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# **TAITTRIYA UPANISHAD**

With

# **SHANKARABASHYAM**

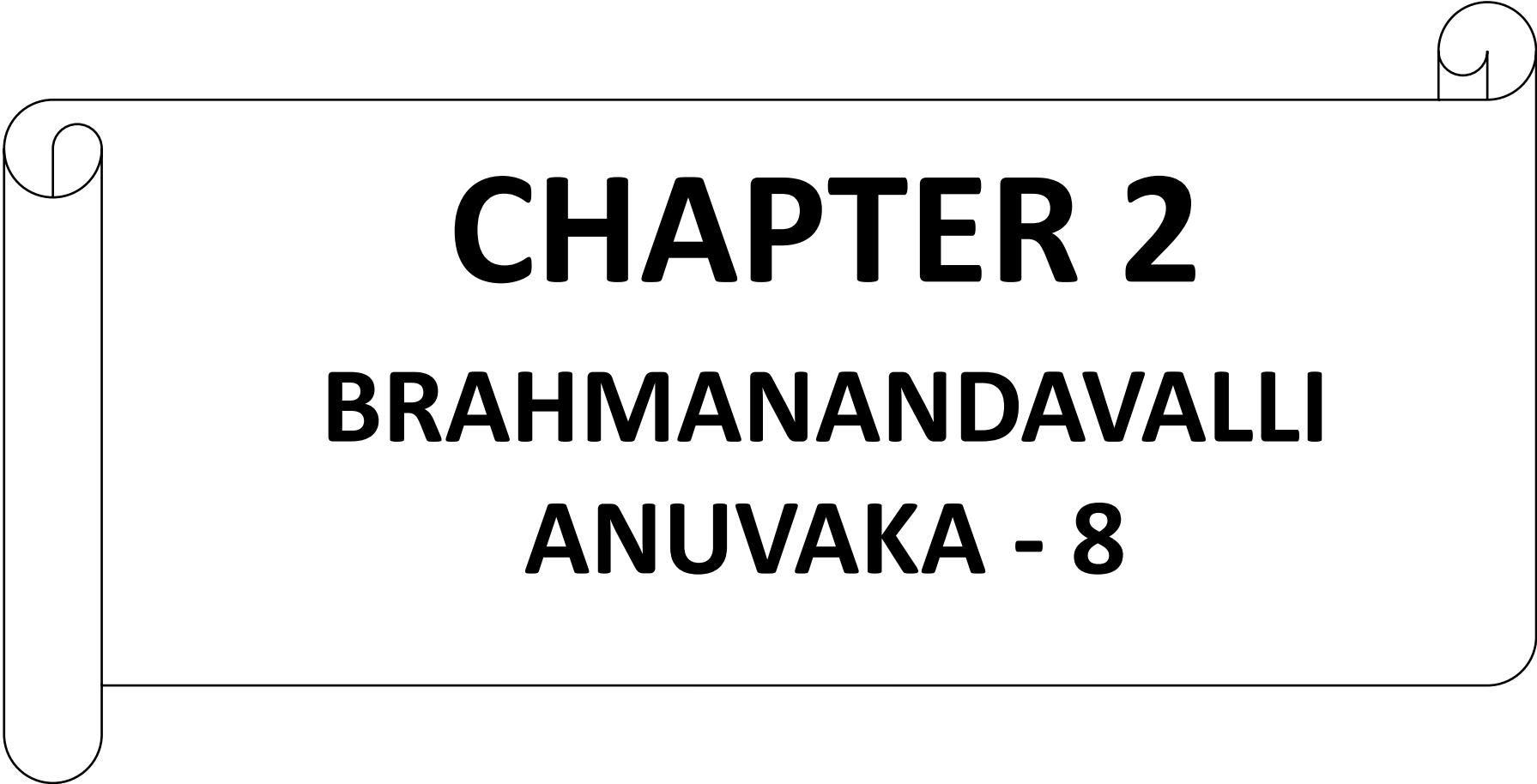
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**CHAPTER 2**  
**Brahmananda Valli**  
**Anuvaka 8 and 9**  
**&**  
**CHAPTER 3**  
**Bhrigu Valli**  
**Anuvaka 1 to 9**  
**VOLUME - 07**

# INDEX

S. No.	Title	Page No.
<b>10.</b>	<b>Chapter 2 – Anuvaka 8:</b>	
i)	<a href="#">Bashyam : 2 – 8 – 11 and 12 continues...</a>	1273
<b>11.</b>	<b>Chapter 2 – Anuvaka 9:</b>	
a)	<a href="#">Verse 1 and 2</a>	1332
b)	<a href="#">Bashyam : 2 – 9 – 1 and 2 Starts</a>	1334
<b>12.</b>	<b>Chapter 3 – Anuvaka 1:</b>	
a)	<a href="#">Bashyam : Introduction</a>	1387
b)	<a href="#">Verse 1 and 2</a>	1399
c)	<a href="#">Bashyam : 3 – 1 – 1 and 2 Starts</a>	1404
<b>13.</b>	<b>Chapter 3 – Anuvaka 2:</b>	
a)	<a href="#">Verse 1</a>	1438
b)	<a href="#">Bashyam : 3 – 2 – 1 Starts</a>	1440
<b>14.</b>	<b>Chapter 3 – Anuvaka 3:</b>	
a)	<a href="#">Verse 1</a>	1438

S. No.	Title	Page No.
<b>15.</b>	<b>Chapter 3 – Anuvaka 4:</b>	
a)	<a href="#">Verse 1</a>	1453
<b>16.</b>	<b>Chapter 3 – Anuvaka 5:</b>	
a)	<a href="#">Verse 1</a>	1457
<b>17.</b>	<b>Chapter 3 – Anuvaka 6:</b>	
a)	<a href="#">Verse 1</a>	1466
b)	<a href="#">Bashyam : 3 – 6 – 1 Starts</a>	1468
<b>18.</b>	<b>Chapter 3 – Anuvaka 7:</b>	
a)	<a href="#">Verse 1</a>	1496
b)	<a href="#">Bashyam : 3 – 7 – 1 Starts</a>	1498
<b>19.</b>	<b>Chapter 3 – Anuvaka 8:</b>	
a)	<a href="#">Verse 1</a>	1507
b)	<a href="#">Bashyam : 3 – 8 – 1 Starts</a>	1509
<b>20.</b>	<b>Chapter 3 – Anuvaka 9:</b>	
a)	<a href="#">Verse 1</a>	1513
b)	<a href="#">Bashyam : 3 – 9 – 1 Starts</a>	1515



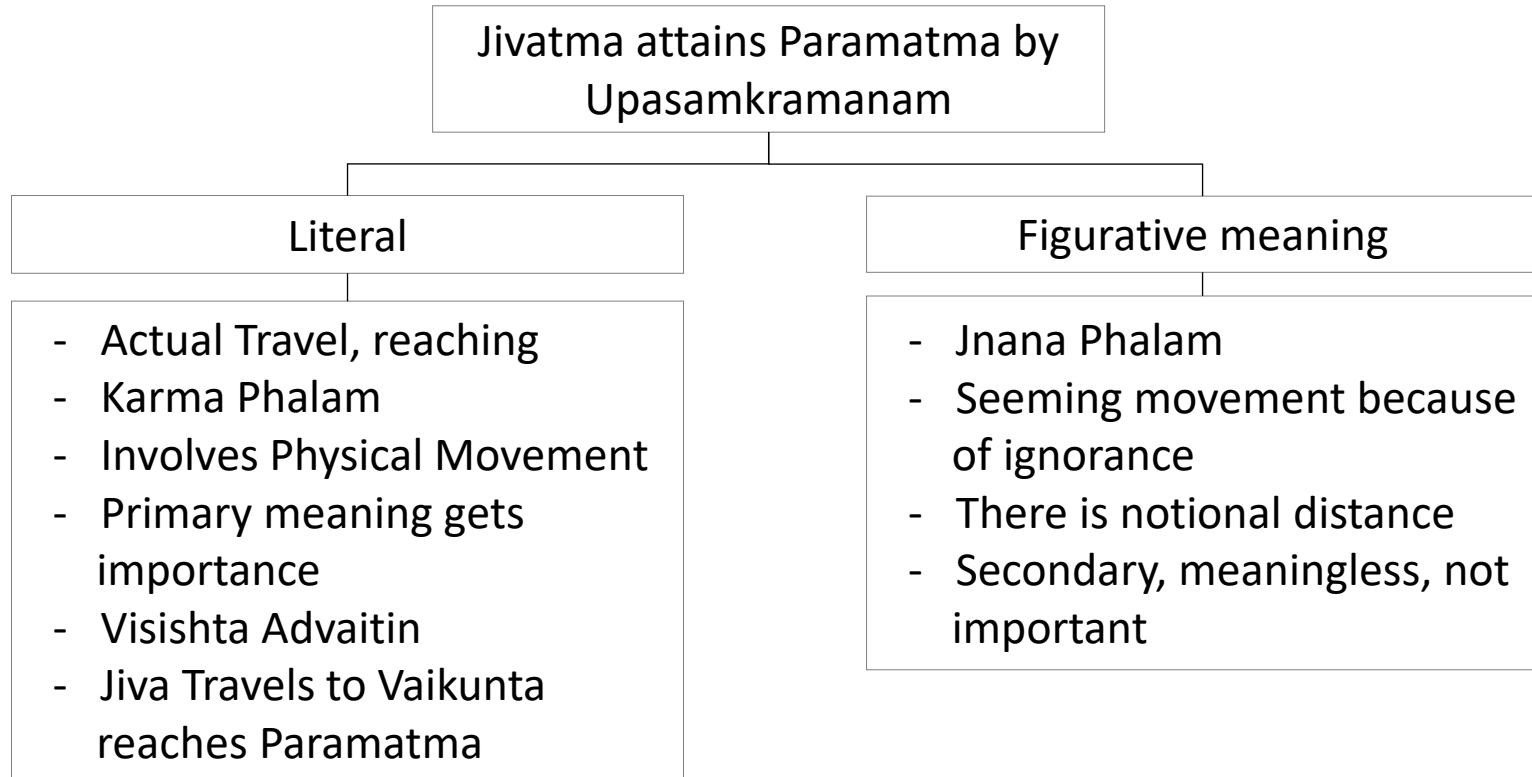
# **CHAPTER 2**

## **BRAHMANANDAVALLI**

### **ANUVAKA - 8**

## Lecture 119

i)



**Shankara negates literal meaning has Many Doshas :**

i) For Travel, have to Accept bheda between Jivatma and Paramatma

ii) Dukham, Samsara can't go away, Moksha not possible

**iii) Karma Phalam Anityam :**

- Anir Moksha Prasanga, Travel reaching = Karma.

## 4 Phalams of Karma

Aapti

Utpatti

Vikara

Samskara

- If Moksha = Result of Karma, it will be Anityam
- Anirmoksha Prasanga.

**iv) Many Doshas in Bheda Vada, Dvaita Vadas :**

**In Abheda Paksha, no defects**

**i) Ekatva Pakshe Punaha :**

- To differentiate Purva Paksha's view

**Shankara says :**

- Samsara along with Nimitta Karanam, Punya - Papam is Avidya Kalpitam
- Projection of avidya
- Avidya kalpitam can be negated by vidya
- Dukham = Not Vastavam, Kalpitam, Jnana Nivartakatvat
- Adoshe - Moksha possible, Nitya Phalam

**Example :**

- 2<sup>nd</sup> Moon due to cataract can be corrected, 2<sup>nd</sup> Moon – Mithya
- Similarly Dukham = Mithya.
- 2<sup>nd</sup> Moon does not originate (No Utpatti) or has destruction (Na Nasha) as it is product of ignorance.

न जायते म्रियते वा कदाचिद्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणः  
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

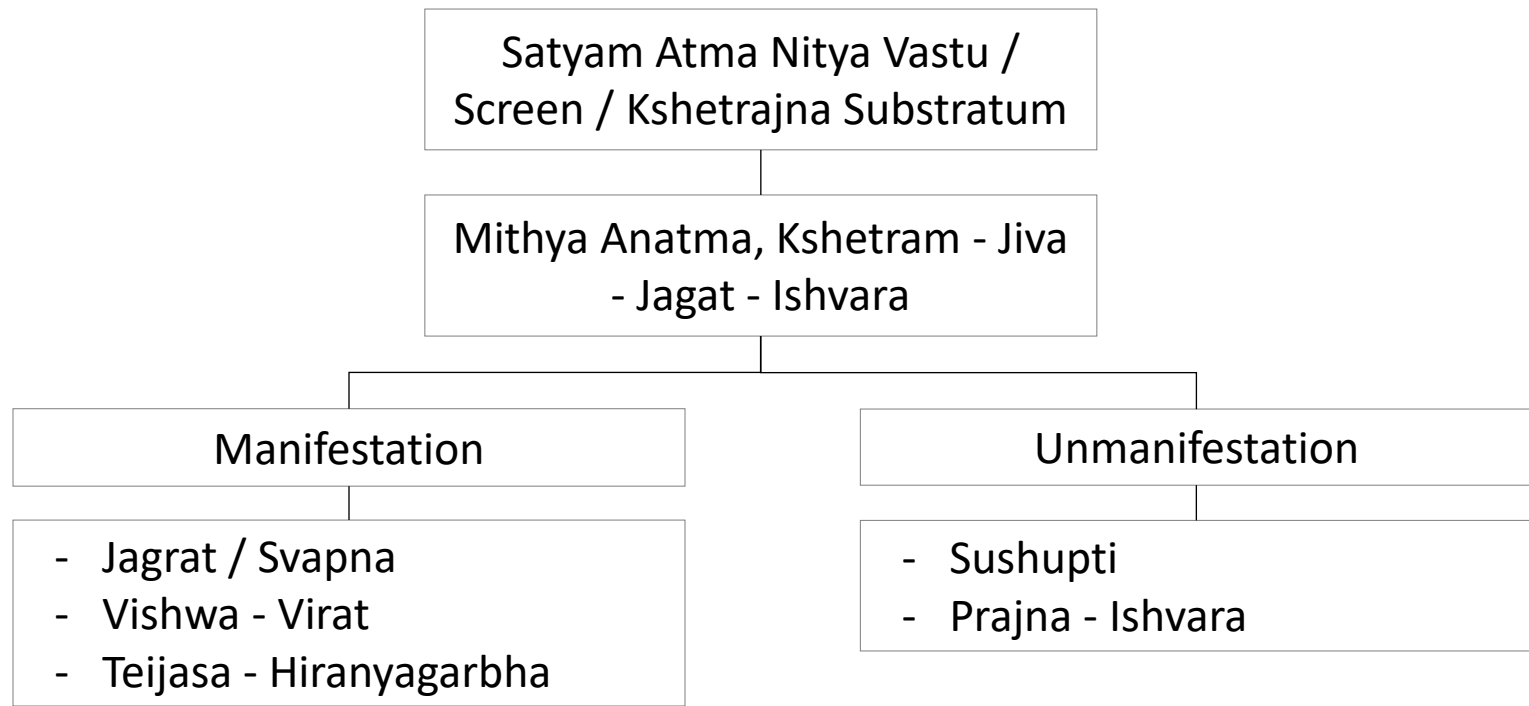
na jāyatē mriyatē vā kadācid  
nāyaṃ bhūtvābhavitā vā na bhūyaḥ |  
ajō nityaḥ śāśvatō'yaṃ purāṇah  
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

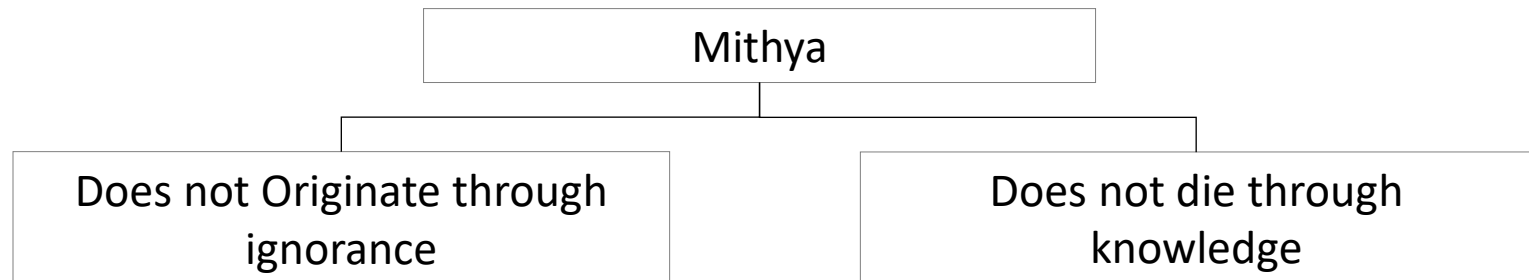
- For any - Ajnana vastu, Na Jayate, Na Mriyate...

### Rope Snake :

- Does not have origination through ignorance or Destruction through knowledge
- Only manifestation, Unmanifestation - No creation of new Substance
- Appearance - Disappearance
- If product exists, then origination, destruction possible
- Upon Jnanam, he knows rope snake, does not exist in 3 Periods of time
- Snake does not go or gets eliminated.
- Dream, mirage water, movie - Screen
- Snake has never come to get eliminated.



- Understanding clearly 3 Avasthas, 3 Sharirams, 5 Koshas is Spiritual Journey.
- Badaha Natu Nashaha
- Destruction means, I accepted a snake
- By knowledge, I understand there is no snake to be destroyed
- No world to be Destroyed, Mithya Padartha.





## Mithya Definition :

- Which does not originate or die, but which temporarily appears
- Na Utpatti - Na Atma Labha, Na Nasha.

## Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।  
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |  
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

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

na kaścijjāyate jīvaḥ sambhavo'sya na vidyate |  
etattaduttamaṁ satyaṁ yatra kiṁcinna 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]

- Mithya is never born nor it goes away.

## Purva Paksha : Final Question :

- Discussed in Bashyam of Gita :

श्रीभगवानुवाच ।  
इदं शरीरं कौन्तेय  
क्षेत्रमित्यभिधीयते ।  
एतद्यो वेत्ति तं प्राहुः  
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

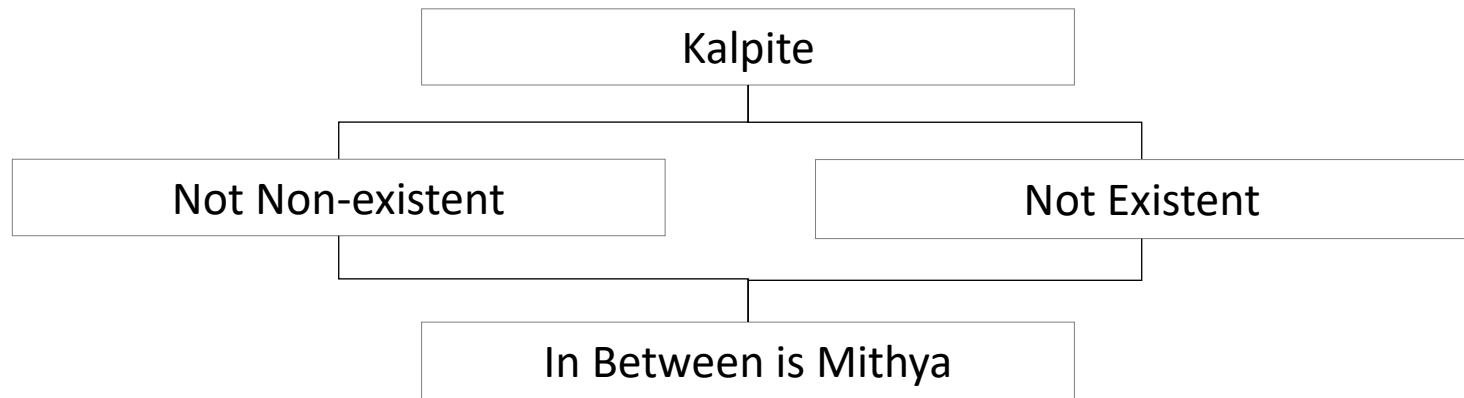
śrībhagavān uvāca  
idaṃ śarīraṃ kauntēya  
kṣētramityabhidhīyatē |  
ētadyō vētti taṃ prāhuḥ  
kṣētrajña iti tadvidaḥ || 13 - 2 ||

**The Blessed lord said :** This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

## Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

विद्याविद्ययोः तद्धर्मत्वममिति चेत् -

First ignorance and later knowledge (Vidyavidyayoh) will become the attributes of Atma (Tad Dharmatvam). (Shankaracharya says) if that is your argument (iti cet-my answer to it is-)



**Dvaita Prapancha is Avidya  
kalpitaha**

**Avidya is there before Kalpana**

**Must be located somewhere**

Is Avidya ignorance In

Atma

- Must exist in Sentient Principle
- Moola Avidya is located in Atma only

Anatma

- Dvaita Prapancha
- World is product of Avidya
- Avidya exists before arrival of Anatma

सर्वोऽयं प्रमिति-प्रमाण-प्रमेय-प्रमातृ-लक्षणः आब्रह्म-स्तम्ब-पर्यन्तो मिथ्याध्यासः एवेति बहुशः उपपत्तिभिः अतिष्ठिपम् । आत्मा च जन्मादि-षड्भावविकारवर्जितः कूटस्थबोधः एवेति स्फुटीकृतम् । तयोश्च मिथ्याध्यास-कूटस्थात्मनोः नान्तरेण अज्ञानं संबन्धः, अन्यत्र चोदना-परिप्रापितात् यथा "इयमेवर्गाग्निः साम" इति । तच्च अज्ञानं स्वात्ममात्र-निमित्तं न संभवतीति कस्यचित् कस्मिंश्चिद्विषये भवतीति-अभ्युपगन्तव्यम् ।

इह च पदार्थद्वयं निर्द्धारितम् — आत्माऽनात्मा च । तत्र अनात्मनस्तावत् न अज्ञानेनाभिसंबन्धः । तस्य हि स्वरूपमेव अज्ञानं; न हि स्वतोऽज्ञानस्य अज्ञानं घटते । सम्भवदपि अज्ञानस्वभावेऽज्ञानं कम् अतिशयं जनयेत्; न च तत्र ज्ञानप्राप्तिः अस्ति येन तत्प्रतिषेधात्मकम् अज्ञानं स्यात् । अनात्मनश्च अज्ञानप्रसूतत्वात् । न हि पूर्वसिद्धं सत् ततो लब्धात्मलाभस्य सेत्स्यतः आश्रयस्य आश्रयि सम्भवति । तदनपेक्षस्य च तस्य निःस्वभावत्वात् । एतेभ्यः एव हेतुभ्यो न अनात्मविषयम् अज्ञानं संभवतीति ग्राह्यम् । एवं तावत् न अनात्मनोऽज्ञानित्वं, नापि तद्विषयम् अज्ञानम् ।

पारिशेष्यात् आत्मन एव अस्त्वज्ञानं तस्य अज्ञोऽस्मीति अनुभवदर्शनात् । "सोऽहं भगवो मन्त्रविदेवास्मि नात्मवित्" इति श्रुतेः । न चात्मनः अज्ञानस्वरूपता तस्य चैतन्यमात्र-स्वाभाव्यात् । अतिशयश्च सम्भवति ज्ञान-विपरिलोपः, ज्ञानप्राप्तेश्च संभवः, तस्य ज्ञानकारित्वात् । न च अज्ञानकार्यत्वं कूटस्थ-आत्मस्वाभाव्यात् । अज्ञानानपेक्षस्य चात्मनः स्वत एव स्वरूपसिद्धेः युक्तमात्मनः एवाज्ञत्वम् ।

*sarvo 'yam pramiti-pramāṇa-prameya-pramāṭṛ-lakṣaṇa ābrahma-stamba-paryanto mithyādhyāsa eveti bahuśa upapattibhir atiṣṭhipam. ātmā ca janmādi-ṣaḍ-bhāva-vikāra-varjitaḥ kūṭastha-bodha eveti sphuṭikṛtam. tayoś ca mithyādhyāsa-kūṭasthātmanor nāntareṇājñānaṁ sambandho 'nyatra codanā-pariprāpitāt yathā "iyam evarg agniḥ sāma" iti. tac cājñānaṁ svātma-mātra-nimittam na sambhavatīti kasyacit kasmimścid viṣaye bhavatīty abhyupagantavyam.*

*iha ca padārtha-dvayaṁ nirddhāritam ātmānātmā ca. tatrānātmanas tāvan nājñānenābhisambandhaḥ. tasya hi svarūpaṁ evājñānaṁ na hi svato 'jñānasyājñānaṁ ghaṭate. sambhavad apy ajñāna-svabhāve 'jñānaṁ kam atiśayaṁ janayet. na ca tatra jñāna-prāptir asti yena tat-pratiṣedhātmakam ajñānaṁ syāt. anātmanas cājñāna-prasūtatvāt. na hi pūrva-siddham sat tato labdhātma-lābhasya setsyata āśrayasyāśrayi sambhavati. tad-anapekṣasya ca tasya nisvabhāvatvāt. etebhya eva hetubhyo nānātma-viṣayaṁ ajñānaṁ sambhavatīti grāhyam. evaṁ tāvan nānātmano 'jñānitvaṁ nāpi tad-viṣayaṁ ajñānam.*

*pāriṣeṣyād ātmana evāstv ajñānaṁ tasyājñāno 'smīty anubhava-darśanāt. "so 'haṁ bhagavo mantra-vid evāsmi nātma-vit" iti śruteḥ. na cātmano 'jñāna-svarūpatā tasya caitanya-mātra-svābhāvyād atiśayaś ca sambhavati jñāna-viparilopo jñāna-prāpteś ca sambhavas tasya jñāna-kāritvāt. na cājñāna-kāryatvaṁ kūṭasthātma-svābhāvyād ajñānānapekṣasya cātmanah svata eva svarūpa-siddher yuktam ātmana evājñānavam.*

किंविषयं पुनः तदात्मनोऽज्ञानम् ? आत्मविषयम् इति ब्रूमः । ननु आत्मनोऽपि ज्ञानस्वरूपत्वात् अनन्यत्वाच्च ज्ञान-प्रकृतित्वादिभ्यश्च हेतुभ्यो नैव अज्ञानं घटते । घटत एव । कथम् ? अज्ञानमात्र-निमित्तत्वात् तद्विभागस्य सर्पात्मतेव रज्ज्वाः । तस्मात् तदपनुत्तौ द्वैतानर्थाभावः । तदपनोदश्च वाक्यादेव तत्पद-पदार्थाभिज्ञस्य । अतो वाक्यव्याख्यानाय अध्याय आरभ्यते ।

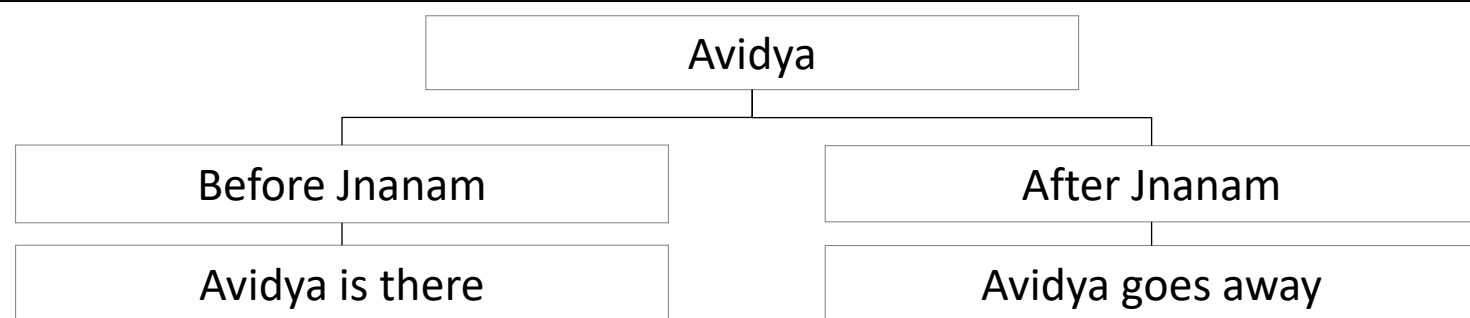
तत्र यथोक्तेन प्रकारेण तत्त्वमस्यादि-वाक्योपनिविष्ट-पदपदार्थयोः कृतान्वय-व्यतिरेकः ।

*kiṃ viṣayaṃ punas tad ātmano 'jñānam.  
ātma-viṣayam iti brūmaḥ. nanv ātmano  
'pi jñāna-svarūpatvād ananyatvāc ca  
jñāna-prakṛtitvādibhyaś ca hetubhyo naivājñānam  
ghaṭate. ghaṭata eva. katham. ajñāna-mātra-  
nimittatvāt tad-vibhāgasya sarpātmateva rajjvāḥ.  
tasmāt tad-apanuttau dvaitānarthābhāvaḥ. tad-  
apanodaś ca vākyaḥ eva tat-pada-padārthābhijñasya.  
ato vākya-vyākhyānāyādhyāya ārabhyate.*

*tatra yathoktena prakāreṇa tat-tvam-asy-ādi-  
vākyaopaniviṣṭa-pada-padārthayoḥ kṛtānvaya-  
vyatirekaḥ.*

Moreover, here [in the Advaita system] two categories have been determined: they are the Self and the not-Self. Of these two, the not-Self cannot be the locus of ignorance, because ignorance is its very nature, and what is of the nature of ignorance cannot, indeed, be the locus of ignorance. Even if it were possible, what change could this ignorance bring about in the locus which is of the nature of ignorance? The not-Self does not have the possibility of attaining knowledge; should there be this possibility, it could be said that ignorance, which is by nature the negation of knowledge, is located in it. Further, since the not-Self is a product of ignorance, [it cannot be the locus]. Indeed, what exists earlier cannot be located in that which itself comes into being from that [earlier] thing. There is also the reason that the not-Self has no nature of its own independently of ignorance. Owing to these very reasons, it should be known that ignorance is not about the not-Self. Thus, the not-Self is not the locus of ignorance, nor does ignorance have the not-Self as its content. It has, therefore, to be concluded as the only remaining alternative that the Self alone is the locus of ignorance [as well as the content of ignorance], for it is seen that the Self has the

experience "I am ignorant." Also, there is the Sruti text, "Revered Sir, as I am, I know only the mantras; I know not the Self." The Self is not of the nature of ignorance, because it is consciousness alone by its essential nature. Also, ignorance can produce a change in it such as lapse of knowledge. Attainment of knowledge too is possible in it since it is the source of knowledge [through the vritti of the mind]. Further, it is not a product of ignorance because it is of the nature of the immutable Self. Since the Self, being independent of ignorance, exists by itself, it is proper to say that the Self alone is the locus of ignorance. What, then, is the content of ignorance, which is located in the Self? We say that the Self is the content [of ignorance]. It may be objected that ignorance is incompatible with the Self for the reason that the Self is of the nature of knowledge, that it is without a second to it, that the relation between the locus and the contained involves difference, that the Self is the source of knowledge, and that it is unattached and ever free. The reply is that it is compatible. If it be asked, "How?" the reply is that the differentiation in the Self is due to ignorance alone like the snakeness of the rope. Therefore, when ignorance is removed, the evil of duality ceases to be. Also, its removal takes place only through [the knowledge obtained from] the scriptural text to one who has understood the words [of the text] and their meanings. So this chapter is begun for the purpose of the explanation of the scriptural text. Here one who has applied, in the manner in which it has been stated, the method of anvaya-vyatireka to the words and their meanings contained in the texts such as "That thou art" [attains the knowledge of Brahman]. [Introduction – Chapter 3 – Verse 1]



- **Presence, disappearance of Avidya takes place in Atma Alone.**

## Purva Paksha :

- If so, Atma will undergo transformation, change, Asti... Vinashyati, Atma Anityam?
- Avidya will be an attribute
- Atma Nirguna? Savikaram?

## Shankara :

2 Answers

Atma has no effect

- Avidya is Mithya in Nature
- Presence, disappearance of Mithya Vastu in Satya Atma does not affect Adhishtana Atma

### Example :

- Presence of Mithya movie does not affect Screen
- **Understand always Aham Brahma Asmi, Chaitanya Tattvam, Screen for Mithya Jagat to appear disappear**
- Avidya Mithyatvat Atma Anityatvam Na Sambavati
- Kshetrajna Bashyam Answer

Gita : Chapter 13 - Verse 2 - Answers

- Kshetrajna
- Avidya is experienced attribute of Antahkaranam (Object of Sakshi)
- Avidya doesn't belong to Subject
- If Avidya belongs to Subject, you will never know it
- You will have to objectify the Subject
- I know, I know English and not Japanese
- Avidya Na Atma Dharma Parantu Antahkarana Dharma
- Not located in Atma
- All Doshas belong to Karanam Instruments

श्रीभगवानुवाच ।  
 इदं शरीरं कौन्तेय  
 क्षेत्रमित्यभिधीयते ।  
 एतद्यो वेत्ति तं प्राहुः  
 क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca  
 idaṃ śarīraṃ kauntēya  
 kṣētramityabhidhīyatē |  
 ētadyō vētti taṃ prāhuḥ  
 kṣētrajña iti tadvidaḥ || 13 - 2 ||

**The Blessed lord said :** This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

Doshas belong to

Jnana Indriyas

Karma Indriyas

Antahkaranams

- Timira dosha does not belong to observer but to the eyes
- Any dosha which obstructs knowledge does not belong to observer, consciousness, Pramata, Reflected Consciousness
- Avidya = Antahkarana dosha - Sankshepa Uttaram.



न प्रत्यक्षत्वात् । विवेकाविवेकौ रूपादिवत् प्रत्यक्षावुपलभ्येते  
अन्तःकरणस्थौ । न हि रूपस्य प्रत्यक्षस्य सतः द्रष्टृधर्मत्वम् ।  
अविद्या च स्वानुभवेन निरूप्यते - मूढोऽहमविविक्तं मम  
विज्ञानमिति । तथा विद्याविवेको अनुभूयते ।

No, Vidya and Avidya are not attributes of Atma (Na), because they are experienced or known directly by us (Pratyakṣatvat). Knowledge (Viveka) and ignorance (Aviveka), like form, colour sound etc (rūpādivat), are directly experienced (pratyakṣau-upalabhyete), by us in the antaḥkaraṇa only (antaḥkaraṇasthau). The form, colour etc which are experienced (rūpasya pratyakṣasya sataḥ) do not have (na hi) the status of being the attribute of the experiencer or seer (draṣṭṛ dharmatvam.-It remains to be the attribute of the experienced object only, because it is experienced by the seer and therefore can not be the attribute of the experiencer or seer or become part the of the seer). And ignorance (avidyā ca) is experienced by oneself (svānubhavena nirūpyate) in this way (iti--) "I am ignorant, confused" (mūḍhaḥ aham) "my knowledge is not very clear. It is mixed up" (Aviviktam mama Vijñanam). So also (Tatha) knowledge (Vidya) and absence of confusion (Vivekeḥ) are experienced by oneself (Anubhuyate).

Viveka	Aviveka
Knowledge	Ignorance

- Both Sakshi pratyaksham, belong to Antahkaranam only
- Colour, attribute of cloth, Does not belong to seer / Observer / Chaitanyam
- No colour belongs to Drishta, knower
- Avidya / Vidya (Sakshi Vishaya, Na Atma Dharma)
- Both are established by one's own experience (Anubava)
- Aham Jnani / Moodah
- Our own experience Avidya is Sakshi Vishaya.

**Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...**

उपदिशन्ति च अन्येभ्य आत्मनो विद्यां बुद्ध्वा । तथा च अन्ये  
अवधारयन्ति ।

And the wise person knowing the self (Buddhva) imparts (Upadisanti) the knowledge he has ( ātmano vidyām) to others (anyebhyah). And accordingly ( tathā ca ) those others, the students (anye) understand also (avadharayanti-that now they know and that ignorance is gone.)

- Vidya is Sakshi Vishaya
- I experience my Jnanam
- Sakshi Pratyaksha Anubhava = Vidya
- Anubuyate... Experienced.

Teacher	Student
<ul style="list-style-type: none"> <li>- Knows Brahman, Sakshi Tattvam, beyond knowledge and ignorance</li> <li>- Beyond Sattva and Tamas</li> <li>- <b>Knows that he knows brahman</b></li> <li>- Transfer Atma Jnanam to others</li> </ul>	<ul style="list-style-type: none"> <li>- Knows he is ignorant</li> <li>- Comes to claim Jnanam</li> <li>- After Jnanam, he knows that teacher knows</li> <li>- Oneself is Proof of Atma Jnanam</li> <li>- Student knows he knows and walks out of the class</li> </ul>

**How do I know I have :**

Jnanam and I am a Jnani?

