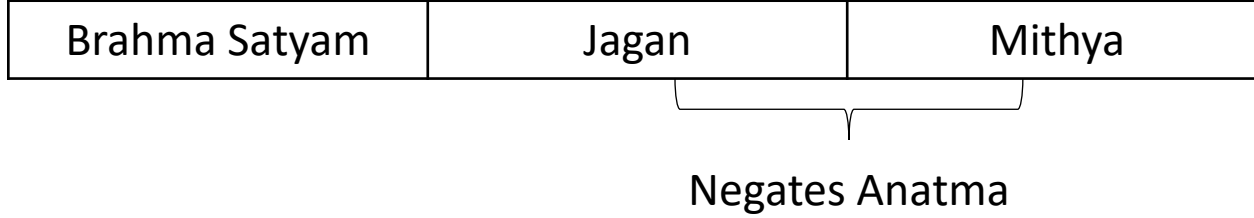
- I am Sarvatra waves
- Jala Agnou, Jala Havihi, Jalam Eva Sarvatra nothing called wave, ocean only Nama Rupa
- Substance - One
- Lake, wave, river, cloud, rain, many Namas
- Substance = One = water - Vastu Ekam

- | |
|---|
| <ul style="list-style-type: none"> • When we don't see plurality, don't create division also • In Atma, don't see division • In the vision of Jnani, there is no Anatma |
|---|

- Anatma = Another name for Atma
- Don't see Anatma, don't create division in Atma
- Don't create division as Jivatma, Paramatma, Triangle resolved
- Jivatma, Paramatma, Anatma Triangle resolved into Eka Atma.

- Adjectives gone
- Ekam Atma left
- Abhayam Tato Bavati

Summary of Vedanta :



Jivo Breheiva Naparaha :

- Jivatma, Paramatma division negated
- Essence Atma = Adhishtanam of Jivatma, Paramatma, Anatma

Who is Ekatma? Chandogyo Upanishad :

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

sa ya eṣo'ṇimaitadātmamidaṁ sarvaṁ tatsatyaṁ sa ātmā
tattvamasi śvetaketu iti bhūya eva mā bhagavānvijñāpayatviti
tathā somyeti hovāca || 6.8.7 ||
|| iti aṣṭamaḥ khaṇḍaḥ ||

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

- I am that Atma

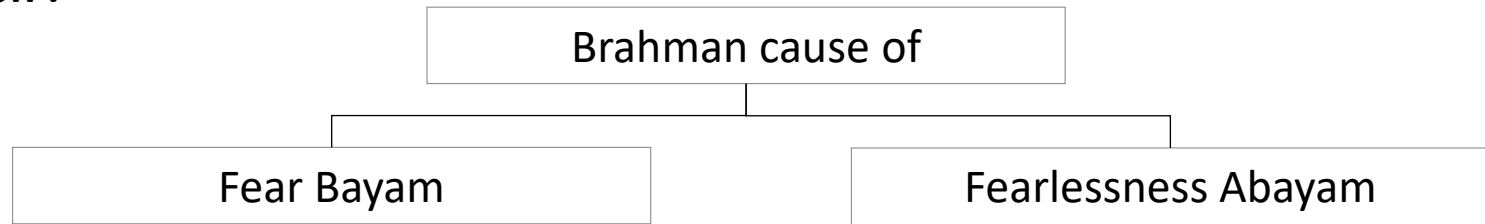
- In the state of Jnanam, Abhayam Gathaha Bavati
- Person becomes fearless
- If you are in Triangular format, run to Bhagawan
- If you are in Binary, take everything as my nature alone

Bashyam : Chapter 2 – Section 7 – Verse 3 continues...

यदा पुनरविद्यावस्थायां हि यस्मादेषोऽविद्यावान् अविद्यया
 प्रत्युपस्थापितं वस्तु तैमिरिकद्वितीयचन्द्रवत्पश्यत्यात्मनि च
 एतस्मिन् ब्रह्मणि उत अपि अरमल्पमपि अन्तरं छिद्रं भेददर्शनं
 कुरुते । भेददर्शनमेव हि भयकारणमल्पमपि भेदं पश्यतीत्यर्थः ।

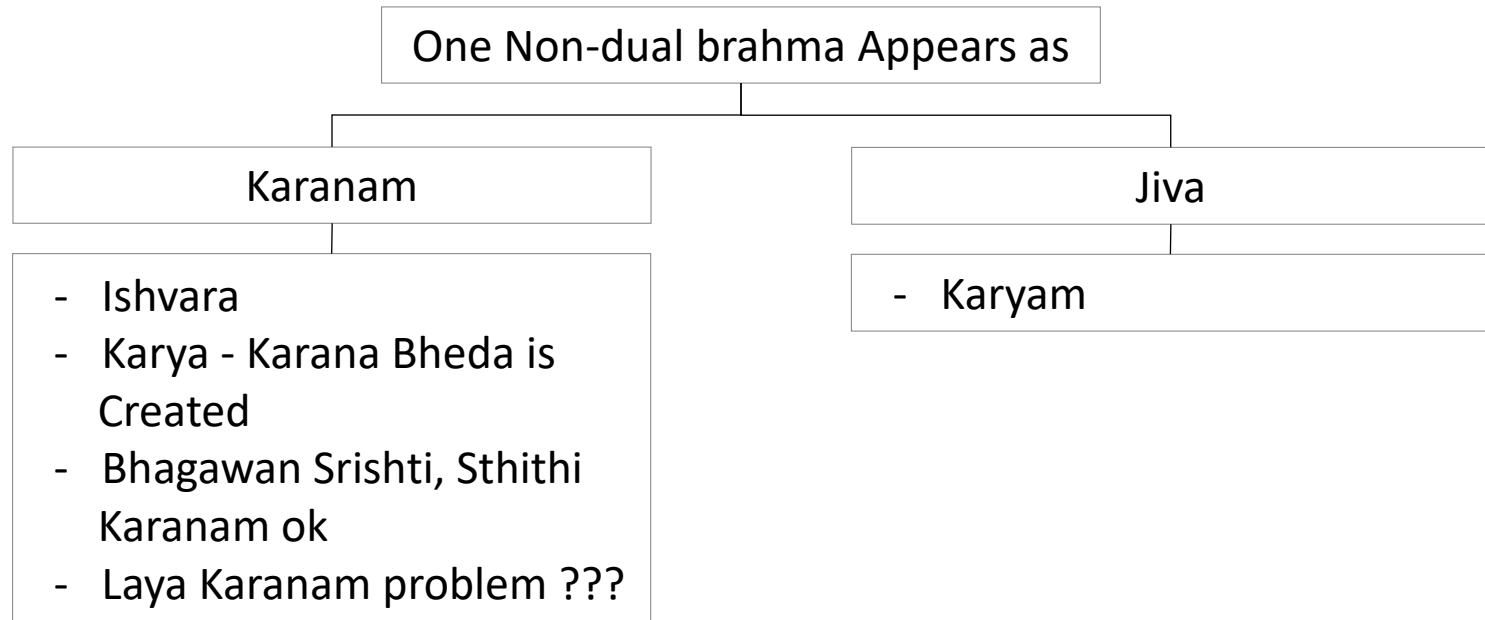
When (Yada) on the other hand (Punah) this ignorant person (Esah Avidyavan) who is in a state of ignorance and misunderstanding (Avidya-Avasthayam), because of this misunderstanding (Hi = Yasmat) projects or imagines (Pratyupasthapitam) an Anatma universe (Vastu-which is Mithya); and just as a man afflicted by cataract (Taimirikat) sees a second Mithya moon (Dvitiyacandravat Pasyati), he also sees (Darshanam Kurute), due to his ignorance (Avidyaya) in the non-dual atma (Atmani Etasmin Brahmani — which is Satyam-jnanam-anatam) (Antaram = Chidram even (uta = api) a fraction (Aram = alpam) of division bhedam); then for that person that very perception of division (bheda Darshanam eva hi) even if least bit of division is seen (alpam api bhedam paśyati) that becomes the cause of fear (Bhaya-Karanam). That is the idea (iti arthah).

7th Section :



Vishnu Sahasranamam :

Baya Krut	Baya Nashaha
<ul style="list-style-type: none">- Giver of fear- Brahman misunderstood- Triangle format- Under different conditions	<ul style="list-style-type: none">- Remover of fear- Gives security- Brahman understood as Advaitam- Binary format



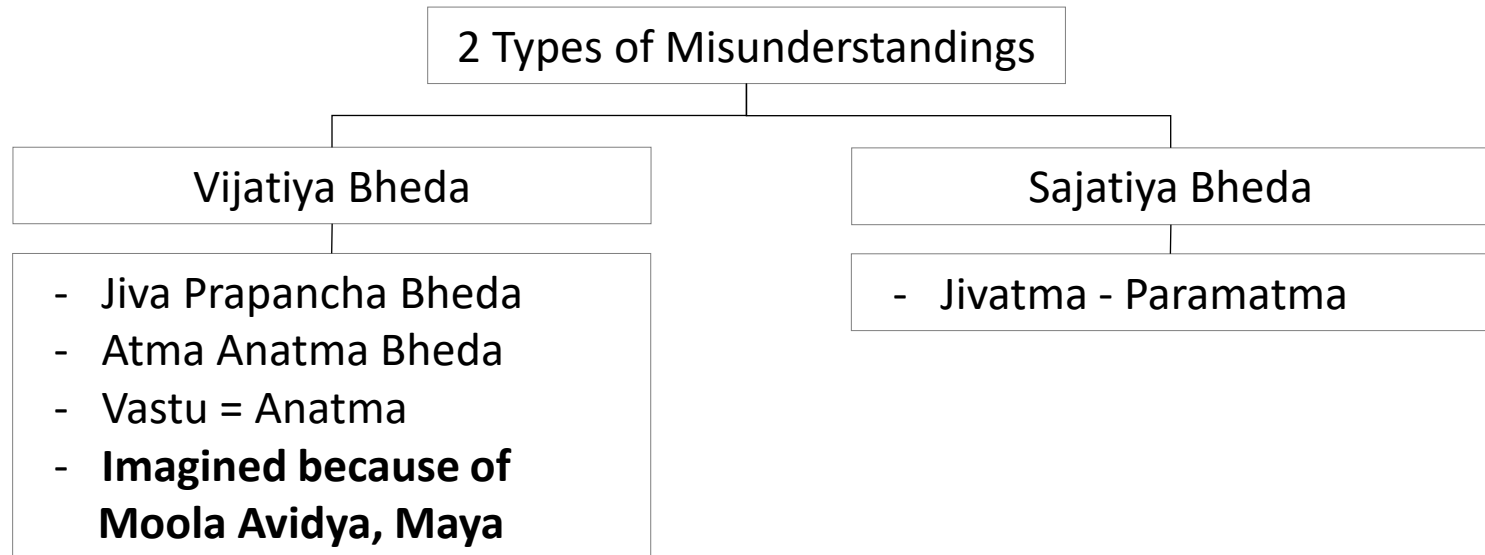
Misunderstood brahman = Cause of fear :

- Yada Hyevaisha Etasmin

Wise	Ignorant
Understood Brahman	Misunderstood Brahman



- Hi – Yasmat, because of misunderstanding
- Eshaha = Avidyawan, ignorant



- Projection is like Non-existent Moon because of Timira Roga, Dosha, defective eye

- Taimrike = Person with disease
- Has Mithya projected moon Jiva Srishti
- Ishvara Srishti without moola avidya agyanam projected Jiva Srishti = Brahman
- We have Ajnana Prapancha as projection No. 1 Causing Vijatiya Bheda

Projection No. 2 : Sajatiya Bheda :

- In Non-dual Atma, Etasmin in Brahman.

Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadr̥śye'nātm̐ye'nirukte'nīlayane'bhayaṃ
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati

yadā hyevaiṣa etasminnudaramantaram kurute |

atha tasya bhayaṃ bhavati tattveva bhayaṃ

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

- Udu and Aram
- Udara = Tummy, stomach
- Udhu = Abhi
- Aram = Alpam
- Split, division, cleavage between Jivatma, Paramatma, Antharam = Children
- Soham possibility is gone

Paramatma	Jivatma
- Karanam	- Karyam - Dasoham

- Chidram
- Division
- Bheda Darshanam

- For Samsara perceptual Division is enough, factual Division not required.

अथ तस्माद्भेददर्शनाद्धेतोः तस्य भेददर्शिनः आत्मनो भयं भवति ।
तस्मादात्मैवात्मनो भयकारणमविदुषः ।

Thus = because (Atha = Tasmad) of that reason (Hetoh) of dual perception (Bheda Darsanat), the one (Tasya) who sees the difference (Bhedadarsinah) will have fear (Bhayam bhavati) from that very misunderstood Brahman (Atmanah). Thus (Tasmat) for an ignorant person (Avidusah) Brahman itself (Atma eva) becomes the source of fear (Bhayakaranam) for oneself (Atmanah).

Ata Satya Baya Bavati :

- **Fear not caused by division in Brahman but division in perception of Brahman**
- **For fear, don't require actual snake**
- **Perceived snake can cause panic**
- Similarly, actual duality not required for fear, Samsara, perpetual duality is enough
- **Bheda Darshana, perceived duality is Baya Karanam.**

Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti,
tata evāsyā bhayaṃ vīyāy, kasmāddhyabheṣyat?
dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

- Yaha Alpam Hi Eva Bhedam Pashyati - Bayam Bavati

- **Whoever sees small difference, division in the Jagat will have fear**

Upanishad Vakyam :

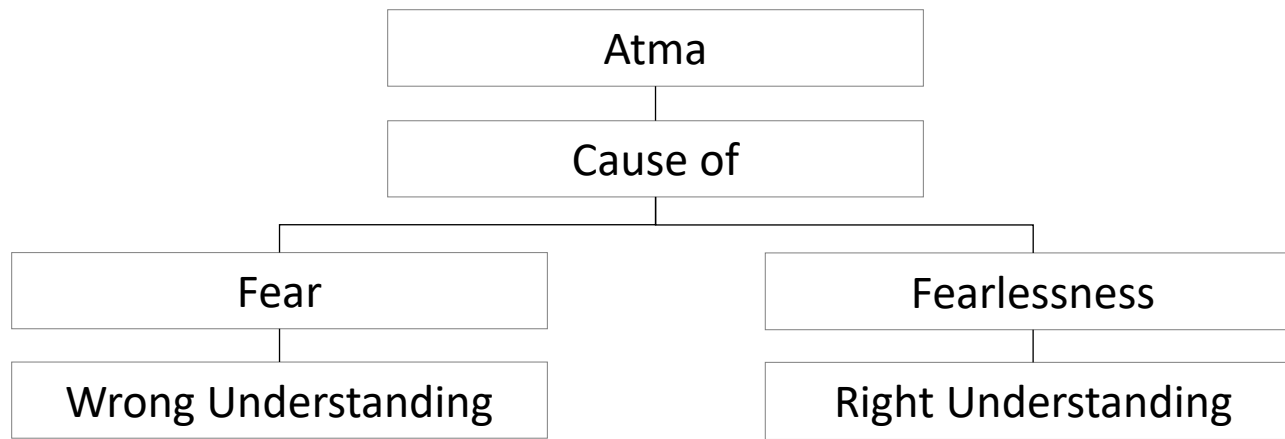
- Atha Satya Bayam Bavati

Atah :

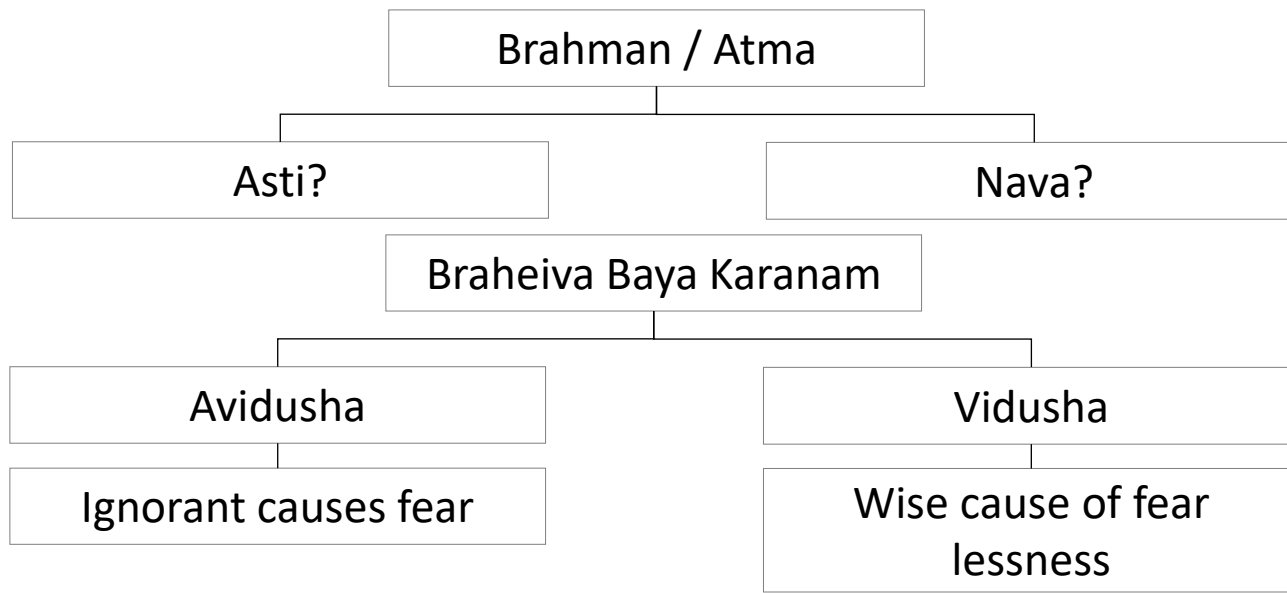
- Tasmāt, because of bheda Darshanam, squint eyed perception, there is fear

What is source of fear?