No Certificate

Not Because of Grey hair

Not because I have studied  
Prasthan Trayam

**Proof :**

- I feel I am not Body / Mind / Intellect - Anymore
- I am free, liberated, Mukta purusha
- I can assert, I have Jnanam
- Since ignorance and knowledge are Sakshi Pratyaksham, Avidya and Vidya are objects, Nama Rupa, Dvaita Prapancha, Anatma
- Antahkaranam = Nama Rupa.

- In mind alone, both knowledge and ignorance reside
- Nama Rupa doesn't belong to Atma
- My Anubava, I am consciousness, chit Svarupa always, in the Past, now, in future

### Chandogyo Upanishad :

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा  
तद्ब्रह्म तदमृतं स आत्मा प्रजापतेः सभां  
वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां  
यशो राज्ञां यशोविशां यशोऽहमनुप्रापत्सि स  
हाहं यशसां यशः श्येतमदत्कमदत्कं  
श्येतं लिन्दु माभिगां लिन्दु माभिगाम् ॥ ८.१४.१ ॥  
॥ इति चतुर्दशः खण्डः ॥

ākāśo vai nāma nāmarūpayornirvahitā te yadantarā  
tadbrahma tadamṛtaṃ sa ātmā prajāpateḥ sabhāṃ  
veśma prapadye yaśo'haṃ bhavāmi brāhmaṇānāṃ  
yaśo rājñāṃ yaśo'viśāṃ yaśo'hamanuprāpatsi sa  
hāhaṃ yaśasāṃ yaśaḥ śyetamadatkamadatkaṃ  
śyetaṃ lindu mābhigāṃ lindu mābhigām || 8.14.1 ||  
|| iti caturdaśaḥ khaṇḍaḥ ||

That which is described as space manifests names and forms. These names and forms are within Brahman. Brahman is immortal; it is the Self. May I attend the court of Prajāpati. May I attain the fame of a brāhmin, and also of a prince and a merchant. I wish to have real fame. I want to be famous among all famous people. May I not have to be born again and have a body covered with blood and dirt, which is toothless and at the same time always wanting to eat.  
[8 - 14 - 1]

- Akasha = Atma Chaitanyam
- Chaitanyam is creator, Projector of Nama Rupa Prapancha.

- Nirvahita = Projector
- Projected Nama Rupa is super imposed on Adhishtana Brahman
- Waker Adhishtanam for dream, Brahman if claimed through Jnanam becomes Adhishtana for Waking experience
- Brahman Nishta knows this

• **Jagat is not intrinsic attribute of Brahman.**

**Example :**

- Day - Night superimposed on Surya
- Hence Surya is called Diwakar, creator of day
- Surya does not know
- Day is opposed to night

• **Wherever Surya goes, night disappears**

- Wherever Jnani goes, there is no agyanam, darkness, tamas for him.

**Gita :**

या निशा सर्वभूतानां  
तस्यां जागर्ति संयमी ।  
यस्यां जाग्रति भूतानि  
सा निशा पश्यतो मुनेः ॥ २-६९ ॥

yā niśā sarvabhūtānām  
tasyām jāgarti saṁyamī ।  
yasyām jāgrati bhūtāni  
sā niśā paśyatō munēḥ || 2-69 ||

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

- From Surya's standpoint, no night / Day
- From Jnani's standpoint always Chaitanyam Svarupam
- Ever awake to his nature
- 3 Gunas have no impact on him
- They impact Ajnani
- Day / Night superimposed on Surya

## **2 Answers :**

### **i) Avidya not located, not there in Atma, Mithya :**

- Naishkarmya Siddhi approach

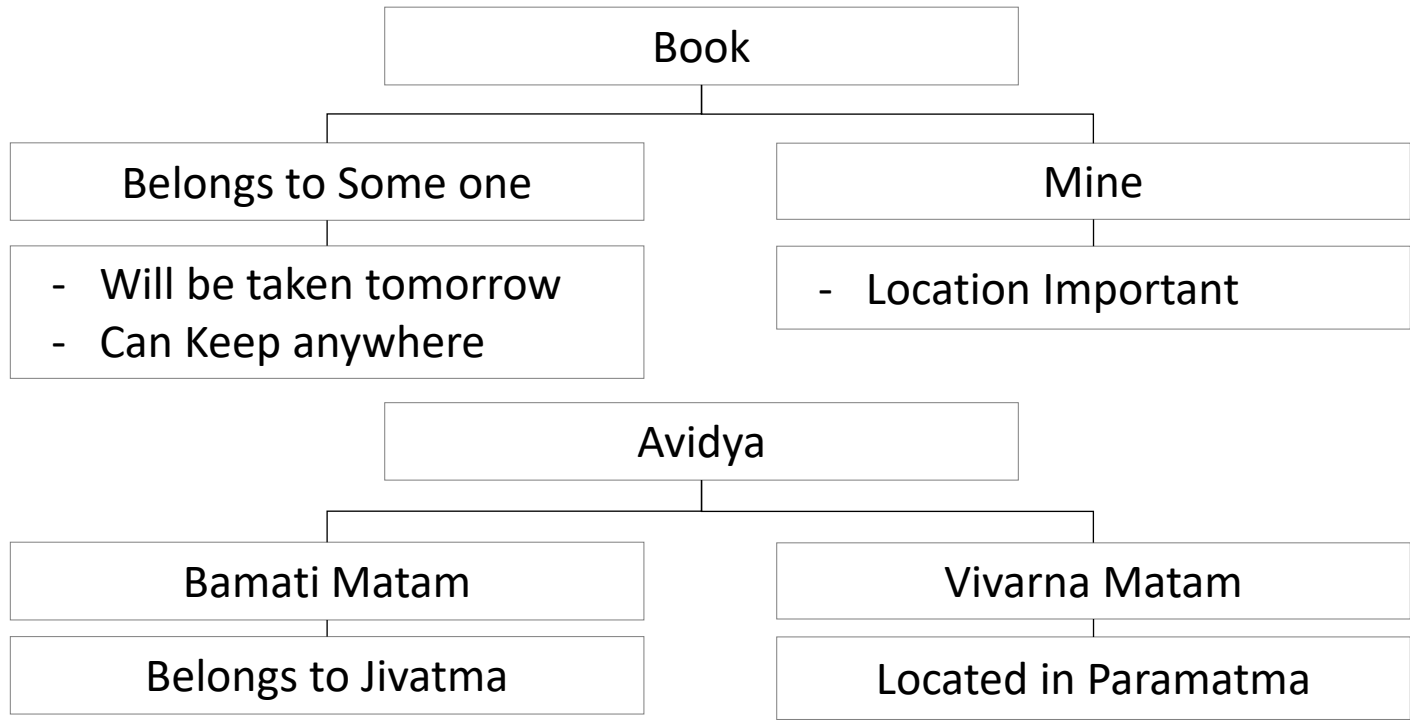
### **ii) Avidya is objectified by Atma :**

- Different approaches, Prakriyas
- Here, Shankara's approach, Prakriya Bheda

## **Vedantin :**

- Not bothered about Location of Avidya in Atma or Antahkaranam
- Not disturbed
- Has to anyway dismiss avidya in the end.

**Example :**



- Avidya = Mithya, Anirvachaniya, Location = Temporary.

**Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...**

अभेदे “एतमानन्दमयमात्मानमुपसंक्रामति” तै । उ । २-८ इति  
कर्मकर्तृत्वानुपपत्तिरिति चेत्-

If non-difference (Abheda-between Atma and Brahman is the vision of the sastra then there arises the absurdity of the same entity becoming subject and object and thereby making the Vakyas of subject-object difference irrelevant (Karma-kartṛtva-anupapattiḥ) such as mentioned in the text of this Anuvaka (Taittiriya upaniṣad-2-8) "it attains this self made of Ananda, (ānandamayam-ātmānam upasankrāmati)". If that is your doubt (iti cet-says Sankarācārya then my answer to it is)

## Naishkarmya Siddhi - Chapter 3 :

यदा ना तत्त्वमस्यादेः ब्रह्मास्मीत्यवगच्छति ।  
प्रध्वस्ताहंममो नैति तदा गीर्मनसोः सृतिम् ॥ १ ॥

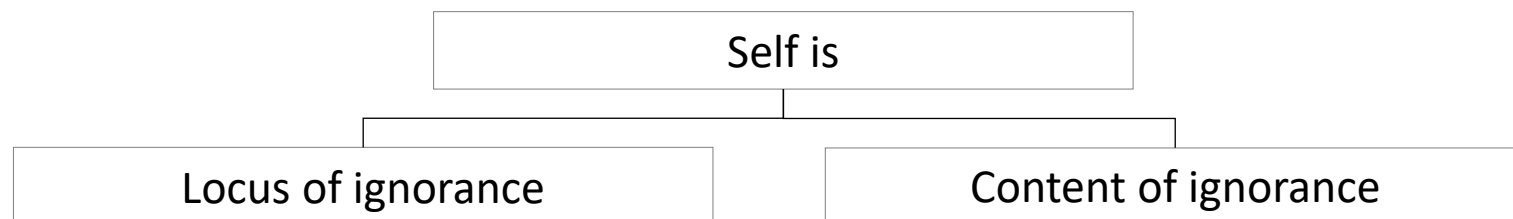
*yadā nā tat-tvam-asy āder brahmāsmity avagacchati  
pradhvastāhaṃ mamō naiti tadā gir-manasoḥ sṛtim*

When a person knows "I am Brahman" from texts such as "That thou art", then being free from the notions of "I" and "mine" he does not attain the path of mind and speech.

[Chapter 3 – Verse 1]

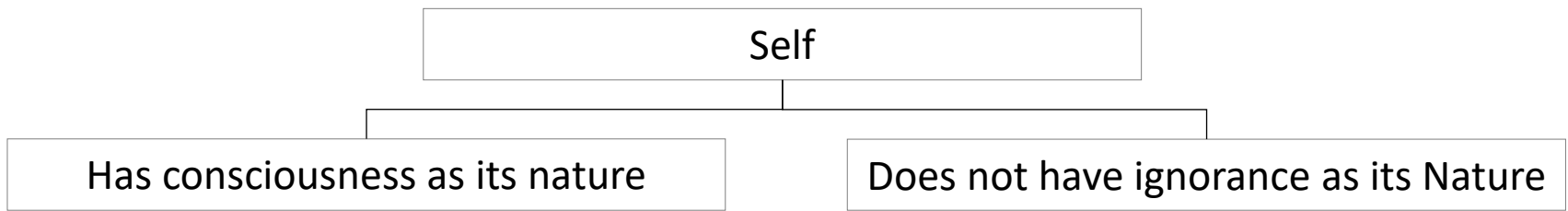
### Anatma :

- Ignorance is its nature
- Can't get knowledge at any time
- Avidya = Negation of knowledge
- **Non-self is a product of ignorance, hence can't be the locus.**
- Ignorance is not about the Non-self
- Ignorance doesn't have Non-self as its content.

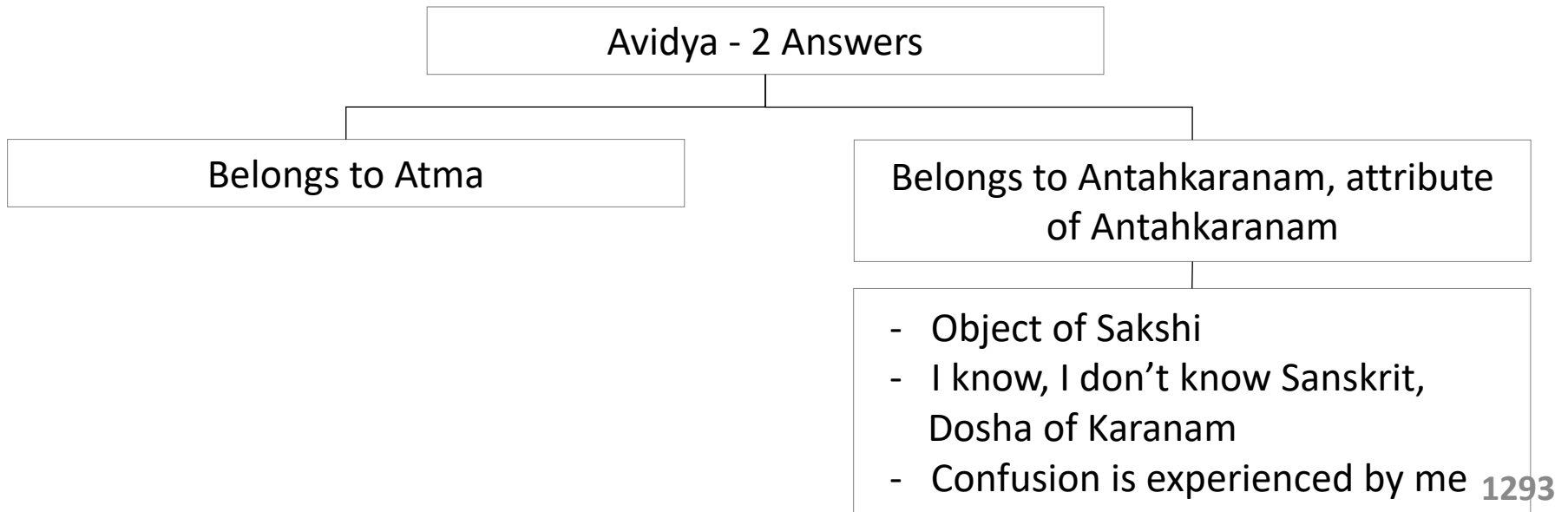


- Self has the experience - "I am ignorant".

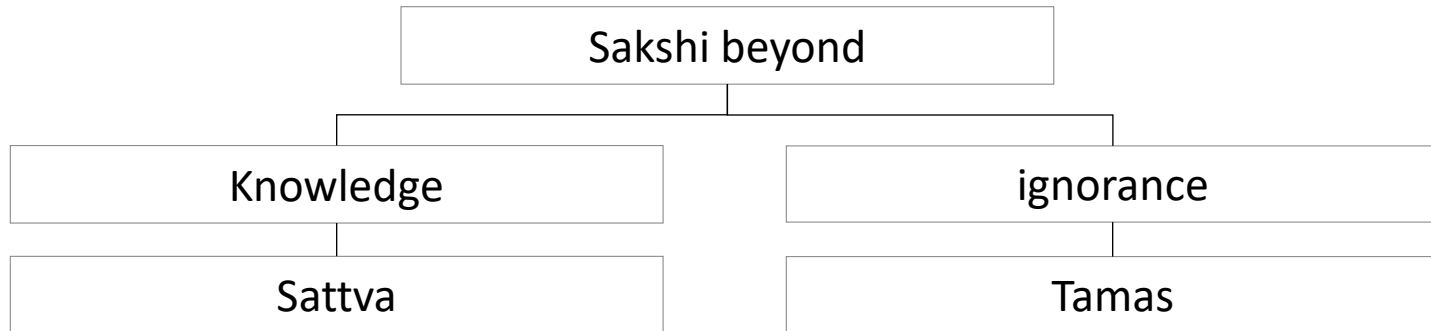




- Self is source of knowledge through the Vrutti of the mind
- Self is independent of ignorance, exists by itself
- Self is ever unattached, immutable and free
- Difference in the self is due to ignorance alone like Snakeness of the rope
- When ignorance is Removed, duality is removed
- Tat Tvam Asi refers to Atma devoid of ignorance, it is the knowledge of brahman
- Presence, disappearance of Avidya is in Atma alone - Avidya is Mithya.



- Colour does not belong to Drishta, knower, Similarly Avidya does not belong to Knower Atma.
- Vidya and Avidya are Sakshi Vishaya
- I know my knowledge in the mind.



### How do I know I am not a Jnani?

- **I feel I am not Body, Mind, intellect Anymore but I am different from them, can exist independent of them.**
- I Assert, I am free, Mukta Purusha
- Avidya, Vidya are objects, Nama Rupa, Dvaita Prapancha, Anatma are objects of Chaitanyam
- Jnanis Anubava, I am consciousness, not Conscious of Body, mind, Senses, world, Chit Svarupa, Always in the past, now and in future.
- All names and forms exist in Chaitanyam brahman Starting from Space (Chandogyo Upanishad - Chapter 8 - 14 - 1)

## Chandogyo Upanishad :

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा  
तद्ब्रह्म तदमृतं स आत्मा प्रजापतेः सभां  
वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां  
यशो राज्ञां यशोविशां यशोऽहमनुप्रापत्सि स  
हाहं यशसां यशः श्येतमदत्कमदत्कं  
श्येतं लिन्दु माभिगां लिन्दु माभिगाम् ॥ ८.१४.१ ॥  
॥ इति चतुर्दशः खण्डः ॥

ākāśo vai nāma nāmarūpayornirvahitā te yadantarā  
tadbrahma tadamṛtaṃ sa ātmā prajāpateḥ sabhāṃ  
veśma prapadye yaśo'haṃ bhavāmi brāhmaṇānāṃ  
yaśo rājñāṃ yaśoviśāṃ yaśo'hamanuprāpatsi sa  
hāhaṃ yaśasāṃ yaśaḥ śyetamadatkamadatkam  
śyetam lindu mābhigāṃ lindu mābhigām || 8.14.1 ||  
|| iti caturdaśaḥ khaṇḍaḥ ||

That which is described as space manifests names and forms. These names and forms are within Brahman. Brahman is immortal; it is the Self. May I attend the court of Prajāpati. May I attain the fame of a brāhmin, and also of a prince and a merchant. I wish to have real fame. I want to be famous among all famous people. May I not have to be born again and have a body covered with blood and dirt, which is toothless and at the same time always wanting to eat. [8 - 14 - 1]

- Chaitanya is creator, projector of Nama - Rupa Prapancha
- Projected Nama Rupa is Super - imposed on Adhishtana Brahman.

Waker	Brahman
- Adhishtana of Dream	- Adhishtana of waking if claimed through Jnanam - Jagat is not intrinsic attribute of Brahman, this is Brahman Nishta

- From Jnanis Standpoint, no, night, Day, waking, dreams, Sleep, Jiva, jagat, Ishvara, I alone am all this (Sarvatma Bhavana).

Gita :

श्रीभगवानुवाच ।  
इदं शरीरं कौन्तेय  
क्षेत्रमित्यभिधीयते ।  
एतद्यो वेत्ति तं प्राहुः  
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca  
idaṃ śarīraṃ kauntēya  
kṣētramityabhidhīyatē |  
ētadyō vētti taṃ prāhuḥ  
kṣētrajña iti tadvidaḥ || 13 - 2 ||

**The Blessed lord said :** This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

- Jnani ever awake to his nature
- 3 Gunas have no impact on a Jnani, they impact Ajnani.
- Jivatma reaching Paramatma is knowing Paramatma as Subject, Sakshi, experiencer
- Different order of reality, Adhishtana Mithya Sambandha
- Bhagawan is all pervading, higher order of reality
- Only thought goes out and Comes back to Antahkaranam.

## Dakshinamurthy Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं  
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।  
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram  
jñānaṃ yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |  
jānāmīti tameva bhāntamanubhātyetatsamastaṃ jagat  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 4 ||

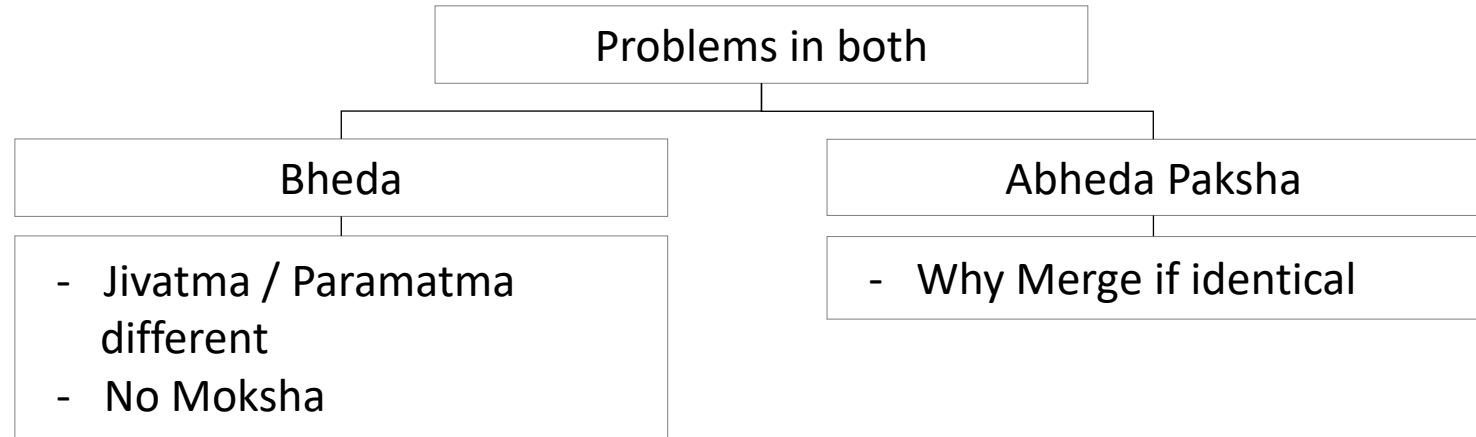
(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

## Taittiriya Upanishad : Upasamkramanam Vakyam of Chapter 2 - Section 8 :

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

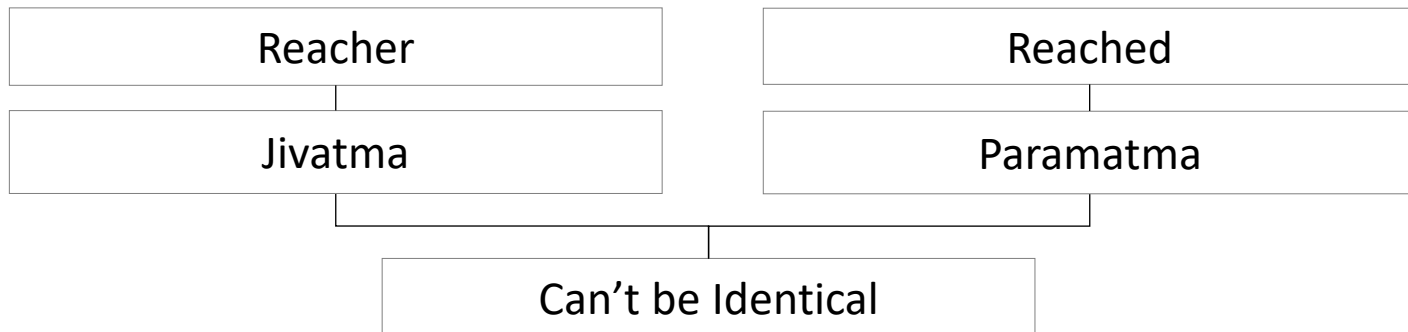
sa yaścāyaṃ puruṣe | yaścāsāvāditye |  
sa ekaḥ sa ya evaṃvit | asmāllokāt pretya |  
etamannamayamātmānamupasaṅkrāmati |  
etaṃ prāṇamayamātmānamupasaṅkrāmati |  
etaṃ manomayamātmānamupasaṅkrāmati |  
etaṃ vijñānamayamātmānamupasaṅkrāmati |  
etamānandamayamātmānamupasaṅkrāmati  
tadapyeṣa śloko bhavati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



## What is the solution?

- Ananda Atma = Brahma Putcham Pratishtha
- Jivatma reaches Paramatma is not literal but figurative
- Subject and object have to be different.



- Advaitic message of Upasankramana explained now, very important to Understand.

न, विज्ञानमात्रत्वात्संक्रमणस्य । न जलूकादिवत् संक्रमणमिह  
उपदिश्यते ।

No, I do not agree with you (na), because Sankramaṇa means knowledge, (sankramaṇasya vijñāna mātratvāt). Sankramaṇam here does not mean like the gradual reaching (sankramaṇam na ihopadiśyate) of a leech etc (Jalūkā - Ādivat).

**i) Reaching not literal in Moksha :**

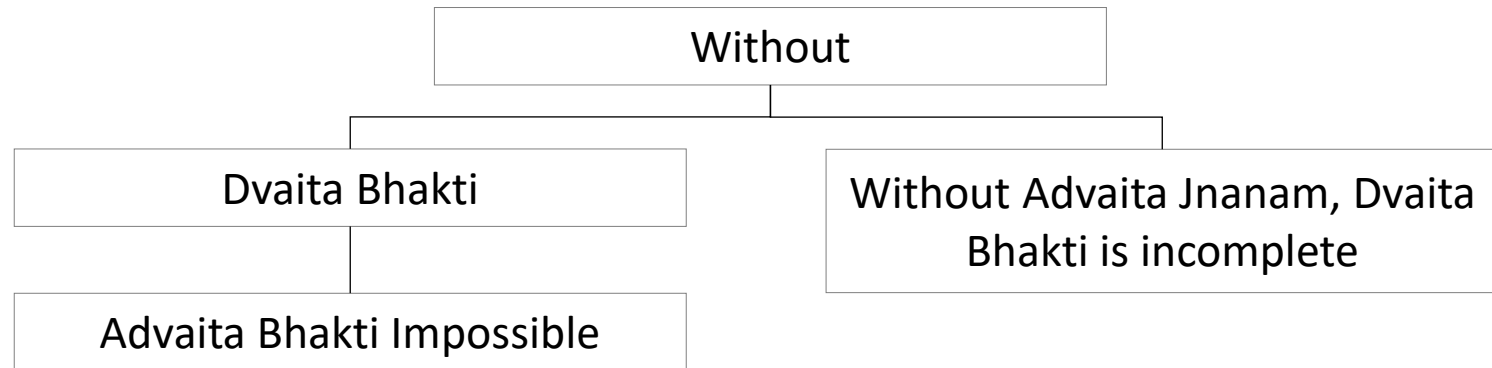
- Jnani doesn't go to Vaikunta or becomes, transforms into anything.

**ii) Knowing is called reaching :**

- Samkramatva - Vigyana Matrutvat, only clear intellectual understanding = Moksha
- Jalukha = Leach = Wormlike caterpillar
- Moves from leaf to leaf by placing head first and then releasing leg
- Does Surya Namaskara
- Jiva does not move inch by inch to reach Brahman

### iii) In Dvaitam :

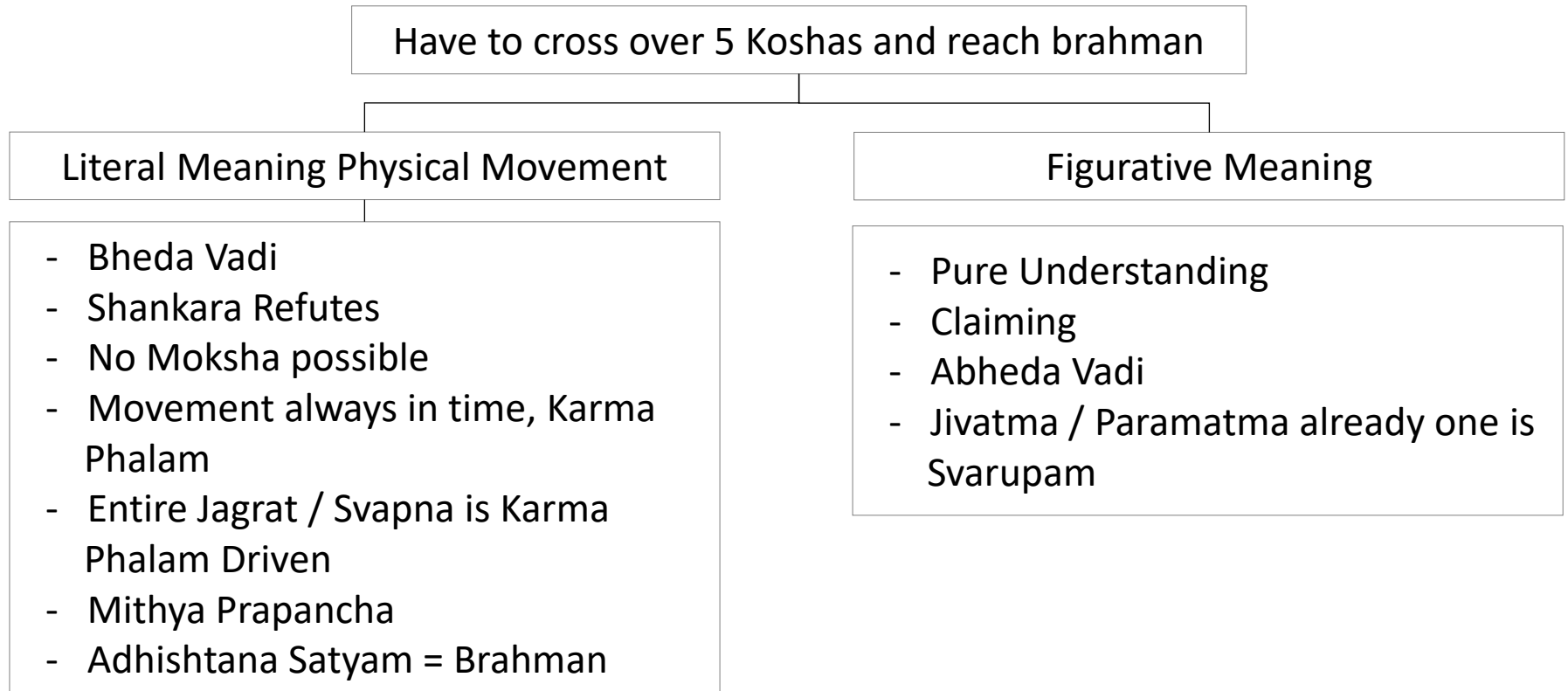
- Reach Vaikunta, Puranic concept, Bhagawan will take 20 Steps, if you take 10 Steps, Bhakti literature, stepping stone to come to Advaitic Jnanam
- If reaching, then result of Karma, Anityam, will come back.
- No special chariot where Jiva travels
- Dvaita bhakti is a starting point, not final point.





## Lecture 120

i)



- Samyoga always followed by Viyoga

### Purva Paksha :

- Gives doshas in Abheda Vadi
- If Jivatma identical with Paramatma, how can it reach
- Reacher - Reached - Can't be one, identical
- Subject - Object can't be logically identical
- **Karma - Kartru Virodha Dosha in Advaitam.**

## Shankara :

- Very important answer
- Fundamentals of Vedanta clarified here.

## Pratigya Vakyam :

**i) Jivatma reaching Paramatma is Jivatma knowing Paramatma as subject, experiencer, Sakshi :**

- Not objective science but subjective science

<ul style="list-style-type: none"><li>• <b>Vijnana Matram Sankramana Sruteh Arihate = Solution of Advaitin</b></li></ul>
--

- Essence of discussion
- Clearly knowing = Reaching
- Jivatma knows Paramatma.

**ii) Is there Subject - Object relationship?**

- No, Different order of reality
- Adhishtana - Mithya Sambandha.

<b>iii) Knowing is only in one form :</b>
---

- |   |
|---|
| <ul style="list-style-type: none"><li>• <b>Claim - I am Paramatma</b></li></ul> |
|---|
- Other than understanding, no other reality.

#### **iv) Janukavatu :**

- Like leach, not leaving little by little on a tree.
- In all Bheda philosophies, most mysterious phenomenon is travelling
- In Tamas, Jivatma reaches Paramatma in sleep = Brahma Svarupam
- Advaitam very clear with Upasankramana discussions.

#### **v) Dvaitin :**

- Bhagawan is all pervading
- Shiva, Devi, Vishnu, Bhaktas and you have to reach Bhagawan
- Panduranga there is here - Therefore, go to Pandarpur
- I need not travel is understood will be elaborated now.

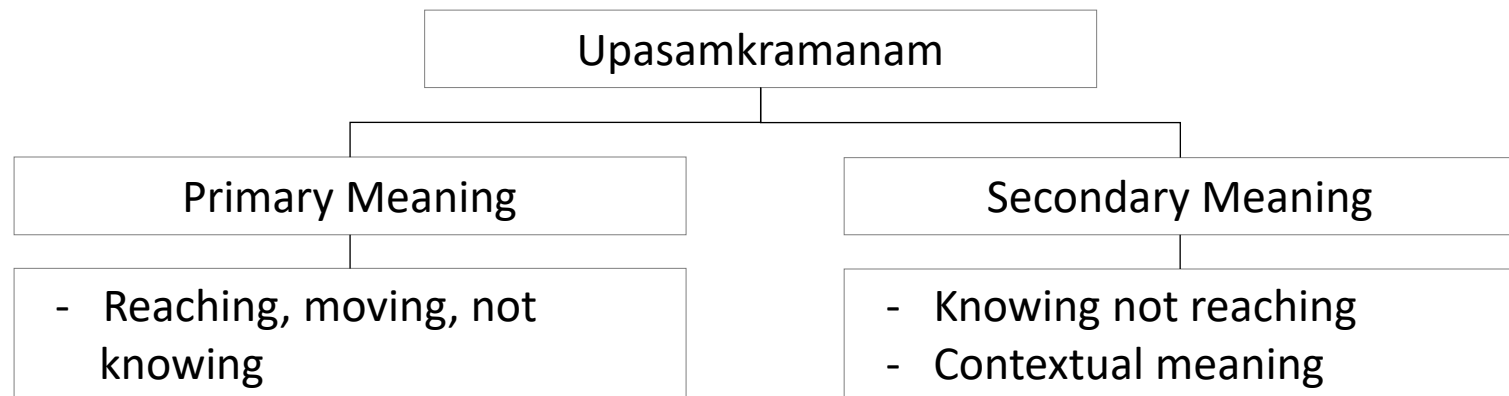
Shankara :

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

न स्वात्मनि क्रियाविरोधात् । अन्योऽन्नमयमन्यमुपसंक्रामतीति  
प्रकृत्य मनोमयो विज्ञानमयो वा स्वात्मानमेवोपसंक्रामतीति विरोधः  
स्यात् ।

No, (Na) there cannot be any action of reaching (Kriya Virodhat) with reference to oneself, (Svatmani--- because then there will be no Subject-object difference, where as the Sruti is very clearly pointing out Subject-object difference by Saying “Evam vit Annamayatmanam Upasankramati”--- This is the first Mistake in your Argument). Besides you having begun (prakrtya) that (iti) Manomayah or Vijnanamayah (Anyah) reaches Annamaya (Annamayam Upasankramati), You cannot now change in the case of Manomaya of Vijnanamaya (Manomayo Vijnanamayo Va) and say that it reaches itself only (Svatmanam eva Upasankramati iti). You are contradicting yourself (Virodhah Syat. This is the second mistake of Karma-kartr Virodha Dosah).

## Purva Paksha :



## Upanishad says :

### i) Annamaya Atmanam Upasamkrama :

- 5 times repeated

ii) When primary meaning does not work, take contextual meaning

iii) After Jnanam, Jnani turns away from external world and reaches Annamaya Atma

- Saya Evam Vitu - Asmat Lokat Pretya Upasamkramati
- Jnani turns away from world and then to Annamaya

## Shankara :

- Have you ever seen physically moving from world and reaching Annamaya?

## Adarshanat :

- **Don't see physical movement from world to body - Sankshepa uttaram.**

**Example :**

- Like leach, Jaluka Jnani doesn't jump

**Example :**

- Bird going to its nest
- Jnani doesn't move towards his body
- High imagination of Purva Paksha, his counterreply

**Example :**

- My mind goes out and then comes back to Annamaya = Upasakramati
- Movement of mind from outward to inward
- Manomaya or Vijnanamaya - Goes out and again turns towards Annamaya.

तथा न आनन्दमयस्य आत्मसंक्रमणमुपपद्यते । तस्मात् न प्राप्तिः  
संक्रमणं नापि अन्नमयादीनाम् अन्यतमकर्तृकम् । पारिशेष्याद्  
अन्नमयाद्यानन्दमयान्तात्मव्यतिरिक्तकर्तृकं ज्ञानमात्रं च संक्रमणम्  
उपपद्यते ।

Similarly (Tatha) you cannot say Anandamaya reaches itself (na Anandamayasya Atma sankramaṇam upapadyate). Therefore (Tasmat) Sankramaṇam does not mean reaching or attaining (Sankramaṇam na prāptiḥ). Nor again (na api-is reaching done by), Annamaya or any of the other kośas (Annamayadinam Anyatama kartṛkam). So according to the law of exclusion, (Parisesyad-when all other possibilities are negated, it becomes obvious) that beginning from Annamaya etc (Annamaya adi) upto ānandamaya ātmā (ānandamayāntātmā), distinct from all of them is the so called Traveller, (Vyatirikta kartṛkam-the Jivatma, whose so called travelling involves transcending the Panca Kosas through knowledge.) Therefore through pure Brahmatmajnanam only (jnanamatram ca) Sankramaṇam is possible (Sankramaṇam Upapadyate).

**Shankara :**

- We can't say - Movement of mind
- 3 Doshas are there - Anandagiri commentary
- Vanamala commentary by Achyutha Tirtha Krishna - Very Nice.

### a) Mind does not go out :

- If so, person will be Mindless
- Only vrutti goes.

### Dakshinamurthy Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं  
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।  
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram  
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |  
jānāmīti tameva bhāntamanubhātyetatsamastam jagat  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- **Thought goes, and thought comes back, not mind, Antahkaranam - Very powerful**

### b) Assume mind goes out and comes back to Annamaya :

- Ok , because Manomaya not Annamaya
- There is difference, Bheda.



## How can Manomaya reach Manomaya itself as Said in the Sruti :

Mind	Annamaya
Subject, Pranamaya	Object

### Manomaya reaching Manomaya :

- Kartru - Karma Virodhi dosha
- In Jivatma / Paramatma Aikya, this dosha was pointed out

### c) Sruti Virodha :

- Jnani - Jivatma - Sa Ya Evam Vitu
- Subject = Evam vitu

### Sruti says :

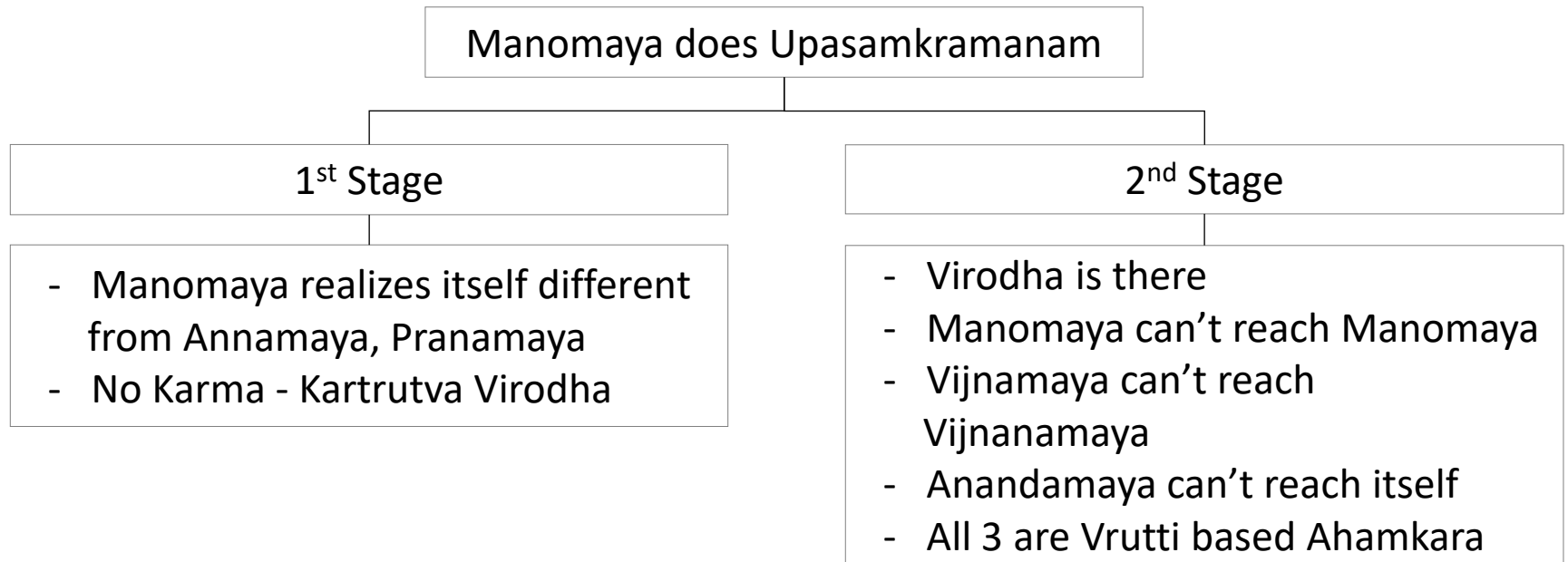
- Saya Evam Vitu Tasman Lokan Pretya
- Jnani traveler = Upasankramani karta, different from 5 Kosha, Jivatma Realises, I am Sakshi Paramatma
- Manomaya Atma, Kosha, is travelling - In its 1<sup>st</sup> Stage
- No physical traveller

### 3<sup>rd</sup> Dosha :

- Jivatma = Upasankramana Karta
- Purva Paksha is taking Jiva as Manomaya kosha
- 1<sup>st</sup> and 2<sup>nd</sup> Dosha given by Achyuta commentator.

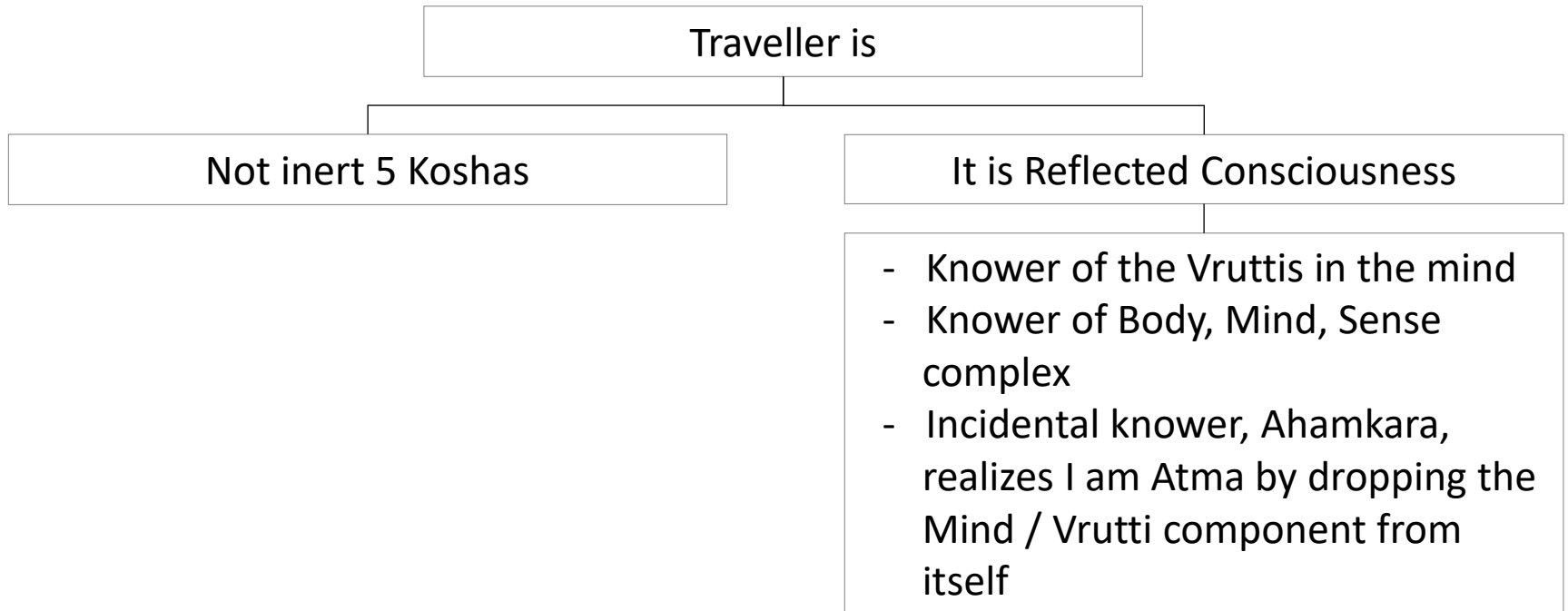
## Shankara gives 2<sup>nd</sup> Dosha only :

- Karma - Katrutva Virodha
- Reacher - Reached can't be identical
- One can't become object of one's own action - Sankshepa Uttaram.



- **None of Panchakoshas - All vrutti based can travel and reach Atma**
- Prapti - is not Samkramanam
- No question of anyone reaching
- Dropping the mind, Pole vaulter dropping the pole, going beyond time - Space realm by Baga Tyaga Lakshana is called Upasamkramanam
- In Vedanta, no physical travel.

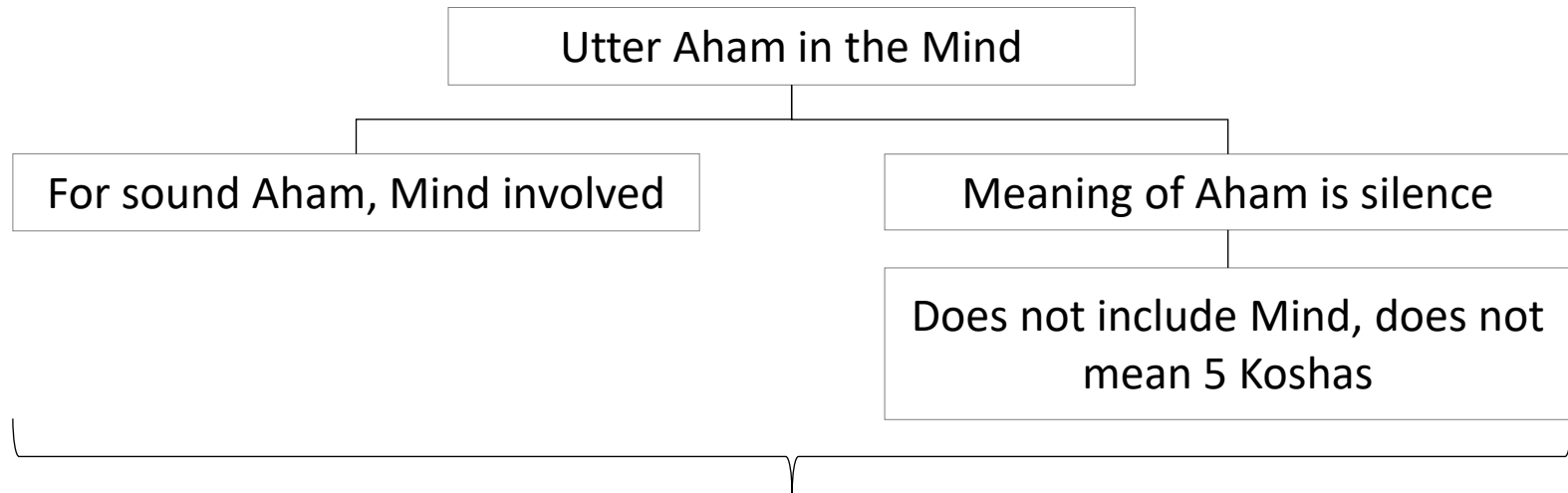
- Upasamkaramanam not done by anyone of the 5 Koshas but Reflected Consciousness reaching its own source Brahman, Original pure Consciousness.



- Upasamkramana through knowledge is done by Sakshi, Jivatma
- By Law of exclusion, 5 Koshas excluded, only Jivatma left out = Sakshi, Brahman
- 5 Atmas in Mantra = 5 Koshas
- There is Vyatirikta Paramatma
- Other than 5 Koshas, there is a seeming traveller, Reflected consciousness, Jivatma, Sakshi.

## How Jivatma makes seeming travel?

- Jnana Matram - by knowing Sruti Maha Vakhyam
- **Jivatma uses Kosha for knowledge, to utter Aham - I**



This is Bhaga Tyaga Lakshana at the Deepest level in the mind

- Use Kosha, don't include mind in the meaning of word 'I' - Aham
- **Ahamnatu Ahamkara Jivaha Paranthu Sakshi Paramatma Asmi**
- Jnana Matram Upasamkramanam Upapadyate...
- That alone is figuratively called travelling.

## What happens at time of Jnanam?

- What is the process of knowing Aham Brahma Asmi?

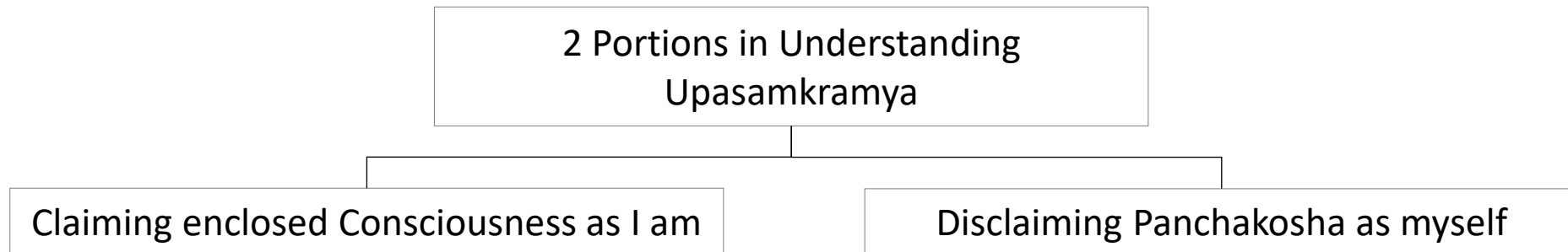
**Important :**

**Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...**

ज्ञानमात्रत्वे चानन्दमयान्तःस्थस्यैव सर्वान्तरस्य आकाशादि-  
अन्नमयान्तं कार्यं सृष्ट्वानुप्रविष्टस्य हृदयगुहाभिसंबन्धादन्नमयादिषु  
अनात्मसु आत्मविभ्रमः संक्रमणेनात्मविवेकविज्ञानोत्पत्त्या  
विनश्यति । तदेतस्मिन्नविद्याविभ्रमनाशे संक्रमणशब्द उपचर्यते  
न हि अन्यथा सर्वगतस्य आत्मनः संक्रमणम् उपपद्यते ।  
वस्त्वन्तराभावाच्च । न च स्वात्मन एव संक्रमणम् । न हि जलूका  
आत्मानमेव संक्रामति ।

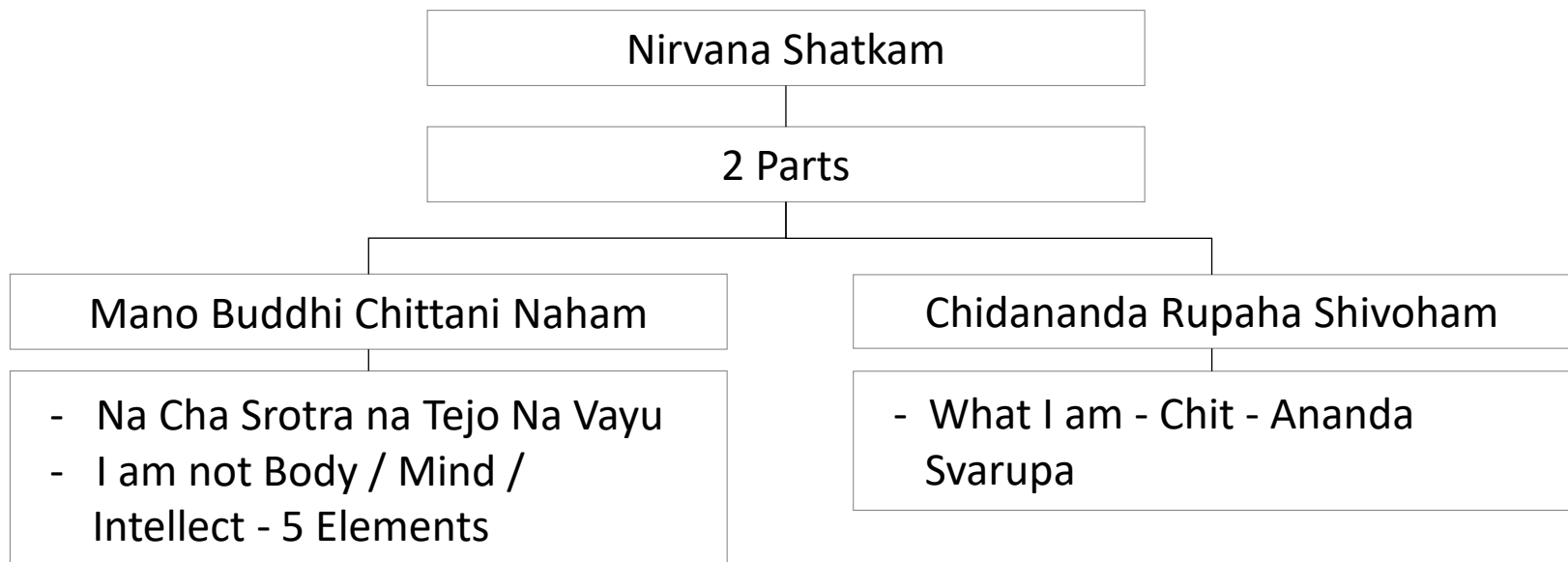
And when you take Upasankramanam only as knowledge (Jnanamatratve ca—the error about Atma's true nature. is negated.) The Brahmatma which is now enclosed (Antahstah eva) in Anandamaya which is the innermost (Sarvantarasya – of Annamaya, Pranamaya etc kosas), that Brahmatma alone having created this universe (kāryam srstvā ) from space etc onwards (ākāśaadi) upto the physical bodies (annamayāntam), and then having entered into that very universe (anupravistasya), and being connected to the mind cave (hrdaya-guhaabhisambandhād-because of its manifestation in it); That Atma alone is mistaken or confused (Atma-vibhramah) with Anatma things like Annamaya etc (annamayādiṣu anātmasu-because of their proximity to Atma. And this confusion alone is called Ahankara-Mamakas).

- This process of Upasamkramya is job done by intellect.



### **Annamaya Upasamkramayati means :**

- Intellect saying, I am not Annamaya kosha
- Dropping the misconception - I am Annamaya
- Claiming enclosed consciousness as Aham
- Both together is called Atma Jnanam.



## Brilliant Para :

- Upasamkramanam is Jnana Matram - Mere understanding
- For Knower Jivatma, what happens
- Jivatma = Enclosed consciousness

### How it came inside?

- **Before it was available as all pervading consciousness, before creation of bodies.**
- Enclosed consciousness only after creation of body
- Before unenclosed, all pervading consciousness, called brahman
- What Brahman does...

## Taittiriya Upanishad :

तस्माद्वा एतस्मान्मनोमयात् ।  
अन्योऽन्तर आत्मा विज्ञानमयः ।  
तेनैष पूर्णः स वा एष पुरुषविध एव ।  
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।  
तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः ।  
सामोत्तरः पक्षः । आदेश आत्मा ।  
अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा तदप्येष  
श्लोको भवति ॥ २ ॥

tasmādvā etasmānmanomayāt |  
anyo'ntara ātmā vijñānamayaḥ |  
tenaiṣa pūrṇaḥ sa vā eṣa puruṣavidha eva |  
tasya puruṣavidhatām | anvayaṃ puruṣavidhaḥ |  
tasya yajureva śiraḥ | ṛgdakṣiṇaḥ pakṣaḥ |  
sāmottaraḥ pakṣaḥ | ādeśa ātmā |  
atharvāṅgiraṣaḥ pucchaṃ pratiṣṭhā tadapyeṣa  
śloko bhavati || 2 ||

Different from that made up of mind (Manas) is another inner soul made up of intelligence (Vijnana) and by that this (Manomaya-self) is filled. It also has the shape of Man. According to the human shape of the Previous, is the human shape of this one. Faith (Sraddha) is its head, righteousness (rtam) its right side, truth (Satyam) Its left side, Yoga is the trunk and total intellect (Mahah) is the tail and the Support. There is this following Vaidika Verse about it.  
[2 - 4 - 2]

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]



- Brahman entered body, and now remains as Jivatma
- When body goes, Jivatma Merges with Brahman, unenclosed consciousness
- Like enclosed pot space merges with external space
- Paramatma now is called Jivatma when body manifests in Jagrat
- Anandamaya Anatasva Eva
- Jivatma enclosed within Anandamaya kosha, Karana Shariram is the inner self of all koshas
- Akasha Mayadhi Kartru Srishtva...
- Discriminating, Segregating, discerning, knowledge is not physical
- All pervading Atma can't be separated
- Atma - Anatma Viveka Vigyane Utkramanat = Sankramanam
- In this meaning of dropping of misconception, Vibrama Nasha = Sankramanam
- Figuratively employed = Upajayante

<ul style="list-style-type: none"> <li>• <b>No movement involved for Jnani in Jeevan Mukti or Videha Mukti.</b></li> </ul>
--

- Ghata akasha merging into Maha akasha, no motion involved
- Literal meaning not possible
- Atma is all pervading
- Jivatma / Paramatma - 2 Names for one and same Akhanda Chaitanyam vrutti. **1317**

- No division in Jivatma / Paramatma
- Ultimate Vedantic argument negates any movement for a Jnani
- Jnana has Jnanam through Shastra Vichara
- There is only Advaita Brahman/ Atma, no 2<sup>nd</sup> thing
- Sarvam Brahma Mayam Jagat
- Seeming plurality is Nama, Rupa, kriya

### **In Vision of Advaita Jnani, how many things are there?**

- Only one Brahman Asti
- No question of anyone travelling, reaching
- Clay can't reach pot
- Clay is pot
- No pot separate from Clay
- Atma can't reach Anatma
- Anatma is Atma

- |   |
|---|
| <ul style="list-style-type: none"> <li>• <b>World is brahman, there is no world separate from Brahman.</b></li> </ul> |
|---|

### i) Purva Paksha :

- Manomaya going out, when mind is wandering
- It comes back, interior to Annamaya, Pranamaya

### ii) 3 Doshas :

#### a) Manomaya :

- **Does not go out and come back**
- **Only Vrutti goes and comes back**

#### b) Kama - Kartru - Virodha :

- If Manomaya goes out, while coming back, will reach Annamaya and Pranamaya
- They are not Manomaya
- In Manomaya there is Karma - Kartru Virodha
- Reacher - Reached Virodha
- Karma Kartrutva Dosha
- Anyaha = Manomaya, Vijnanamaya.
- 3<sup>rd</sup> Dosha = Sruti Virodha said by commentator
- Anyaha - Take as Evam Vitu
- Jnani can't do physical merger in Upasamkramya
- There is nothing else except Brahman.

- After Jnanam, no duality of Reacher - Reached as claimed by Purva Paksha
- Sarvam Atma - Brahma Mayam Jagat

• **No 2<sup>nd</sup> thing, other than Atma or Brahman, Advaitam is the ultimate truth in Veda**

**2<sup>nd</sup> Thing will be :**

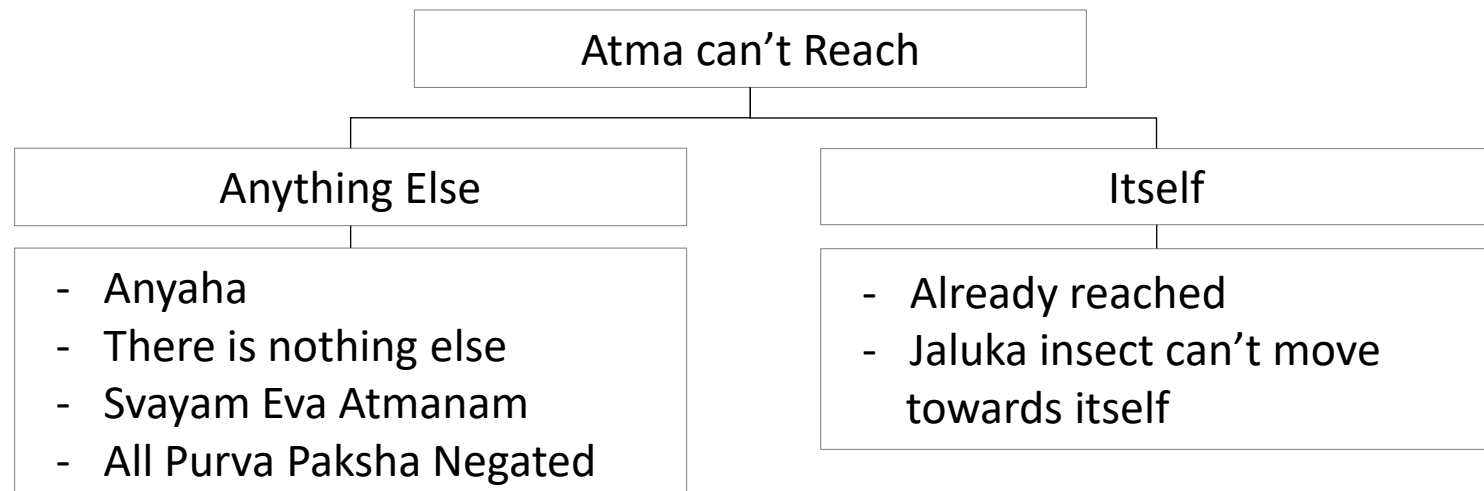
- Atma and Nama Rupa
- Clay can't travel towards pot
- There is no pot other than clay
- Atma can't travel to anything

• **There is nothing other than my True Self Atma**

- Vastuvantara abavat - Actual reaching is never possible

**Purva Paksha : Why can't we say :**

- Atma reaches itself
- Nobody can reach himself, already reached, identical.



स्वयमेवात्मनात्मानं  
वेत्थ त्वं पुरुषोत्तम ।  
भूतभावन भूतेश  
देवदेव जगत्पते ॥१०-१५॥

svayam ēvatmanātmānaṁ  
vēttha tvaṁ puruṣōttama |  
bhūtabhāvana bhūtēśa  
dēvadēva jagatpatē ||10-15||

Verily, You yourself know yourself by yourself, O Purusottama, (Supreme Purusa), O source of beings, O lord of beings, O God of gods, O ruler of the World. [Chapter 10 - Verse 15]

Waker creates dream world	Brahman creates waking world
<ul style="list-style-type: none"> <li>- Enters dream body</li> <li>- Grihapravesham</li> </ul>	<ul style="list-style-type: none"> <li>- Enters, Anupraveshyam</li> </ul>

- After entering, Paramatma gets new name - Jivatma
- Jivatma surrounded by panchakoshas, idea for error
- Enclosure Available right in front of me

### I am experiencing all Panchakoshas :

- Physical, Prana Mano, Vigyana, Anandamaya intimately experienced
- Ideal for Vibramaha - Error
- Because of connection with mind Guha
- There is connection with all 5 Koshas (Marry one gets 5 Relationships).

## Tadatmayam is natural :

- For a dreamer, dream is not a dream in dream
- For a waker, waking is not a dream in waking
- Commit Mistake in Jagrat like in dream
- Sure that Body / Mind / Intellect is myself Atma Vibramaha.

## Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

तस्मात् सत्यं ज्ञानमनन्तं ब्रह्मेति यथोक्तलक्षणात्मप्रतिपत्त्यर्थमेव  
बहुभवनसर्गप्रवेशरसलाभाभयसंक्रमणादि परिकल्प्यते ब्रह्मणि  
सर्वव्यवहाराविषये ; न तु परमार्थतो निर्विकल्पे ब्रह्मणि कश्चिदपि  
विकल्प उपपद्यते ।

Therefore (Tasmat) purely for the sake of understanding or knowing (Pratipattiyartham eva) Brahman (Atma), which was unfolded by the defining Laksanas (laksana) as Satyam Jnanam anantam brahma (Satyam Jnanam Anantham brahma iti yathoktah); Brahman as though becoming many (bahu-bhavanam), entering into the creation, Anupravesa (Sarga Pravesa), the gaining of ānanda (Rasalabhabha), security (Abhaya) knowledge etc (Sankramana Adi), all these were imagined (parikalpyate-by Veda) in Brahman (brahmaṇi), which Brahman being beyond all transactions (Sarva Vyavahara Avisaye), are not there in it in reality (Na Tu Paramarthatah). In Brahman which is not subject to any kind of division (Nirvikalpe brahmani) any type of division (Kascidapi vikalpah) is not possible (Na Upapadyate).

**All Purva Pakshi Negated :**

**Grand Conclusion :**

**i) Every event in Brahmananda Valli really does not happen :**

- a) Brahman creating world
- b) Brahman entering world
- c) Brahman becoming Jivatma, by doing Sadhana.

**ii) All for understanding final nature of Brahman - Advaitam :**

- They are not factual, only figurative

**Mandukya Upanishad :**

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।  
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |  
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

- No Srishti, Sthithi, Layam
- No Sadhana, No Sadhanam, no moksha
- None is really there

**• Atma was, is, will be there**

- This is the essence of Mandukya and Taittiriya.

- Understand Satyam, Jnanam, Anantham Brahman
- Vedanta talks of all Vyavahara to come to Brahman
- Pratipatti means Jnanam
- Atma is Satyam, Creation is Artha vada, Mithya
- Sruti does not admit creation has taken place
- In the Vision of Sruti ,no creation, only compromised version explained to convey Brahman.

### Mandukya Upanishad :

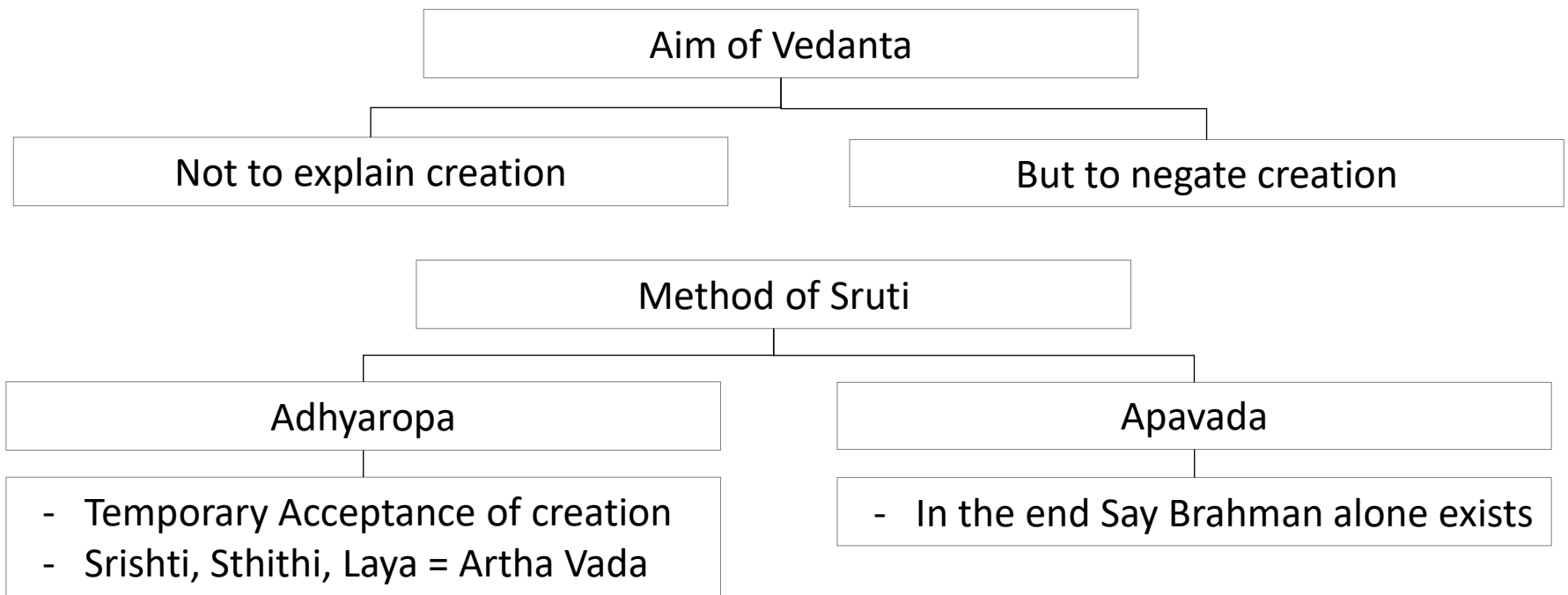
मृल्लोहविस्फुलिङ्गाद्यैः सृष्टिर्या चोदितान्यथा ।  
उपायः सोऽवताराय नास्ति भेदः कथंचन ॥ १५ ॥

mṛllohavisphulingādyaiḥ sṛṣṭiryā coditānyathā |  
upāyaḥ so'vatārāya nāsti bhedaḥ kathamcana || 15 ||

The Scriptural statements illustrated by the examples of earth, iron, sparks, etc., regarding the idea of the world created or otherwise - Can serve ultimately the purpose of explaining only the unity of the individual Self with the Universal-Self. In fact multiplicity does not exist at all. [3 - K - 15]

- Explanation of creation through Clay, Iron etc for communication, not to prove there is creation.
- Don't probe too much into creation, will be more confused
- There is no creation
- Mandukya negates all theories including Law of Karma
- It is temporarily accepted creation because of Karma of Jiva
- Karma because of creation.





### Anu Pravesha :

- All stories, multiplicity
  - Rasa Labah - Raso Vai Saha...
  - Sarga Pravesha - Tat Srishtva
  - Abhaya - Adrishye
  - Samkramya - Annamaya Atmanam
  - Ananda Mimamsa - Manushya Gandharva Ananda
- All Brahmani Parikalpayate
- **All these imagined by Veda in Brahman.**

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]

- Sarva Vyavahara Avishaya = Brahman

- **Brahman = Avyaharyam, beyond all transactions**

- In Brahman, logically, no transaction possible, All pervading, Nirvikara Svabava. **1326**

- World is only apparent, not factual w.r.t. Brahman
- Iti Esha Natsu Paramartaha - not real
- World an appearance, not factual, like a dream, rope-snake, mirage - water
- Brahman is indivisible, no Vikalpa is possible, no parts.

### Maya Panchakam :

विधिहरिहरविभेदमप्यखण्डे  
बत विरचय्य बुधानपि प्रकामम् ।  
भ्रमयति हरिहरभेदभावा-  
नघटितघटनापटीयसी माया ॥ ५ ॥

vidhiharihara vibhedámapyakhande  
bata viracayya budhánapi prakámam  
bhramnayati hariharavibhedabháván  
aghatitaghatanápatèyasè máyá.(5)

Máyá which is skilful in accomplishing the impossible deludes, alas, very much Harim Hara, and others, though wise, by introducing the distinctions of Brahmá, Hari and Hara in the unitary reality. [Verse 5]

### Brahman given 3 Names :

- Brahma, Shiva, Vishnu
- In Akhanda Brahman, Trimurti not possible
- Still maya Manages to create brahma, Vishnu, Shiva Showing Srishti, Sthithi, Laya
- Shiva, Vishnu Bhaktas, all because of projections in their Minds
- Educated also confused because of maya
- Put Nama or Vibhuti - Doesn't Matter.