- **From that misunderstood Atma, Bayam comes.**



Topic :



Bashyam : Chapter 2 – Section 7 – Verse 3 continues...

तदेतदाह । तत् ब्रह्म त्वेव भयं भेददर्शिनो विदुषः । ईश्वरोऽन्यो
मत्तः अहमन्यः संसारी इत्येवं विदुषो भेददृष्टमीश्वराख्यं तदेव ब्रह्म
अल्पमप्यन्तरं कुर्वतः भयं भवति एकत्वेन अमन्वानस्य ।
तस्माद्विद्वानप्यविद्वानेवासौ योऽयमेकमभिन्नमात्मतत्त्वं न पश्यति ।

That message alone is being presented by the Sruti (tad etad aha). The very same Brahman alone (tat tu eva— which is the cause of fearlessness for the wise person) is the cause of fear (Bhayam) for the one who perceives himself to be different from Brahman (Bheda-Darsinah).

Even if he is a learned one, who has all kinds of knowledge of connected and unconnected topics. and is called a scholarly person (Vidusah-but about Brahman as he has only half knowledge) considers that 'Bhagavan is different from me (Isvarah Mattah Anyah), and I am different from Bhagavan, I am a Samsari (Aham Anyah Samsari)'. For that kind (iti evam) of a 'Vidvan' (Vidusah-Brahman becomes the source of fear) For the one who sees Brahman called Isvarah (isvarakhyam) as different from oneself (Bheda drstam) and makes (Kurvatah) even a little bit of (Alpam api) difference (Antaram) in that very same Brahman (Tadeva brahma), fear will be unavoidable (Bhayam Bhavati) as he is not able to recognize the oneness in Brahmatma (Ekatvena Amanvanasya). Therefore (Tasmat) even though he is a learned man (Vidvan api) he is only like an ignorant man (Avidvan eva asau) as he is not able to see (Na pasyati) here, this (yah ayam) one (ekam), non-Dualbrahmatmatattvam (abhinnam-atmatattvam).

- Tatu = Brahman Eva, Brahman is cause of fearlessness for wise
- Brahman is cause of fear for Person with Divisive Perception.
- One non-dual Atma, brahman Tattvam not seen.
- Concludes Discussion, Observation.

उच्छेदहेतुदर्शनाद्धयुच्छेद्याभिमतस्य भयं भवति । अनुच्छेद्यो
ह्युच्छेदहेतुः तत्र असत्युच्छेदहेतौ उच्छेद्ये न तद्दर्शनकार्यं भयं
युक्तम् । सर्वं च जगद्भयवद् दृश्यते । तस्माज्जगतो भयदर्शनाद्भयते
नूनं तदस्ति भयकारणमुच्छेदहेतुरनुच्छेद्यात्मकं यतो जगद्विभेतीति ।
तदेतस्मिन्नप्यर्थे एषः श्लोकः भवति ॥७॥

By seeing the immortal one as the cause of mortality (uccheda-hetu-darśanāt), every mortal jiva, who looks upon himself as mortal (ucchedya*-abhimatasya) is afraid (bhayam bhavati). The ultimate cause of destruction (uccheda-hetuh*) has to be the indestructible only (anucchedyah* hi). If the immortal cause of mortality is not there (tatra ucchedahetau asati) the mortal, the living being (ucchedye) would never be afraid. (bhayam na yuktam). But our experience is that the entire creation of living beings (sarvaṁ ca jagat-including Brahmaji) are with fear (bhayavat). Therefore (tasmāt) because of the instinctive insecurity in every one (jagataḥ bhaya-darśanāt), one can infer (gamyate nūnam) that there is some cause of insecurity (tad asti bhaya kāraṇam) which is the cause of one's destruction (uccheda hetuh), which itself is indestructible (anucchedya-ātmakam;-and that is non other than Brahman), because of which the entire world of living beings feel insecure (yataḥ jagat bibhethi iti).

With regard to this message (etasmin api arthe-of Brahman being the cause of fear also) there is the following Rg mantra also (eṣaḥ ślokaḥ bhavati) which talks about that (tat).

- Uchhadyam = That which is destroyable
- Utchit Dhatu = Mortal
- Anuchedyam = Immortal, undestroyable.
- Uchheda Hetuhu = Cause of destruction

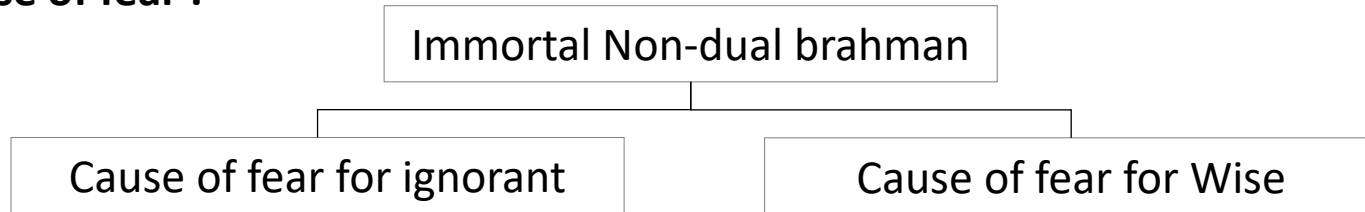
• **Immortal Brahman as Bhagawan alone is cause of destruction of mortal, Jiva**

- Cause of destruction = Non-mortal, immortal one

• **Bhagawan = Laya Karanam of Mithya Srishti**

- Mortals afraid of unknown reasons for destruction

This is cause of fear :



- Such is the cause model of creation, manifest, unmanifest, Sakshi - Brahman
- Immortal Brahman Asti as the cause of fear and fearlessness
- Mortal living beings have fear

• **Brahman = Cause of fear of all mortals**

• **Hence Brahman exists.**

Rik mantra :

- Bheeshasvat Pavate...
- All afraid of Yama
- Yama mortal Jiva - Because of Punya karma, exalted Jiva, also has fear

Who is cause of instinctive fear?

- **Immortal Brahman**

- Brahman Asti, Baya Hetutvat
- Uchheda Hetu Darshanat...

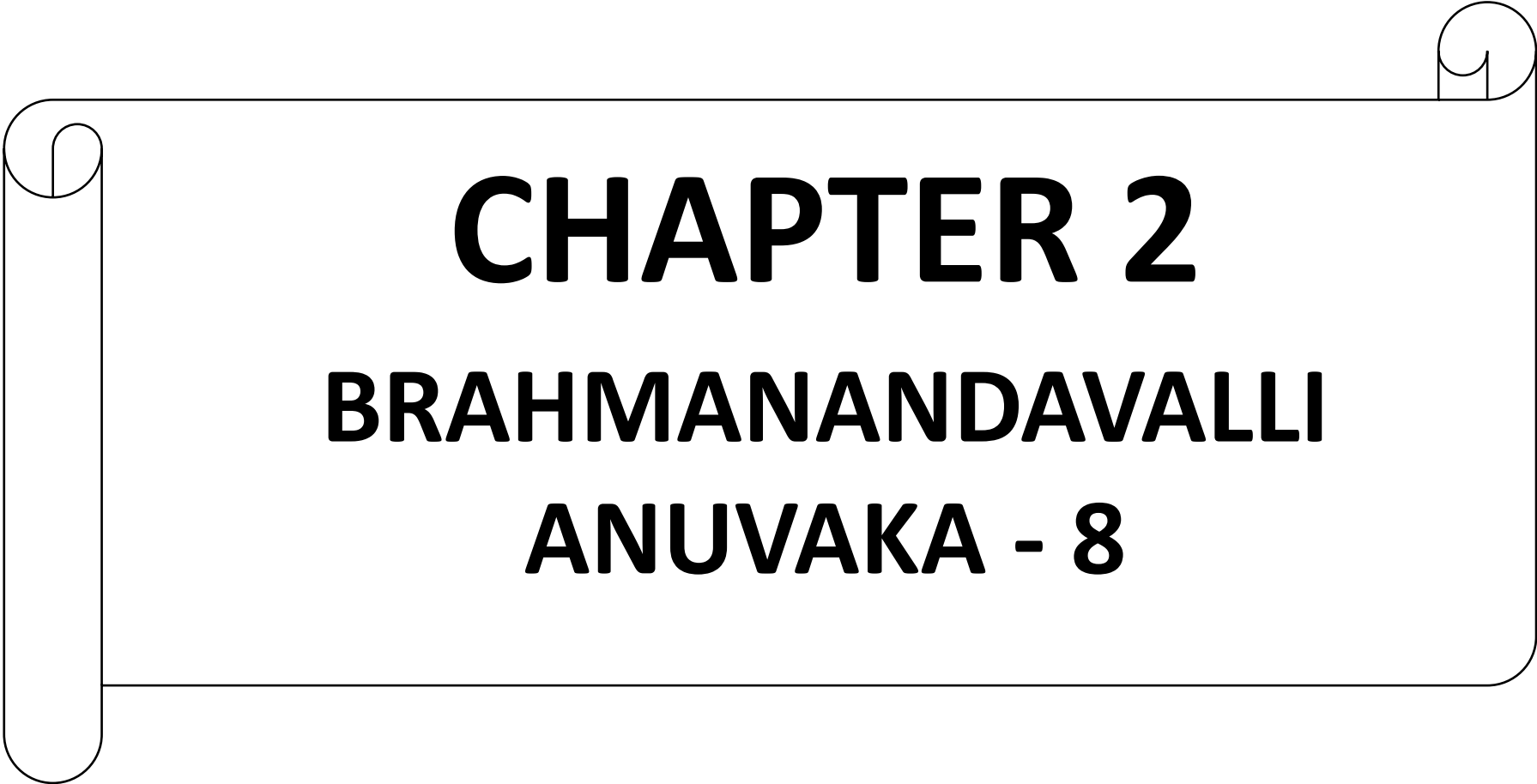
- **Immortal is cause of mortality**

- Mortal Jiva - Looks upon himself as mortal
- There is immortal cause of mortal
- Cause of destruction, Laya Karanam = Ishvara - Brahman, who is imperishable, Aksharam.
- Anuchedbyaha = indestructible, Aksharam
- Ishvara = Srishti ,Sthithi, Laya, Karanam
- Layam= Mortality

- **If immortal cause is not there, mortals would not be afraid**

- Insecurity, not deliberately, cultivated emotion
- Instinctively afraid of some cause which will destroy mortal beings.

- Fear in mortal beings would not be there without Brahman
 - Inert - No fear
 - All living beings - Including Brahma, have fear
 - Because of instinctive insecurity in everyone , can infer there is some cause of some fear, insecurity
 - Even ant feels insecure when obstructed
- | |
|--|
| <ul style="list-style-type: none">• Cause of our destruction itself is indestructible |
|--|
- World is afraid is reason for Brahma Astitvam
 - Last reason for Astitva, Nava
 - w.r.t. this message, Bayam is Bayam Karanam also there is a Rik Mantra with this 7th Anuvaka is over.



CHAPTER 2

BRAHMANANDAVALLI

ANUVAKA - 8

भीषास्माद्वातः पवते । भीषोदेति सूर्यः । भीषाऽस्मादग्निश्चेन्द्र-
-श्च । मृत्युर्धावति पञ्चम इति । सैषाऽऽनन्दस्य मीमांसा
भवति । युवा स्यात्साधुयुवाध्यायकः । आशिष्ठो द्रढिष्ठो
बलिष्ठः । तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् । स एको
मानुष आनन्दः ।

bhīṣāsmādvātaḥ pavate । bhīṣodeti sūryaḥ ।
bhīṣāsmādagniścendraśca । mṛtyurdhāvati pañcama
iti । saiṣānandasya mīmāṃsā bhavati । yuvā
syātsādhuyuvādhyaṣākāḥ । āśiṣṭho dr̥hiṣṭho baliṣṭhaḥ ।
tasyeyam pṛthivī sarvā vittasya pūrṇā syāt । sa eko
mānuṣa ānandaḥ । te ye śataṁ mānuṣā ānandāḥ ।

अन्वयः

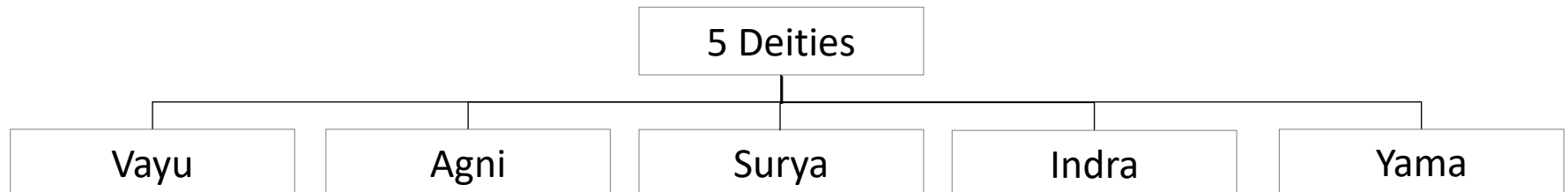
अस्मात् भीषा वातः पवते । भीषा सूर्यः उदेति । अस्मात् भीषा अग्निः च इन्द्रः च (प्रवर्तेते) । (भीषा) पञ्चमः मृत्युः धावति । सा एषा आनन्दस्य मीमांसा भवति । (कश्चन) युवा (मनुष्यः) स्यात् । (सः) साधुयुवा अध्यायकः आशिष्ठः द्रढिष्ठः बलिष्ठः (स्यात्) । तस्य (मनुष्यस्य) वित्तस्य पूर्णा इयं सर्वा पृथिवी स्यात् । सः एकः मानुषः आनन्दः (भवति) ।

Anvayah

asmāt bhīṣā vātaḥ pavate । bhīṣā sūryaḥ udeti । asmāt bhīṣā agniḥ ca indraḥ ca (pavarte) । (bhīṣā) pañcamah mṛtyuḥ dhāvati । sā eṣā ānandasya mīmāṃsā bhavati । (kaścana) yuvā (manuṣyaḥ) syāt । (saḥ) sādhyuvā ādhyāyakaḥ, āśiṣṭhaḥ, drḍhiṣṭhaḥ, baliṣṭhaḥ (syāt) । tasya (manuṣyasya) vittasya pūrṇā iyaṁ sarvā pṛthivī syāt । saḥ ekaḥ manuṣaḥ ānandaḥ (bhavati) ।

Out of fear of this (Brahman), the wind blows. Out of fear (of this Brahman), the sun rises. Out of fear (of this Brahman), the fire and Indra (do their duty). The lord of death, the fifth (deity) runs (doing his duty, in fear of Brahman). Thus (ends the Rg-mantra). The following is an analysis of Ananda. Suppose there is a young man-a clean noble youth who has doubtless knowledge of the scriptures, (who is) very dynamic (doing things properly in time and, and who is) very brave, very resolute and very strong. (And also) suppose this entire earth, full of resources, is his. (Then) that (happiness enjoyed by him) is one unit of human happiness.