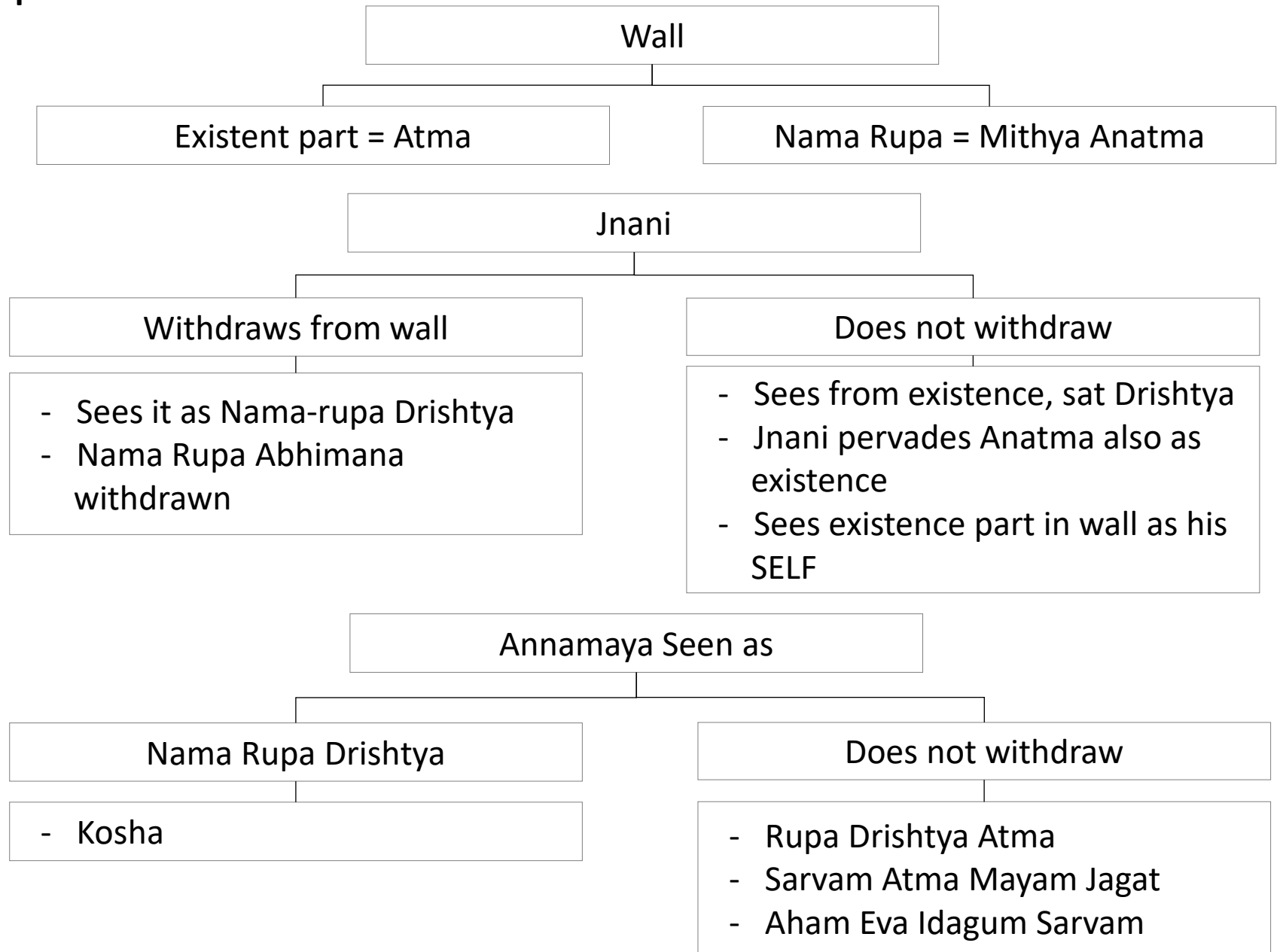
तमेतं निर्विकल्पमात्मानमेवंक्रमेणोपसंक्रम्य विदित्वा “न बिभेति  
कुतश्चन” “अभयं प्रतिष्ठां विन्दत” इत्येतस्मिन्नर्थेऽपि एषः श्लोकः  
भवति । सर्वस्यैव अस्य प्रकरणस्य आनन्दवल्यर्थस्य संक्षेपतः  
प्रकाशनाय एष मन्त्रो भवति ॥८॥

A jnana, gradually (kramena) comes to know (Upasamkramya), in this manner (tam etam) himself to be Brahmatma (ātmānam), which is not subject to any kind of division like subject-object division, cause-effect division etc (nirvikalpam), and by knowing which (evam viditvā) one no longer entertains fear from any source (Na Bibheti kutaścana"-2.9) as one is established in the state of fearlessness ("abhayam pratiṣṭhāṁ vindate"2.7). With regard to this message of the upaniṣad (iti etasmin arthe api) there is the following Rg mantra shloka (eṣaḥ ślokaḥ bhavati in the ninth anuvāka). This mantra is there (eṣa mantraḥ bhavati) to reveal briefly (Sankṣepataḥ Prakasanaya) the essence of the teaching (arthasya) of this entire second chapter, Brahmanandavalli (Sarvasya eva asya Prakaraṇasya Anandavallyah).

**Upasamkramanam topic is over :**

- W.r.t. this message of Upanishad there is Rig mantra in Anuvaka no. 9
- It Summarises entire Brahmananda Valli - Anuvakas 1 to 8
- Previously big Rig mantras Summarized only one Anuvaka
- Pure Anatma does not exist.

## Example :



- Anuvaka 9 is condensed Capsule Presentation of Brighu Valli.

Annamaya / Anything in creation / Wall

Kosha / Anatma

- Normally will close eyes, withdraw
- This approach not complete
- Wall not totally Anatma

Atma

- Wall also has self, existence as Atma

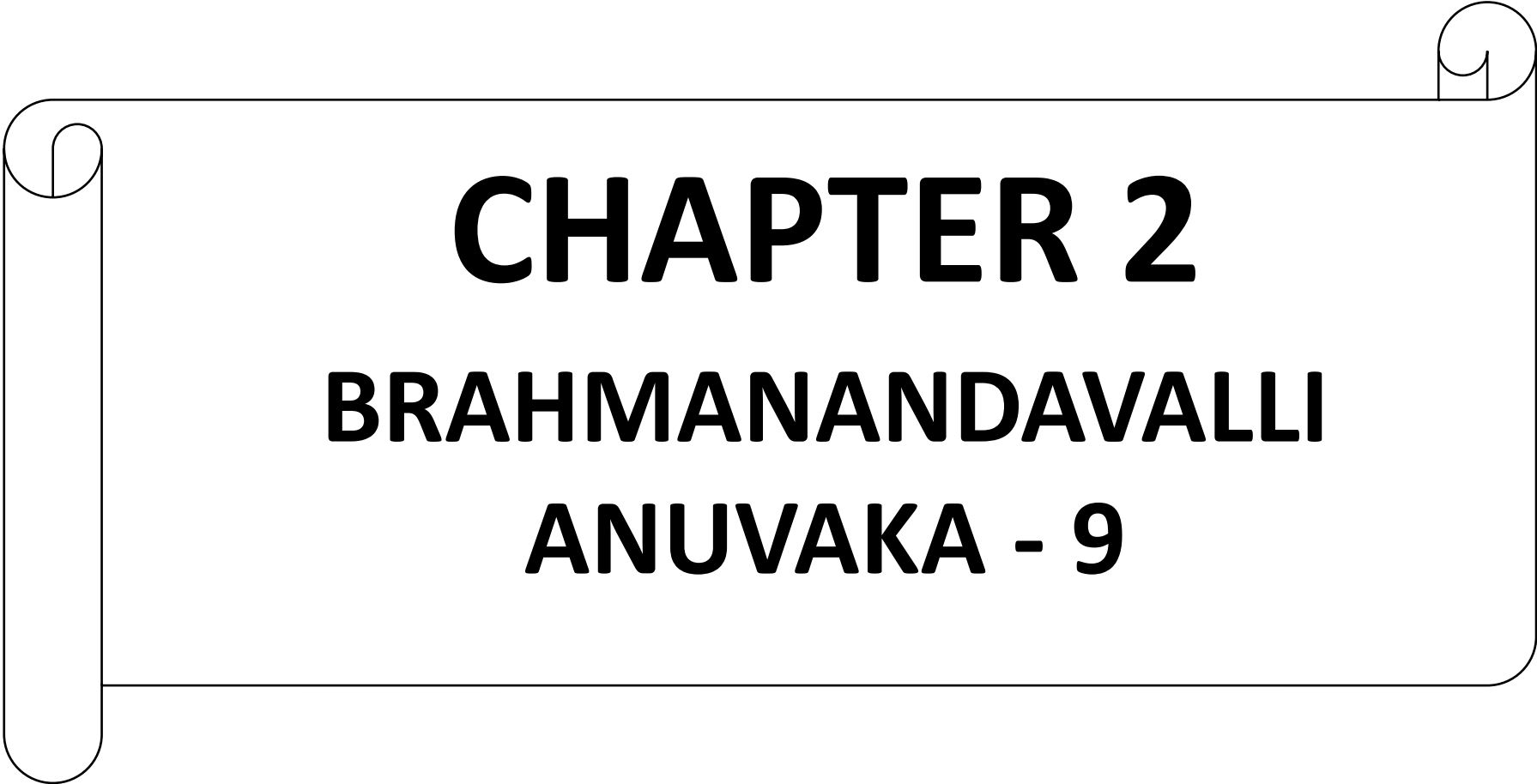
Moksha of Jnani

Not Pure Withdrawal

- Escapist Moksha
- Not quit, die, go somewhere
- Na Cha Mastani Butani

Jnani expands Vision to encompass Sarvatma

- Pure Existence everywhere, all the time, beyond time, beyond space, beyond Objects
- Sarvani Butani
- Anatma can't touch me, Paramartika Svarupa Aham Asmi
- Annamaya Atmanam Upasamkramati Adhyaropa



# **CHAPTER 2**

## **BRAHMANANDAVALLI**

### **ANUVAKA - 9**

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो  
विद्वान् । न बिभेति कुतश्चनेति । एतं ह वाव न तपति ।  
किमहं साधु नाकरवम् । किमहं पापमकरवमिति । स य  
एवं विद्वानेते आत्मानं स्पृणुते । उभे ह्येवैष एते आत्मानं  
स्पृणुते । य एवं वेद । इत्युपनिषत् ॥९॥

yato vāco nivartante | aprāpya manasā saha | ānandam  
brahma ṇo vidvān | na bibheti kuta ścaneti | etaṁ ha  
vāva na tapati | kimahaṁ sdhunākaravam | kimahaṁ  
pāpamakaravamiti | sa ya evaṁ vidvānete ātmānaṁ  
sprṇute | ubhe hyevaīṣa ete ātmānaṁ sprṇute | ya evaṁ  
veda | ityupaniṣat ॥ ९ ॥



अन्वयः

यतः वाचः मनसा सह अप्राप्य निवर्तन्ते (तं) ब्रह्मणः आनन्दं  
विद्वान् कुतश्चन न बिभेति-इति । “किम् अहं साधु न अकरवम्?  
किम् अहं पापम् अकरवम्?” (इति एतत् द्वयम्) एतं ह वाच न  
तपति । यः एवम् एते आत्मानं विद्वान् सः (आत्मानं) स्पृणुते ।  
उभेः एव एते आत्मानं विद्वान् एषः (आत्मानं) स्पृणुते । यः एवं  
वेद (तस्य एतत् भलं भवति) । इति उपनिषत् ( समाप्ता) ॥

yataḥ vācaḥ manasā saha aprāpya nivartante (taṁ)  
brahmaṇaḥ ānandaṁ vidvān kutaścana na bibheti-iti ।  
“kim ahaṁ sādhu na akaravam ? kim ahaṁ pāpaṁ na  
akaravam?” (iti etat dvayam) etaṁ ha vāva na tapati ।  
Yah evam ete ātmānaṁ vidvān saḥ (ātmānaṁ) sprṇute ।  
Ubheḥ eva ete ātmānaṁ vidvān eṣaḥ (ātmānaṁ) sprṇute ।  
Yaḥ evaṁ veda (tasya etet bhalaṁ bhavati) । Iti upaniṣad  
(samāptā) ॥

(Brahman that has been talked about is that) from which the words along with the mind return without reaching. The one who knows the Ananda nature of Brahman is not afraid of anything. Thus ends the Rgmantra. "Why did I not do proper (actions)? Why did I do improper (actions)?" - such (thoughts) do not torment him at all. He who knows thus perceives these two as the Atma. He who knows thus perceives both these two as the Atma only. Thus (ends) the Upanishad.

### Bashyam : Chapter 2 – Section 9 – Verse 1 and 2

यतो यस्मान्निर्विकल्पात् यथोक्तलक्षणादद्वयानन्दात्मनः वाचः  
अभिधानानि द्रव्यादिसविकल्पवस्तुविषयाणि वस्तुसामान्यानि-  
निर्विकल्पेऽद्वयेऽपि ब्रह्मणि प्रयोक्तृभिः प्रकाशनाय प्रयुज्यमानानि  
अप्राप्य अप्रकाश्यैव निवर्तन्ते स्वसामर्थ्याद्धीयन्ते ।

Brahman is that from which (Yatah) words attempting to reveal it, come back along with the mind without revealing it, and it is that, which (Yasmat) is not subject to any attributes or karakas such as subject-object division (Nirvikalpat), and which was originally mentioned in the beginning of Brahmanandavalli as Satyam Jnanam Anantham brahma (yatha-ukta-lakṣaṇāt), and which is non-dual (advayam), and which is ānanda svarūpa itself (ānanda-ātmanah).

When words (vācaḥ = abhidhānāni) which can reveal only the common objects (vastu-sāmānyāni) like substances etc (dravya-ādi), which have specific attributes (savikalpa-vastu-viṣayāṇi) are employed (prayujyamānāni—foolishly) by people, seekers (prayoktrbhiḥ) to reveal (prakāśanāya) such a Brahman (brahmani), which is attributeless (nirvikalpe) and that which does not have a second thing (advaye api—for the words to differentiate it from the second thing by way of revealing it); then those words having lost (hīyante) their capacity to reveal (sva-sāmarthyād) come back (nivartante) without objectifying and revealing Brahman itself (aprāpya = aprakāśya-eva).

- Rig mantra.

#### **Anuvaka 4 - Similar Only change :**

- Anuvaka 4 - Kadachaneti
- Anuvaka 9 - Kutaschaneti
- Shankara comments only in Anuvaka 9
- Vachaha = Abhidanam = Description.

Word Describes

Dravya

Guna

Jati

Kriya

Sambandha 1335

- Savikalpa Vastu not Nirvikalpa Vastu
- One of 5 conditions necessary
- Brahman does not have any of the five Characteristics.
- Dravya = Rudhi = Prasiddhi
- Words reveal finite objects with specific features, colour - Property, action, relationship, species
- Words can't be employed to describe Brahman
- Brahman not one of the things in creation but Substratum, Paramartikam
- Nirguna, Advayam, Nishkala - Indivisible, Non-dual, not one of the entities of the world.

### **Vastu Samanyat :**

- People employ words to reveal Brahman
- Words turn back away from Brahman without doing their job, like what?

### **Keno Upanishad : Story :**

- Agni, Vayu came back couldn't touch Brahman, couldn't affect Brahman, couldn't reveal brahman
- Aprapya = Aprameyasya, without revealing
- When Pramata, Triputi is there, words employed to reveal Prameyam.
- In Sleep, no Pramata, brahman Exists.
- Nivartante = Comeback
- Don't take literally, no physical travel of words to brahman.

- Words loose their revealing power
- Words retain their revealing power for the Paramatma, Triputi, to reveal worldly things
- In context of Brahman, words loose their illumining power.

### **Brahma Sutra :**

तत्तु समन्वयात् ।

**Tattu Samanvayat ।**

But that Brahman (is known from the Upanishads), (It) being the object of their fullest import. [I – I – 4]

### **Example :**

- Knife can cut fruits but not rocks
- Loose their power on a different object.

### **What type of Brahman?**

- Nirvikalapaha
- Yathotha Lakshanat, Ananda.

## Lecture 122

### I) 8<sup>th</sup> Anuvaka = Upasamkramanam of Jnanis - Merger with Brahman :

- Jnani understands, he was always one with Brahman
- Anandamaya Atmanat Upasamkramati
- After Crossing Anandamaya kosha Jnani abides in Brahman

### What type of Brahman?

- Adrishye, Anilayane, Abayam, Pratishtam Vindate
- Abides in fearless, ever secure Brahman

### II) Rig Mantra :

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]

- 9th Anuvaka - Yatho Vacho Nivartante
- One who knows Ananda Svarupa of Brahman, goes beyond, becomes fearless

• **Jnana Phalam = Baya Abava**

**III) Brahman can't be explained through words and thoughts :**

**Taittiriya Upanishad :**

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |

ānandaṁ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

He who knows the bliss of Brahman, from which all words return without reaching it, Together with the mind, is no more afraid of Anything. [2 - 9 - 1]

- **One who knows unobjectified Brahman as subject, becomes fearless**

**IV) Essence of Rig mantra :**

- Yataha - From that Brahman, words come back.

**V) What type of Brahman?**

- Nirvikalpa, Anilayane, Anirukte - Brahman is beyond Triputi.
- Words can reveal anything if, Triputi is in operation, Mind - Thoughts are in Operation.

**VI) Words become Pramanam, instrument, I become Pramata :**

- I can employ Vak – Speech.

## **VII) Brahman = Aprameyam, not object of Pramata, Nirvikalpa = Triputi Vilakshanat :**

- Yatoka Lakshanat
- Defined in the beginning as Satyam, Jnanam, Anantam
- Always Advayam, non-dual
- From that Brahman, all words will come back

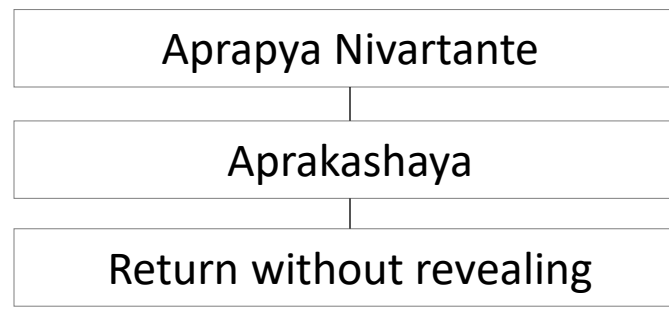
### **What type of words?**

- Vachaha = Abidanani
- Words only with finite entities, endowed with 5 fold conditions
- Shabda Pravritti Nimitta Yuktani...
- Ignorant, foolish people, use words to describe Brahman, inappropriately
- w.r.t. infinity no words can be used
- Don't think Brahman is one of the things, entities in creation
- Vastu Samanyat, finite entity

### **We say :**

- Brahman is, Chair is, Wall is, Person is
- Because of this expression, we treat Brahman as one of the entities, Vastu
- Foolish employ words to reveal Brahman.





**Example :**

- Knife - Can cut butter not stone
  - Without cutting, knife returns, withdraws
  - Looses cutting power
- Similarly words loose revealing power
- Brahman can't be revealed directly by words but can be revealed indirectly.

**Bashyam : Chapter 2 – Section 9 – Verse 1 and 2 continues...**

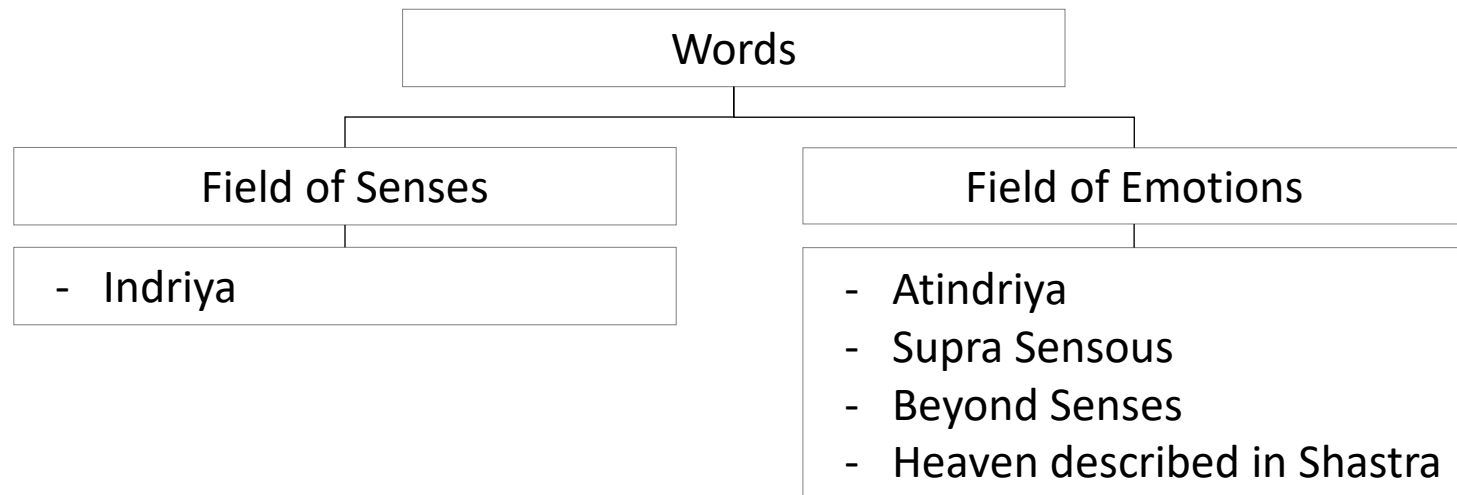
मन इति प्रत्ययो विज्ञानम् । तच्च यत्राभिधानं प्रवृत्तमतीन्द्रियेऽप्यर्थे  
तदर्थे च प्रवर्तते प्रकाशनाय ।

Mind here refers to cognitive thought of the meaning of the word, which conveys the knowledge of the object by which it is recognised (mana iti pratyayaḥ vijñānam). And that cognitive thought (tat ca) wherever words (yatra abhidhānam) function (pravartate), even if it be something beyond sensory perception (atīndriye api arthe-like svarga etc, the mind is able to cognise that object by the word's meaning (tadarthe ca pravartate) and reveal it (prakāśanāya ca).

- Words withdraw where thoughts - Pratyaya withdraw, Vijnanam, Vrutti Jnanam withdraws.

Vrutti Jnanam	Sakshi Jnanam
<ul style="list-style-type: none"> <li>- Requires Mind, Body, world</li> <li>- Field different</li> <li>- Functions where words can function</li> <li>- Field of words and thoughts and "Triputi"</li> </ul>	<ul style="list-style-type: none"> <li>- Self Evident</li> <li>- Field Different</li> </ul>

- Where words can go, thoughts can go
- Where thoughts withdraw, words withdraw.



यत्र च विज्ञानं तत्र वाचः प्रवृत्तिः । तस्मात्सहैव वाच-मनसयोः  
अभिधानप्रत्ययोः प्रवृत्तिः सर्वत्र ।

And there ever (Yatra Ca) there is cognition of the knowledge of things (Vijnanam), there (Tatra) expression through words is also possible (Vacah pravrttih). Therefore (Tasmat) words and the mind (Vak-manasayoh = Abhidhana-pratyayoh) function (Pravrttih) together (Sahaiva) everywhere (Sarvatra)

- W.r.t Brahman thoughts, words can't go
- Both travel together always, joint Venture.

तस्मात् ब्रह्मप्रकाशनाय सर्वथा प्रयोक्तृभिः प्रयुज्यमाना अपि वाचः  
यस्मादप्रत्ययविषयादनभिधेयाददृश्यादिविशेषणात्सहैव मनसा  
विज्ञानेन सर्वप्रकाशनसमर्थेन निवर्तन्ते तं ब्रह्मण आनन्दं  
श्रोत्रियस्यावृजिनस्याकामहतस्य सर्वैषणाविनिर्मुक्तस्यात्मभूतं  
विषयविषयिसंबन्धविनिर्मुक्तं स्वाभाविकं नित्यमविभक्तं परमानन्दं  
ब्रह्मणो विद्वान्यथोक्तेन विधिना न बिभेति कुतश्चन निमित्ताभावात् ।

Therefore ( tasmāt ) words employed (prayoktrbhih) in different methods (sarvathā) for revealing Brahman (brahma-prakāśanāya) by people who want to communicate (prayujyamānā), all those words (api vācah) along with the mind (sahaiva manasā ) and sense organs (vijñānena) which are normally capable of revealing everything ( sarva-prakāśana-samarthena ) withdraw (nivartante) from Brahman, because it is not an object for cognition ( yasmāt apratyaya-visayāt), of the immediate meaning of the words (anabhidheyat), it being free from all attributes of perceptibility etc (Adrśyādi - viśesanāt ); but a wise person who knows Vedānta (śrotriyasya) and who is also free from all pāpa karmas, being morally pure (avrjinasya) and who is not effected by any binding desires ( akāmahatasya), being free from (Vinirmuktasya) all fundamental desires leading to attachments (sarva eṣaṇā-such as money, son, good infrastructure or environment etc);\*2 if such a wise person (Vidvān) knows that permanent (nityam) undivided, non-graded (avibhaktam) limitless happiness (paramānandam) is not born from (vinirmuktam) subject-object contact (Viṣaya-viṣayisambandha) but is the intrinsic nature of (Svābhāvikam) of the above mentioned Brahman (tam brahmaṇaḥ) and also the very nature of himself (Atmabhūtam); as he claims 'I am that Ananda Svarupa brahma' (Paramanandam Brahmanah), which is figuratively said to be known through the pañca-kośa method, which was pointed out before in this chapter (Yathoktena Vidhinā); then that wise person (vidvān) does not have any more fear, from any second thing (na bibheti kutaścana), as the cause of fear (Nimitta) is not there for that person (Ābhāvāt —as no second thing is there, as there is no difference between oneself, the Atma and the one and only Brahman).

- From Brahman words come back.
  - Atratyaya Vishaya - Not object of thought
  - Anabideyat - Not object of words
- Brahman described as Adrishye, Anirukte, Abayam
- Words withdraw along with thought
- Mind has tremendous conceiving power but it can't conceive Brahman
- Whoever knows Ananda Svarupa of Brahman which can't be revealed through words and thoughts, is a Jnani.

### **Brahmananda :**

- Not experiential Ananda, one who claims experiential Ananda as Brahman, Ananda is Ajnani.
- Jnani claiming Brahma Ananda is

### **a) Srotriya :**

- Well versed in Veda

### **b) Avrijanasya :**

- Morally Pure, sinless, Shuddha Chatanasya vrijana = Papam.

### **c) Akamahatasya :** Not afflicted by Kama - No binding desires.

### **d) Sarva Eshana Vimuktasya :**

- Putra - Children
- Vitha - Wealth
- Koka - Fields set up, environment, infrastructure.

Objects Before Getting	Objects After Getting
Called Desire	Called Attachment

- Ananda is nature of Jnani - Teevra Vairagi

**e) Vishaya - Vishayi Sambandha Vinirmuktaha :**

- Brahmananda not contact born experience
- Not subject, object contact born, ego born

**f) Svabavikam :**

- Intrinsic nature.

Experiential Pleasure	Brahma Ananda
<ul style="list-style-type: none"> <li>- Starts, ends Anityam, timebound, yesterday there, not today</li> <li>- Incidental</li> <li>- Experiencable</li> <li>- Pratibimba</li> <li>- Has Division, Gradation</li> </ul>	<ul style="list-style-type: none"> <li>- Svarupam</li> <li>- Nityam</li> <li>- Nature</li> <li>- Claimable</li> <li>- Bimba Ananda</li> <li>- Param Ananda</li> <li>- Vidwan alone claims</li> <li>- Jnanam without Objectification</li> <li>- Objectionless claiming, figuratively called - Knowing</li> </ul>

## How to claim Brahma Ananda?

- By method of Upasamkramya, Pravilapanam, merger.
- Cross 5 Koshas.

## Na Bibheti Kutachana :

- One who knows Brahmananda as above is fearless
- No 2<sup>nd</sup> thing other than himself, Hai Hi Nahi, Nimitta Abavat, no source.

## 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]

न हि तस्माद्विदुषः अन्यद्वस्त्वन्तरमस्ति भिन्नं यतो बिभेति ।  
अविद्यया यदा उदरमन्तरं कुरुते अथ तस्य भयं भवतीति हि  
युक्तम् । विदुषश्चाविद्याकार्यस्य तैमिरिकदृष्टद्वितीयचन्द्रवत्  
नाशाद्भयनिमित्तस्य न बिभेति कुतश्चेति युज्यते ।

Therefore (Tasmad) for the wise person (Viduṣaḥ) indeed no (Na Hi) other thing exists (Anyad vastu-antaram Asti), which is separate from himself (Bhinnaṁ), from which (Yataḥ) he would entertain fear (Bibheti). Due to ignorance (Avidyaya), when (Yada) one makes even the slightest subject-object difference (Udaram antaram Kurute---like 'I am part of Brahman', or 'I am this much alone, everything else is different from me' etc), then (Atha) for that person (Tasya) as already stated (iti hi ukta) there will be fear (Bhayam Bhavati). And for the wise person (Vidusaḥ ca) when the source of fear (Bhaya-nimittasya), which is the product of ignorance (Avidya Karyasya-seeing a second thing separate from oneself, where it is not), like seeing the second moon (Dvitiyacandravat), by one who has cataract (Taimirikadsta); has been negated (Nasad), it is but proper (iti Yujyate) that he is not afraid (Na bibheti) of anything (Kutascana).



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  
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]

### Why no fear for Jnani ?

- No 2<sup>nd</sup> thing, other than the Jnani
- Jnani doesn't look Self as wise person, ignorant person
- I am not person at all, not individual (Ahamkara)
- I am all pervading Brahman
- No separate thing, separate from me, Atma.

## Example :

- My reflection - Seen as 2<sup>nd</sup> thing, does not have existence of its own
- Don't negate Anubhava of the world but negate
- Dvaita Satyatvam - Binnatvam
- Does not exist as separate independent entity
- When is the 2<sup>nd</sup> thing, when non-dual Atma is not known
- When there is self-ignorance
- When person sees duality between subject, object.



- Separate entities
- Udaram, Antanram Kurute

- Vidusha - Wise, understands world is experienced as different but it is not factual

### **World = Avidya Karyam**

- Sense of fear = Projection of ignorance
- Source is negated by a wise person
- Taimirka Drishtya - 2<sup>nd</sup> Moon appears for the person with defective eyes
- Nothing exists other than the Self
- Rig mantra over.

In Mano maya context : Yatho Vacho Nivartante....

Bashyam : Chapter 2 – Section 9 – Verse 1 and 2 continues...

मनोमये चोदाहृतः मन्त्रो मनसो ब्रह्मविज्ञानसाधनत्वात् । तत्र  
ब्रह्मत्वमध्यारोप्य तत्स्तुत्यर्थं न बिभेति कदाचनेति भयमात्रं  
प्रतिषिद्धमिहाद्वैतविषये न बिभेति कुतश्चनेति भयनिमित्तमेव  
प्रतिषिध्यते ।

When there was discussion of Manomaya (manomaye ca), a Rg mantra was cited (mantraḥ udāhṛtaḥ-praising the) mind (manasaḥ) as having the status of being the means of brahmajñānam (brahma-vijñāna-sāadhanatvāt). So in the manomaya kośa (tatra) so as to praise the mind (tat stutyartham-upāsanā was done on the mind) by superimposing nirgunabrahma, or Hiranyagarbha on it, which ever way one wants to take it (brahmatvam adhyāropya-and the result of that upāsanā was given as-) the upāsaka will not be afraid at any time (na bibheti kadācana iti). By that, fear alone was negated (bhaya-matram pratiṣiddham). Whereas (tu) in this ninth anuvāka (iha) where the subject matter is non-dual brahmātmā (advaita-viṣaye), it is said one is not afraid of anything (na bibheti kutaścana iti), thus negating (pratiṣidhyate) the cause of fear also (bhaya-nimittam eva-which is ignorance and its product of seeing a second thing separate from oneself).

#### 4<sup>th</sup> Anuvaka - Manomaya : 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 |  
ānandaṃ 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]

#### Rig Mantra - Brahmanaha - 2 Meanings

##### Hiranyagarbha

- Saguna Brahman
- Samashti, of mind = Hiranyagarbha

##### Nirguna Brahman

- Shankara takes it as Brahman

#### Shankara :

- To Glorify Manomaya.

## Mind alone

Creates Samsara, Bondage

Cause of Moksha as

Bandah Karana

Means of Brahman Jnanam Glorified

- Nirguna Brahman superimposed on Mind in 4<sup>th</sup> Anuvaka.
- Upasana = Cause of Fear of second thing.

Nabhi Bhedati	Kutaschana
<ul style="list-style-type: none"> <li>- Anuvaka 4</li> <li>- Upasana is in Duality</li> </ul>	<ul style="list-style-type: none"> <li>- Anuvaka 9</li> <li>- Here fear and Dvaitam negated</li> <li>- 2<sup>nd</sup> thing Negated</li> </ul>

Anuvaka 4 Na Bhibheti	Anuvaka 9 Kutaschana
<ul style="list-style-type: none"> <li>- Baya Nisheda</li> <li>- Only fear negated at any time</li> </ul>	<ul style="list-style-type: none"> <li>- Baya and Dvaita Nisheda</li> <li>- Advaita Vishayam, Jnanam</li> <li>- No fear from anything</li> <li>- Duality = Cause of fear, Nimittam is Negated</li> </ul>

- Rig Mantra = Jnana Phalam over
- Moskha = Here and Now, Jeevan Mukti.

## Freedom from Samsara Nivritti

**Shokha**

**Moha**

**Bayam**

**Sorrow**

**Delusion**

**Insecurity**

- Freedom from 3 Powerful Emotions = Brahma Jnana Phalam according to Rig Mantra.

### **Yajur Veda Upanishad Phalam :**

- **Free from all forms of regrets in life, expression of Samsara**
- Jnani has no regrets in life, has purified his mind.

### Chapter 2 - Section 9 :

#### I) Rig Mantra :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |

ānandaṃ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

He who knows the bliss of Brahman, from which all words return without reaching it, Together with the mind, is no more afraid of Anything. [2 - 9 - 1]

- Phalam of Atma Jnanam
- Anandaha Brahmanaha Vidusha Na Bibheti

#### II) Brahmananda is Ananda Svarupa :

- Sayaschayam Purusha
- Mahavakyam talks of one Ananda Svarupa of Jivatma and Paramatma
- One who knows this Ananda Svarupa is Jeevan Mukta, has Baya Nivritti
- Jnani has no fear, Na Bibheti Kutaschana....

### III) Shankara compares Rig mantra of Anuvaka 4 and 9 :

Kadachana (No. 4)	Kutaschana (No. 9)
<ul style="list-style-type: none"><li>- In Manomaya Kosha Ananda Brahma can't come</li><li>- To glorify Manomaya, Upanishad superimposes Brahma Status</li><li>- In Manomaya alone Nirguna Brahma can be known</li><li>- Mind is means</li><li>- Upasaka will not have fear anytime</li><li>- Source of fear, Duality not negated</li><li>- Baya Karanam not negated</li><li>- Freedom from fear</li><li>- w.r.t Mind</li><li>- Before Vedanta study, mind has fear</li><li>- Freedom from fear happens in time</li></ul>	<ul style="list-style-type: none"><li>- Nirguna Brahma Ananda</li><li>- Baya and Baya Karanam negated</li><li>- Dvaitam negated</li><li>- How it negates Dvaitam?</li><li>- Jnani not afraid of 2<sup>nd</sup> thing because there is no 2<sup>nd</sup> thing</li><li>- 2<sup>nd</sup> thing is source of fear</li><li>- Dvaita Nisheda</li><li>- Karana Abhava, Karye Abhava</li><li>- Absence of fear</li><li>- Jnani has no fear in 3 Periods of time</li><li>- Atma ever fearless</li><li>- I am Atma by Jnanam</li></ul>

#### Our problem :

- Understood Vedanta, bur fear, anxiety remain

#### Jeevan Mukti Viveka - Thesis :

- Jnanam requires support of Sadhana Chatustaya Sampatti Kshama and Vairagyam.



## How to deal with disturbing thoughts?

- Thought displacement skill (TDS)
- **By another appropriate thought, displace disturbing thoughts**
- Skill comes by Kshama Abhasa, practice.

Gita :

श्रीभगवानुवाच ।  
असंशयं महाबाहो  
मनो दुर्निग्रहं चलम् ।  
अभ्यासेन तु कौन्तेय  
वैराग्येण च गृह्यते ॥ ६-३५ ॥

Śrībhagavān uvāca  
asamśayaṁ mahābāhō  
manō durnigrahaṁ calam |  
abhyāsēna tu kauntēya  
vairāgyēṇa ca gr̥hyatē || 6-35 ||

The blessed Lord said : O mighty-armed one, undoubtedly, the mind is difficult to control and is restless; but, O son of Kunti, by practice, and by dispassion, it is restrained.

[Chapter 6 – Verse 35]

- TDS is a tedious process
- We have to practice all the time when disturbing thoughts come.

## Cause of :

- i) Disturbing thought → Raaga - Dvesha
- ii) Raaga Dvesha → Ahamkara, Mamakara in Body / Mind / Intellect / Complex
- iii) Ahamkara, Vairagyam → Self ignorance
  - Hence Vairagyam at mental level has to be constantly Developed
  - If Ahamkara, Mamakara, Raaga, Dvesha is not neutralized, Raaga - Dvesha will never go.
  - Never negate Vairagyam and Sadhana Chatushtaya Sampatti in your life
  - Parallely follow Sravanam / Mananam / Nididhyasanam.



## Gita :

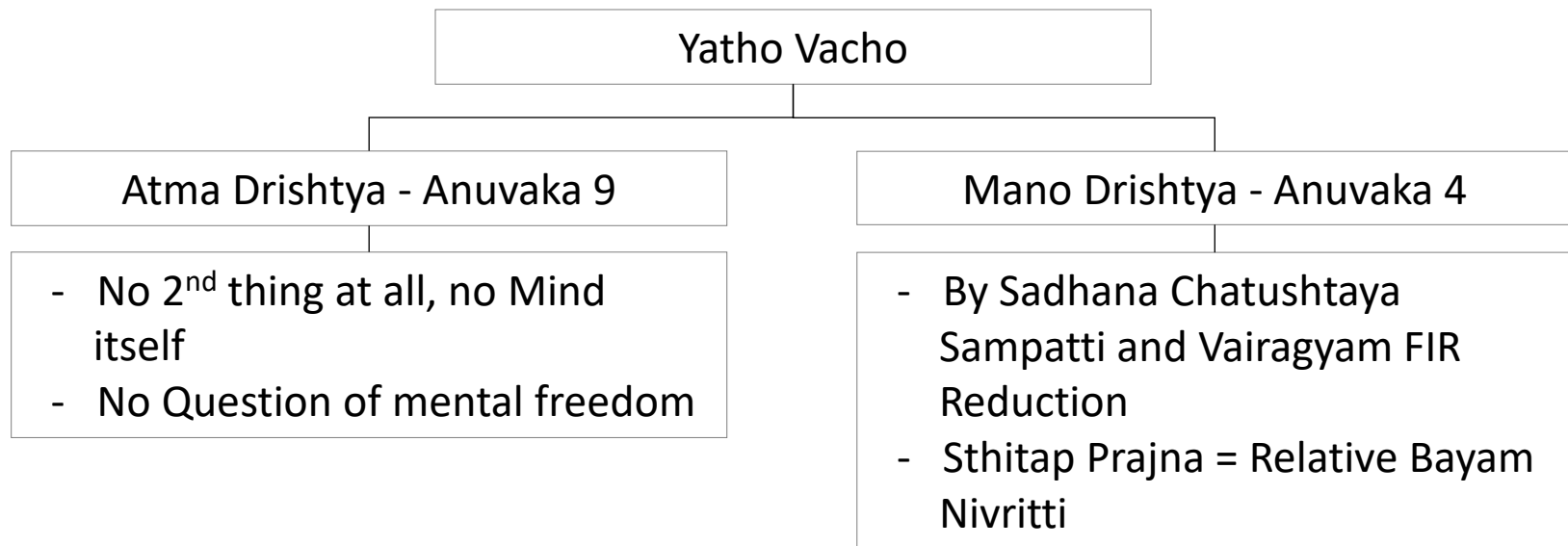
दुःखेष्वनुद्विग्नमनाः  
सुखेषु विगतस्पृहः ।  
वीतरागभयक्रोधः  
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ  
sukhēṣu vigataspr̥haḥ ।  
vītarāgabhayakrōdhaḥ  
sthitadhīrmunirucyatē || 2-56 ||

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom.  
[Chapter 2 – Verse 56]

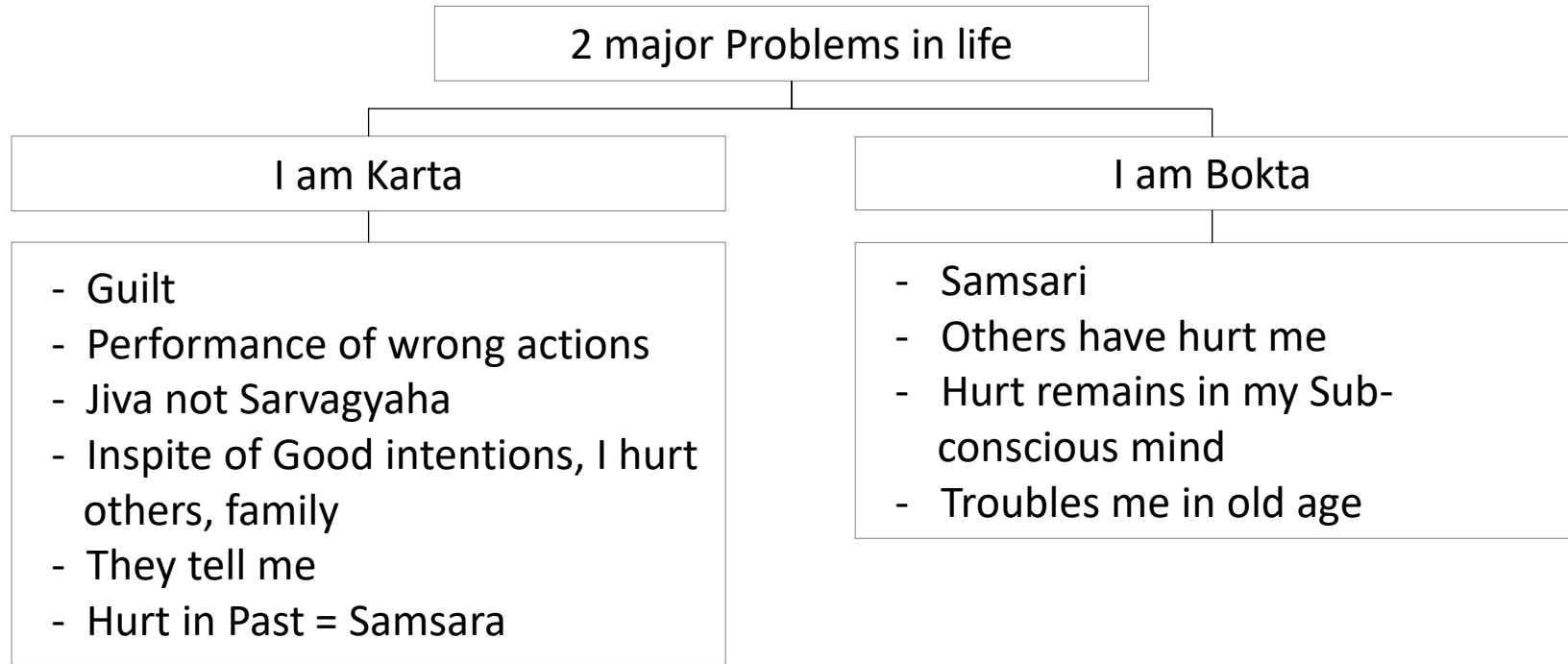
- Because of Kshama and Vairagyam Jnani reduces Bayam at mental level
- Bayam Nivrittii is absolute only after Brahman Jnanam Nishta and Vairagyam and Sadhana Chatushtaya Sampatti
- Frequency, intensity, recovery period of fear will be reduced.

Brahma Jnanena	Relative Bayam Nivritti by
Absolute baya Nivritti	Sadhana Chatushtaya Sampatti and Vairagyam



## Conclusion of Taittiriya Upanishad : Jeevan Mukti :

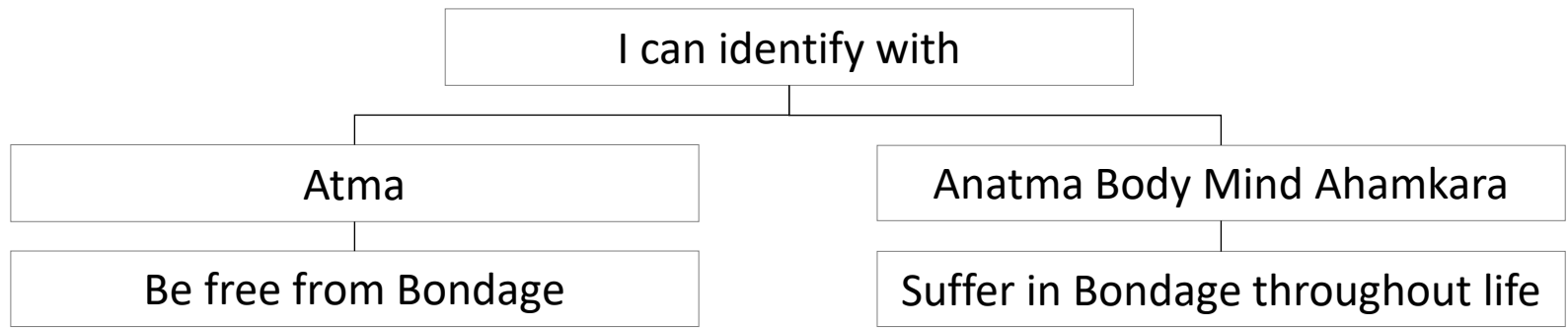
- a) Bayam Nivritti
- b) Freedom from Guilt and regrets.
- c)



- **Sub-conscious is CD Player, Plays continuously even if I don't want.**
- Handling Guilt as Karta, and Hurt as Bokta is Jeevan Mukti
- Otherwise, old age = Miserable

### How Jnani handles both ?

- **Jnani falsifies - I am Karta - Bokta - Experiences as Ahamkara**
- Understands there is no independent Ahamkara other than Adhishtana Atma. **1360**



- Sarvam Atma Mayam Jagat
- No Ahamkara, Karta, Bokta, no Papam, Punyam.

### Kaivalyo Upanishad :

वैदेरनेकैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ।

न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति ॥ २२ ॥

vedairanekairahameva vedyo vedāntakṛdvedavideva cāham |

na puṇyapāpe mama nāsti nāśo na janma dehendriyabuddhirasti || 22||

I alone am the theme taught in the different Veda-s, I am the revealer of the Upanishad-s, the Vedanta and I alone am the real knower of the Veda-s. For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind-intellect equipment. [Verse 22]

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।

एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca |

evam veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ || 24||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23, 24]

- **Falsification of Ahamkara is the only Remedy for Samsara**
- **The more reality, I give to Ahamkara, the more will be hurt and Guilt.**

**Gita :**

अपि चेत्सुदुराचारः  
भजते मामनन्यभाक् ।  
साधुरेव स मन्तव्यः  
सम्यग्व्यवसितो हि सः ॥ ९-३० ॥

api cēt sudurācārah  
bhajatē mām ananyabhāk |  
sādhurēva sa mantavyah  
samyag vyavasitō hi saḥ || 9-30 ||

Even if the most sinful worships Me, with devotion to none else, (or with single pointedness), he too, should indeed, be regarded as righteous, for, he has rightly resolved. [Chapter 9 – Verse 30]

**Purva Pakshi :**

**Bashyam : Chapter 2 – Section 9 – Verse 1 and 2 continues...**

ननु अस्ति भयनिमित्तं साध्वकरणं पापक्रिया च ।

But (Nanu) the cause of fear exists (Bhayanimittam asti - in the form of guilt and regret) for not doing good deeds (Sadhu-akaranam) and for doing wrong deeds (Papakriya ca).

- Final part of Upanishad 2<sup>nd</sup> Chapter.

**Objection - Question of Purva Paksha :**

- Even if external world is negated, internal world is there which keeps hurting me

**Sadhu Akaranam :**

**a) Did not do what I should have done :**

- Did not do Sanskrit in High School - Says 85 year old

**b) Non performance of right thing :**

- Performance of wrong thing - guilt
- Sadhu Karanam both belong to internal world - Jiva Srishti

**Purva Pakshi :**

- Bayam will be there, because of hurt and guilt and Consequent Punar Janma
- Jnani does not have fear of Punar Janma or Even current Janma
- All Janmas falsehood.

**Such a Jnani described in :**

**a) Ananda Brahma Vidwan**

**b) Ananda maya Atmanam Upasamkramayati :**

- Both are experiential

**To Emphasise this : Shankara says :**

- Both do not taint, harm a Jnani
- 2 Problems don't affect a Jnanam.

**Bashyam : Chapter 2 – Section 9 – Verse 1 and 2 continues...**

नैवम् । कथमिति उच्यते - एतं यथोक्तमेवंविदम्, 'ह' 'वाव' इति  
अवधारणार्थौ , न तपति नोद्वेजयति न संतापयति ।

That is not so. Jñānī does not have the fear of punyapāpas (na evam). How is it so (katham)? It is being explained (iti ucyate). In the following sentence, the words 'ha' and 'vāva' are meant for emphasis (iti avadhāraṇārthau). The jñānī (etam) who has been described above, as he is very clear that omission and commission are mithyā (etam = yathoktam evamvidam), he is indeed (ha vāva) not affected (na tapati) nor shaken (Na Udvejayati) nor irritated or made to feel guilty (Na Santapayati) by them.

- Omission of Right things = Omissions
- Performance of wrong things = Commissions



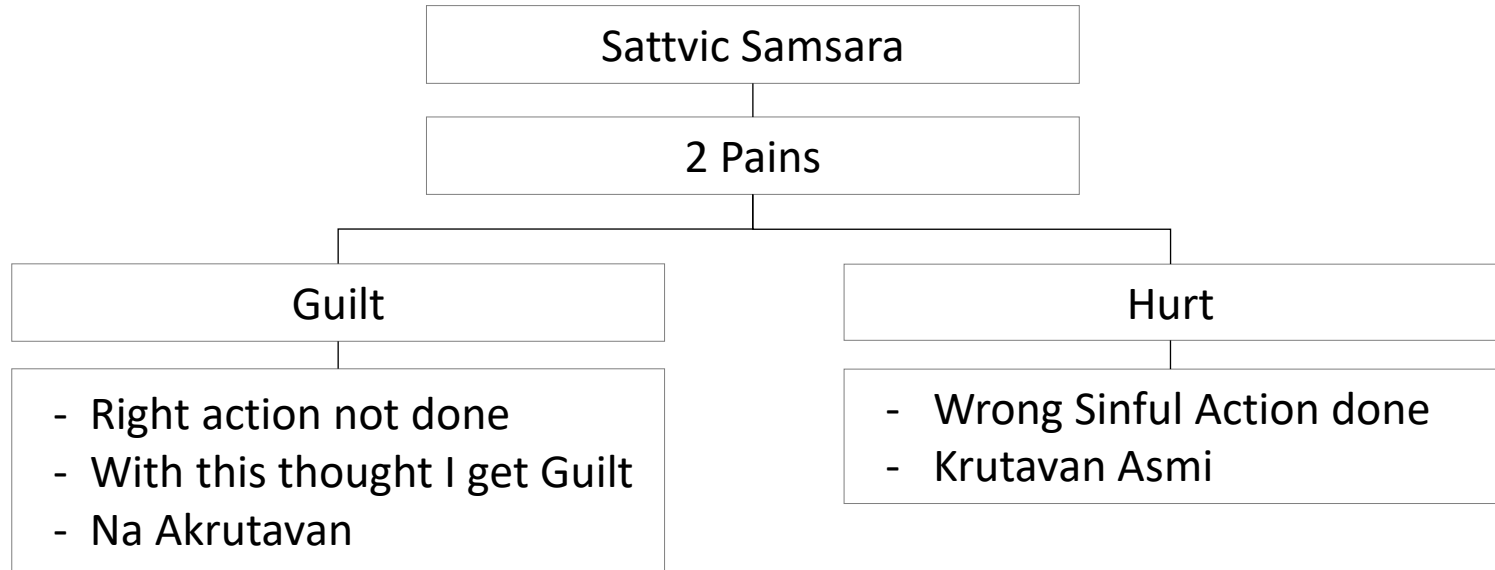
- Both do not hurt a Jnani
- He has a Conscience.

**Bashyam : Chapter 2 – Section 9 – Verse 1 and 2 continues...**

कथं पुनः साध्वकरणं पापक्रिया च न तपतीति उच्यते ।

How come (katham punah), it is said (Ucyate) that not doing the right thing (Sadhu-akaranam) and doing the wrong thing (Papakriya ca) do not afflict a Jnani (Na Tapati iti)?

- **Brahma Advaita Jnanam alone can help to handle 2 Pains of Sensitive mind which is caused by Sattva Guna = Samsara.**



- Thoughts haunt Ajnani during death
- Because of 2 pains, has fears of Narakam, Dukham.

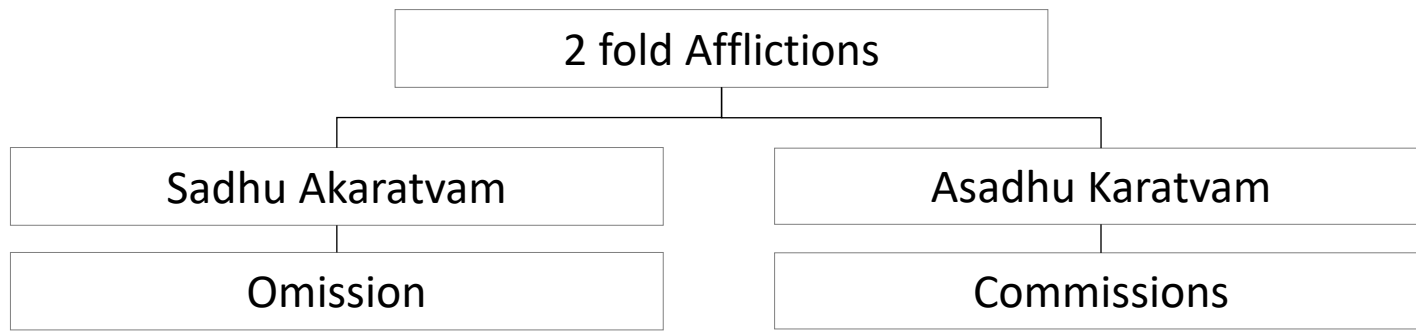
- Jnani does not have these pains
- Before Jnanam, As Ajnani, Jnani has also committed wrong actions
- Acharya now
- As human commit Mistakes.

**Acharya tells Students :**

- Don't follow my Bad Actions in Taittiriya Siksha Valli
- As Jiva, bound to commit Mistakes
- Every saint has a Past
- Jnanam protects Jnani now.

किं कस्मात् साधु शोभनं कर्म नाकरवं न कृतवानस्मि इति  
पश्चात्सन्तापो भवति आसन्ने मरणकाले । तथा किं कस्मात् पापं  
प्रतिषिद्धं कर्माकरवं कृतवानस्मि इति च नरकपतनादिदुःखभयात्  
तापो भवति । ते एते साध्वकरणपापक्रिये एवमेनं न तपतः यथा  
अविद्वांसं तपतः ।

‘For what reason (kim = Kasmāt) did I not do (na akaravam = na krtavān asmi ) the right thing (sadhu = śobhanam karma)', with this thought (iti) comes the repentance (Pascāt = santāpah bhavati) when the time of death comes (āsanne maranakāle ). Similarly ( tathā) ‘for what reason (kim = kasmāt) did I do this action (Akaravam = krtavān asmi — that should not have been done), which attracts papa (Papam = Pratisiddham karma.’—That thought also comes at the time of death.) This kind of guilt is there for an Ajnani (iti ca) because of the fear of falling into hell etc (Naraka-patana ādi), the fear of a painful life (duḥka bhayāt). Such affliction will be there (tāpah bhavati-for an Ajnani). This guilt of both (Te Ete) not having done good deeds (Sadhu-akaraṇa) and having done wrong deeds (Papakriye) they (Evam) do not afflict (Na Tapataḥ) the Jnani (enam) as they do (Yatha) afflict the ignorant one (Avidvamsam tapatah).



- Affects ignorant person.

## What is Jnanis Jnanam?

### Isavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्  
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,  
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

- Sarvatra Atma Darshanam
- Replace world Darshanam by Brahma Darshanam, Binary format.

कस्मात्पुनर्विद्वांसं न तपतः इति उच्यते – स य एवंविद्वान् एते  
साध्वसाधुनी तापहेतू इति आत्मानं स्पृणुते प्रीणयति बलयति वा  
परमात्मभावेन उभे पश्यतीत्यर्थः ।

How come (Kasmāt punaḥ), omissions and commissions do not afflict (Na tapataḥ) the enlightened man (Vidvāṁsam), that is being told (iti ucyate-) The one who knows that I am brahmātmā (saḥ yaḥ evam) now by looking upon these two (ete) actions of omission and commission (sādhū-asādhunī), which normally cause mental agony (tāpa-hetu) as being non separate from himself, the ātmā (ātmānam), he strengthens and controls himself (Sprṇute = prinayati = balayati-ātmānam). Or (vā) it can be understood (iti arthaḥ) that he sees (paśyati) both (ubhe) as non separate from Paramatma (paramātmā-bhāvena-and he being non-separate from Paramatma, what is there to be guilty about.)

### **Why Jnani not afflicted by Omission and Commissions?**

- What is change in his perspective?

Gita :

या निशा सर्वभूतानां  
तस्यां जागर्ति संयमी ।  
यस्यां जाग्रति भूतानि  
सा निशा पश्यतो मुनेः ॥ २-६९ ॥

yā niśā sarvabhūtānām  
tasyām jāgarti saṁyamī |  
yasyām jāgrati bhūtāni  
sā niśā paśyatō munēḥ || 2-69 ||

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]

Sadhu Akaranam	Asadhu Karanam
Omission	Commission

उभे पुण्यपापे हि यस्मात् एवम् एष विद्वान् एते आत्मानम्  
आत्मरूपेणैव पुण्यपापे स्वेन विशेषरूपेण शून्ये कृत्वा आत्मानं  
स्पृणुत एव । कः य एवं वेद यथोक्तमद्वैतमानन्दं ब्रह्म वेद तस्य  
आत्मभावेन दृष्टे पुण्यपापे निर्वीर्यं अतापके जन्मान्तरारंभके न  
भवतः ।

As punya-pāpas do not have an independent existence of their own (hi = yasmāt) the jñānī who understands these them in this manner (evam eṣa vidvān) looks upon (ete) both punya and pāpa (ubhe = punya-pāpe) as ātmā (ātmānam = ātma-rūpeṇa eva, and makes) punya-pāpas (punya-pāpe) non-existent (śūnye kṛtvā) in their own particular form (svena viśeṣarūpeṇa-of punya-pāpas) and thus strengthens himself (ātmānam spṛṇuta eva). Who is this person (kah)? The one who knows (veda) in this manner (yaḥ evam) as mentioned above (yathoktam) the non-dual (advaitam) ānandam Brahman (ānandam brahma), for such a person (tasya) the punya-pāpas (punya-pāpe) which are seen (dṛṣṭe) as ātmā (ātmabhāvena) lose their capacity (nirvirye) to cause pain (atāpake for if they themselves are ātmā, how can they afflict ātmā!—Uptill this is jīvan mukti and now videha mukti is also being mentioned. Such falsified punya-pāpas) cannot cause rebirth (janmāntara-ārambhake na bhavatah).

## **2 Normal causes for mental pain :**

- **Jnani knows both as Atma**
- **Does not see them as Omissions and Commissions.**
- They don't have separate existence from me Atma
- Both are Mithya experiences at Body / Mind level, unavoidable
- Jnani falsifies Punya, Papam as rope - Snake experiences
- Strengthens himself
- They can't touch me Satya - Atma
- 5 Capsules of Vedanta.

## **4<sup>th</sup> Capsule :**

- I am never affected by any event in material world, body, mind
- They are Mithya, I am Satyam
- Gone to Binary format, Atma - Anatma, dropped triangular format - Jiva Bhava
- Pleases himself, consoles himself, Prinati, Balayita Va
- Punya - Papa is Param Atma only
- Has no separate existence from me - Hence Mithya
- One who understands in this manner that everything is Atma ultimately makes his  
Punya - Papam as Non- existent

- **Punya - Papam exists only as Atma**



- After Pot is understood only as clay, Ring is only gold, Dreamer alone is waker, We negate existence of Pot, Rig, dreamer

- **Understand their existence only as their Adhishtanam.**

**Bashyam : Chapter 2 – Section 9 – Verse 1 and 2 continues...**

इतीयमेवं यथोक्तास्यां वल्ल्यां ब्रह्मविद्योपनिषत्सर्वाभ्यो विद्याभ्यः  
परमरहस्यं दर्शितमित्यर्थः । परं श्रेयोऽस्यां निषण्णमिति ॥९॥

In this Manner (iti = Evam), this Upanishad in the form of brahmavidya (Brahmavidya Upanisat) has been taught (Iyam yathokta) in this Second valli (Asyam Vallyam), which is the greatest secret (Parama-rahasyam) among all the forms of knowledge (Sarvabhyah Vidyabhyah) one comes to know (Darsitam). That is one of the meanings (iti arthah- of the word Upanishad. Another meaning is that it is) the shastra in which (asyam) the supreme benefit of Moksha (Param Sreyah) is hidden (Nisannam iti).

- Everything in the Universe exists only as Adhishtanam Brahman.

- **Universe does not exist independently as itself**

- Punya - Papam, universe can't harm me, afflict me, Adhishtanam Brahma
- Jnani strengthens and pleases himself (Prinati) by negating Punya - Papam.

## Nirvana Shatkam :

न पुण्यं न पापं न सौख्यं न दुःखं  
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।  
अहं भोजनं नैव भोज्यं न भोक्ता  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ४

Na Punyam Na Papam Na Saukhyam Na Dukham  
Na Mantra Na Teertham Na Vedo Na Yajna  
Aham Bhojanam Naiva Bhojyam Na Bhokta  
Chidananda Rupa Shivoham Shivoham

(I have) neither virtue nor vice, pleasure nor pain, the sacred chants, nor the pilgrimage; the scriptures nor the sacrificial rituals. I am neither the act of enjoying, nor the enjoyable object, nor the enjoyer. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 4]

## Mantra Pushpam :

चन्द्रमा वा अपामायतनं आयतनवान् भवति ।  
यश्चन्द्रमस आयतनं वेद आयतनवान् भवति ।  
आपो वै चान्द्रमस आयतनं आयतनवान् भवति ।  
य एवं वेद योऽपामायतनं वेद आयतनवान् भवति ॥

Chandrama Va Apamayatanam Ayatanavan Bhavati  
Yaschandramasa Ayatanam Veda Ayatanavan Bhavati  
Apo Vai Chandramasa Ayatanam Ayatanavan Bhavati  
Ya Evam Veda Yo'pamayatanam Veda Ayatanavan Bhavati

Moon is the source of water, He who knows this, Becomes established in himself, Water is the source of moon, He who knows this, Becomes established in himself. He who knows the source of water, Becomes established in himself. [Verse 5]

- One who understands Veda in this way...
- I am a fortunate person.

Triangular format	Binary format
<ul style="list-style-type: none"> <li>- Can't get Rid of Guilt and hurt</li> <li>- Will be eternally in Samsara</li> </ul>	<ul style="list-style-type: none"> <li>- Can get rid of Guilt and Hurt</li> <li>- Can claim Moksha</li> </ul>

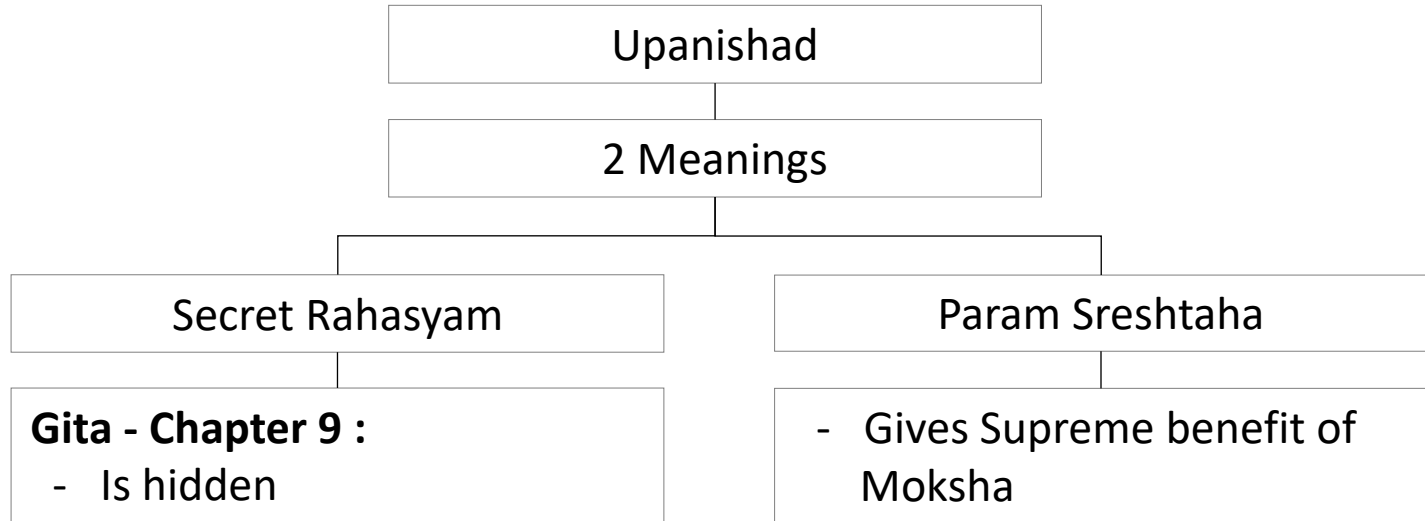
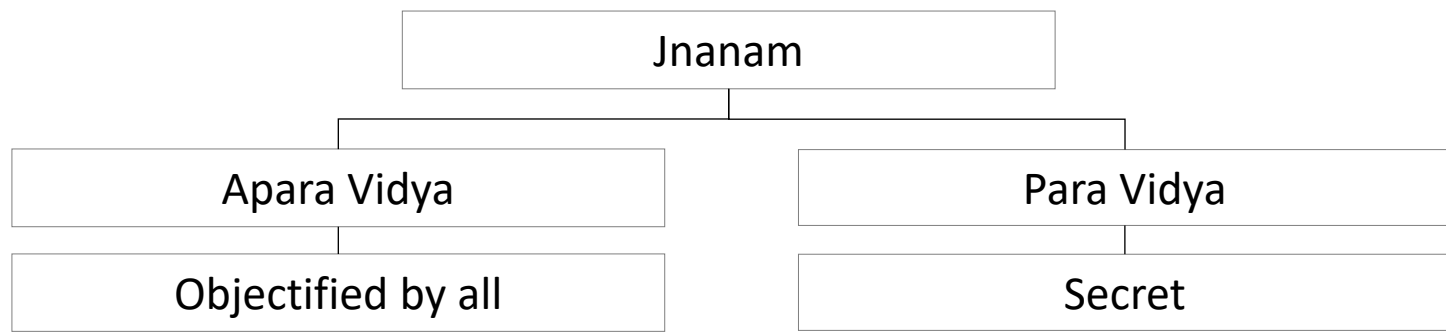
- Evam = Yathoktam, knower of Advaitam, Anandam Brahma
- I am Non-dual Anandam Brahma
- For such a person, Punya - Papam seen as Atma
- Punya - Papam is disempowered, Nirveeryam, toothless snake, made powerless
- Atapte - incapable of paining me = Jeevan Mukti
- Falsified Punya - Papam can't generate rebirth.

### Conclusion :

- Iti Evam Yathoktam Vakyam...
- Parama Rahasyam iti = Iyam, evam.

### This Upanishad :

- Yathoktam, as taught until now
- Brahma Vidya = Upanishad taught in 2<sup>nd</sup> Valli
- Greatest secret among all forms of knowledge.



## Summary - Chapter 2

### i) Desire is created to know Brahman : Verse 1 :

ॐ ब्रह्मविदाप्नोति परम् । तद्देशाऽभुक्ता ।  
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'snute sarvān kāmānsaha |  
brahmaṇā vipaściteti || 1 ||

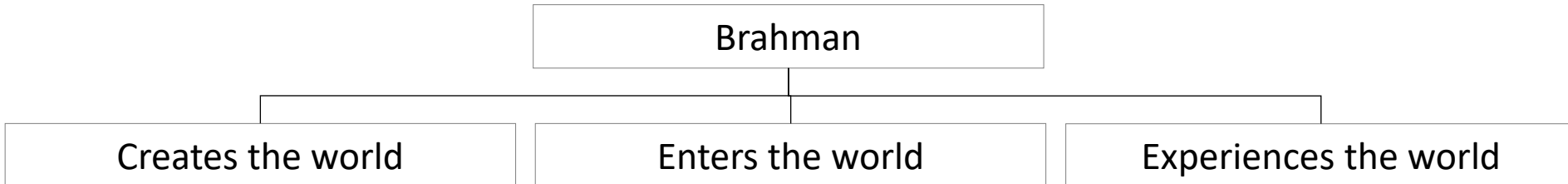
Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- By knowing Brahman one gains Parama Purushartha, Moksha.

### ii) Brahman = Satyam, Jnanam, Anantham :

#### a) Samashti :

- Cause of Space etc, world.



- Brahman is available as the Atma, self of whole creation.

### iii) Individual - Vyashti :

- 5 Koshas are Atma
- Atma is none of them

Karanam	Karyam
Self Atma	Non-separate from Karanam

This is Advaitam, Non-duality

- World, Body exists only as Karyam, Mithya object.

### iv) Anvaya Vyatireka :

- Coined by Neiyayika

Anvaya	Vyatireka
<ul style="list-style-type: none"><li>- Positive Statement</li><li>- Universal Agreement</li><li>- See smoke, infer fire</li></ul>	<ul style="list-style-type: none"><li>- Universal Absence</li><li>- Absence of smoke, no fire</li></ul>

Use both to get to the Truth

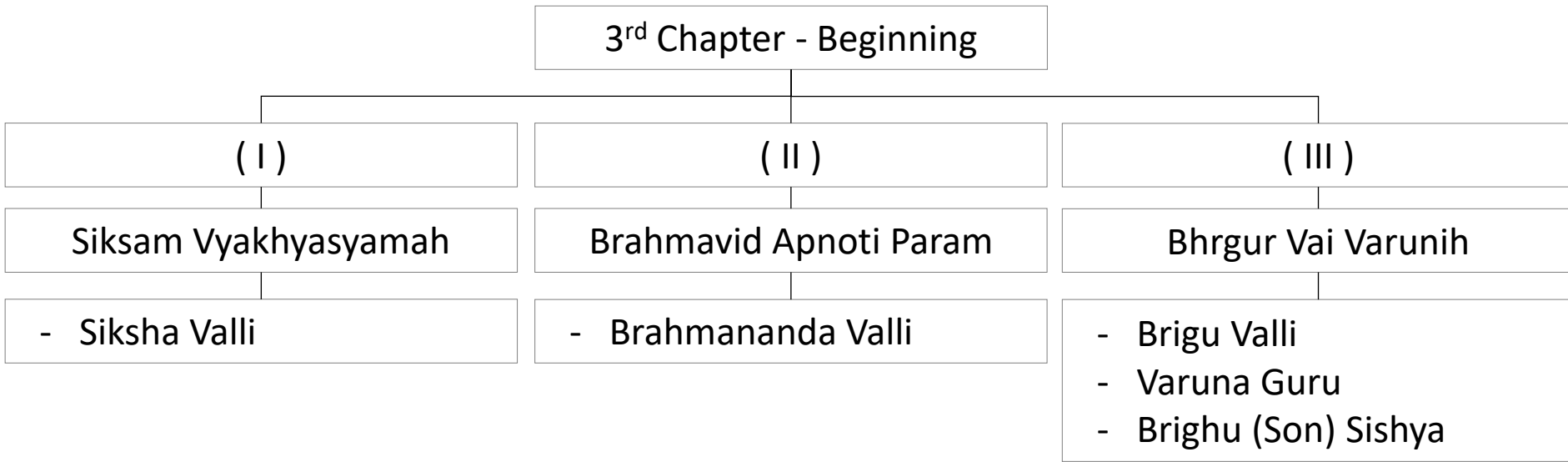
Anvaya	Vyatireka
<ul style="list-style-type: none"> <li>- Creates the world, enters it</li> <li>- Everything in the world = Brahman</li> <li>- Brahman lends existence, creates world</li> </ul>	<ul style="list-style-type: none"> <li>- Brahman is not the whole Universe</li> <li>- World = Collection of names and forms, Mithya</li> <li>- No Substance in the world of its own</li> </ul>

There is Brahman, Crux of Advaitam, Non-duality

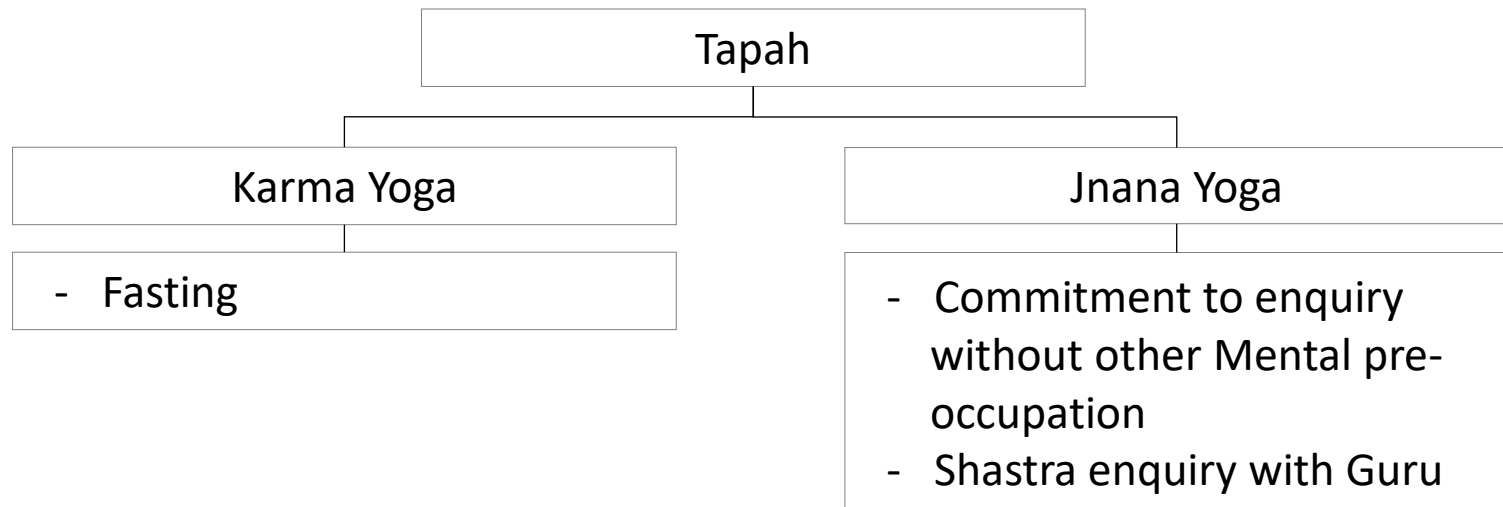
- Without Prakriya, there is no teaching
- The person who gets this knowledge is non-separate from Brahman
- Brahman's nature = Nature of Self, Ananda.
- Since Brahman = Everything, person enjoys fulfilment of all desires
- Punya - Papam does not sting a Jnani
- Jnani gets a status free from fear
- Jnani is Abhaya - Hetu Brahman, Bhaya hetu of Devas also
- One who knows Brahman gains moksha without karma in the form of travel, rituals.
- Realise mistake of taking myself as Jiva
- Realise truth - Aham Brahma Asmi, I am unborn, Poornaha
- I am Svarupa of Moksha itself.