- Bheeshma - Out of fear of Lord, the Master, Ishvara
- Vata = Wind God, not inert wind, Vayu devata
= Blows because of fear of Ishvara
- Surya Devata makes Sun rise, set
- Agni Devata makes fire hot always, never cold
- Lord Indra head of all Devatas in heaven, does his duty
- Mrityu - Devata - Yama dharma Raja



- All function in Orderliness because of fear for Ishvara.

i) In Anuvaka 6, 7, 3 Anuprashnas asked by student :

- Does Brahman exist or not

II) Answer :

- 7 Reasons for Brahman's existence

- a) Brahman Asti Japtaha Nimitta Karanatvat
- b) Brahman Asti Upadana Karanatvat
- c) Brahman Asti, Jiva Rupena, Vartamanatvat
- d) Brahman Asti Achetana Sharira Chesta Darshanat
- e) Brahman Asti Ananda Hetuvena Vartamanatvat
- f) Brahman Asti - Jnanina Abhaya Hetutvat
- g) Brahman Asti - Ajnanina Baya Hetutvat

- Because of 7 Reasons Brahman exists

iii) 8th Anuvaka :

- Rik mantra - Explains 7th Reason
- Brahman Asti Ajanina Baya Hetutvat
- Brahman = Boss of universe
- Presence of Brahman as Ishvara.

iv) Devatas represent natural forces :

- Function in perfect order, because of presence of Ishvara
- For orderliness, there has to be a boss
- Nobody follows Traffic Signal if police cameras not installed or if policeman not there
- Chetana Ishvara's presence - Makes orderliness possible.

Bashyam : Chapter 2 – Section 8 – Verse 1 and 2

भीषा भयेनास्मात् वातः पवते । भीषोदेति सूर्यः । भीषास्मात्
अग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति । वातादयो हि महार्हाः
स्वयमीश्वराः सन्तः पवनादिकार्येष्वयासबहुलेषु नियताः प्रवर्तन्ते ।
तद्युक्तं प्रशास्तरि सति; यस्मात् नियमेन तेषां प्रवर्तनम् । तस्मादस्ति
भयकारणं तेषां प्रशास्तु ब्रह्म । यतस्ते भृत्या इव राज्ञः ; अस्मात्
ब्रह्मणः भयेन प्रवर्तन्ते । तच्च भयकारणमानन्दं ब्रह्म ।

Out of fear (bhiṣā* = bhayena) of Īśvara (asmāt) the wind devatā (vātaḥ) blows (pavate). Out of fear (bhiṣā-of Īśvara) the sūrya devatā rises (sūryaḥ udeti). And (ca) out of fear (bhiṣā) of Brahman (asmāt) the agni devatā and Indra (agniḥ ca Indraḥ ca-do their own respective functions).

The lord of death (mr̥tyuh), who is fifth deity in this order (pañcamah) runs (dhavati-hither and thither grabbing people whose life-time is over). Thus ends (iti-the Rg mantra, from which we make the inference that therefore Brahman, Īśvaraḥ exists. Now Shankaracharya explains this further). The wind devatā etc, (vātādayaḥ—meaning all the devatās) are indeed (hi) themselves adorable, worshipful. (mahārḥaḥ). They are like Īśvara in their own area of activity (svayam Īśvaraḥ santaḥ—the idea is as they are adhiṣṭhāna devatās in their own capacity, they are worshipful. Yet in perfect discipline and harmony they are) routinely (niyatāḥ) motivated to (pravartante) do their jobs (kāryeṣu) with great effort, (āyāsabahuleṣu-all the time without any respite), like the action (kāryeṣu) of the flowing movement of the wind etc (pavana-ādi). That is possible (tadyuktam) due to the presence of some one else who is the commander (praśāstari sati). Since (yasmāt) the devatās (teṣām) behave (pravartanam) in a disciplined manner (niyamena) like (iva) the employees (yataḥ te bhr̥tyah) of the king (rājñah), therefore it means (tasmāt) Brahman (brahma) exists (asti) as the commander (praśāstr̥), as their (teṣām) source of fear (bhayakāraṇam). That Brahman (asmāt brahmaṇaḥ) out of fear of whom (bhayena) all the devatās engage in their activities (pravartante), that very Brahman (tat ca) who is the cause of fear (bhayakāraṇam) is also the cause of happiness (ānandam brahma).

- All devatas function in the form of natural forces.

- Vata = Vayu devata - Blows the wind at right time for cloud formation, rain...
- Agni, Indra, Surya, Yama Adorable Devatas, Pujanam, worthy of worship
- Bhagawan boss of all devatas so that, they function in harmony, disciplined manner
- If one Devata stops functioning life impossible on earth
- Pavan - Blowing of wind, movement
- Rod of punishment = Vajra Yudha

<ul style="list-style-type: none"> • Brahman Asti - Devanamapi Baya Karanatvat
--

Example :

- Employees of King work, he is around
- Because of fear of Brahman around , all devatas do their functions
- Brahman here = Maya Sahitam = Ishvara
- Rik mantra over
- Brahman for Ajnani is source of fear but is really source of Ananda
- Upanishad gave 7 Logical reasons to establish Brahman as a Supportive logic to assimilate Shastra.

Can Ishvara be established through logic?

- No, God can't be established through logic.

Brahma Sutra :

शास्त्रयोनित्वात् ।
Sastrayonitvat

(Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge. [I – 1 – 3]

- Nyaya = God established independently by logic
- We dismiss Nyaya
- Shastra required to reveal - not our sense organs, mind, logic
- They are supporting Shastra for us to establish existence of Brahman / Ishvara -

Katho Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ट ।

यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

Naisa tarkena matir-apaneya prokta 'heynaiva sujnanaya prestha,

Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketa prasta ॥ 9 ॥

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when taught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee?

[1 - 2 - 9]

- After god is revealed through Shastra, logic reinforces, Cements our thought process.

Logic	Shastra
- Not independent Pramanam	- Independent Pramanam - Sruti Sanmata Tarqa Useful - Reinforces

Example :

- Pour liquid from one bottle to another using funnel
- Funnel is instrument, does not produce the liquid
- Tarqa = Funnel
- Liquid = Shastra teachings
- Mind = Narrow bottle Tarqa only aid
- 7 Reasons not Svatantra Pramanam but Sruti Samanta Pramanam - Ananda Mimamsa.

Bashyam : Chapter 2 – Section 8 – Verse 1 and 2 continues...

तस्य अस्य ब्रह्मणः आनन्दस्य एषा मीमांसा विचारणा भवति ।
किमानन्दस्य मीमांस्यमित्युच्यते - किमानन्दो विषयविषयिसंबन्ध-
जनितः लौकिकानन्दवदाहोस्वित् स्वाभाविकः इत्येवमेषानन्दस्य
मीमांसा ।

With regard to Brahman being a source of happiness (Tasya asya brahmanah anandasya) an enquiry is made.

into it (esamimamsa = Vicarana Bhavati. By the Sruti) What for is this enquiry into Ananda (Kim Anandasya. Mimamsa)? If that is your doubt (iti) that is being answered (iti ucyate)- The Atmananda (Anandah) is it (kim) like the worldly or sense pleasures (Laukikaanandavat), born (Janitah) out of the contact between subject and object (Visaya-visayi-sambandhah) or (Ahosvit) is it one's very nature (Svabhavikah), in this manner (iti evam) this enquiry into Ananda (esa Anandasya Mimamsa-is made).

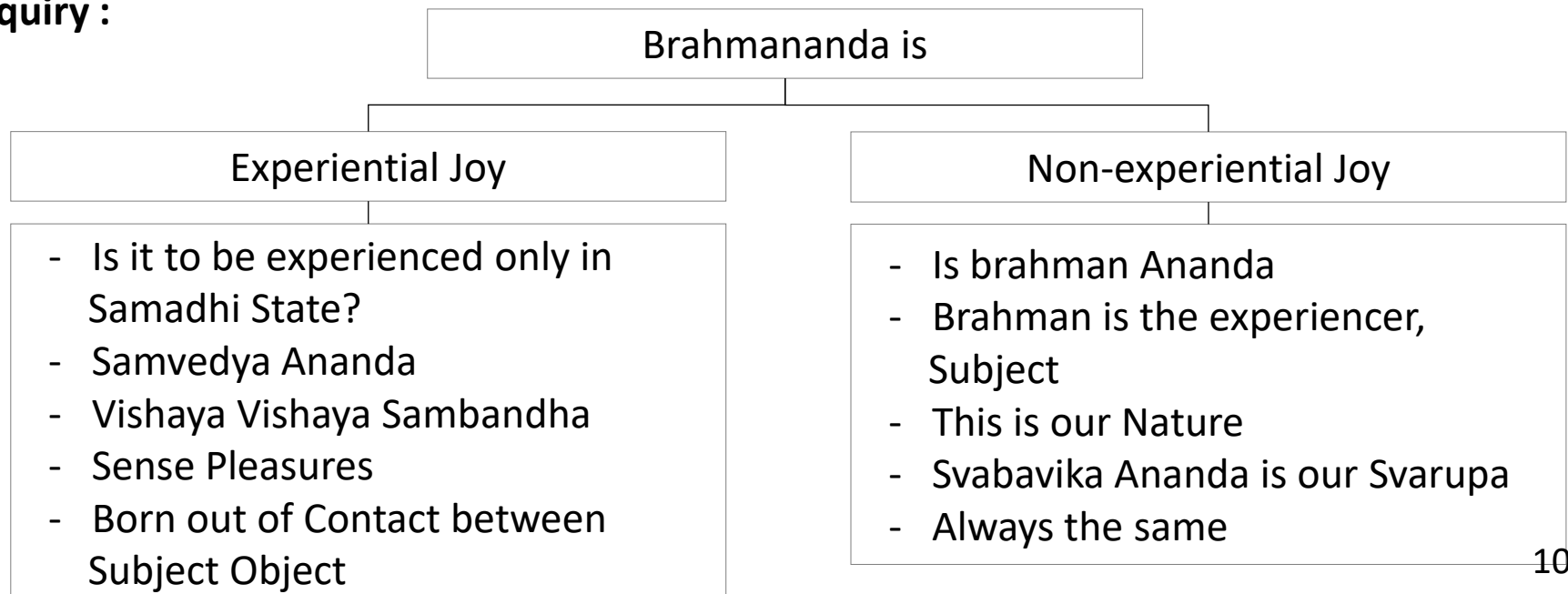
Sa Esha Ananda Yasya Mimamsa :

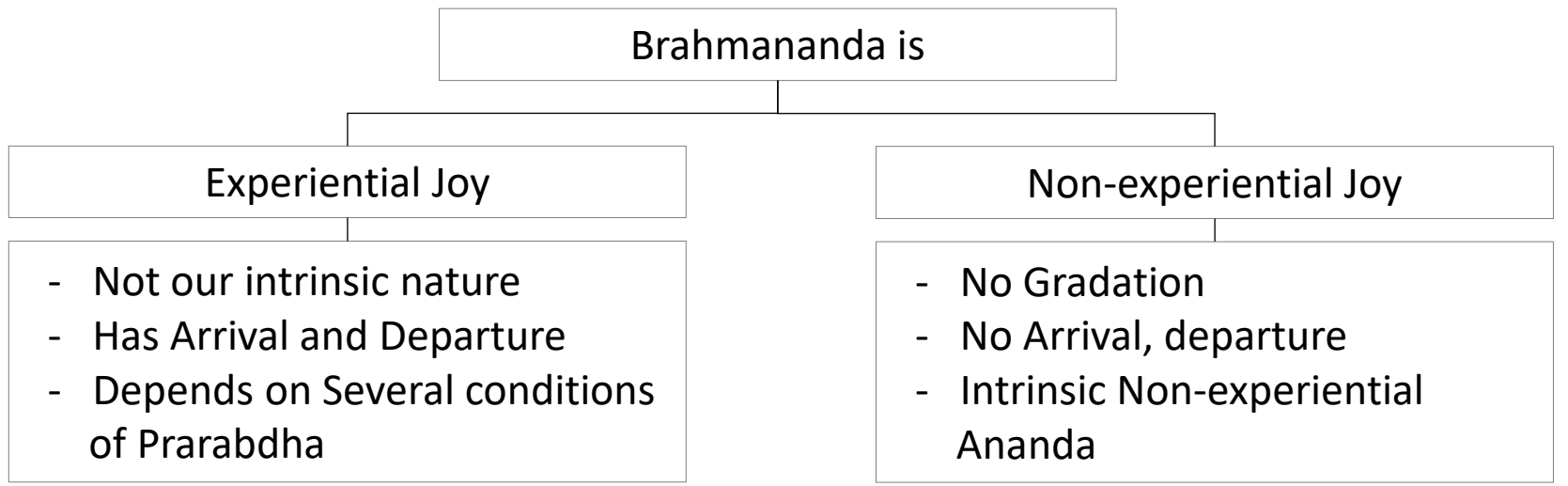
- For Ananda of Brahman following is Mimamsa, Vicharana, enquiry

What is the enquiry required for Ananda?

- Ananda is only to be experienced, why enquiry?

Enquiry :





Bashyam : Chapter 2 – Section 8 – Verse 1 and 2 continues...

तत्र लौकिक आनन्दो बाह्याध्यात्मिकसाधनसंपत्तिनिमित्त उत्कृष्टः ।
सः य एष निर्दिश्यते ब्रह्मानन्दानुगमार्थम् । अनेन हि प्रसिद्धेन
आनन्देन व्यावृत्तविषय बुद्धिगम्य आनन्दोऽनुगन्तुं शक्यते ।

In the following discussion (tatra) sense pleasure. (Laukika Anandah), which is centred on (Nimitta) the alignment between the body-mind-sense-complex (Adhyatmika) and outside objects (bahya sadhanasampatti) that can give optimum (utkr̥ṣṭaḥ-experiential happiness for a human being is first visualised). This Ananda (yah eṣaḥ) the highest sense pleasure or experiential happiness (saḥ) is pointed out (nirdisyate) for the purpose of understanding or appreciating Brahmananda (Brahmananda Anugamartham).

Brahmananda (Anandaḥ) which can be understood by a jnani whose mind has outgrown or withdrawn from the external objects (Vyavrtta-visaya-buddhigamya); can be understood (Anugantum Sakyate-by other people)

Experiential Ananda	Bimba Ananda
i) Pratibimba Ananda - Version of Bimba Ananda ii) Reflection in the Mind iii) Vishaya Ananda iv) Arrives Departs, Laukika Ananda v) Use it to understand Bimba Ananda - Like using Mirror to See face and put Tilakam - Means	i) Original Ananda of Brahman ii) Like original face iii) Non-experiential, Svarupa Ananda iv) No Arrival, Departure v) End to be claimed, enjoyed by a Detached Jnani

Experiential Ananda :

- Starts with Vishaya
- Visualize highest sense, pleasure experienced by a human being for comparative study
- Highest Manushya Ananda = One basic unit
- Get ideal sense objects of the world , best Shabda, Sparsha, Rupa, Rasa, Gandha
- Sense Organs
- Bahya Sadhana, Sadhane Sambandha
- Adhyatmika.