### 3<sup>rd</sup> Chapter :

- Brighu Valli is Mananam chapter, to clear doubts regarding Aham Brahma Asmi.



- Made a Choice to know Brahman, needs Punyam, Grace
- Knowledge given here is good and Complete to a son.





**Bashyam : Chapter 2 – Section 9 – Verse 1 and 2 revision...**

इतीयमेवं यथोक्तास्यां वल्ल्यां ब्रह्मविद्योपनिषत्सर्वाभ्यो विद्याभ्यः  
परमरहस्यं दर्शितमित्यर्थः । परं श्रेयोऽस्यां निषण्णमिति ॥९॥

In this Manner (iti = Evam), this Upanishad in the form of brahmavidya (Brahmavidya Upanisat) has been taught (Iyam yathokta) in this Second valli (Asyam Vallyam), which is the greatest secret (Parama-rahasyam) among all the forms of knowledge (Sarvabhyah Vidyabhyah) one comes to know (Darsitam). That is one of the meanings (iti arthah- of the word Upanishad. Another meaning is that it is) the shastra in which (asyam) the supreme benefit of Moksha (Param Sreyah) is hidden (Nisannam iti).

**Bashyam : Chapter 2 – Section 9 – Verse 1 and 2 continues...**

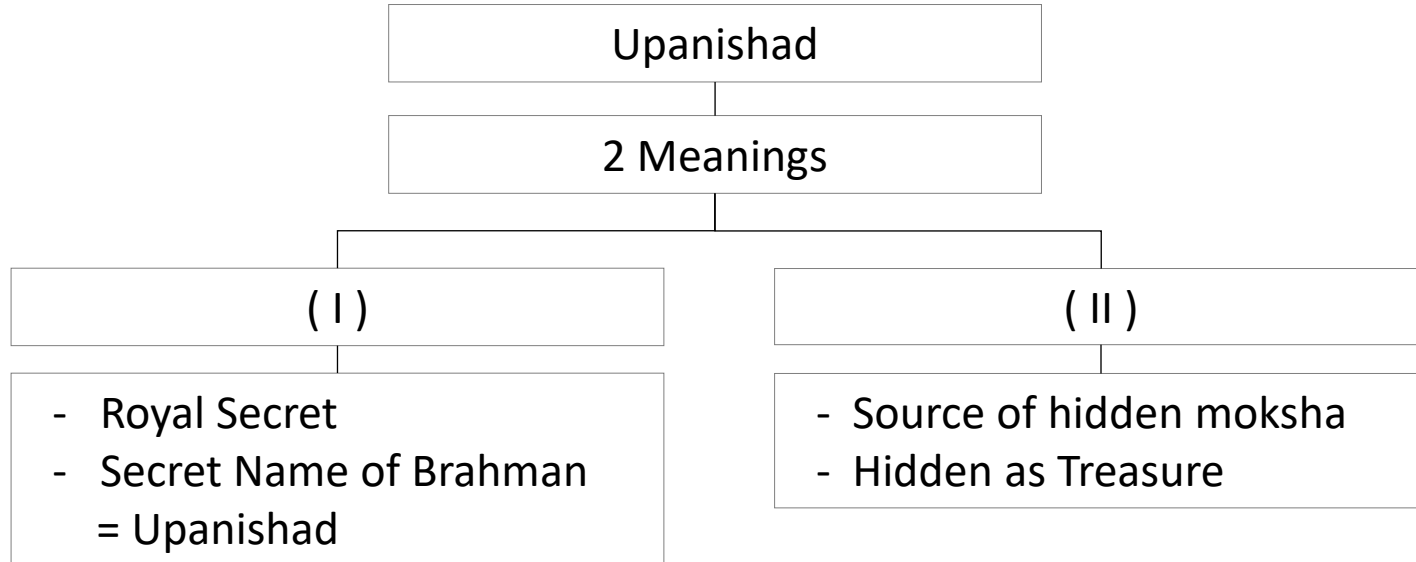
इति ब्रह्मानन्दवल्ल्याम् नवमोऽनुवाकः समाप्तः ।

Thus the Nineth Anuvaka of Brahmananda Valli concludes.

इति श्रीमत्परमहंसपरिव्राजकाचार्यगोविन्दभगवत्पूज्यपाद-  
शिष्यश्रीमच्छङ्करभगवतः कृतौ तैत्तिरीयोपनिषद्-  
ब्रह्मानन्दवल्लीभाष्यः समाप्तः ॥

iti  
śrīmatparamahansa-parivrajakācāryagovindabhāgavat-  
pūjyapādaśiṣyaśrīmacchaṅkarabhāgavataḥ kṛtau  
taīttirīyopaniṣadbrahmānandavallībhāṣyaḥ  
samāptaḥ ॥

- Iti = Evam, in this manner
- Iyam - In which teaching was given in Brahmananda Valli.



## 1<sup>st</sup> Meaning : Brihadaranyaka Upanishad :

ॐ । दृप्तबालाकिर्हानूचानो गार्ग्य आस,  
स होवाचाजातशत्रुं काश्यम्,  
ब्रह्म ते ब्रवाणीति; स होवाचाजातशत्रुः,  
सहस्रमेतस्यां वाचि ददम्,  
जनको जनक इति वै जना धावन्तीति ॥ १ ॥

om | dṛptabālākirhānūcāno gārgya āsa,  
sa hovācājātaśatruṃ kāśyam,  
brahma te bravāṇīti; sa hovācājātaśatruḥ,  
sahasrametasyāṃ vāci dadmaḥ,  
janako janaka iti vai janā dhāvantīti || 1 ||

Om. There was a man of the Garga family called Proud Balaki, who was a speaker. He said to Ajatashatru, the King of Benares, 'I will tell you about Brahman.' Ajatashatru said, 'For this proposal I give you a thousand (cows). People indeed rush saying, "Janaka, Janaka." (I too have some of his qualities.)' [2 - 1 - 1]

- Tasya Upanishad - Satyasya Satyam
- Shankara writes elaborate commentary
- Satyasya Uttama - Greatest secret
- Name of Brahman = Upanishad

• **Secret name, Rahasyam of Brahman = Upanishad**

- Among all secrets, Brahma Vidya is Paramam - Royal, Best – Supermost.

श्रीभगवानुवाच ।  
इदं तु ते गुह्यतमं  
प्रवक्ष्याम्यनसूयवे ।  
ज्ञानं विज्ञानसहितं  
यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ ९-१ ॥

śrībhagavān uvāca  
idaṃ tu tē guhyatamaṃ  
pravakṣyāmyanasūyavē |  
jñānaṃ vijñānasahitaṃ  
yajjñātvā mōkṣyasē'śubhāt || 9-1 ||

The Blessed Lord said : To you who do not cavil, I shall now declare this, the greatest secret, the most profound knowledge combined with experience (or Realisation); which having known, you shall be free from the sorrows of life. [Chapter 9 – Verse 1]

- Darshitam = Taught.

## 2<sup>nd</sup> Meaning :

- Param Sreyam Ni Shannam.

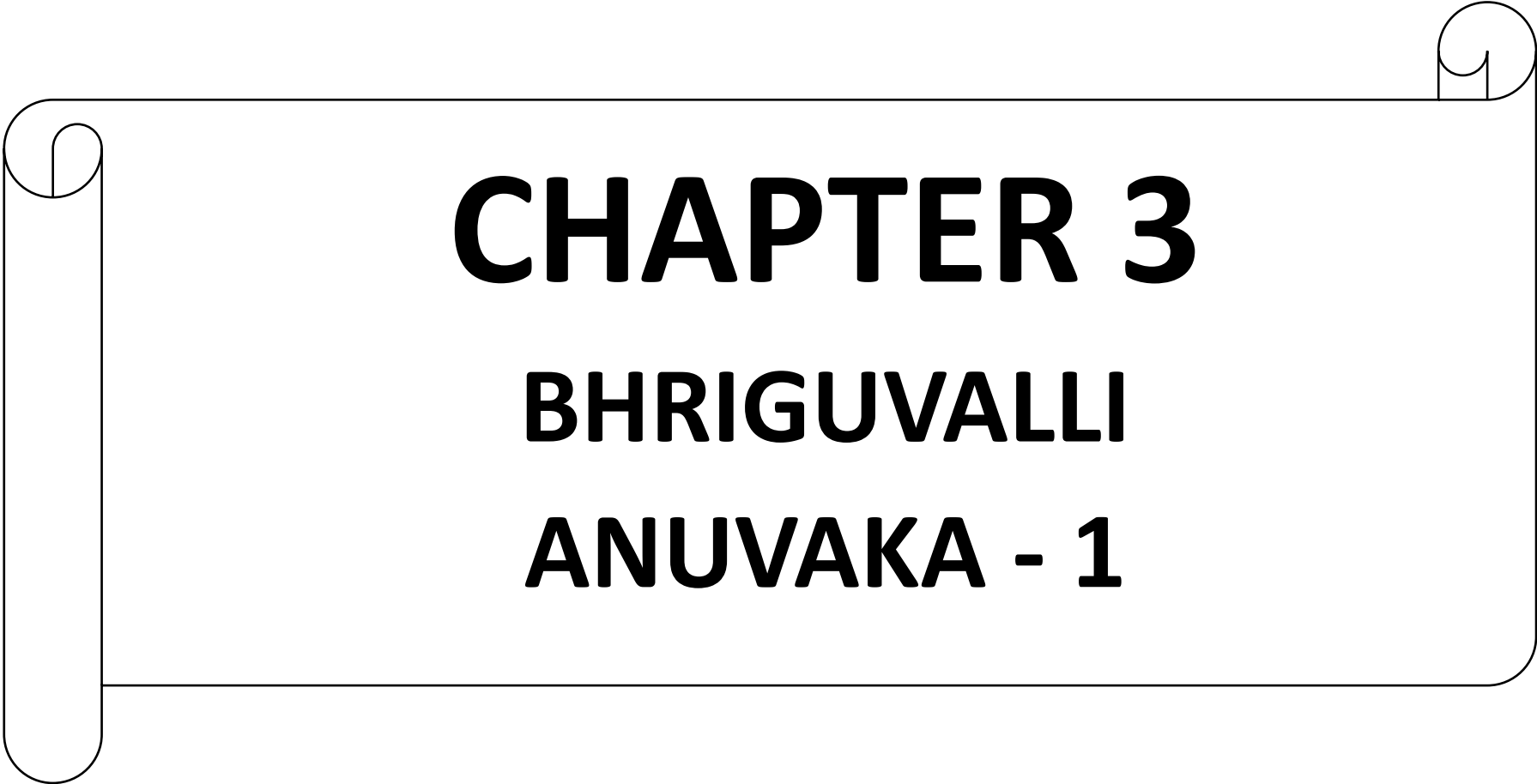
Upa	Ni	Shad
	Root	Suffix

- Closely hidden as Treasure
- Param Sreyaha = Moksha

- That Shastram in which highest Moksha is closely, intimately hidden like Treasure is hidden.
- Adhikara Vyutpatih
- Ni - Shannam - past participle Ni and Shad

**2<sup>nd</sup> Meaning :**

- **Hidden source for Moksha**
- 2<sup>nd</sup> Valli over.



# **CHAPTER 3**

## **BHRIGUVALLI**

### **ANUVAKA - 1**

### Bashyam : Introduction

सत्यं ज्ञानमनन्तं ब्रह्माकाशादिकार्यमन्नमयान्तं सृष्ट्वा तदेवानुप्रविष्टं  
विशेषवदिवोपलभ्यमानं यस्मात्तस्मात् सर्वकार्यविलक्षणम्  
अदृश्यादिधर्मकमेव आनन्दं तदेवाहमिति विजानीयात् अनुप्रवेशस्य  
तदर्थत्वात् तस्यैवं विजानतः शुभाशुभे कर्मणी जन्मान्तराम्भके  
न भवतः इत्येवमानन्दवल्यां विवक्षितोऽर्थः परिसमाप्ता च  
ब्रह्मविद्या । अतः परं ब्रह्मविद्यासाधनं तपो वक्तव्यम्  
अन्नादिविषयाणि च उपासनान्यनुक्तानीत्यतः इदमारभ्यते -

That Brahman which is the nature of infinite existence, consciousness etc (satyam jñānam anantam brahma) having created (sṛṣṭvā) the entire universe beginning from products like space etc (ākāśa ādi kāryam-etc including all the ungrossified bhūtas) upto the physical body (annamayāntam — including all the grossified bhutas); entered into that very creation (tad eva anupraviṣṭamas the adhiṣṭhānam, the pratyagātmā) and looks 'as though' it is endowed (upalabhyamānam iva \*) with various forms, names and features or attributes like kartā, bhoktā, pramātā etc (viseṣavad).

That being so, as Brahman alone appears as the pratyagātmā, the innerself (yasmāt) therefore (tasmāt-the innerself, the jivātmā must be understood as Brahman. It is an indirect mahāvākyam). So one as the pratyagātmā is distinct (vilakṣaṇām) from all the products (sarvakārya-the entire universe including one's own the body-mindsense-complex etc) and being nirguṇam, therefore is not available for the senses or for objectification by the thought forms (adr̥śya ādi dharmakam eva) and being of the nature of brahmananda itself (ānandam), one knows (vijānīyāt) that (iti) oneself is (aham) Brahman itself (tad eva). The anupraveśa śruti makes one realise this fact (anupraveśasya tad arthatvat-that Brahman is pratyagātmā, one's own ātmā). For that person who has come to know this (tasya evaṁ vijānataḥ) his punyapāpa karmas of the past (śubha-aśubhe karmaṇī) no longer have the capacity to start another janma (janmāntara ārambhake na bhavataḥ). This is the (iti evam) message (arthah) that the Brahmananda vallī, intended to convey (ānandavallyām vivakṣitaḥ). And with this the whole brahmavidyā is completed from every point of view. (parisamāptā ca brahmavidyā.— Why then the third chapter? The upaniṣad itself explains why). Now then, after the main teaching (ataḥ param), with a view to focus on some more means or disciplines required for gaining, retaining, and assimilating brahmajñānam (brahmavidyā sādhanam-among which the most important being tapaḥ, the teaching continues (tapaḥ vaktavyam). And also upāsanās are given here whose subject matter is samaṣṭi annam etc (Annadi Visayani ca upasanani), which have not yet been so far taught (Anuktani). Therefore for that purpose (ityataḥ) this chapter is being Started (Idam Arabhyate).



## Summary of Brighu valli in one sentence from words of Upanishad :

### I) Satyam Jnanam Anantham Brahma :

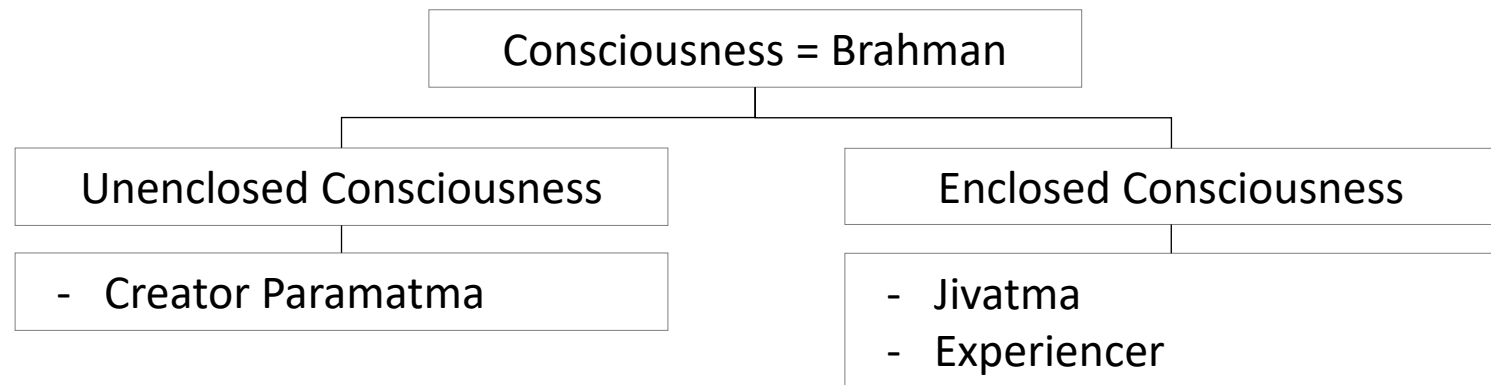
- That Brahman which is nature of infinite existence, consciousness
- **What did that Brahman do?**
- **Created entire universe beginning from Annam.**

### II) Anuvaka 2 :

- Tasmad Va Etasmat Anna rasa maya....
- **Beginning from Akasha Upto Annamaya, Brahman created.**

### III) Tad Eva Anupravesha Remember :

- Tad Srishtva Anupraveshatu
- **Creator Paramatma entered every body – Mind, as experiencer Jiva.**



- **Paramatma because Jivatma (As thought like a Reflection in a Mirror)**

iv) Once Paramatma entered, he is Available as experiencer Jivatma.

V) That enclosed Jivatma is endowed with various features :

- Viseshavatu Upalabyamana

**Paramatma is available in the body as :**

- Karta, Bokta, Pramata, Purusha, Brahmana, Brahmachari, Acharya, Sishya

<ul style="list-style-type: none"><li>• <b>Original nature = Attributeless, Nirgunam, Brahman</b></li></ul>
---

- Pure crystal in front of Red flower appears as red
- Pure Consciousness in front of 3 Sharirams / 5 Koshas/ Anatma - Appears with attributes
- Atma does not become Anatma, retains Asangatvam nature
- Jivatma is Paramatma / Nirgunam / Attributeless Brahman
- Appears as though attributed Jivatma, enclosed consciousness in the presence of body / Mind / complex (Upalabyamana)
- Atma appears to be endowed with attributes (Viseshavatu - Possessing attributes)

- |  |
|--|
| <ul style="list-style-type: none"><li>• <b>Jiva exists separately as Atma without 3 Sharirams as Nirguna Brahman</b></li><li>• <b>Since Paramatma alone appears as Jivatma, Jiva should be understood as Paramatma Mahavakyam.</b></li></ul> |
|--|

- Anupravesha Sruti = Indirect form of Mahavakyam.

## **Every Jiva should say :**

- I appear as Jivatma but am Nirguna Paramatma Brahman
- Every Jiva should claim Sarva karya Vilakshana Atma.
- I - Brahman am different from all products of body, Mind, sense organs

**VI) I am Adrishye Atmakam, Adrishye, Anakriya, Anirudhe, Aniliyane Abayam pratishtam vindate :**

- **Adirhyam = Nirguna Brahman**
- Adrishye Adhi Dharmaha Yasya Saha.

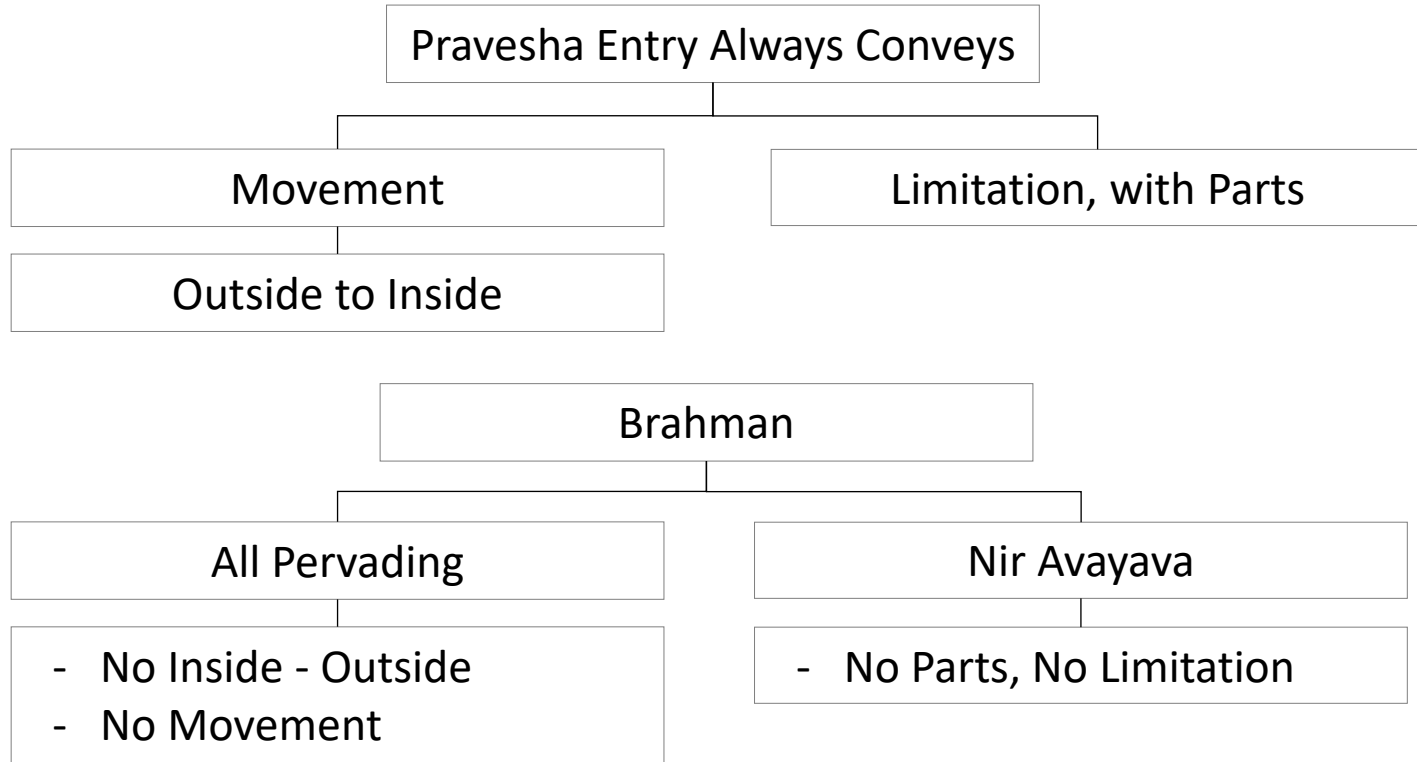
**vii) Original name = Ananda eva = Sakshat embodiment of Ananda :**

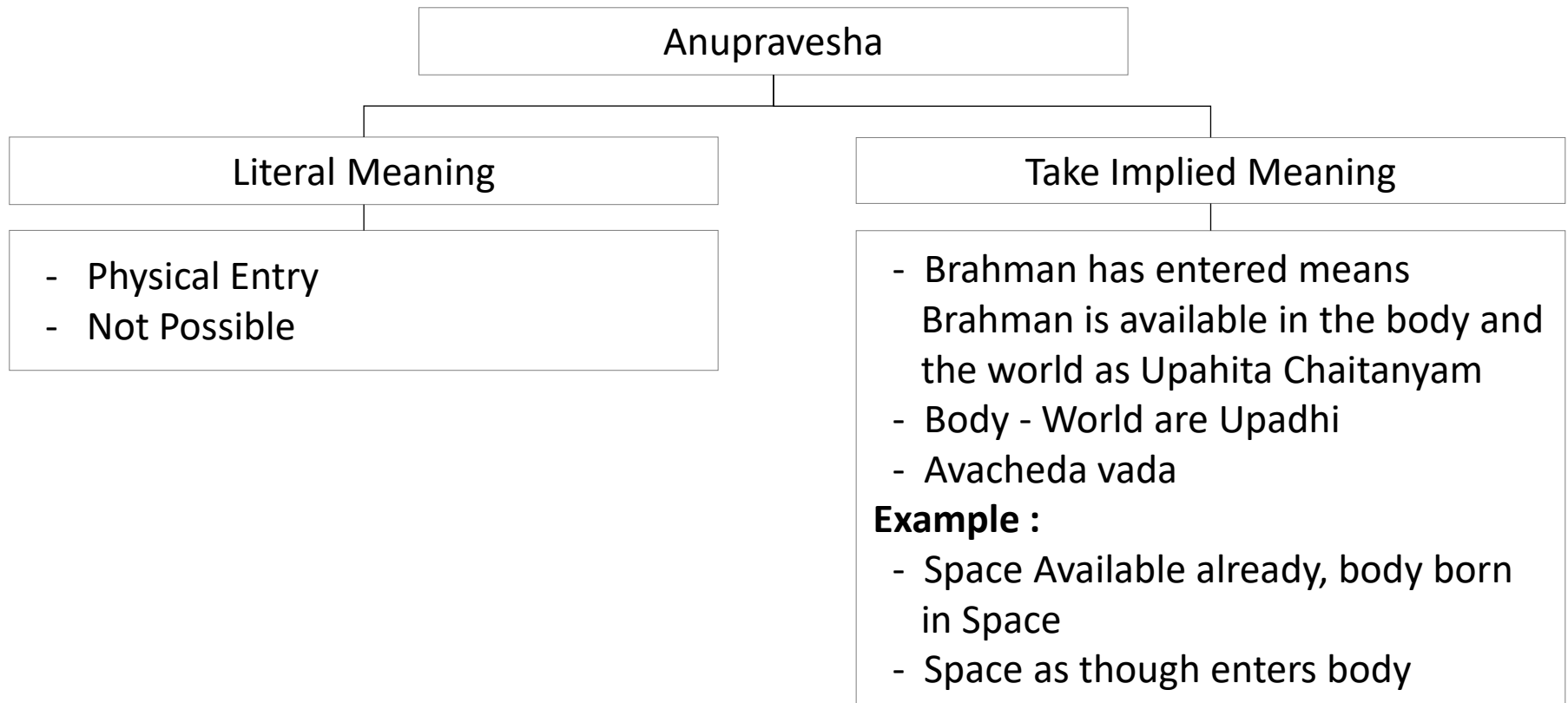
- I am not endowed with Ananda
- If so, Ananda will be an object
- I am Ananda itself
- Aham iti Vijaniyat, Tad Aham Brahma Asmi

**VIII) Through Anupravesha, see Mahavakyam hidden and claim your Aikyam :**

- Significance of entry = Anupravesha = Mahavakyam, Jivatma / Paramatma Aikyam
- Anupravesha Anuvaka of Chapter 2
- Can't be taken literally
- Take implied meaning.

**Reason :**





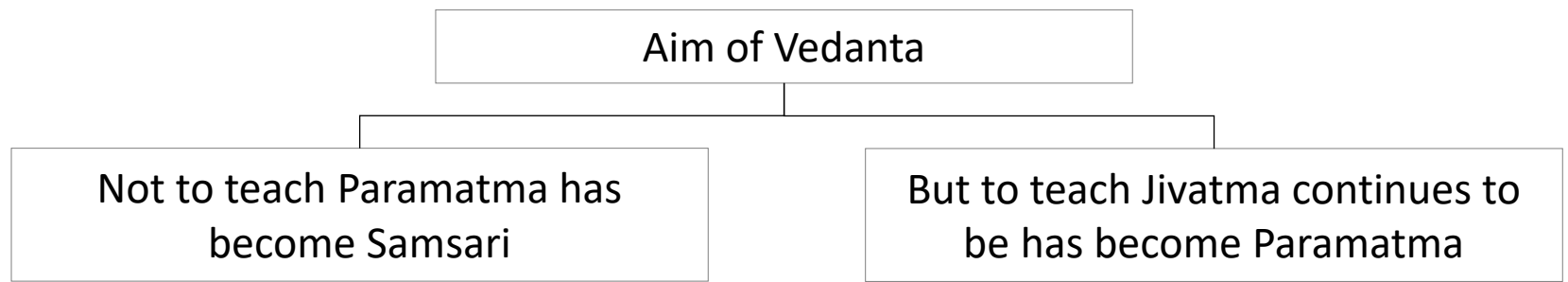
- Availability of Brahman as enclosed existence, Consciousness principle in the universe is message no. 1

## **2<sup>nd</sup> Meaning :**

- Paramatma enters body, becomes Jivatma

## **Problem :**

- Does Asamsari Paramatma enters body and becomes Samsari?
- Shastra becomes useless.

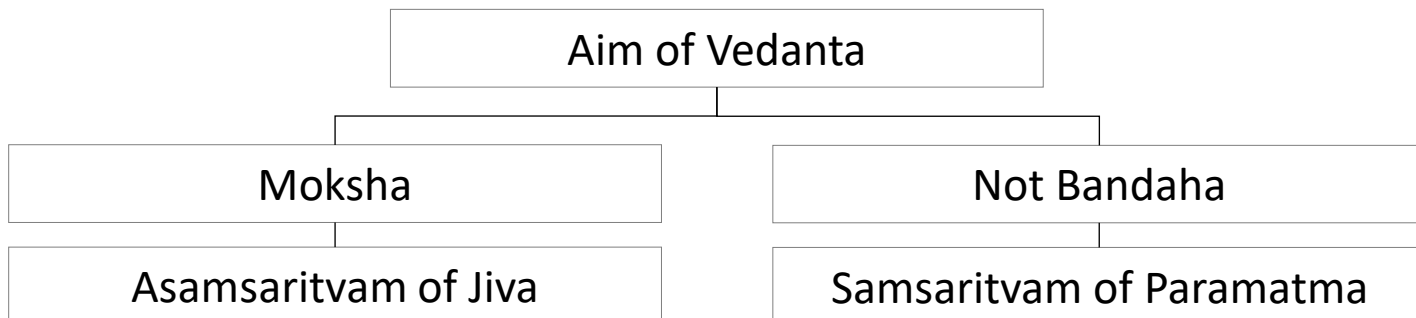


- That is the Message of entry
- I am always, Nitya Mukta Paramatma Svarupa with Incidental Jivatma Status.

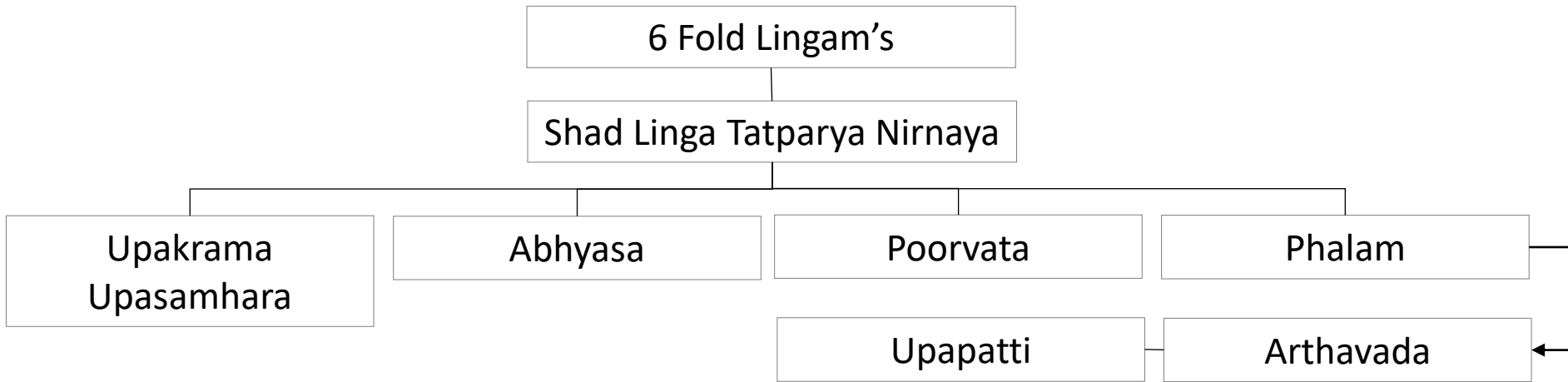
Sakshitvam / Atmatvam	Jivatvam
<ul style="list-style-type: none"> <li>- Permanent Status</li> <li>- Happiness not being happy not happy</li> <li>- Atma Bava</li> </ul>	<ul style="list-style-type: none"> <li>- Incidental Status</li> <li>- Happiness Reflection comes and goes</li> <li>- Jiva Bava</li> </ul>

### Brahma Bava :

- World doesn't exist in 3 periods of time, Jagan Mithya - Brahman Satyam.
- Message of Upanishad can be twisted, Misinterpreted.
- Mimamsa - Science of right interpretation - Shad Lingas.



- Anupravesha Tadatarthatvat
- Take right message of Upanishad
- Mimamsa gives logic
- If Paramatma becomes Samsari, I, Jivatma don't get any benefit.



### Jiva :

- By Learning I am always Asamsari Paramatma, I get Phalam, Drop my Misconception.
- Phalavatu - Tatparya lingam
- Tadat Arthatvat Tatparya Lingavatu....

### Summary of 2<sup>nd</sup> Chapter – Continues :

- If person manages to understand, I alone am Paramatma, Jagat Karanam Brahma, there is Phalam of Moksha.

## 9<sup>th</sup> Anuvaka :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |

ānandaṁ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

He who knows the bliss of Brahman, from which all words return without reaching it, Together with the mind, is no more afraid of Anything. [2 - 9 - 1]

एतं ह वाव न तपति ।

किमहं साधु नाकरवम् ।

किमहं पापमकरवमिति

स य एवं विद्वानेते आत्मानं स्पृणुते

उभे ह्येवैष एते आत्मानं स्पृणुते ॥ २ ॥

etaṁ ha vāva na tapati |

kimahaṁ sādhu nākaravam |

kimahaṁ pāpamakaravamiti

sa ya evaṁ vidvānete ātmānaṁ spr̥ṇute

ubhe hyevaiṣa ete ātmānaṁ spr̥ṇute

ya evaṁ veda || 2 ||

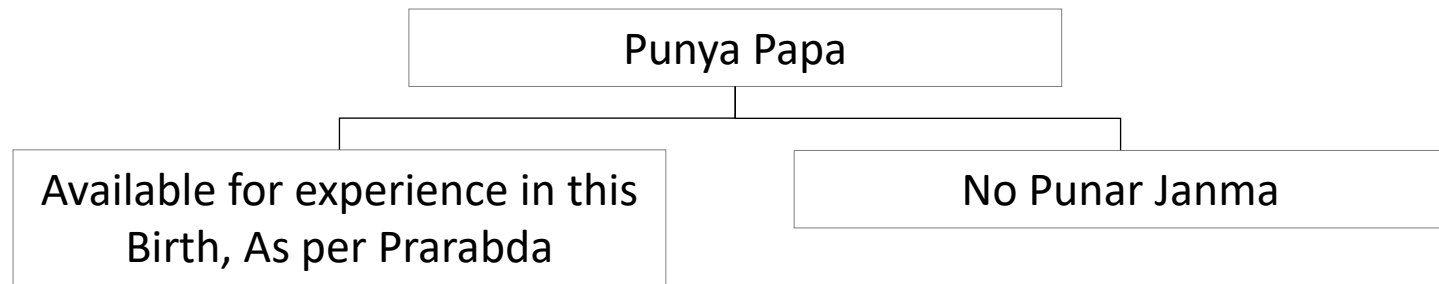
Such thoughts ‘Why have I not done what is good? Why have I committed a sin?’ certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [2 - 9 - 2]

- Punya papa will not come to Jiva, become like roasted seed, no more Punar Janma.

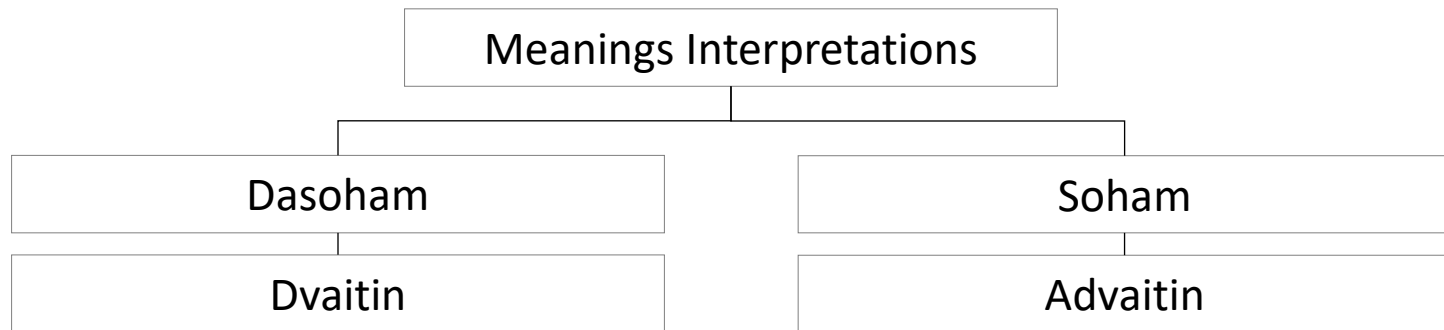
## Upadesha Sahashri :







- **Karmas roasted in fire of Atma Jnanam, can't give future Birth.**
- Meaning of Brahman Ananda Valli Missed by Dvaitins and Visishta Advaitins.
- Inspite of Anupravesha Sruti, don't take it as Mahavakya
- Sayachayam Purushe is Mahavakyam
- Dvaitins also write commentary on Upanishads, Gita, Brahma Sutra.

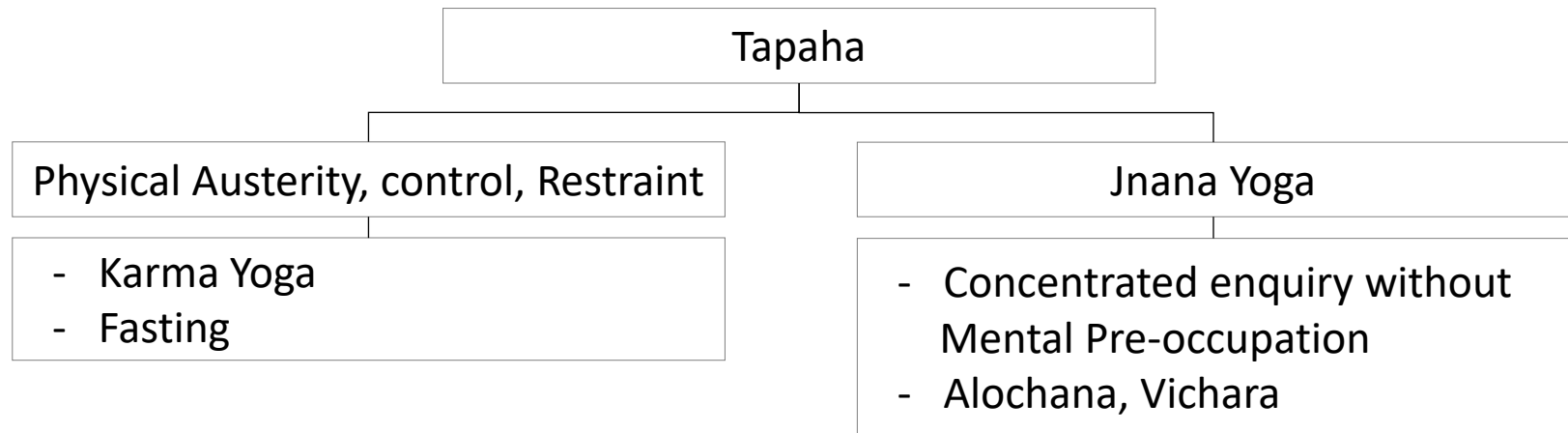


### Central teaching of Upanishad in Chapter 2 :

- Chapter 1 and 3 - Talk about Sadhanas, Upasanas to have Nishta in teaching (Sadhana Pradhana)
- Raagam, Tanam, Pallavi - Chapter 2
- Tukadas - Chapter 3

## Why 3<sup>rd</sup> chapter?

- Sadhanas required for Receiving, Retaining, assimilating, teaching
  - Siksha valli - Sadhanas
  - Brighu valli - Tapaha is main Sadhana
- Tapase Brahme vijingyasva, repeated several times in Brighu valli.



## Meditation - Upasana in Chapter 3 :

- Annam - Na Nindat Na Parichakshita
- Adhyatma, Adibautika (Akasha Upasana)
- Meditation is stepping stone for Atma Jnanam
- Upanishad wants to Summarise Pancha kosha Viveka = Purpose of 3<sup>rd</sup> Chapter.

भृ॒गुर्वै वा॒रु॒णिः । वरु॑णं पि॒तर॒मुप॑ससार । अधी॑हि भगवो  
ब्र॒ह्मेति॑ । तस्मा॑ ए॒तत् प्रो॑वाच । अन्नं॑ प्रा॒णं चक्षु॑श्श्रो॒त्रं मनो॑  
वाच॑मिति । तं॒होवाच॑ । यतो॒ वा इ॒मा॒नि भू॒ता॒नि जा॑यन्ते ।  
येन॑ जा॒ता॒नि जी॑वन्ति । यत्प्र॑यन्त्य॒भिसं॑वि॒शन्ति॑ ।  
तद्वि॑जिज्ञासस्व । तद्ब्र॒ह्मेति॑ । स तपो॑ऽतप्यत । स तप॑-  
स्तप्त्वा ॥ १ ॥

bhṛ̥gurvai vāruṇiḥ । varuṇam̐ pitāramupāsasāra । adhīhi  
bhagavo brahmeti । tasmā etat provāca । annam̐ prāṇam̐  
cakṣuśśrotram̐ mano vācamiti । taṁ hōvāca । yato vā  
imāni bhūtāni jāyante । yena jātāni jīvanti ।  
yatprayantyabhisamviśanti । tadvijijñāsasva ।  
tadbrahmeti । sa tapo'tapyata । sa tapastaptvā ॥ १ ॥

“हे भगवः (त्वं) ब्रह्म अधीहि” इति वारुणिः भृगुः वै पितरं वरुणम् उपससार । (वरुणः) तस्मै “अन्नं प्राणं चक्षुः श्रोत्रं मनः वाचम्” इति एतत् प्रोवाच । “यतः वै इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, प्रयन्ति (भूतानि) यत् अभिसंविशन्ति तत् विजिज्ञासस्व । तद् ब्रह्म ।” इति (वरुणः) तम् ह उवाच । सः तपः अतप्यत ॥

“he bhagavaḥ (tvam) brahma adhīhi” iti vāruṇiḥ bhr̥guḥ vai pitaraṁ upasasāra । (varuṇaḥ) tasmai “annaṁ prāṇaṁ cakṣuḥ śrotraṁ manaḥ vācam” iti etat provāca । “yataḥ vai imāni bhūtāni jāyante, yena jātāni jīvanti, prayanti (bhūtāni) yat abhisamviśanti tat vijijñāsasva । tad brahma ।” iti (varuṇaḥ) tam ha uvāca । saḥ tapaḥ atapyata ॥

The great sage Bhṛgu, the son of Vāruṇa, approached his father Varuna (and asked) thus- "Oh Lord! Teach (me) Brahman". To that Bhṛgu, Vāruṇa taught the following-annam, prāṇa, mind, eye, ear, (and) speech. (Vāruṇa) said to him thus-"Seek to know that from which indeed these beings are born, by which (the beings) that are born live, and unto which they go back while resolving. That is Brahman". He (Bhṛgu) conducted an enquiry. Having conducted the enquiry, he (concluded thus)

**Dialogue :**

- Guru = Varuna devata (Father)
- Disciple = Brighu Rishi (Putra)

**Some commentators say :**

- Chapter 1 and Chapter 2 also - Dialogue between Varuna and Brighu Valli.

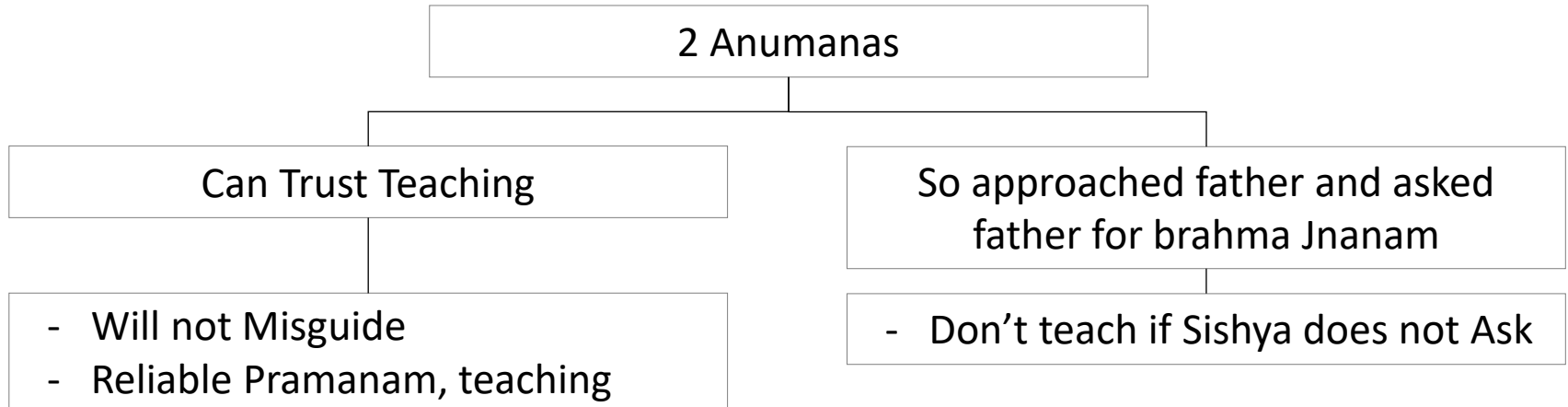
आख्यायिका विद्यास्तुतये, प्रियाय पुत्राय पित्रोक्तेति - भृगुर्वै  
वारुणिः । वैशब्दः प्रसिद्धानुस्मारकः भृगुरित्येवंनामा प्रसिद्धः  
अनुस्मार्यते । वारुणिः वरुणस्यापत्यं वारुणिः वरुणं पितरं ब्रह्म  
विजिज्ञासुः उपससार उपगतवान् - अधीहि भगवो ब्रह्म इत्यनेन  
मन्त्रेण । अधीहि अध्यापय कथय । स च पिता विधिवदुपसन्नाय  
तस्मै पुत्राय एतत् वचनं प्रोवाच -

This story Urāvikā) is meant to praise this knowledge a relève (vidvā stutave) as it is given by a father pūrā niktā iti) to his beloved son (priyāya putrāya) Birgt, who being the son of Varuna is also known as Vārunih (bhrghurvai vārunih). The particle 'vai' sidn bhrghurvai') is meant to remind us Jausmārah) that both father and son are very well shown prasiddha-in the scriptures). Bhr̥gu whose name is famous (bhr̥guh iti evam nāmā prasiddhaḥ) is ought back to our memory (anusmāryate—by the camisad here). With a desire to know Brahman (brahma vāsch) Vārunih, meaning the child of Vāruṇa (vārmnih varunasya apatyam) approached properly upasasāra = upagatavān) his father Varuna (pitaram varunam) with these words (iti anena mantrena) "Oh reverend Sir (bhagavah) please teach me (adhihi\*) Brahman (brahma)".

And then the father-guru Varuṇa (sa ca pita) said (provāca) to his son-disciple (tasmai putraya) who approached him thus in proper manner with Graddha and bhakti (vidhivad upasannāya) these words (etat = vacanam).

### Shankara :

- Father has given teaching to Son.



- Vaarunihi = Varunisia Apathyam purusha or Stree
- Child of Varuna.

### What did Brighu do?

- Approached father who knows Brahma vidya - Son wants to know
- Brahma Vijingyasva - With desire to know Brahman, asked father for Brahma Vidya
- Adhihi literal meaning = Learn
- Contextual meaning = May you teach me Brahma vidya.



## Lecture 125

**Each Chapter named after 1<sup>st</sup> word :**

- Siksha Vyakhyanam
- Brahma Vidya Aapnoti param
- Brighu Vai Varunihi

**Rule :**

- Guru should teach only when student shows interest
- Pranipatha and Pariprashna
- Bhagawan, Oh Lord, May you teach me Brahman.

**Bashyam : Chapter 3 – Section 1 – Verse 1 and 2**

अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति । अन्नं शरीरं तदभ्यन्तरं च  
प्राणमत्तारम् अनन्तरमुपलब्धिसाधनानि चक्षुः श्रोत्रं मनो वाचम्  
इत्येतानि ब्रह्मोपलब्धौ द्वाराण्युक्तवान् ।

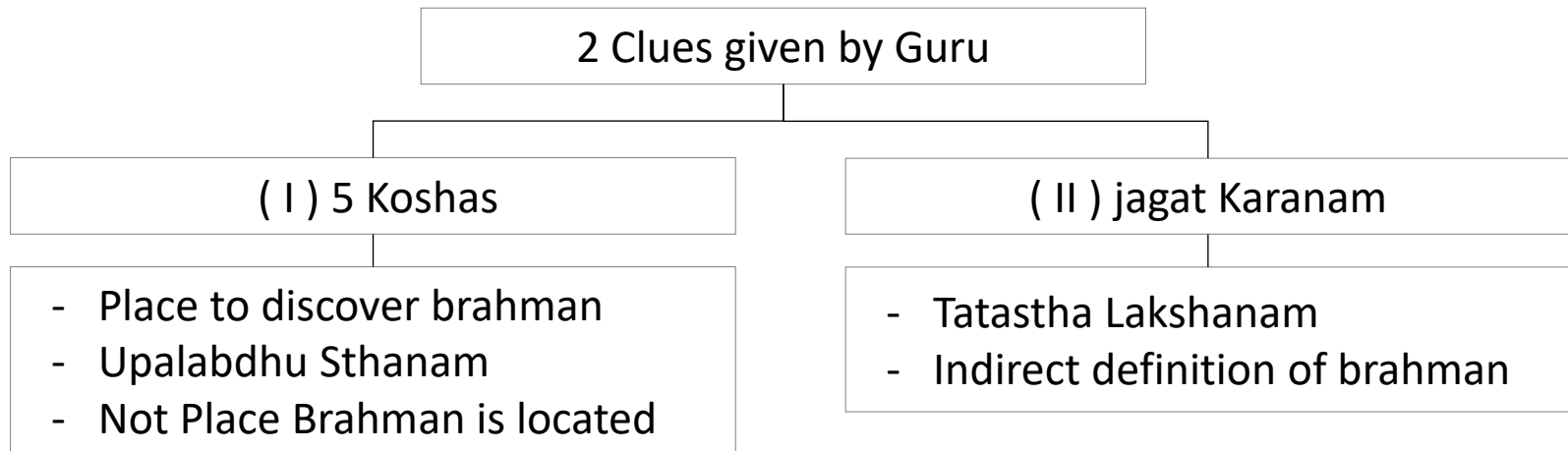
The physical body (annam-the annamaya kośa), the five prāṇas (prāṇam—the prāṇamaya kosa), sense organs like eyes, ears (cakṣuḥ śrotram), mind and speech (manaḥ vācam—the manomaya kośa and vijñānamaya kośa); in terms of all these alone (iti-one has to discover or understand Brahman. Śankarācārya explains the above sentence further-) what was eaten (annam) has become the body (śarīram), and the vital force,



prāṇa in the body (tad abhyantaram ca prāṇam) is the eater (attāramand converter of the food into energy). Thereafter (anantaram) come the means or windows to knowledge (upalabdhi sādhanāni---such as) eyes ears, mind, Organ of speech and so on (cakṣuḥ śrotram mano vācam). All these representing the five kośas (iti etāni) are all said to be doors (dvārāṇi uktavān) to the realisation of Brahman (brahma upalabdhau).

### Varuna made following statement :

- Annam Prana Chakshu
- Annam = Annamaya kosha
- Prana and Vacham = Pranamaya kosha
- Chakshu - Sthotram = Manomaya and Vijnanamaya kosha
- Anandamaya kosha not mentioned but understood
- **Kosha = Clues to discover Brahman.**



## 2 Clues given by Guru

### ( I ) 5 Koshas

- Brahman = all pervading, locationless, infinite
- Yo Veda Nihitam Guhayam Parame Vyoman

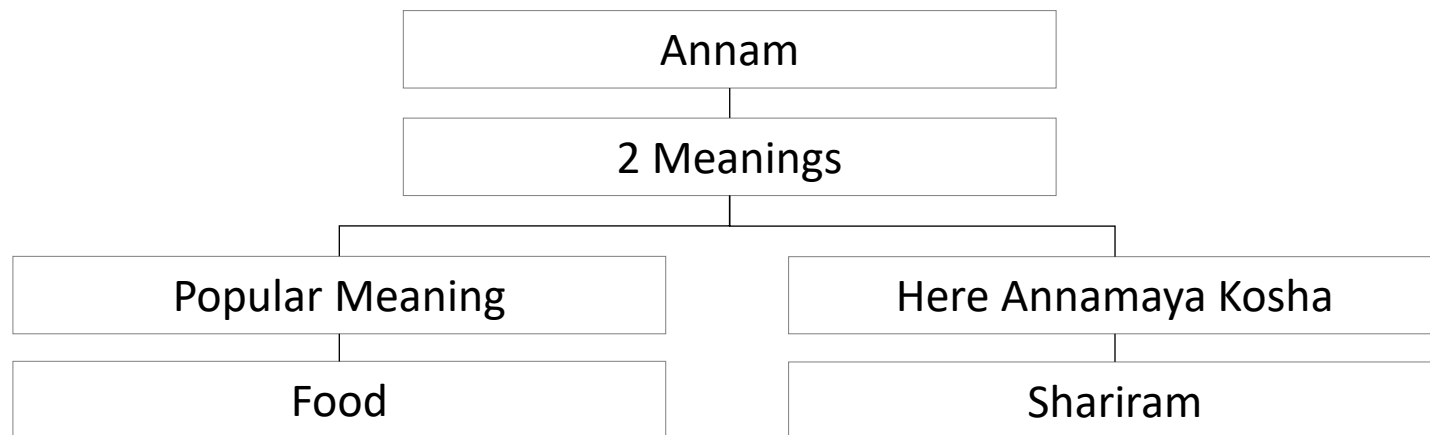
### ( II ) jagat Karanam

### 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'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]



- Prana = That which is inside the Annamaya Kosha, protected, hidden
- Anyantara Atma Pranamaya

### What is job of Prana?

- **Take food and convert into energy**
- Prana = Athatha = Bokta  
= Consumer of Annam

- **Title given to Prana in Brihadaranyaka Upanishad :**

प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत  
श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ।  
ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ १८ ॥

prāṇasya prāṇamuta cakṣuṣaścakśuruta  
śrotrasya śrotraṃ manaso ye mano viduḥ |  
te nicikyurbrahma purāṇamagryam || 18 ||

Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have realised the ancient, primordial Brahman. [4 - 4 - 18] **1407**

- **Inside Prana are the 10 Indriyas, Antahkarana**
- **Eye - Represents 5 Jnana Indriyams**
- **Vak - Represents 5 Karma Indriyas**

- For Brahma Jnanam - 5 koshas are Upalabdhi Sthanam, Place, stepping stone to discover Brahman
- Varuna taught Brighu
- 5 Koshas = means to know Brahman
- San guru ho vacha
- San = Varuna taught Brighu further - Tatastha Lakshanam of Brahman.

**Taittiriya Upanishad :**

यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत  
स तपस्तप्त्वा ॥ २ ॥

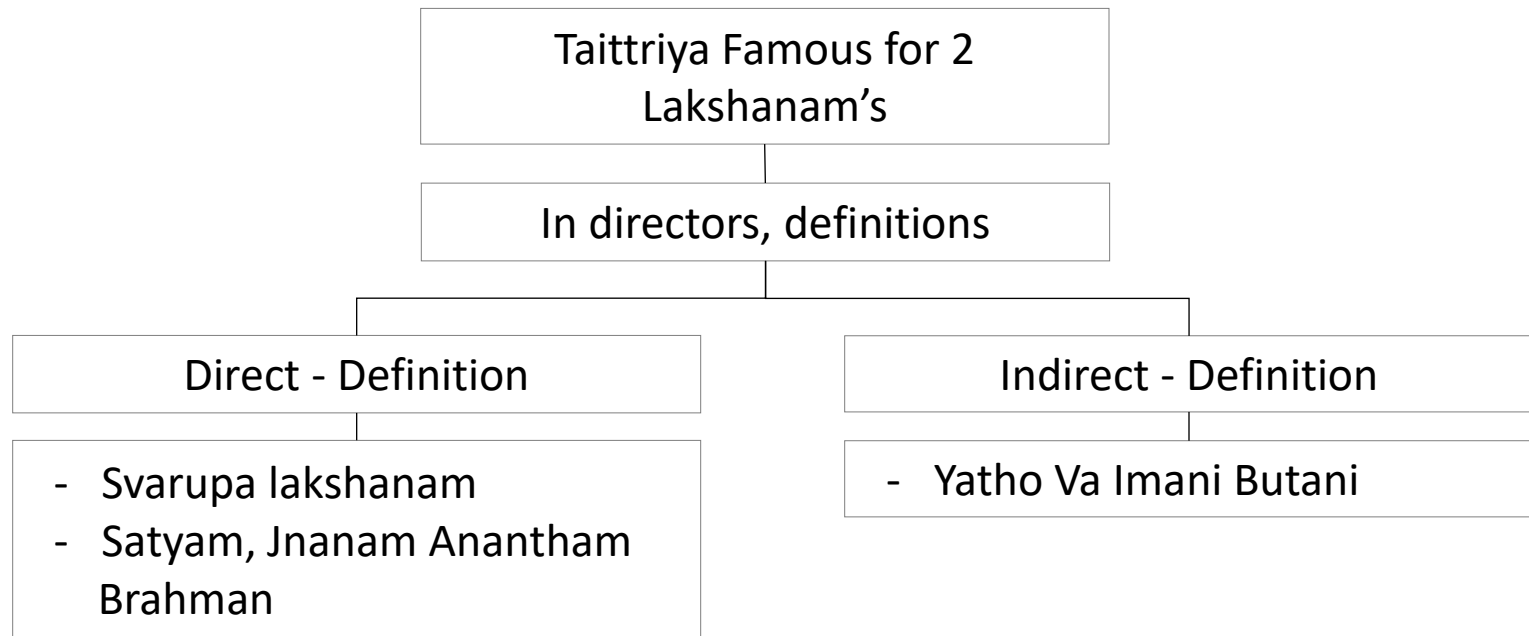
yato vā imāni bhūtāni jāyante |  
yena jātāni jīvanti | yatprayantyabhisamviśanti |  
tadvijijñāśasva | tadbrahmeti sa tapo'tapyata  
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

- Indirect definition of Brahman = Jagat Srishti, Sthithi, Laya Karanam = through the world, Brahman indicated
- Based on this mantra is Brahma Sutra - 2<sup>nd</sup> Adhikaranam :

जन्माद्यस्य यतः ।  
Janmadyasya yatah

That (is Brahman) from which (are derived) the birth etc. of this (Universe). [I – 1 – 2]



## What is the Indirect Definition of Brahman?

Bashyam : Chapter 3 – Section 1 – Verse 1 and 2 continues...

उत्त्वा च द्वारभूतान्येतान्यन्नादीनि तं भृगुं होवाच ब्रह्मणो लक्षणम् ।  
किं तत् ? यतः यस्मात् वा इमानि ब्रह्मादीनि स्तम्बपर्यन्तानि  
भूतानि जायन्ते । येन जातानि जीवन्ति प्राणान्धारयन्ति वर्धन्ते ।  
विनाशकाले च यत्प्रयन्ति यद्ब्रह्म प्रतिगच्छन्ति, अभिसंविशन्ति  
तादात्म्यमेव प्रतिपद्यन्ते उत्पत्तिस्थितिलयकालेषु यदात्मतां न  
जहति भूतानि तदेतद्ब्रह्मणो लक्षणम् ।

And having said (uktvā ca) that annamaya etc (annādini) pañca kośas are all (etāni) doors to the (dvārabhūtāni— to the realisation of Brahman, now Varuna) tells (hovāca ) Bhrgu (tam = bhr̥gum ), the indirect definition of Brahman, the tatasthalaksanam (brahmalaksanām). What is that definition of Brahman (kim tat)? “From which cause (yatah = yasmāt) indeed (vai) these living beings that have prāṇa (imāni bhūtāni) from Brahmaji or Hiranyagarbha down to the smallest organism (brahmādīni stamba paryantāni—including plants) are born (jāyante), and having been born (jātāni) because of which cause (yena) they live ( jivanti), that is, they maintain the vital functions (prāṇān dhārayanti) and grow (vardhante) and at the time of death ( vināśakāle ca), They proceed towards (prayanti) or they go back (pratigacchanti) and merge into which (yat abhisamvisanti = tādātmīyam eva pratipadyanteno longer in the form in which they were recognised, but in undifferentiated, unmanifest state); that alone is Brahman or Atma (brahma).

And these living beings (bhūtāni) at the time of birth, or at the time of existence or at the time of death (utpatti - sthiti-laya-kālesu) do not give up (Na Jahati) their Original Nature (Yadatmatam---- of being Non-separate from Brahman). That alone is (tad etad) the Laksana of Brahman (Brahmanah Laksanam)”

## Important : Definition of Brahman :

### a) Yataha :

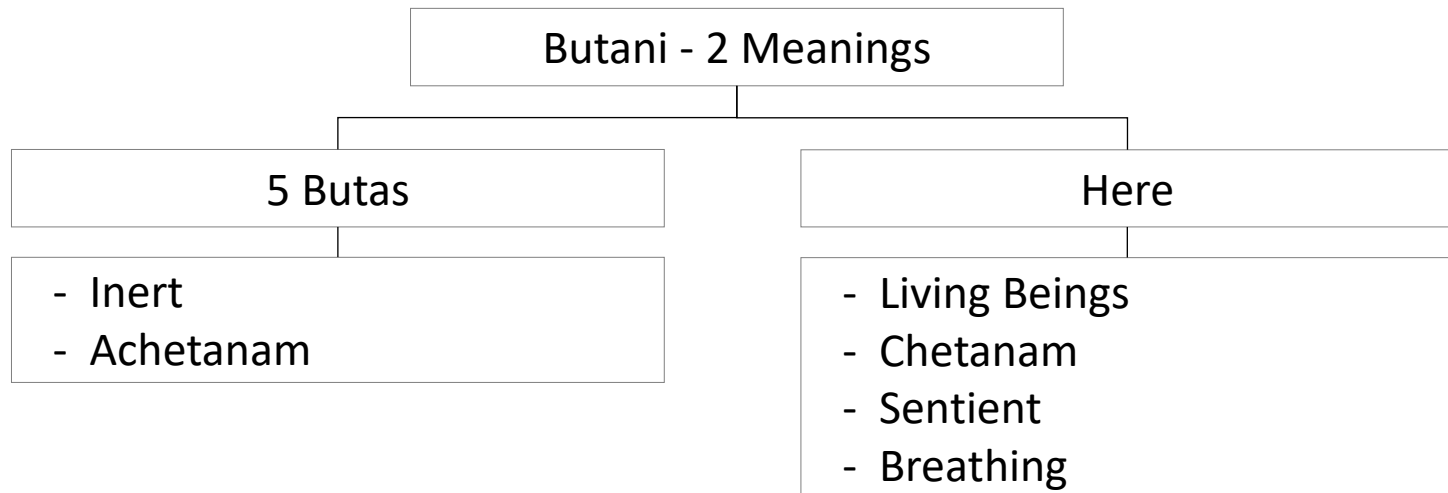
- Yasmatva, Yasmat Vai
- Indeed, from which Brahman

### b) Imani Butani Jayante :

- Imani = Living beings

### c) Brahmadini = Hiranyagarbha - 4 Headed = Brahmaji :

- Stamba - Lowest living, breathing beings, organisms.



**d) Etani Jivanti :**

- By which Brahman, they live

**e) Yataha Shaste :**

- From which Brahman they originate
- Srushti Karanam Brahma

**f) Sthithi Karanam Brahma :**

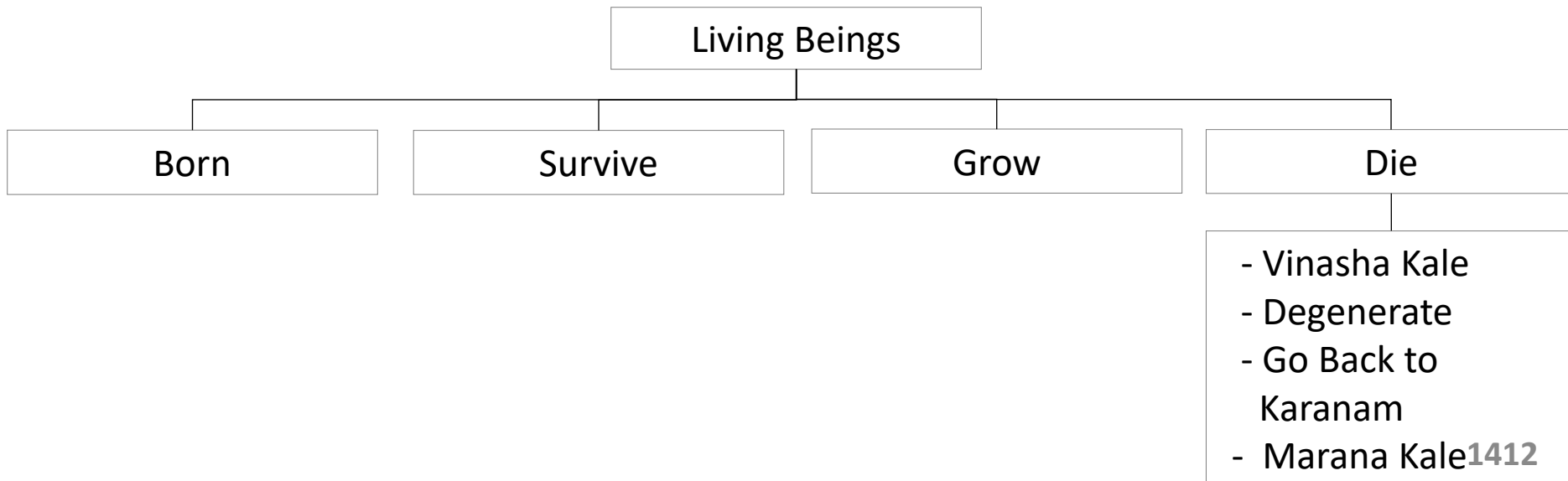
- Yena, sustaining cause

**g) Jatani - Butani :**

- Here Brahma = Hiranyagarbha Chaturmukha Brahma

**h) Jivanti = living being = Holding prana = Alive :**

- Plus Vardate – Growing.





## i) Yart Prayanti Santi :

- Present active participle
- Going towards Brahman
- Yat Prayanti = Prati Gachhanti Ganti
- Travelling towards Brahman
- Abhisham Vishanti - Tadatmyam Eva Pratipadyate...

Merges into Brahman Karanam of all Livings

Jivanti

- Created
- Srishti

Prayanti

- Maintained
- Sthithi

Abhivishanti

- Resolved
- Laya

Technically called Upadana Karanam = Material Cause = Tatastha Lakshanam

- Universe is continuously changing from Srishti onwards
- During Sthithi Layam also, continuously changing
- Body, mind, world undergoes change, enlivened by Maya shakti of changeless Brahman

- **Living beings and world, in and through all changes, they don't give up their core nature - Sat Chit Ananda.**

- Eka sara Nitya Satyam = Brahman = Essential nature, Svarupam
- World does not give up Sat Chit Ananda, its core nature during Utpatti, Sthithi or Laya Kalam.

## I) 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]

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'ṇimaitadātmyamidam sarvaṃ tatsatyaṃ sa ātmā  
tattvamasī 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]

- Pure existence = Core Nature.
  - During Utpatti, Sthithi, Layam, World is...
  - Pot does not give up its core nature Clay
  - Pot is clay during origination, Sthithi, Laya stages
- **Universe, or my Self, whatever is our core nature, we never give it up = Svarupa = Pure existence.**

**Atmatvam = Core nature :**

- |  |   |                        |
|--|---|------------------------|
| <ul style="list-style-type: none"> <li>○ Srishti kale - World is</li> <li>○ Sthithi kale - World is</li> <li>○ Laya kale - World is</li> </ul> | } | In the form of Karanam |
|--|---|------------------------|
- Yad Sad Rupa Tan
  - Sat Rupatam Na Jahati - Not given-up.

**II) Dakshinamurthy Stotram :**

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते  
 साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।  
 यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ  
 तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṁ sadātmakamasatkalpārthakaṁ bhāsate  
 sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |  
 yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau  
 tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, The Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- That core nature = Brahma lakshanam
- Tatu Brahma Vijngyasasva.... May you spot, identify that as your nature.

**Bashyam : Chapter 3 – Section 1 – Verse 1 and 2 continues...**

तद्वह्म विजिज्ञासस्व विशेषेण ज्ञातुमिच्छस्व । यदेवंलक्षणं ब्रह्म  
तदन्नादिद्वारेण प्रतिपद्यस्वेत्यर्थः ।

(Varuṇa then says to Bhṛgu)- "thus may you desire to know (vijijñāsasva) that Brahman (tad brahma) and that desire should be maintained till Brahman is known through aparokṣa jñānam as ātmā (viseṣeṇa jñātum icchasva). May you understand Brahman (pratipadyasva) in terms of what ever lakṣaṇas Brahman has (yat evam lakṣaṇam brahma) and through annamaya etc pañca kośa viveka (tad annādi dvāreṇa)." That is the meaning (iti arthah).

Tastastha Lakshanam	Svarupa Lakshanam
<ul style="list-style-type: none"> <li>- Gives general idea of Brahman</li> <li>- There is some brahman</li> <li>- Paroksha Jnanam</li> <li>- Brahman from which world has come</li> <li>- This can't liberate me</li> </ul>	<ul style="list-style-type: none"> <li>- May you know Brahman Viseshena, Aparokshataya</li> <li>- Through Panchakosha Viveka, get desire to know and work for knowledge</li> </ul>

- Brahman Lakshanam = Jagat Karanam
- Tatu Brahma, how you know as Paroksha Jnanam

### Question :

- If Jiva originates from Brahman, how Jiva one of 6 Anaadis?
- Anaadi can't have Adhi - Anta

### How 5 koshas, 3 Sharirams, 3 Avasthas born and die?

- Manifest and unmanifest

### How Upanishad says : Taittiriya Upanishad :

यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत  
स तपस्तप्त्वा ॥ २ ॥

yato vā imāni bhūtāni jāyante |  
yena jātāni jīvanti | yatprayantyabhisamviśanti |  
tadvijijñāsasva | tadbrahmeti sa tapo'tapyata  
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

- How origination of Jiva if he is birthless, deathless

**Brahma Sutra : Special Adhikaranam :**

चराचरव्यपाश्रयस्तु स्यात् तद्व्यपदेशो भाक्तः तद्भावभावित्वात् ।

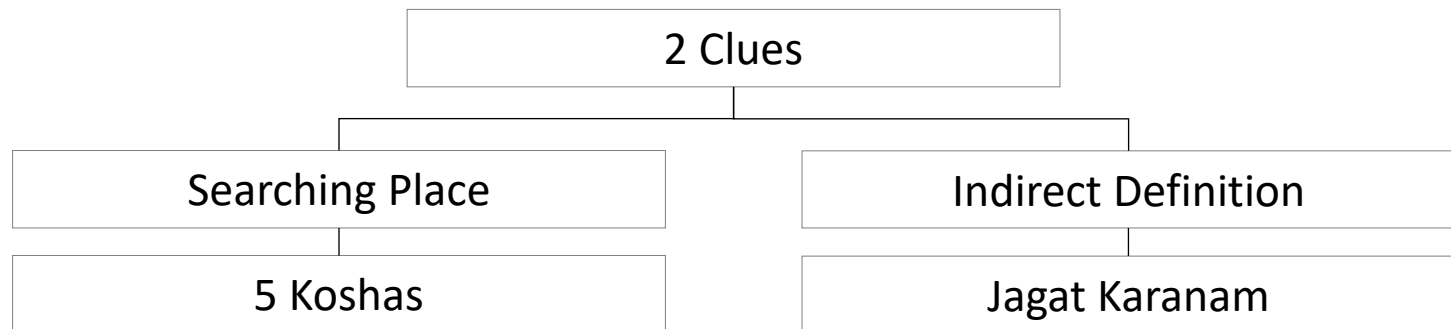
Characharavyapasrayastu syat tadvyapadeso bhaktah tadbhavabhavitvat ।

But the mention of that (viz., birth and death of the individual soul) is apt only with reference to the bodies of beings moving and non-moving. It is secondary or metaphorical if applied to the soul, as the existence of those terms depends on the existence of that (i.e., the body). [II – III – 16]

**Vyasa and Shankara confirm :**

- Jiva = Anaadi, no origination
- **Scriptures talk about origination figuratively, w.r.t body**
- Aupadhika Janma - No Vastava janma for Jiva
- No factual origination of Jiva
- Has seeming origination w.r.t. physical body
- When body is born, treat it as date of birth of Jiva.