- Refined, ideal, calm, sharp, focussed mind
- Asishta, Dridi, Shuddah, Bahishtaha
- Utkrisha = Highest human Ananda
- Vishaya Ananda = Pratibimba Ananda, means to understand Bimba Ananda
- Brahma Ananda = Bimba Ananda
- Vyakruta Vishaya = Mind withdrawn from external world, Represents Jnanam

Srotriyasya Akamatasya :

- Detached person sitting under a tree, without home, bank balance, has Jnana vairagya janya Ananda
- Jnanam gives Bimba Ananda - Vairagyam gives Pratibimba Ananda
- Jnani enjoys Vyavrutta Yukta buddhi - Contented mind

- | |
|--|
| <ul style="list-style-type: none"> • Contentment is a means of happiness, gives Ananda |
|--|

Pancha Niyama :

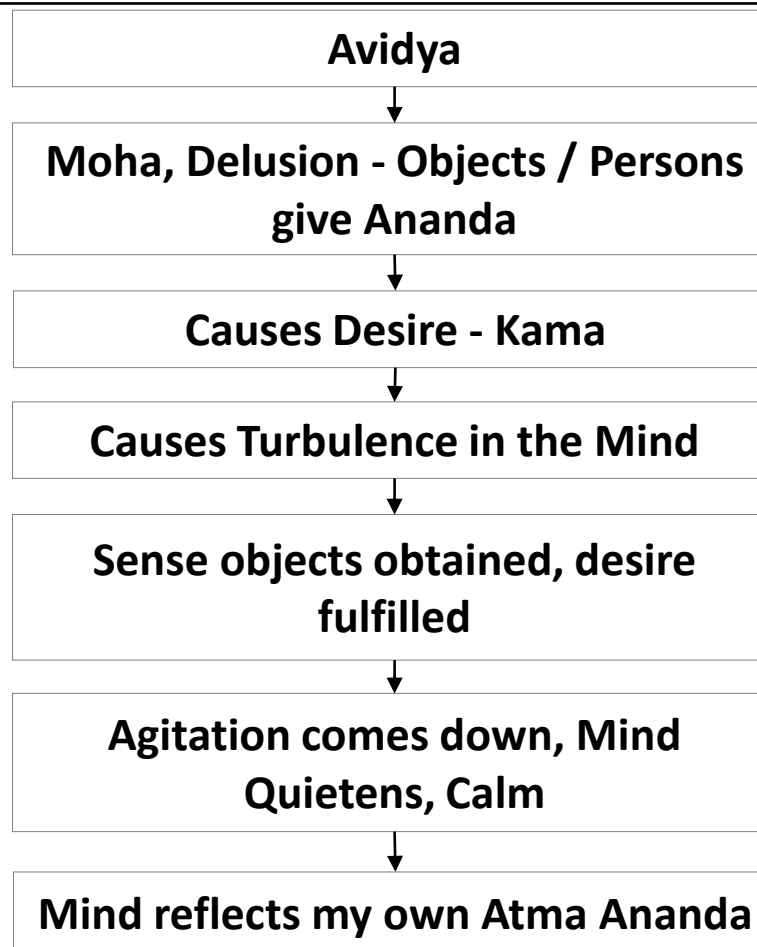
- Shakcham, Santoshaha, by extension is Ananda
- Brilliant introduction to happiness by Shankara in this commentary.

लौकिकोऽप्यानन्दः ब्रह्मानन्दस्यैव मात्रा अविद्यया तिरस्क्रियमाणे
विज्ञान उत्कृष्यमाणायां च अविद्यायां ब्रह्मादिभिः कर्मवशात्
यथाविज्ञानं विषयादिसाधनसंबन्धवशाच्च विभाव्यमानश्च लोके
अनवस्थितो लौकिकः संपद्यते ।

The worldly sense pleasure (Laukikah api Anandah) is but a reflection or trickle (Matra eva) of Brahmananda (Brahmanandasya). When the human ignorance (Avidyaya) is dominant (Utkrsyamanayam), the discriminative knowledge (Vijnane—that there is no viṣayānanda, but only Brahmananda) gets distorted or gets concealed (Tiraskriyamane) by the ignorance (Avidyayam) for everyone, starting from Brahmaji down to human beings (Brahmadibhih). And (ca) for one to gain (Sampadyate) this experienced (Vibhavyamanah) highly fluctuating (Anavasthitah) sense pleasures (Laukikah) in the world (loke), the means (Sadhana) are the level of punya karma (Karmavasat), the Upasanas done (Yatha Vijnanam) and the contact (Sambandha-vasat ca) with sense objects etc (visaya-adi).

Vedanta :

- **Sense pleasures don't come from sense objects at all**
- **Sense pleasure is a reflection of Atma Ananda under ideal conditions of the mind**



- Because of delusion, I attribute happiness to sense objects.

Example :

- **Dog Bites bone**
- **Bone has Sharp edge**
- **Because of wound, Blood comes**

Dog Logic :

Anvaya	Vyatireka
<ul style="list-style-type: none">- Before Biting Bone- No Blood	<ul style="list-style-type: none">- After Biting- Blood- Dog bites Harder

Conclusion :

- Bone gives blood
- No difference between dog and us
- Laukika Ananda = Worldly
- Sense pleasures = Pratibimba Ananda
= Reflection of Brahma Ananda.

Brihadaranyaka Upanishad :

तस्य वा एतस्य पुरुषस्य
द्वे एव स्थाने भवतः—इदं
च परलोकस्थानं च;
सन्ध्यं तृतीयं स्वप्नस्थानं;
तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते
उभे स्थाने पश्यति—इदं
च परलोकस्थानं च । अथ
थाक्रमोऽयं परलोकस्थाने भवति
तमाक्रममाक्रम्योभयान्पाप्मन
आनन्दांश्च पश्यति; स यत्र प्रस्वपिति,
अस्य लोकस्य सर्वावतो मात्रामपादाय
स्वयं विहृत्य, स्वयं निर्माय,
स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति,
अत्रायं पुरुषः स्वयं ज्योतिर्भवति ॥ ९ ॥

tasya vā etasya puruṣasya
dve eva sthāne bhavataḥ—idaṁ
ca paralokasthānaṁ ca;
sandhyaṁ tṛtīyaṁ svapnasthānaṁ;
tasminsandhye sthāne tiṣṭhannete
ubhe sthāne paśyati—idaṁ
ca paralokasthānaṁ ca | atha
yathākramo'yaṁ paralokasthāne bhavati
tamākramamākramyobhayānpāpmana
ānandāṁśca paśyati; sa yatra prasvapiti,
asya lokasya sarvāvato mātṛāmapādāya
svayaṁ vihatya, svayaṁ nirmāya,
svena bhāsā, svena jyotiṣā prasvapiti,
atrāyaṁ puruṣaḥ svayaṁ jyotirbhavati || 9 ||

That man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light—and dreams. In this state the man himself becomes the light. [4 - 3 - 9] 1019

- Anandasya Anyani Jiva Matra Upahuhati....
- Matra = Pratibimba Bavati

How reflection takes place :

- When human ignorance is dominant, discriminative power is concealed
- Tiraskriyate - Concealed

<ul style="list-style-type: none">• Brahma to human being, experiences sense pleasures

- When there is ignorance, delusion, sense pleasure is experienced
- Need several factors for Pratibimba Ananda
- Music not source of Ananda at all.

Chapter 2 - Verse 8 :

Ananda Mimamsa - introduction :

i) Brahmananda introduced, revealed, through Vishaya Ananda

ii) Reason :

- Vishaya Ananda = Brahma Ananda's manifestation, reflection
- No intrinsic Vishaya Ananda, Nasti
- Ananda seen is our delusion, confusion

Example :

- Sunlight Manifesting on moon taken as moonlight
- Light of moon not intrinsic but borrowed

iii) Vishayas contribute to a conducive condition of mind :

- In that condition Ananda gets reflected
- Sense objects - indirectly responsible

<ul style="list-style-type: none">• Vishayas have Pratibimba Ananda only, help us to Understand Brahmananda
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- This is the meaning behind the teaching

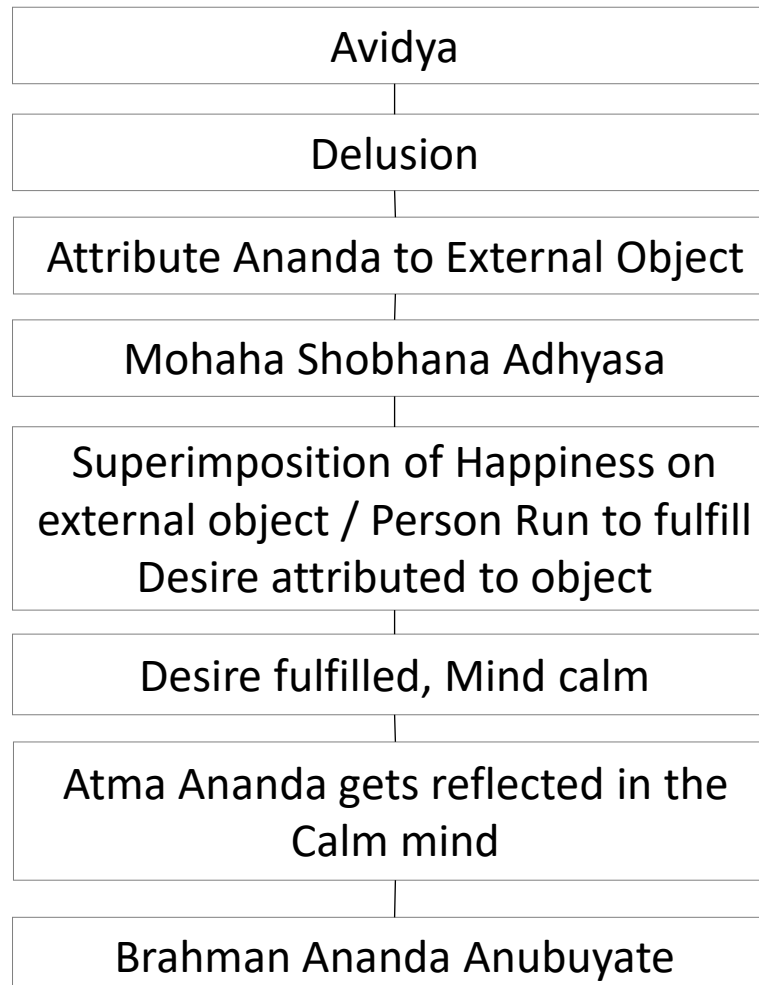
iv) How reflection comes?

- Utkrishya mana Avidyaya Vijnana Tiraskriye mane sati.

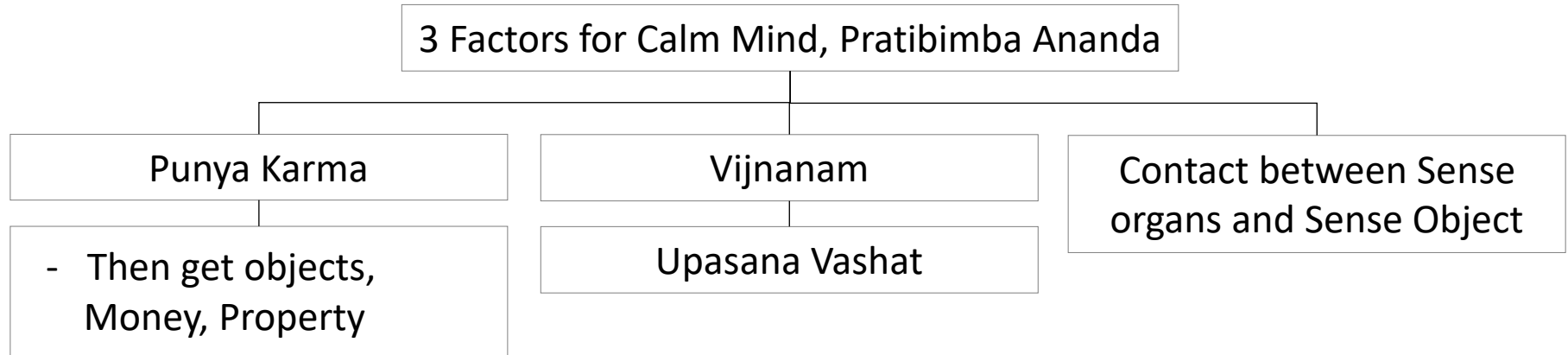
Viveka :

- There is only Atma Ananda, no Vishaya Ananda
- Atma Ananda is concealed by Self ignorance
- When ignorance is dominant, Avidya Satya Urtkrishya Manam
- Avidya Tiraskarena Mane Sati

v) Steps :



vi) 3 Factors contribute to conducive condition and Mind becomes a Mirror to Reflect Atma Ananda :



vii) Experiential world pleasure is fleeting :

- Anything can cut off Ananda

Example :

- Power supply at home, sickness

viii) Sense pleasure is an Avatara of Brahma Ananda, my Svarupam :

- **Sense pleasure = Reflected pleasure in the mind**

ix) Corollary :

- Degree of reflection depends on fineness of reflecting medium.

Happiness	Reflected Medium
<ul style="list-style-type: none">- Priya- Moda- Pramoda	<ul style="list-style-type: none">- Fine- Finer- Finest

- Karma / Upasana causes Gradation in Pleasure
- Gradation in Different Jivas



Bashyam : Chapter 2 – Section 8 – Verse 1 and 2 continues...

स एवाविद्याकामकर्मापकर्षेण मनुष्यगन्धर्वाद्युत्तरोत्तरभूमिषु
अकामहतविद्वच्छ्रोत्रियप्रत्यक्षो विभाव्यते शतगुणोत्तरोत्तरोत्कर्षेण
यावद् हिरण्यगर्भस्य ब्रह्मण आनन्द इति ।

(Brahmānanda as) viṣayānanda alone (sah eva) is experienced (vibhāvya— at different increasing levels) due to decrease (apakarṣeṇa) of the influence of ignorance, desire, and the action involved to gain it (avidyā-kāma-karma), and also depending on the higher and higher levels or lokas (uttara-uttara-bhūmiṣu, — with increase in the status of their body upādhi), like that of human beings, gandharvas etc (manusya gandharva ādi. —With every higher and higher level of loka and the corresponding higher body upādhi gained through punya,

Delusion etc decreases and viṣayānanda) creases hundred times higher and higher (satagunaara-uttara-utkarṣeṇa), till it goes upto (yāvad) that of Bahmaji's (Hiranyagarbhasya) which is the highest level of experience of viṣayānanda (brahmaṇa ānanda iti. That very same highest level of viṣayānanda) can be attained directly (pratyakṣaḥ) without any inhibitions by a desireless (akāmahata) knowledgeable detached person (vidvat śrotriyaḥ-without getting the sense objects.)

Factors :

- Avidya
- Kama
- Karma
- Delusion less in higher Lokas more steady mind
- Upakarsha = Adinanam = More
- Aparkarshya = Nunam = Lesser
- In higher levels, delusion becomes less and less,
- Pratibimba Ananda increases, Sense pleasure greater
- Hiranyagarbha Ananda highest, Highest Pratibimba Ananda, highest Jiva
- **Same Ananda is Brahman's Ananda**
- Tey Ye Prajapaye Ananda = Sa Eko Brahma Ananda not Nirguna Brahma Ananda
- It is Saguna Hiranyagarbha Ananda.
- **Same Ananda Ajnani can get by Vairagyam to Vishaya Ananda.**

Logic :

- Vishaya Ananda is reflection of Brahma Ananda, Vishayas inert, not source of Ananda, like stone
- When you get Vishayam, you also get Vairagyam from Vishayam by seeing their 3 doshas

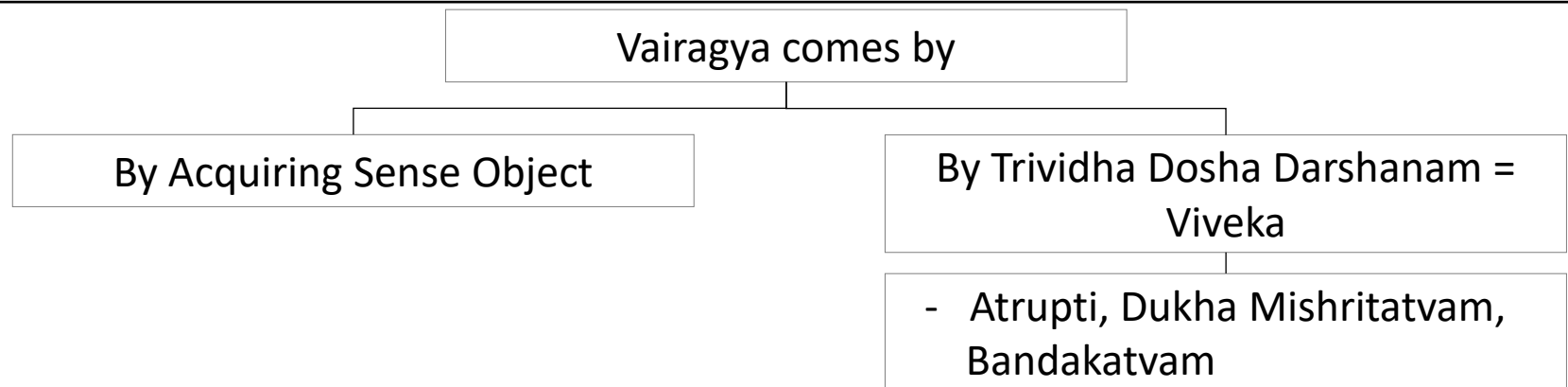
Example :

- Until marriage, there is Raaga for marriage
- After marriage, Vairagya comes

- **Hence Vishaya Prapti = Vishaya Vairagya Praptihi**
- **Desire will be there until you acquire the object**

- World calls it Vishaya Prapti
- Vedanta calls it Vairgya Prapti

- **Ananda comes not because of Vishaya Prapti but because of Vairagya Prapti**

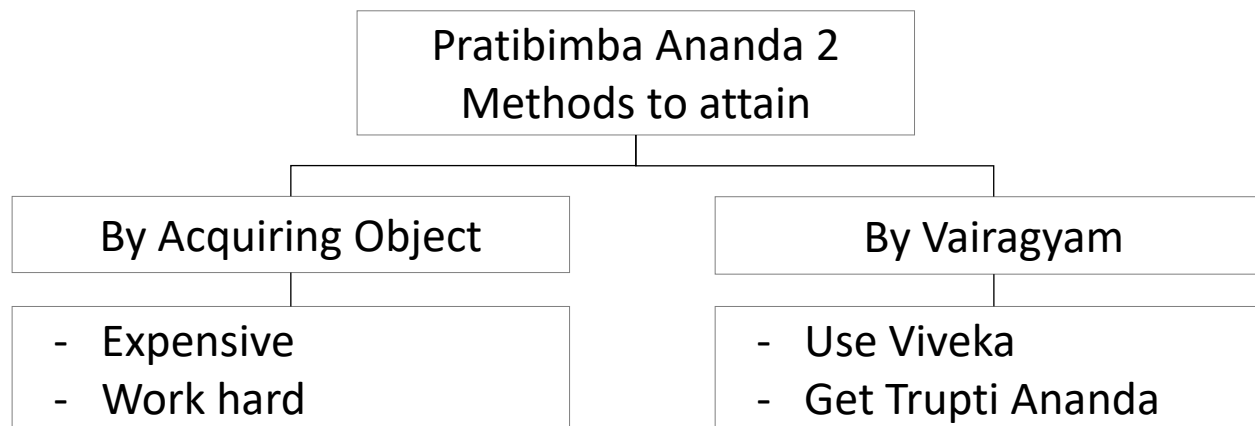


- Akamahati = One free from Desire, Viveki, Studied Scriptures, informed, detached Person gets same degree as of Vishaya Ananda.

निरस्ते त्वविद्याकृते विषयविषयिविभागे विद्यया स्वाभाविकः परिपूर्णः
एकः आनन्दः अद्वैतः भवतीत्येतमर्थं विभावयिष्यन्नाह -

When the object subject division (Visaya-visayi-vibhage) born out of one's ignorance (Tu Avidyakrte) is eliminated for good (Niraste-as mithya) by knowledge (Vidyaya), one realizes that the Brahmananda (ananda) is (Bhavati) one's own nature (Svabhavikah). It is infinite, one absolute Ananda (Paripurnah ekah Anandah), without division or gradation (Advaitah). In order to impart this message (iti-etam-artham vibhavaishyan), the Upanishad introduces (aha-this ananda-mimamsa).

i)



What is means for getting Bimba Ananda?

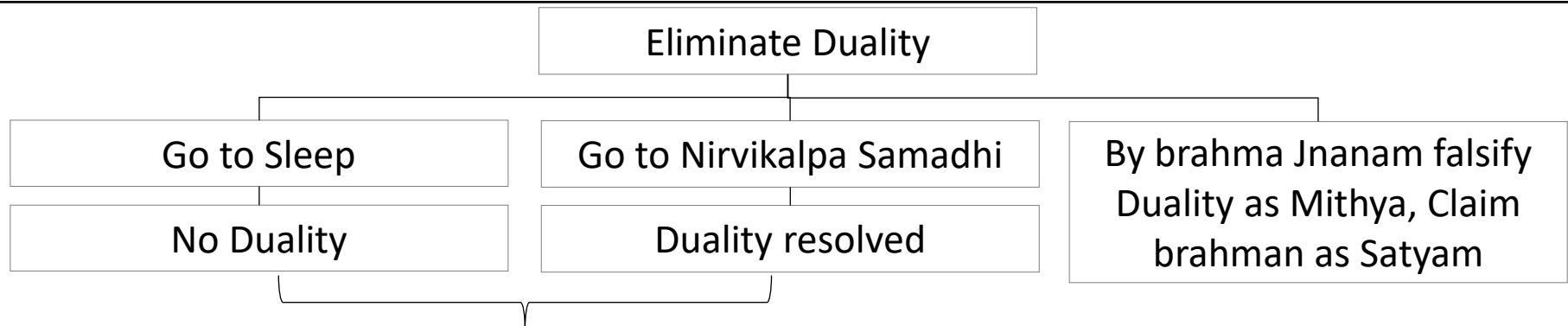
- **Through Atma Jnanam alone can claim Bimba Ananda.**
- When Subject Object Duality is eliminated, get Bimba Ananda.

Vishaya	Vishayi
<ul style="list-style-type: none"> - Object - Experienced 	<ul style="list-style-type: none"> - Subject - Reflected - Experienter

Both required for all Sense Pleasures

- Duality comes because of Avidya
- Projection of Moola avidya - Vikshepa shakti of Maya
- Duality caused by ignorance

- **In Brahman, no world, no Jiva, no Jagat, Ishvara**
- **I see duality now because of Maya Shakti**



- Duality in potential condition
- Person will wake-up from Sleep and Samadhi

- Non-duality in sleep, Samadhi is not Advaitam, it is Advaita Avastha, temporary, potential Dvaitam

How to permanently resolve Duality?

- **By understanding Mithyatvam of duality**
- **Mithyatva Nischaya Eva Dvaitasya Avasanam**

What uniqueness of Mithyatva nischaya?

- After understanding factual Advaitam, Mithyatva Darshanam, experiential duality continues till Prarabha of body exhausted
- Jnani does not bother about Mithya Jagat Darshanam
- Mithya Jagat is as good as not there for a Brahma jnani
- Mithyatva nischaya takes place only in Jagrat Avastha not Swapna or Sushupti

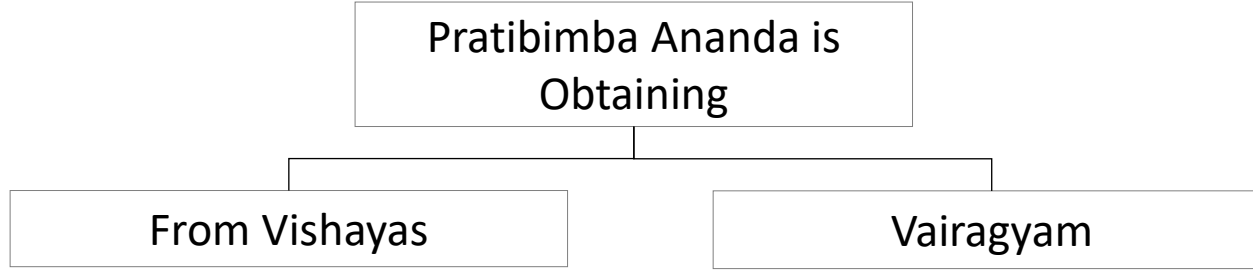
- **It is Jnanam, possible only when Jnanata - Pramata - Pramanam, Shastra, Guru is there**

- After Atma Jnanam, no Avastha is important Jagrat, Sushupti, Swapna, Samadhi
- Dvaita or Nirvikalpa Avastha

- **Bimba Ananda = Svabhavika Ananda**

- What is permanently existing is only Bimba Ananda not Pratibimba Ananda
- It is my own nature, not object of any experience
- It is Adhishtanam of both Subject and object
- It is Non-experiential Ananda, Pari Poorna, infinite, Ekaha, Advaitam, without 3 Divisions, without Gradation, Svarupam not arriving - Departing experiential Ananda

- Tey Esha Manushya Ananda upto Hiranyagarbha Ananda = Pratibimba Ananda.



- Bimba Ananda = Mahavakya Anubava

Mahavakya in 8th Anuvaka :

स यश्चायं पुरुषे । यश्चासावादित्ये ।
 स एकः स य एवंवित् । अस्माल्लोकात् प्रेत्य ।
 एतमन्नमयमात्मानमुपसङ्क्रामति ।
 एतं प्राणमयमात्मानमुपसङ्क्रामति ।
 एतं मनोमयमात्मानमुपसङ्क्रामति ।
 एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
 एतमानन्दमयमात्मानमुपसङ्क्रामति
 तदप्येष श्लोको भवति ॥ ११ ॥

sa yaścāyaṃ puruṣe | yaścāsāvāditye |
 sa ekaḥ sa ya evaṃvit | asmāllokāt pretya |
 etamannamayamātmānamupasaṅkrāmati |
 etaṃ prāṇamayamātmānamupasaṅkrāmati |
 etaṃ manomayamātmānamupasaṅkrāmati |
 etaṃ vijñānamayamātmānamupasaṅkrāmati |
 etamānandamayamātmānamupasaṅkrāmati
 tadapyeṣa śloko bhavati ॥ 12 ॥

The reality in the core of man and the reality which is in the sun are one. He who knows this, on Leaving from this world, first attains the Atman made of food, next the Atman made of Prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... Regarding this there is the following Vaidika Verse.
 [2 - 8 - 12]

- Bimba Ananda is behind all experiential Pratibimba Ananda upto Hiranyagarbha
- Adhishtana Bimba Ananda, Ekaha, Nityaha
- Same in all - Prajapati, Manushya
- Reflected Ananda is graded
- Adhishtana Bimba Ananda is not graded same in Manushya, Prajapati
- Revealed by Mahavakya – Sayaschayam....
- Reveals Bimba Ananda by Baga Tyaga Lakshana
- To give this message alone, Taittiriya introduces Vishaya Ananda Mimamsa.

Bashyam : Chapter 2 – Section 8 – Verse 1 and 2 continues...

युवा प्रथमवयाः साधुयुवेति साधुश्चासौ युवा चेति यूनो विशेषणम् ।
युवाप्यसाधुर्भवति साधुरप्ययुवातो विशेषणं युवा स्यात्साधुयुवेति ।
अध्यायकोऽधीतवेदः । आशिष्ठः आशास्तृतमः । द्रदिष्ठो दृढतमः ।
बलिष्ठो बलवत्तमः । एवमाध्यात्मिकसाधनसंपन्नः ।

He is a young man (Yuva), who is in the early stages of life (Prathamavayah).
He is a virtuous youth meaning (Sadhuyuva iti), that he is an young man
(Yunah) who can be described by the adjective (Visesanam) a dharmic
person, (Sadhuh ca asau yuva ca iti-he being a young man who is able to do
what has to be done without any conflict or guilt,).

A young person generally (yuvā api) is restless not knowing what to do (asādhuh bhavati); and one who is a sādhu (sādhuh api) is generally no longer a young man (ayuvā). Hence (atah) the śruti by usage of the adjective sādhu to young man (viśeṣaṇam yuvā syāt) specifies that he is a young man, who is also virtuous (sādhu yuvā iti syāt). He is one who has studied the scriptures and has dharma jñānam (adhyāyakaḥ = adhītavedaḥ). He being very ambitious in the dharmic way (āśiṣṭhaḥ = āśāstr̥tamaḥ----does things in time, not postponing them). He is a man of mental and physical courage (dr̥hiṣṭhaḥ = dr̥dhatamaḥ-to accomplish what he desires to accomplish.) He is physically strong, healthy and strong willed (baliṣṭhaḥ = balavattamaḥ). In this manner (evam) all these personal resources, internal wealth, he possesses (Ādhyātmika-sādhanaśampannaḥ.-Now comes the external wealth he possesses.)

- 1 Unit of Ananda = Measurement of Ananda

Category	Measurement
- Length	- Measured in CM / Inch / Yard / Feet
- Weight	- Kgs
- Volume	- Litres
- Ananda	- Imaginary Unit

- Ananda of ideal human being = Yuva (Unaha) - 25 Years, perfect health, Virtuous - Mentally, Sadhu, Dharmic
- Wrong habits obstruct Ananda.

Dharma	Adharma
Source of Sukham	Source of Dukham

- Youth, Dharmic (Virtuous) both continuous, required for happiness
- If old, Dharmic - No happiness
- If young, Adharmic - No happiness

Co-existence of youth and virtue important for happiness

- If so, Ananda dented, not complete
- Sensory restraint - 3rd Condition
- When senses powerful, need restraint, not in old age when eyes can't see, ears can't hear
- Sensory restraint = Big virtue
- Adhyayika - Scripturally literate, has Dharma Jnanam

Gita :

ये मे मतमिदं नित्यम्
अनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तः
मुच्यन्ते तेऽपि कर्मभिः ॥ ३-३१ ॥

yē mē matamidaṃ nityam
anutiṣṭhanti mānavāḥ ।
śraddhāvantō'nasūyantah
mucyantē tē'pi karmabhiḥ ॥ 3-31 ॥

Those men, who constantly practise this teaching of Mine, full of faith and without cavilling, they too, are freed from actions. [Chapter 3 – Verse 31]

ये त्वेतदभ्यसूयन्तो
नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्
विद्धि नष्टानचेतसः ॥ ३-३२ ॥

yē tvētaḍabhyasūyantaḥ
nānutiṣṭhanti mē matam |
sarvajñānavimūḍhāmstān
viddhi naṣṭān acētaśaḥ ||3-32||

But, those who carp at My teaching and do not practise it, deluded in all knowledge, and devoid of discrimination, know them to be doomed to destruction. [Chapter 3 – Verse 32]

- Many don't know Karma Yoga Sadhana
- They are doomed in life, even if wealthy, having worldly knowledge

• **Asishta = Noble desires, will get Ananda by fulfilling desires**

- Firm in their will - have perseverance like Bhagiratha

• **Drid ishtaha = Dridha Tamaha**

• **Firm with strong will to accomplish desire**

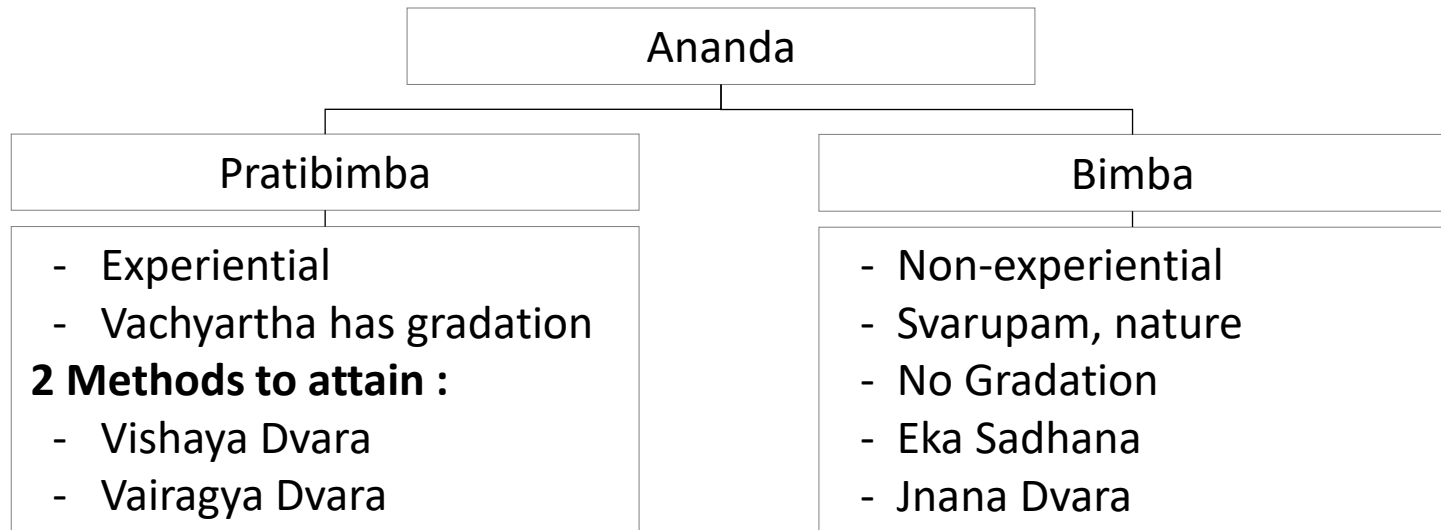
• **Bahishtaha = Have physical sensory strength to gain legitimate dharmic goals**

• **These are personal inner resources - Knowledge, will power, virtue, strength.**

- Have external resource also
- Emperor of earth - liquid gold, diamond owner
- In imagination , can think of anything.

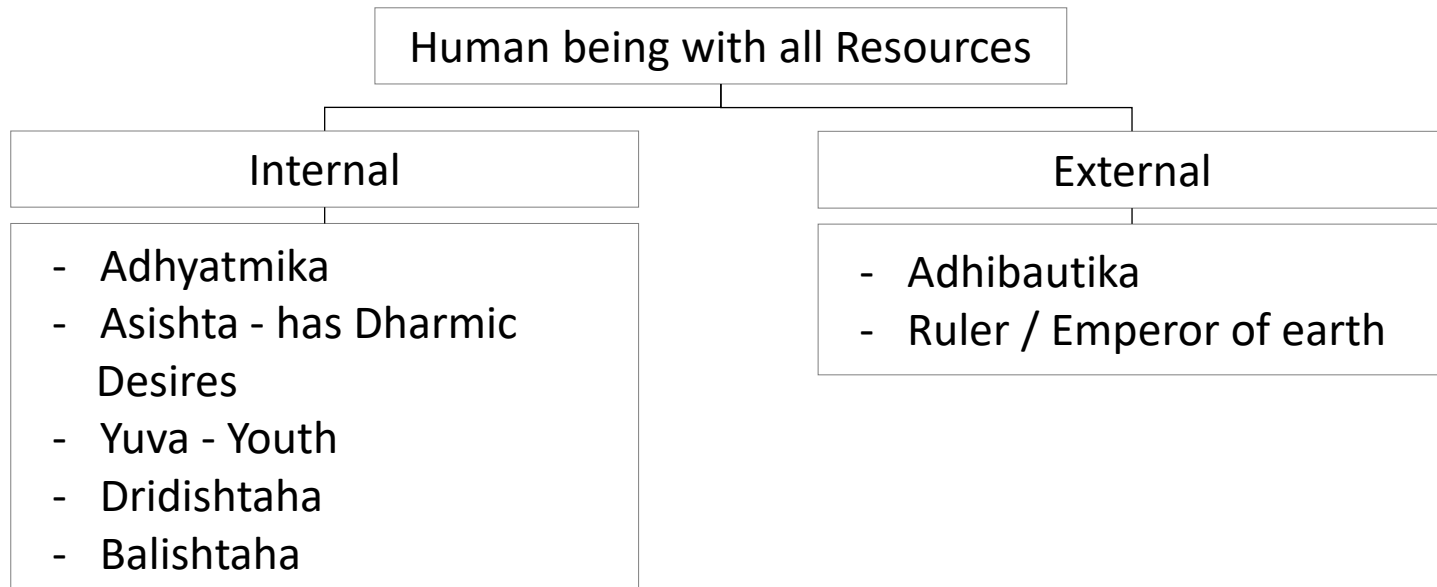
Lecture 107

8th Anuvaka Analysis of Ananda - Happiness :



In Grade - What is the Base Unit?

- Hypothetical Imaginative Ananda



Asishtaha :

- Ashu Tamaha
- Kshipram, Kshigram
- Phat Pat
- Accomplishes goals quickly

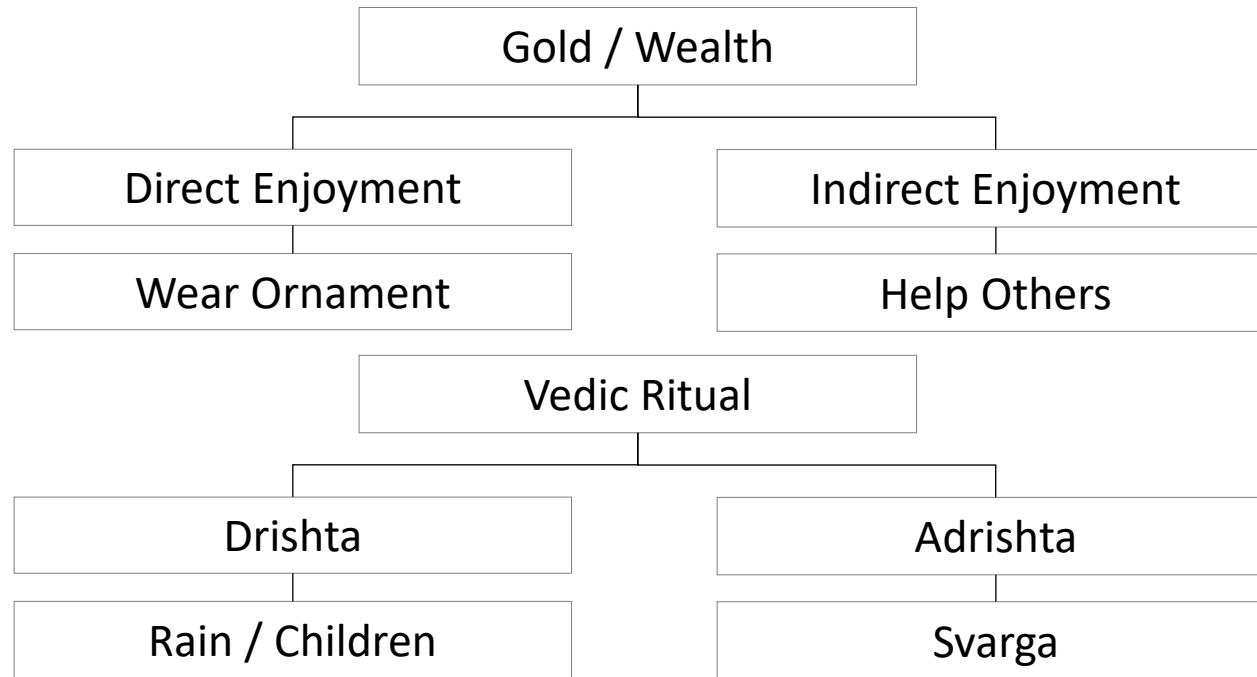
Bashyam : Chapter 2 – Section 8 – Verse 1 and 2 continues...

तस्येयं पृथिवी उर्वी सर्वा वित्तस्य वित्तेनोपभोगसाधनेन, दृष्टार्थेन
अदृष्टार्थेन च कर्मसाधनेन संपन्ना पूर्णा राजा पृथिवीपतिरित्यर्थः ।
तस्य च य आनन्दः सः एको मानुषो मनुष्याणां प्रकृष्टः एकः
आनन्दः ।

For that ideal imaginary human being (tasya) this entire earth (iyam pṛthivi) along with all the wealth (urvi sarvā vittasya = vittena-which is down below or up above) is there as means for the immediate and direct enjoyment (upabhoga sādhanena) of perceived objects (dṛṣṭārthena) and also (ca) as means for performing vedic rituals (karma-sādhanena), which will give punya resulting in seen immediate results (dṛṣṭārthena—like rain, children etc) as well as unseen results (adṛṣṭārthena— like going to heaven after death etc). Such complete wealth he owns (pūrṇā = sampannā). It means (iti arthaḥ) he is emperor (rājā), the lord of the entire earth (pṛthivipatiḥ).

And whatever be the happiness of such a young man (tasya ca yaḥ anandaḥ), that (saḥ) should be taken as one basic unit (ekah) of experiential happiness (ānandaḥ). That one unit (saḥ ekah) covers the maximum level of happiness that the human beings can enjoy (mānuṣaḥ = manuṣyāṇāṁ prakṛṣṭaḥ).

- Ideal imaginary human being envisaged
- Sarva Vitha Saha, all things that can be enjoyed.



- Samvedya, experiential, Pratibimba, Vachyārtha Ananda = Manuṣyam Prakṛuṣṭaha (Highest Ananda of Human)
- 10 Levels of Ananda, lokas
- Multiply intensity by 100 for Ananda, when you enter Another Loka.

10 Lokas :

- Manushya Loka

I) Manushya Gandharva deva

II) Deva Gandharva

III) Pitru - Chira loka

IV) Ajana Janah loka

V) Karma Devanam deva

VI) Devanam

VII) Indrananda

VIII) Brihaspathi

IX) Prajapathi

X) Hiranyagarbha Brahma Ananda

ते ये शतं मानुषा॑ आन॒न्दाः । स ए॒को मनु॑ष्यगन्ध॒र्वाणा॑- मान॒न्दः ।
श्रोत्रि॑यस्य चा॒काम॑ह॒तस्य॑ । ते ये शतं मनु॑ष्यगन्ध॒र्वाणा॑मान॒न्दाः ।
स ए॒को दे॒वगन्ध॒र्वाणा॑मान॒न्दः । श्रोत्रि॑यस्य चा॒काम॑ह॒तस्य॑ ।
ते ये शतं दे॒वगन्ध॒र्वाणा॑मान॒न्दाः । स ए॒कः पि॒तॄणां॑ चि॒रलोक॑लो॒काना॑मान॒न्दः ।
श्रोत्रि॑यस्य चा॒काम॑ह॒तस्य॑ । ते ये शत पि॒तॄणां॑ चि॒रलोक॑लो॒काना॑मान॒-
न्दाः । स ए॒क आ॒जान॑जा॒नां दे॒वाना॑मान॒न्दः । श्रोत्रि॑यस्य चा॒काम॑ह॒तस्य॑ ।
ते ये शतमा॒जान॑जा॒नां दे॒वाना॑मान॒न्दाः । स ए॒कः क॒र्मदे॒वानां॑ दे॒वाना॑मान॒न्दः ।
ये क॒र्मणा॑ दे॒वान॑पि॒यन्ति॑ । श्रोत्रि॑यस्य चा॒काम॑ह॒तस्य॑ । ते ये शतं क॒र्मदे॒वानां॑
दे॒वाना॑ मान॒न्दाः । स ए॒को दे॒वाना॑मान॒न्दः । श्रोत्रि॑यस्य चा॒काम॑ह॒तस्य॑ ।

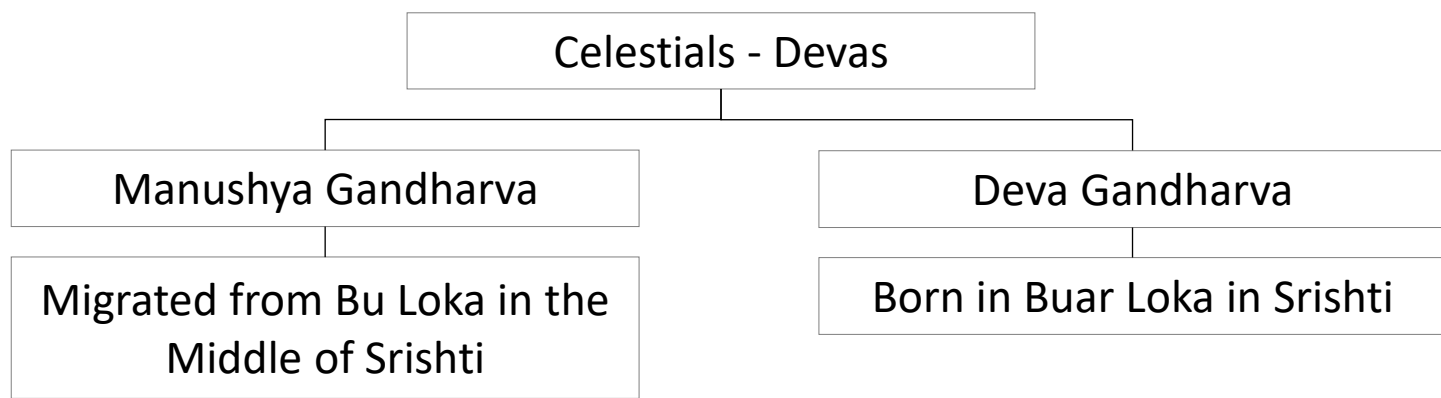
te ye śataṁ mānuṣā ānandāḥ । sa eko manuṣya-
 gandharvāṇāmānandāḥ । śrotriyasya cākāmāhatasya । te
 ye śataṁ manuṣyagandharvāṇāmānandāḥ । sa eko deva-
 gandharvāṇāmānandāḥ । śrotriyasya cākāmāhatasya । te
 ye śataṁ devagandharvāṇāmānandāḥ । sa ekaḥ pitṛṇām
 ciralokalokānāmānandāḥ । śrotriyasya cākāmāhatasya ।
 te ye śataṁ pitṛṇām ciralokalokānāmānandāḥ । sa eka
 ājānājānām devānāmānandāḥ । śrotriyasya cākāmāha-
 tasya । te ye śatamājānājānām devānāmānandāḥ । sa ekaḥ
 karmadevānām devānāmānandāḥ । ye karmaṇā devā-
 nāpiyanti । śrotriyasya cākāmāhatasya । te ye śataṁ
 karmadevānām devānāmānandāḥ । sa eko devānām-
 ānandāḥ । śrotriyasya cākāmāhatasya ।

ते ये शतं मानुषाः आनन्दाः (भवन्ति) सः एकः मनुष्यगन्धर्वाणाम्
 आनन्दः (भवति) । (सः आनन्दः) श्रोत्रियस्य अकामहतस्य च
 (भवति) । ते ये शतं मनुष्यगन्धर्वाणाम् आनन्दाः (भवन्ति) सः
 एकः देवगन्धर्वाणाम् आनन्दः (भवति) । (सः आनन्दः) श्रोत्रियस्य
 अकामहतस्य च (भवति) । ते ये शतं देवगन्धर्वाणाम् आनन्दाः
 (भवन्ति) सः एकः पितॄणां चिरलोकलोकानाम् आनन्दः (भवन्ति) ।
 (सः आनन्दः) श्रोत्रियस्य अकामहतस्य च (भवति) । ते ये
 शतं पितॄणां चिरलोकलोकानाम् आनन्दाः (भवन्ति) सः एकः
 आजानजानां देवानाम् आनन्दः (भवति) । (सः आनन्दः)
 श्रोत्रियस्य अकामहतस्य च (भवति) । ते ये शतम् आजानजानां
 देवानाम् आनन्दाः (भवन्ति) सः एकः देवानां कर्मदेवानाम् आनन्दः
 (भवति) । (सः आनन्दः) श्रोत्रियस्य अकामहतस्य च (भवति) ।
 ते ये शतं देवानां कर्मदेवानाम् आनन्दाः (भवन्ति) सः एकः देवानाम्
 आनन्दः (भवति) । (सः आनन्दः) श्रोत्रियस्य अकामहतस्य च
 (भवति) ।

te ye śataṁ mānuṣāḥ ānandāḥ (bhavanti) saḥ ekaḥ
manuṣyagandharvāṇāṁ ānandāḥ (bhavati) । (saḥ
ānandāḥ) śrotriyasya akāmahatasya ca (bhavati) । te ye
śataṁ manuṣyagandharvāṇāṁ ānandāḥ (bhavanti) saḥ
ekaḥ devagandharvāṇāṁ ānandāḥ (bhavati) । (saḥ
ānandāḥ) śrotriyasya akāmahatasya ca (bhavati) । te ye
śataṁ devagandharvāṇāṁ ānandāḥ (bhavanti) saḥ ekaḥ
pitṛṇāṁ ciralokalokānāṁ ānandāḥ (bhavati) । (saḥ
ānandāḥ) śrotriyasya akāmahatasya ca (bhavati) । te ye
śataṁ pitṛṇāṁ ciralokalokānāṁ ānandāḥ (bhavanti) saḥ
ekaḥ ājānājānāṁ devānāṁ ānandāḥ (bhavati) । (saḥ
ānandāḥ) śrotriyasya akāmahatasya ca (bhavati) । te ye
śataṁ ājānājānāṁ devānāṁ ānandāḥ (bhavanti) saḥ ekaḥ
devānāṁ karmadevānāṁ ānandāḥ (bhavati) । (saḥ
ānandāḥ) śrotriyasya akāmahatasya ca (bhavati) । te ye
śataṁ devānāṁ karmadevānāṁ ānandāḥ (bhavanti)
saḥ ekaḥ devānāṁ ānandāḥ (bhavati) । (saḥ ānandāḥ)
śrotriyasya akāmahatasya ca (bhavati) ।

(Imagine there are) hundred such Ananda units, which belong to the human beings. That is one unit of the happiness of the Manusyagandharvas as well as (the happiness) of a man of scriptural learning who is not affected by desire. (Again imagine there are) hundred such Ananda units, which belongs to the Manusyagandharvas. That is one unit of the happiness of the Devagandharvas as well as (the happiness) of a man of scriptural learning who is not affected by desire. (Again imagine there are) hundred such Ananda units which belong to the Devagandharvas. That is one unit of the happiness of the manes who are the residents of Ciralokaloka as well as (the happiness) of a man of scriptural learning who is not affected by desire. (Again imagine there are) hundred such Ananda units which belongs to the manes who are residents of Ciraloka. That is one unit of the happiness of the devatas born in Ajanaloka as well as (the happiness) of a man of scriptural learning who is not affected by desire. (Again imagine there are) hundred such Ananda units which belong to the devatas born in Ajanaloka. That is one unit of the happiness of the devatas (called) karma devatas who reach the devatas through rituals as well as (the happiness) of a man of spiritual learning who is not affected by desire. (Again imagine there are) hundred such Ananda units which belong to the devatas (called) the karma devatas. That is one unit of happiness of the Devatas as well as (The happiness) of a man of Spiritual learning who is not affected by Desire.

- 100 Manushya = One Manushya Gandharva Ananda.



- Gandharva Loka = Antariskha Loka / Buar Loka
- Superior - 100 Times
- Shatha Gunena - 100 Multiples
- Manushya in current Srishti can migrate to Buar Loka because of doing rituals and Upasana
- Gandharvas can appear in any place at will and disappear, have extraordinary powers
- Sthula, Sukshma tougher and finer
- Body not affected by external temperatures, hot or cold
- Highly resistant body
- Have power to order external condition according to their will, can order gadgets, instruments.
- Can take remedial measures for adverse external circumstances because of extraordinary powers.
- Chitta Prasada, Prasada = Tranquility, Priya, Moda, Pramoda Vrutti is there.

- Anandamaya kosha in sleep extended to Jagrat also because of excellence of mental tranquility
- Our minds get easily agitated because of Rajasic nature
- Mind = Essential instrument Reflected Medium for Reflected Consciousness, Atma Pratibimba Ananda
- In Gandharvas 100 Times Ananda compared to Manushyas.

Bashyam : Chapter 2 – Section 8 – Verse 2 to 7

तस्मात्प्रतिधाताल्पत्वं तेषां द्वन्द्वप्रतिधातशक्तिसाधनसंपत्तिश्च ।
ततः अप्रतिहन्यमानस्य प्रतीकारवतः मनुष्यगन्धर्वस्य स्यात्
चित्तप्रसादः । तत्प्रसादविशेषात्सुखविशेषाभिव्यक्तिः । एवं पूर्वस्याः
पूर्वस्याः भूमेरुत्तरस्यामुत्तरस्यां भूमौ प्रसादविशेषतः शतगुणेन
आनन्दोत्कर्ष उपपद्यते ।

Therefore (Tasmat) afflictions (Pratighata) by the outside atmosphere on them will be very little (Alpatvam). And even those afflictions which come out of opposite Atmospheric changes (Dvandva-Pratighatah ca — like hot-cold etc), they, the Manusyagandharvas (Tesam) have the power and resources (Sakti-sadhana-Sampattih ca-to ward them off and setup an atmosphere to their liking).

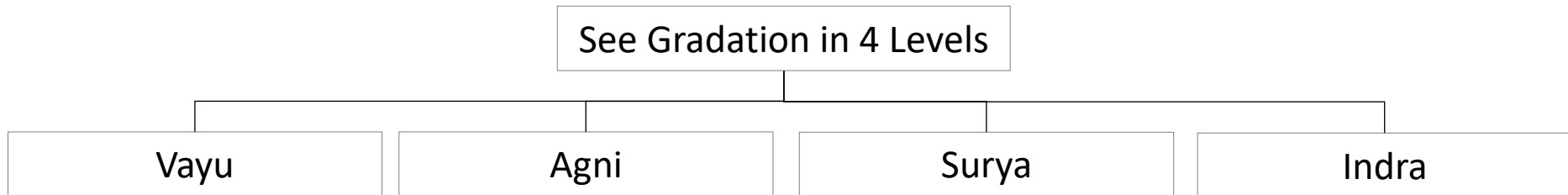
Thus (tatah) since they are not adversely affected by the surroundings (Apratihanyamanasya) and since they are capable of even warding off or changing (Pratikaravatah-the adverse external conditions; because of all these extra-ordinary powers) the Manusyagandharvas (Manusyagandharvasya) have clarity, tranquility and cheerfulness of the mind (Cittaprasadah syat). And because of the excellence (Visesat) of their mental tranquility (Tat Prasada), there is manifestation of (Abhivyaktih) experiential happiness (Sukhavisesa-hundred fold times more than the Manusya Ananda). In this manner (Evam), in proportion to the abundance of mental tranquility (Prasadavisesatah) in the succeeding spheres (Uttarasyam Uttarasyam bhumau) as compared with that of the preceding ones (Purvasyah Purvasya bhumeh), the experiential happiness also increasing (Ananda utkarsa) hundred fold times (Satagunena) is logical (Upapadyate).

Extrapolate above to 10 levels :

Gradation must be seen because of

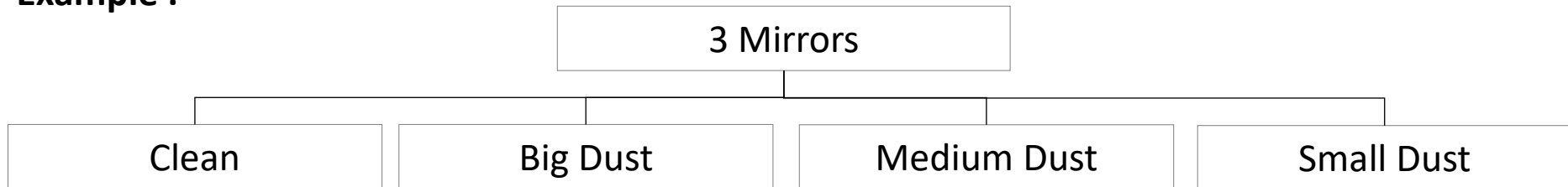
- a) Karma and Upasana
- b) More punya
- c) Adhyatmika resources - Powers
 - Hence set up is better in each higher Loka
 - Adhyatmika Bahya Sambhandi
 - When 3 or more, mind more calm
 - Disturbed when not falling within my norm.

- Manushya life - Nothing normal, nobody normal
- Higher Lokas, all within my norm, Chitta Prasada more, Punyam more, Sadhana Chatushtaya Sampatti more, Pratibimba Ananda more.



- Each level = Bumihi
- Later levels - Prasada Viseshataha Tranquility, excellence higher
- Shata Gunena = Ananda Utkarshaha
- Vachyarth - Samvedya Anandaha - Utkarsha, Pratibimba Ananda - All synonymous.

Example :



- Reflections of face different
- Pratibimba Drishtanta of Ananda to make Anumanam for Brahma Ananda

Why inference ?

- Higher Lokas not available for Pratyaksham
- Know through inference Upapatyated.

प्रथमं तु अकामहताग्रहणं मनुष्यविषयभोगकामानभिहतस्य
श्रोत्रियस्य मनुष्यानन्दात् शतगुणेन आनन्दोत्कर्षोः मनुष्यगन्धर्वेण
तुल्यो वक्तव्य इत्येवमर्थम् ।

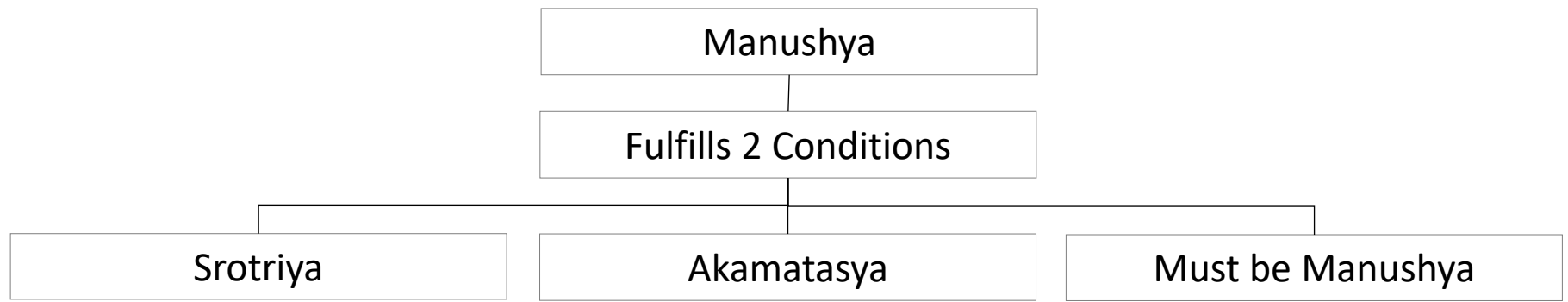
Whereas in the first level (Prathamam tu---the reason for) not mentioning (Agrahanam) the man with vairagya (Akamahata—is because, even though he is in Manusya loka only), he is one who is not afflicted (Anabhihatasya) by human beings longing for desirable objects (manuṣyavisaya-bhoga-kaman) and a learned person (Srotriyasya) and therefore his Ananda is hundred times more (Satagunena Ananda Utkarsah) than that of the ideal human being's Ananda (Manusyanandat—); and it can be even said (vaktavyah) to be equal to (Tulyah) that of Manusyagandharvas Ananda (Manusyagandharvena). This is the reason (iti evam artham—for mentioning the Srotriya-akamahatah only at the second sphere and not in the beginning).

Taittiriya Upanishad :

ते ये शतं मनुष्यगन्धर्वाणामानन्दाः ।
स एको देवगन्धर्वाणामानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ ३ ॥

te ye śataṃ manuṣyagandharvāṇāmānandāḥ ।
sa eko devagandharvāṇāmānandāḥ ।
śrotriyasya cākāmahatasya ॥ ३ ॥

A Hundredfold of the bliss of the human Gandharvas is the unit of measure of the bliss of the celestial Gandharvas. This is the same as the bliss of one who is well versed in the Vedas and who is free from all desires. [2 - 8 - 3]



- Enjoys not because of Gandharvaloka but because of Vairagyam
- Manushya Gandharva Ananda possible for Manushya with Vairagyam
- Vairagyam for what for entire Manushya Ananda
- Gets Manushya Gandharva Ananda
- Beautiful observation by Shankara
- Vairagyam for Manushya Ananda
- 1st Unit for him = Manushya Gandharva Ananda not Manushya Ananda
- 1 unit = Manushya Gandharva Ananda is given in the beginning
- Sa Eko Manushya Ananda (2 - 8 - 2)
- No Srotraya Akamatasya
- Srotريا Akamatasyabis already there

Message :

- **For Vairagya Ananda**
- **Basic unit = 100 Times Manushya Ananda.**

- Basic Starting unit = Different for Vairagyam in each Loka
- For 1st Unit - Vairagya person not mentioned
- 1st Unit = Manushya Gandharva Ananda
- In 1st Manushya Ananda - No Vairagyam of Purusha mentioned
- For a Manushya who has Vairagyam for earthly pleasures is not affected by desire for Manushya Ananda
- For Sroitriya - He gets 100 units of Manushya Ananda because of Vairagyam
- Shat Guna Ananda Utkarsha

Example :

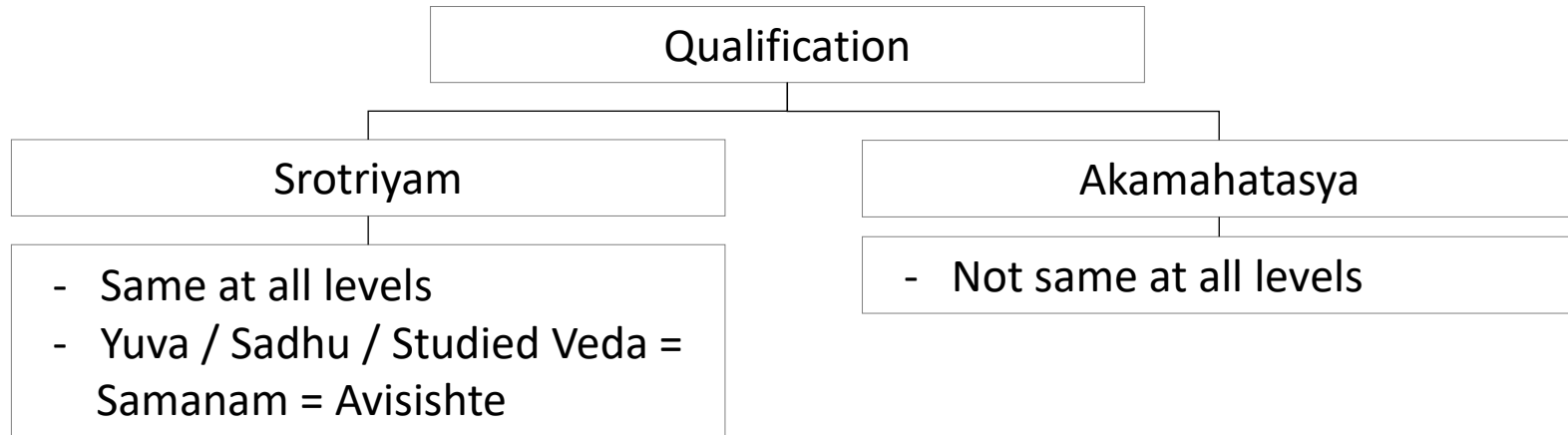
- In Manushya Gandharva Loka one can get Ananda - 1000 times without going to Deva Loka
- When you reject, you get 100 times pleasure of what you can get by enjoying.

साधुयुवाध्यायकः इति श्रोत्रियत्वावृजिनत्वे गृह्येते । ते ह्यविशिष्टे
सर्वत्र । अकामहतत्वं तु विषयोत्कर्षापकर्षतः सुखोत्कर्षापकर्षाय
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विधानार्थम् । व्याख्यातमन्यत् ।

The young man (yuva) is capable of achieving things with a peaceful mind (sadhu) as he has studied the Vedas (adhyayaka iti), and as a learned man (srotriyatvat--- leads a dharmic life), not doing Papa karmas (avrjinateve grhyete). Indeed (hi) Srotriyatvam and avrjinatevam, both of them (te) are uniform in all the spheres (avisiste sarvatra). But as for as vairagyam is concerned (akamahatatvam tu), it can be more (utkarsa) or less (apakarsa) for an object (visaya) and in keeping with it the happiness (sukha) will also increase or decrease (utkarsa-apakarsaya), thus becoming subject to gradation (visesyate). Therefore (atah) the upanisad is now specially mentioning the vairagyam of the person (akamahatagrahanam-which was not mentioned in the context of the ideal person). And because of that vairagyam only (tad visesatah) hundred fold increase in experiential happiness (sataguna-sukha-utkarsa) is gained by him (upalabdheh-in manusya loka itself).

So the mere increase in vairagyam (akamahatatvasya) is said to be the main means (sadhanatvam) of enjoying experiential happiness (vidhanartham) upto to the highest level of Hiranyagarbha's Ananda (paramananda praptih). The other words are also thus (anyat) commented upon (vyakhyatam).

- For Manusha Ananda - Vairagyam not mentioned
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- At all times - Vairagyam = Veidika and Dharmika
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- Pitru Loka Vairagyam = 3 lower Lokas Vairagyam
- Ananda of lower Lokas = Vairagyam
- **Greater contentment in a loka = Greater Ananda.**

- **Less contentment = Means one is carried away by advertisements, objects, persons.**

- Don't be carried away by advertisements

Example :

- Ears are not meant for hearing but for our ear rings

Central message :

- **Increase your Vairagyam, you will be happy in life.**

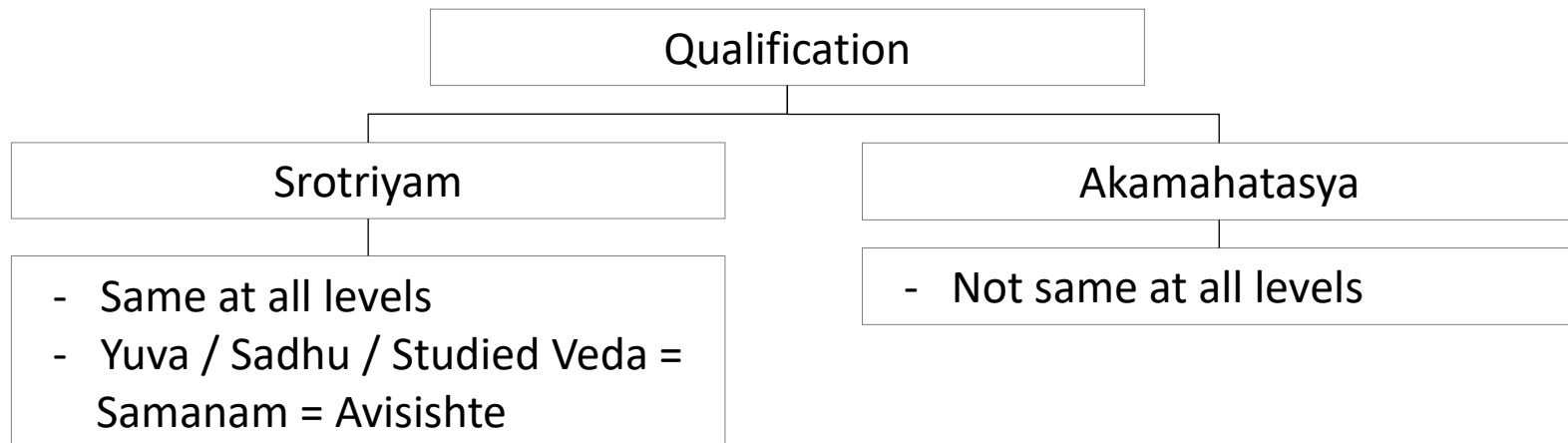
Bashyam : Chapter 2 – Section 8 – Verse 2 to 7 continues...

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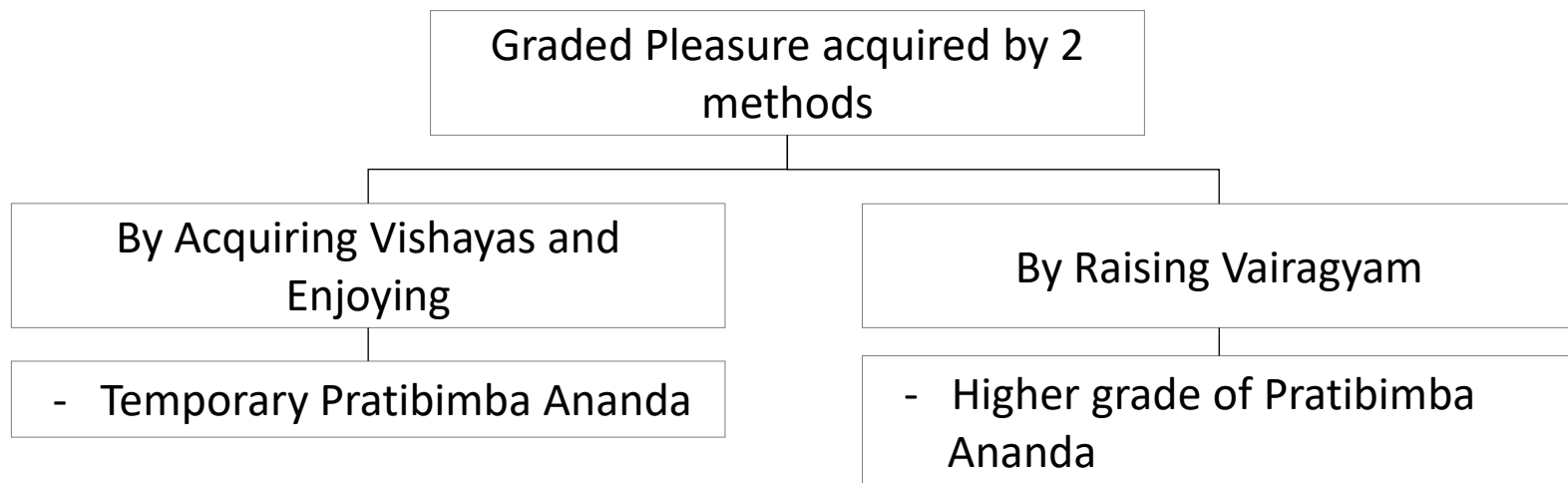
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Ananda Mimamsa :

i) Pratibimba Ananda :

- Experiential pleasure with Gradation.



- Bimba Ananda only by Brahma Jnanam.
- Manushya, Manushya Gandharva, Deva Gandharva... 10 Loka Anandas gained through Vishayas.

- Higher Lokas have better sense pleasures
- After every Loka, Srotrasya Akamahatasya repeated
- Human in Manushya by raising not Vishaya but by raising Vairagyam.
- Manushya Ananda Vairagyam is there
- Next to Manushya, Gandharva Ananda = Devananda
- Greater Vairagyam, greater Pratibimba Ananda

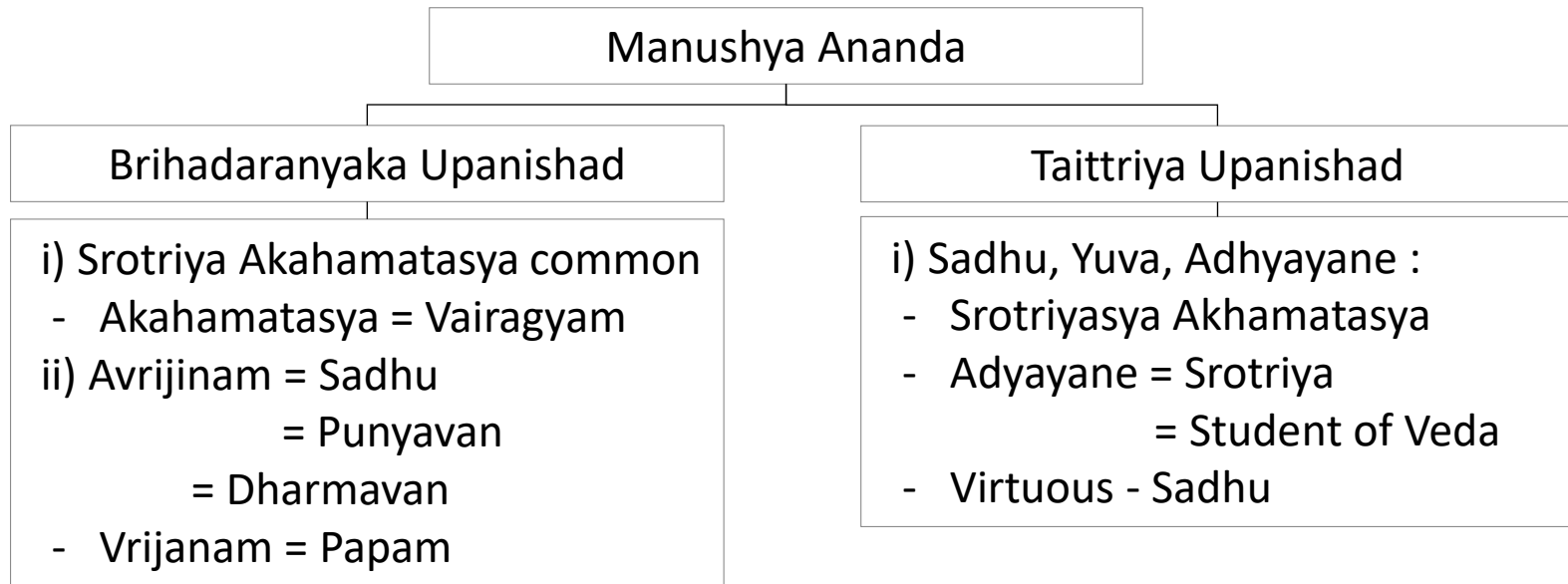
Brihadaranyaka Upanishad :

अथ हैनं भुज्युर्लाह्यायनिः
 पप्रच्छ; याज्ञवल्क्येति होवाच ।
 मद्रेषु चरकाः पर्यव्रजाम,
 ते पतञ्चलस्य काप्यस्य गृहानैम;
 तस्यासीद्दुहिता गन्धर्वगृहीता,
 तमपृच्छाम कोऽसीति;
 सोऽब्रवीत्सुधन्वाङ्गिरस इति;
 तं यदा लोकानामन्तानपृच्छाम्,
 अथैनमब्रूम, क्व पारिक्षिता अभवन्निति;
 क्व पारिक्षिता अभवन्,
 स त्वा पृच्छामि याज्ञवल्क्य,
 क्व पारिक्षिता अभवन्निति ॥ १ ॥

atha hainaṃ bhujyurlāhyāyaniḥ
 papraccha; yājñavalkyeti hovāca |
 madreṣu carakāḥ paryavrajāma,
 te patañcalasya kāpyasya gṛhānaima;
 tasyāsīdduhitā gandharvagṛhītā,
 tamapṛcchāma ko'sīti;
 so'bravītsudhanvāṅgirasa iti;
 taṃ yadā lokānāmantānapṛcchām,
 athainamabrūma, kva pāriksītā abhavanniti;
 kva pāriksītā abhavan,
 sa tvā pṛcchāmi yājñavalkya,
 kva pāriksītā abhavanniti || 1 ||

Then Bhujyu, the grandson of Lahya, asked him. ‘Yājñavalkya,’ said he, ‘we travelled in Madra as students, and we came to the house of Patañcala, of the line of Kapi. His daughter was possessed by a Gandharva. We asked him, “Who are you?” He said, “I am Sudhanvan, of the line of Angiras.” When we asked him about the limits of the world, we said to him, “Where were the descendants of Parikṣit?” And I ask you, Yājñavalkya, where were the descendants of Parikṣit? (Tell me) where were the descendants of Parikṣit?’ [3 - 3 - 1]

- Svayam Jyoti Bramanam Shankara compares.



Gita :

अपि चेदसि पापेभ्यः
 सर्वेभ्यः पापकृत्तमः ।
 सर्वं ज्ञानप्लवेनैव
 वृजिनं सन्तरिष्यसि ॥ ४-३६ ॥

api cēdasi pāpēbhyaḥ
 sarvēbhyaḥ pāpakṛttamaḥ ।
 sarvaṃ jñānaplavēnaiva
 vṛjinaṃ santariṣyasi || 4-36||5b

Even if you are the most sinful of all sinners, yet you shall verily cross all sins by the raft of Knowledge. [Chapter 4 – Verse 36]

Papa Rahitaha :

- Manushya gets higher pleasures
- Srotrasya - Avrijanatvam = Common for all levels of Ananda
- Sadhutvam and Student of Veda
- Akahamatasya, Vairagyam increases, decreases

• **In Manushya, Gandharva Ananda Vairagyam is higher, gets Deva Gandharva Ananda**

Greater Vairagyam	Lesser Vairagya
Greater Pratibimba Ananda	Lesser Pratibimba Ananda

- Yat Satve - Yat Satyam
- Yat Abava - Yat Abhavam
- Tatu Tasyasya Karanam

• **Vairagyam is a powerful qualification for experiential pleasure**

- Akahamatasya = Vairagyavan

How is the mind Akamahata formed?

• **Kama Hataha - Person who is slave of desires, gets attached**

- Hataha = Affected, afflicted, battered, tortured, hurting
- Raagi = Kama hataha = battered by attachment Akamahataaha = Viraagi.
- Detached person, not slave of sensory pleasures.

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

- Raaga will be there for Jnani
- Tayoho Vasham Agachet = Akamahatasya
- **Srotriyasya - Avrijatvam is common and uniform at all levels**
- Akamahataha - Viraga status towards objects outside
- Greater object of detachment = Greater Ananda
- Vairagyam for Hiranyagarbha Ananda will be the greatest
- Happiness will increase, decrease, Keeping with degree of detachment
- Graded Vairagyam = Graded Pratibimba Ananda
- When basic unit = Manushya Ananda, Qualification - Akamahatasya not mentioned
- Later mentioned, Vairagyam gives equivalent sense pleasures.
- Increase of 100 times Pratibimba Ananda need not infer.

- **As you get more contented, greater the contentment, greater is the Ananda**
- By increasing the level of Vairagyam, we get Ananda Upto Hiranyagarbha Ananda
- **Not Bimba Ananda, it can't come through Vairagyam**
- Jnanam alone helps to claim Bimba Ananda not Vairagyam
- Paramananda = Highest Pratibimba Ananda = Hiranyagarbha Ananda Praptihi
- **Don't need to do world tour or gain object, person**
- Now for balance of Upanishad, Shankara takes selective words

Bashyam : Chapter 2 – Section 8 – Verse 2 to 7 continues...

देवगन्धर्वा जातित एव । चिरलोकलोकानामिति पितॄणां विशेषणम् ।
 चिरकालस्थायी लोको येषां पितॄणां ते चिरलोकलोकाः इति ।
 आजान इति देवलोकः तस्मिन्नाजाने जाता आजानजाः देवाः,
 स्मार्तकर्मविशेषतो देवस्थानेषु जाताः । कर्मदेवा ये वैदिकेन कर्मणा
 अग्निहोत्रादिना केवलेन देवानपियन्ति ।

They are Devagandharvas by their birth itself (devagandharva jatitah eva). Then comes the world of manes (pitṛnam lokanam), which is described by the adjective (iti visesanam) 'a long lasting loka' (ciraloka). This world of manes (yesam pitṛnam lokah) is called as ciralokaloka (ciralokalokah iti),

Because it (te) lasts for a very long time (cirakalasthayi lokah—but not for eternity, but lasts till that particular kalpa lasts. And their happiness is hundred times more than the devagandharvanandas. Thus the happiness goes on increasing hundred times more as the upadhi levels go on increasing). Then there is svarga loka, called ajanajaloka (ajana iti devalokah). Those people who are born (jatah) in that loka (tasmin ajane) are called celestials.

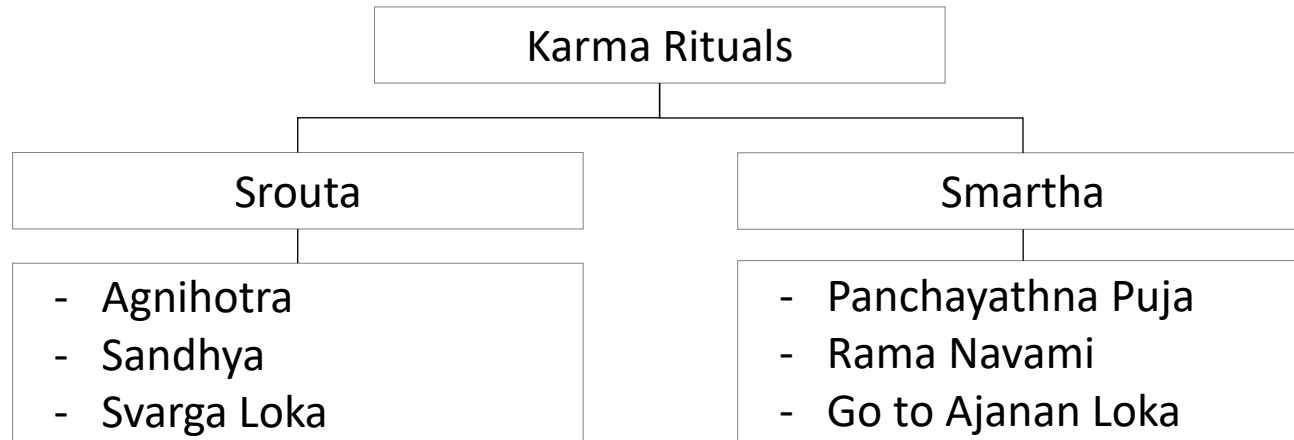
- Tey Ye Shatam - Sa Ekaha not commented
- Deva Chira Loka, Ajanan (Different Lokas)
- At beginning of Srishti, born as Gandharva Manusha in current Srishti...
- Pitru loka = Chira Loka
= Long lasting

2nd Loka = Vasi :

- 1st Loka = World
- 2nd Loka = Resident Pitru, native
- Chira Loka Pitrunam Viseshanam
- Chira Loka which remains for a long time.

Ajana Janan :

Ajana	Jha
<ul style="list-style-type: none">- Devaloka- Born in Svargaloka = Deva, Celestial because of Smartha rituals Done	<ul style="list-style-type: none">- Vasi Resident



5th Level :

- Karma Devena Veidika - Ten Zeros of Ananda.

Deva Loka	Svarga Loka
By Smartha Karma	By Srouta Karma

Big Colonies in Svarga :

- Low income group (LIG)
 - Middle income group (MIG)
 - High Income group (HIG)
- } Karma Deva colonies
- One sacred thread is qualification for Srouta and Smartha karmas without combining Upasana
 - No Karma Upasana Samuchhaya
 - Deva Loka Gachhati.