- DOB - Belongs to body, not Atma, not factual
- Metaphoric expression not factual
- **If Brahman has to be recognized , it has to be recognized as core of creation of living beings**
- Where to search Brahman
- Our body is enough to search Brahman
- Varuna gives Pancha Kosha as searching place for Brahman
- Core is everywhere
- Sarva Butastatvam, Sarva Butani.... is what Varuna taught Brighu
- Searching place to identify = Our 5 Koshas
- Annam, Prana, Chakshusha, Srotram.



**Do home with 2 Clues :**

**Bashyam : Chapter 3 – Section 1 – Verse 1 and 2 continues...**

श्रुत्यन्तरं च - “प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य  
श्रोत्रमन्नस्यान्नं मनसो ये मनो विदुश्ते निचिक्युर्ब्रह्म पुराणमग्र्यम्”  
(बृ। उ। ४-४-१८) इति ब्रह्मोपलब्धौ द्वाराण्येतानीति दर्शयति ।

And Brihadaranyaka upaniṣad-4-4-18 also says (Srutyantaram ca) “(Brahman is the) the Prana of the Prana (Pranasya prāṇam), and moreover (uta) the Eye of the eye (Cakṣuṣaḥ cakṣuḥ) and moreover (uta) the Ear of the ear (Srotrasya Srotram), the Food of the food (Annasya Annam), the Mind of the mind (manasaḥ ye manaḥ); and whoever recognises this consciousness principle (viduḥ-thus in oneself), they (te) clearly understand (Nicikyuh) that Brahman (brahma) is eternal, ancient (Puranam) and is there before creation, and will be there even after the resolution of the creation, not bound by time (agryam)". In this way (iti) it is seen (darśayati) that (iti) all these (etāni) are the gate ways to recognise Brahman (brahma upalabdhou dvārāṇi).

**Searching Place :**

- Pancha Kosha
  - Sharira Trayam
  - Avastha Trayam
- In Jiva

- Jagat Karanam (In Ishvara)



## Core of both is Brahman's Definition :

- Satyam Jnanam Anantham, Karanam of the world
- Other Upanishads - Also give same investigating place
- Can't search world - Looking for needle in hay stack
- Search in Pancha kosha.

### I) Keno Upanishad :

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

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya 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. [Chapter 1 - Verse 2]

- Eye of eye, ear of ear

### ii) Same in Brihadaranyaka Upanishad :

प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत  
श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ।  
ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ १८ ॥

*prāṇasya prāṇamuta cakṣuṣaścakśuruta  
śrotrasya śrotram manaso ye mano viduḥ |  
te nicikyurbrahma purāṇamagryam || 18 ||*

Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have realised the ancient, primordial Brahman. [4 - 4 - 18] **1421**

- Eye of eye, Prana of prana, ear of ear, mind of mind, stone of stone
- Without that eye, eye can't see
- Consciousness principle = Eye of eye....

### **Remember - Meditate Consciousness :**

**a) is different from ear / Universe**

**b) Pervades ear / Universe**

**c) Because of which ear is ear, universe is universe**

- **Without Consciousness, Universe has no existence, can't function**
- **Apply 3 principles to body, mind, senses, universe in meditation**
- **One who recognizes that Consciousness as Aham, the Self, Aparokshataya is a Jnani**
- Tey Vichikyuhu, has clear knowledge

• **One who knows Atma, knows Brahman**

• **Atma = Brahman, self Realisation = God Realisation not 2 separate processes**

• Puranam - Most ancient

• Agrayam - Exists before creation, Big Bang

• **Search for Brahman in you**

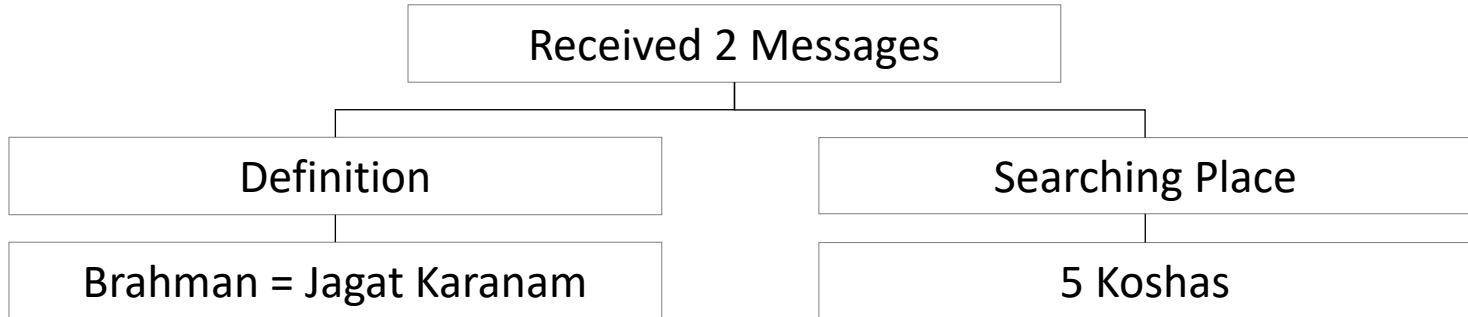
• Upalabdhi Sthanams - 5 Koshas are the means to discover Brahman

• Darshayati Srutyantaram.

स भृगुः ब्रह्मोपलब्धिद्वाराणि ब्रह्मलक्षणं च श्रुत्वा पितुः तपो  
ब्रह्मोपलब्धिसाधनत्वेन अतप्यत तप्तवान् ।

He (sah), Bhrguḥ having heard (śrutvā) from his father (pituh) the lakṣaṇas of Brahman (brahmalakṣaṇam) and (ca) the gate way (dvārāṇi) to the realisation of Brahman (brahma upalabdhih), conducted an enquiry (atapyata = taptavān) into it, as enquiry (tapah) has the status of being the means for recognising aprokṣa Brahman (brahma upalabdhi sādhanatvena).

Saha	Taha Atapyatam
Brighu	Performed Tapas, enquiry, Vichara



**Example :**

- Newspaper advantage - Missing person
- Brahman lost - Reward = Moksha, search in 5 Koshas, 3 Sharirams, 3 Avasthas
- Viduhu - Heard from father
- Atapyata = Taptawan.

## What is purpose of Tapas?

- **As a means of Paroksha Jnanam of Brahman**
- Convert Paroksha Jnanam into Aparoksha Jnanam
- There is Jagat Karanam Brahman in the 5 Koshas
- Vichara is to convert Paroksha Jnanam into Aparoksha Jnanam.

## Katho Upanishad :

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।  
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥

Asti-tyevo-palabdhavyah tattva-bhavana cobhayoh,  
Asti-tyevo-palabdhasya tattva-bhavah prasidati ॥ 13 ॥

The Self is (first) to be realised as existing and (then) as It really is. Of these (aspects), the real nature of the Self that has been known as merely existing, becomes evident to the seeker.

[2 - 3 - 13]

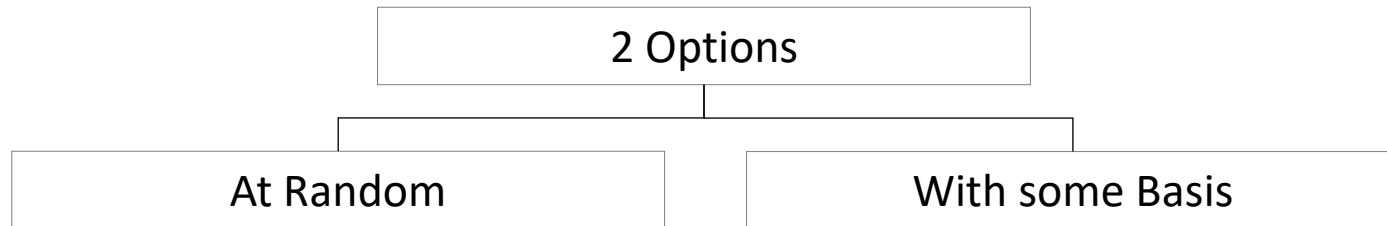
1 <sup>st</sup>	2 <sup>nd</sup>
Brahman Asti	Brahman Asmi

## Question :

- Varuna never asked Brighu to perform Tapas
- Why did Brighu perform Tapas?

**Guru :**

- May you know Brahman, it exists
- Tad Vijingyasasva.... Never advised Brighu to do Tapas
- No instruction for Tapas as Sadhana
- It was independent intention of Brighu himself
- Brighu chose Tapas as Sadhana
- On What basis did he choose tapas for Aparoksha Jnanam.



- Shankara enters mind of Brighu, unearths the Basis.

## Bashyam : Chapter 3 – Section 1 – Verse 1 and 2 continues...

कुतः पुनरनुपदिष्टस्यैव तपसः साधनत्वप्रतिपत्तिर्भृगोः?  
 सावशेषोक्तेः । अन्नादि ब्रह्मणः प्रतिपत्तौ द्वारं लक्षणं च यतो वा  
 इमानीत्याद्युक्तवान् । सावशेषं हि तत्साक्षाद्ब्रह्मणः अनिर्देशात् ।

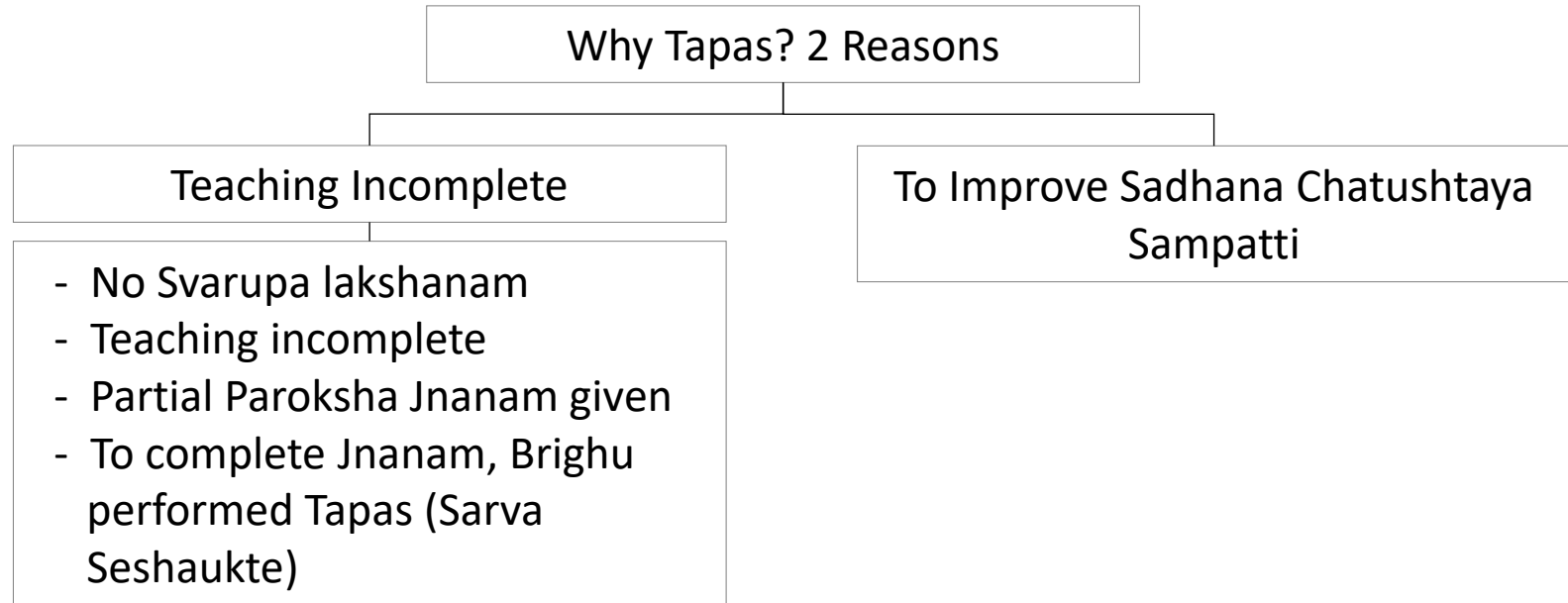
How again did (kutaḥ punah) Bhrgu (bhṛguh), even though it was not given out to him (anupadiṣṭaḥ syat) figure out that tapas alone (tapasah eva) is the means to the knowledge (sāadhanatva-pratipattih)? (To that Sankarācārya replies) Varuna did leave the teaching incomplete (sāvaseṣa ukteḥ-intentionally, so that Bhrgu should figure it out.). He only told (uktavān) that annamaya kośa etc (annādiḥ) are gateway (dvāram) for the realisation of Brahman (brahmaṇaḥ pratipattau), and also gave the indirect lakṣaṇa, the taṭasthalakṣaṇa (lakṣaṇam ca-of Brahman)- 'as from which indeed all beings' etc (yato vā imāni ityādi). The teaching (tat) is indeed incomplete (sāvaseṣam hi), as what is Brahman (brahmaṇaḥ) was not defined (anirdeśāt) directly (sākṣāt).

**What is Brahman is not directly mentioned by Varuna :**

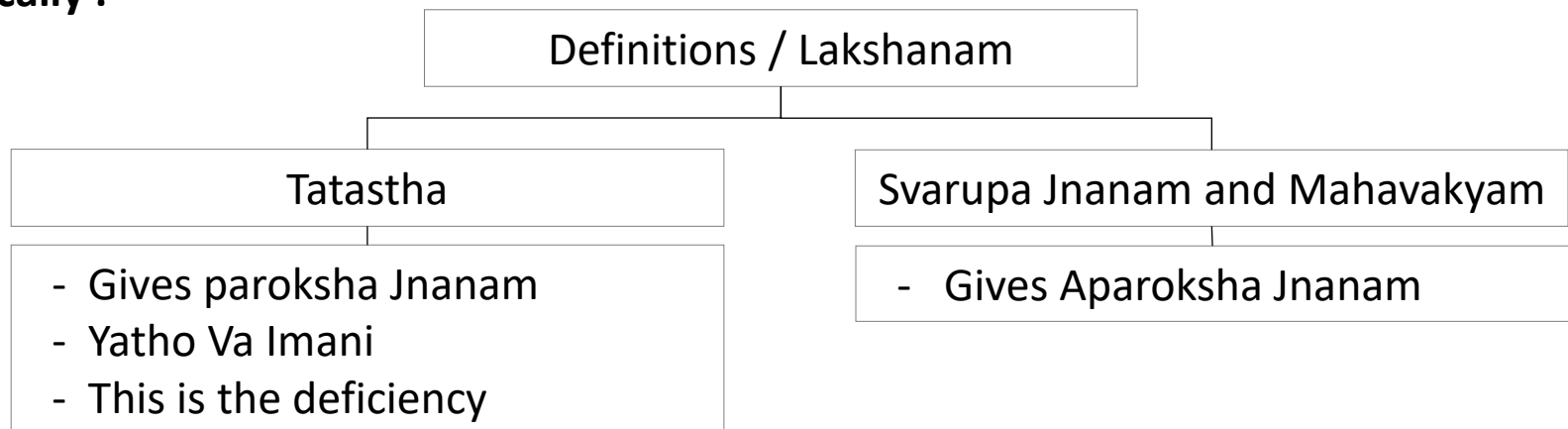
- Only Tatastha Lakshana given
- Brahman = Sthithi, Srishti, Laya Karanam with indirect definition Shishya has to locate Brahman.

## Search - Where? Not in 14 Lokas :

- Searching area = 5 Koshas
- Brighu performed Tapas
- Tapas - Any Spiritual Discipline.



## Technically :



- Gateway for searching, Brahman is 5 Koshas
- Teaching is in right direction but incomplete (Sava Sesham)
- Sakshat Brahman is not directly pointed out
- Through Pancha kosha Viveka may you register Brahman
- Ananda Atma Brahma Putcham pratishta

### **Aside notes : Commentators : Anandagiri :**

- Achuta Krishna Tirtha writes elaborate commentary called Vanamala
- Sureshwaracharya writes Vartikam on Taittiriya, makes many notes

### **I) Upanishad :**

- All Jivas are born out of Brahman, Sustained, by Brahman, that is Karanam Brahma
- Jiva = living being, knowing responding to the world
- Kali yuga students - Restless, want to move faster
- Traditional students - Stay on

### **Conclusion of Brighu :**

- I need more Sadhana.



अन्यथा हि स्वरूपेणैव ब्रह्म निर्देष्टव्यं जिज्ञासवे पुत्राय इदमित्थंरूपं  
ब्रह्म इति । न चैवं निरदिशत् किं तर्हि ? सावशेषमेवोक्तवान् ।

Otherwise if this teaching was complete (anyathā hi), then the svarūpa lakṣaṇa of Brahman satyam jñānam (brahma svarūpeṇa eva) should have been clearly stated (nirdeṣṭavyam-by Varuṇa) to his son cum disciple (putrāya), who wanted to know Brahman (jijñāsave.Varuṇa should have explicitly said) "this is the nature of Brahman" (idam itthaṁ rūpam brahma). But Varuṇa did not present it directly like that (na ca evam niradiśat). In what way (kim tarhi-did Varuṇa tell his son)? He said it in an incomplete manner (sāvaśeṣam eva uktavān-saying merely that Brahman is the cause of the universe, thus leaving Brahman remote from oneself).

- For complete teaching Guru should have added Svarupa Lakshanam which was given in Chapter 2
- Satyam Jnanam Anantham Brahma

### **Mahavakyam :**

- Ananda Atma Brahma Putcham Pratishtam
- Jingyasu = Seeker, disciple
- This is Brahman nature of Brahman should have been pointed out.

## Sava sesham :

- Incomplete teaching
- Avagamyate - Discerned, no spoon feeding given
- I have to wash plate and eat - Hence Sadhana is required.

## What is type of Sadhana required ?

### Bashyam : Chapter 3 – Section 1 – Verse 1 and 2 continues...

अतोऽवगम्यते नूनं साधनान्तरमप्यपेक्षते पिता ब्रह्मविज्ञानं प्रतीति ।  
तपोविशेषप्रतिपत्तिस्तु सर्वसाधकतमत्वात् । सर्वेषां हि  
नियतसाध्यविषयाणां साधनानां तप एव साधकतमं साधनमिति  
हि प्रसिद्धं लोके ।

Therefore by the incomplete teaching (atah) it is understood by Bhrgu (avagamyate) that (iti) definitely (nūnam) that his father (pitā) with reference to brahmajñānam (brahmavijñānam prati) expected him (apekṣate) to take recourse to some other means of knowledge (sāadhanāntaram) identifying or selecting (pratipattistu) in particular (viseṣaḥ), tapas (tapaḥ) as the most helpful means of knowledge among all the means (sarva sādhakatamatvāt). Among indeed the various means that are there (sarveṣāṃ hi sādhanānām) which are all definitely successful (niyata sādhya viṣayāṇām), Tapas alone (tapa eva) is the best among the means (sādhakatamaṃ sādhanam) is indeed well known in the world (iti hi Prasiddham loke).

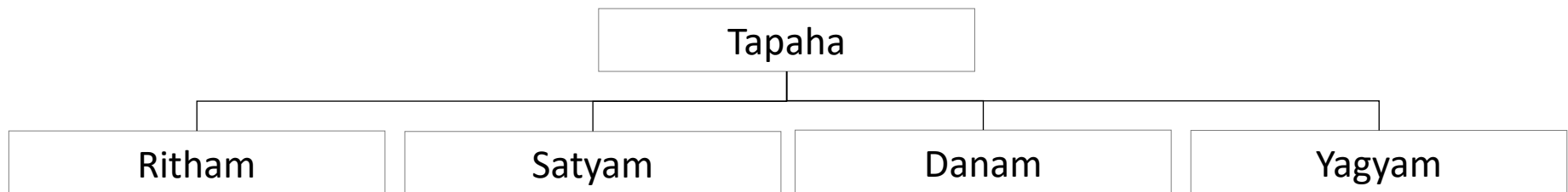
- Brighu identified Tapas as specific Sadhana
- Pratipatti = Selection, identification
- Tapas - Greatest sadhana, can achieve all goals
- Niyata sadhana - Positively successful as mentioned in the Puranas
- Tapas = Means of Brahma vidya.

**Bashyam : Chapter 3 – Section 1 – Verse 1 and 2 continues...**

तस्मात्पित्रानुपदिष्टमपि ब्रह्मविज्ञानसाधनत्वेन तपः प्रतिपेदे भृगुः ।

Therefore, since tapas is the greatest sādhanā (tasmāt), even though his father did not specifically mention it (pitṛā anupadiṣṭam api), Bhṛgu figured it out (bhṛguḥ pratipede) that tapas (tapaḥ) has the status of being the means for the knowledge of Brahman (brahma-vijñānasādhanatvena). (Now Sankarācārya explains beautifully what is tapaḥ.).

**Mahanarayana Upanishad :**



- One hour sitting is Tapaha...

- Sharira Peedanam = Tapaha giving varieties of discomfort to the body is Tapas.
  - Krischran, Chandarayana are fasting Tapaha
    - Only milk, water Upavasa
    - Walk without chappals
    - Wake up all night
- } All Tapaha
- In Jnana Khanda, Tapaha is not Sharira Peedanam.

**It is focussed attention of :**

- **Mind and mind senses without any other preoccupation = Samadhanam**
- Real committed attention
- Sadhana Chatustaya Sampatti, Shama, Dhama, Titiksha, Uparama, Sraddha, Samadhanam
- Karanams = Jnana Indriyam, Sense organs
- Bahya Antahkaranam = Mind.

तच्च तपो बाह्यान्तःकरणसमाधानं तद्द्वारकत्वाद् ब्रह्मप्रतिपत्तेः ।  
"मनसश्चेन्द्रियाणां च ह्यैकाग्र्यं परमं तपः । तज्ज्यायः सर्वधर्मेभ्यः  
स धर्मः पर उच्यते" इति स्मृतेः । स च तपस्तप्त्वा ॥ १ ॥

And that tapaḥ (tat ca tapah) is the concentration of sense organs and the mind (bāhya antaḥkaraṇa samādhānam). Through that gateway of tapaḥ (tad dvāarakatvād) Brahman can be recognised (brahma pratipatteh). "Indeed the concentration (hi ekāgryam) of mind and the senses (manasaḥ ca indriyāṇām ca) is the highest tapaḥ (tapaḥ paramam). Since it is the superior one (tat jyāyaḥ) among all the sādhanas (sarvadharmebhyah), it is called (saḥ ucyate) as the highest sādhana (para dharmah" says Mahābharatam-śānti parvam250-4 (iti smṛteḥ). And therefore (ca) Bhṛgu (sa) does tapaḥ (tapas taptvā).

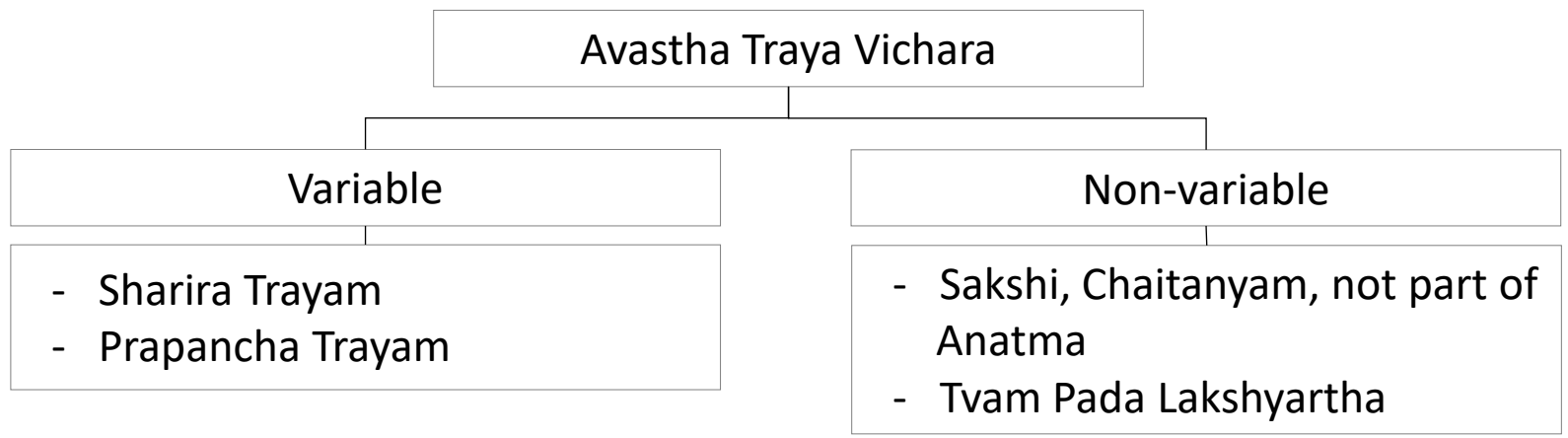
- Focussed attention is superior to other sadhanas.

**Sureshwaracharya :**

- Attention is on Guru - Shashtra Vichara, Upadesha
- Without Pramanam, Jnanam, can't come, can't be sustained

**Naishkarmya Siddhi :**

- Anvaya, Vyatireka, Vichara Dvara Prati Patti
- Brahman Tvam Pada Lakshyartha eva tapas Shabda Uchyate.



### Mahabharata - Shanta Parvata :

बालान्वृद्धान्वयःस्थांश्च न हरेयमनागसः ।  
प्राणिनः प्राणिनामीश नमस्तेऽभिप्रसीद मे ॥ ४ ॥

bālānvṛddhānvayahsthāmśca na hareyamanāgasah |  
prāninah prānināmīśa namaste'bhiprasīda me || 4 ||

This is not a direct translation of the verse, but merely an approximate preview. [12 - 250 - 4]

### Taittiriya Upanishad :

अन्नं ब्रह्मेति व्यजानात् ।  
अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते ।  
अन्नेन जातानि जीवन्ति । अन्नं  
प्रयन्त्यभिसंविशन्तीति तद्विज्ञाय ।  
पुनरेव वरुणं पितरमुपससार ।  
अधीहि भगवो ब्रह्मेति तं होवाच ।  
तपसा ब्रह्म विजिज्ञासस्व ।  
तपो ब्रह्मेति स तपोऽतप्यत  
स तपस्तप्त्वा ॥ १ ॥

annaṃ brahmeti vyajānāt |  
annāddhyeva khalvimāni bhutāni jāyante |  
annena jātāni jīvanti | annaṃ  
prayantyabhisamviśantīti tadvijñāya |  
punareva varuṇaṃ pitaramupasasāra |  
adhīhi bhagavo brahmeti taṃ hovāca |  
tapasā brahma vijijñāśasva |  
tapo brahmeti sa tapo'tapyata  
sa tapastaptvā || 1 ||

Bhrigu learnt that food is Brahman because it is from food that all these beings are born; by food, when born, do they live and having departed, into food they enter. Having known that, he approached his father Varuna, and said: “Revered Sir, teach me Brahman”. Varuna told him: “By Deep thinking (Tapas) seek thou to know Brahman. Tapas is Brahman”. He performed tapas and having performed tapas.... [3 - 2 - 1]

**Chapter 3 - 1<sup>st</sup> Anuvaka Over :**

- Saha Tapaha Tapataha connect to 2<sup>nd</sup> Anuvaka

**2<sup>nd</sup> Anuvaka :**

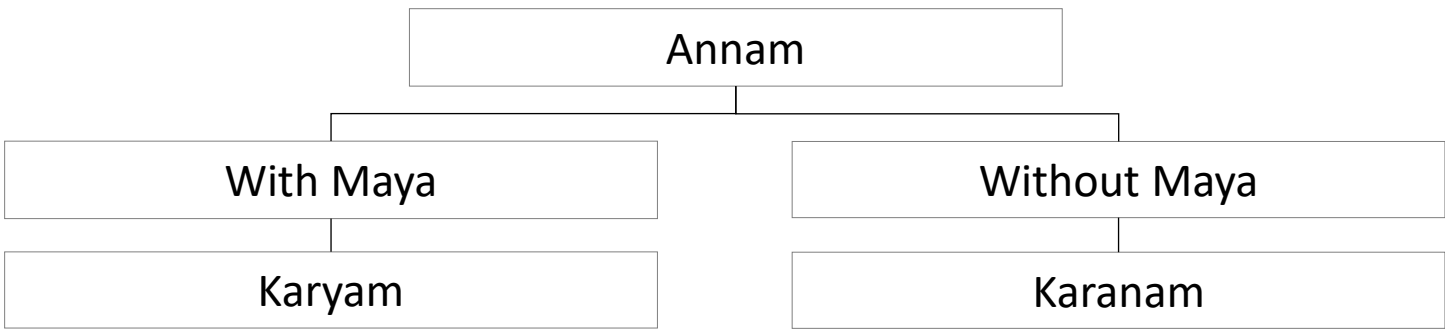
- Brighu Made independent enquiry
- Annmayakosha - Applied definition of Brahman

**Vyashti Annam :**

- Born out of Samashti Annam Sustained and resolves also into Samashti Annam

• **There is one total Physical Virat Ishvara**

- From Virat alone, individual body is born
- Virat Vishwaroopa Ishvara alone = Brahman.



## Doubt : Purusha Suktam :

तस्माद्विराडजायत विराजो अधिपूरुषः ।  
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥

tasmaadvirāḍajāyata virājo adhipūruṣaḥ ।  
sa jāto atyaricyata paścādbhūmimatho puraḥ ॥

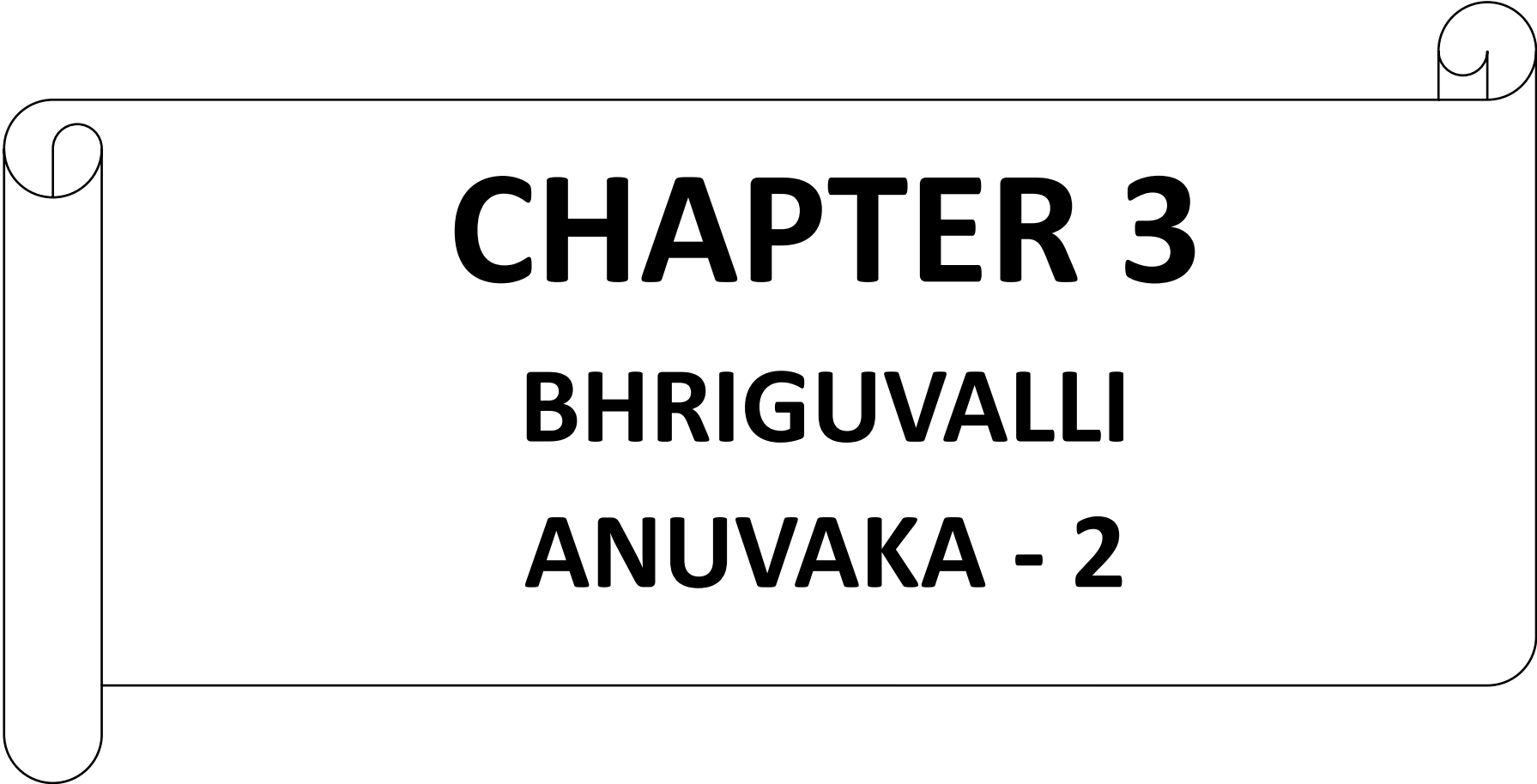
“From the Purusha (Tasmaat) was born the Viraat the Universe-in-seed (Brahmaandam) and identifying with Viraat, the “Universe-in-seed-condition”, the Viraat Purusha was born. That new born one become manifest (Sa-Jaatho) into the plurality. Then He (Created) the earth and the bodies. [Verse 5]

- Virat = born, hence Virat not ultimate Karanam
- Virat = Karyam, not Brahman
- Brahman = Ultimate Karanam

## Father :

- You are in right direction, continue Tapas.





# **CHAPTER 3**

## **BHRIGUVALLI**

### **ANUVAKA - 2**

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्धयेव खल्विमानि भूतानि  
जायन्ते । अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसं-  
विशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि  
भगवो ब्रह्मेति । तश्च होवाच । तपसा ब्रह्म विजिज्ञासस्व ।  
तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ २ ॥

annaṁ brahmeti vyajānāt । annāddhyeva khalvimāni  
bhūtāni jāyante । annena jātāni jīvanti । annaṁ  
prayantyaabhisamviśantīti । tadvijñāya । punareva  
varuṇaṁ pitāramupāsasāra । adhihi bhagavo  
brahmeti । taṁ hovāca । tapasā brahma vijijñāsasva । tapo  
brahmeti । sa tapo'tapyata । sa tapastaptvā ॥ २ ॥

(तपः तप्त्वा सः) अन्नं ब्रह्म (इति) व्यजानात् । “अन्नाद् एव , खलु इमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति । (प्रयन्ति सन्ति तानि) अन्नम् अभिसंविशन्ति” इति (व्यजानात्) । तत् विज्ञाय (भृगुः) पुनः एव पितरं वरुणम् उपससार । “हे भगवः, (त्वं) ब्रह्म अधीहि” इति (उक्तवान् ) । “(त्वं) तपसा विजिज्ञासस्व । तपः ब्रह्म (भवति) ।” इति (वरुणः) तम् उवाच । सः तपः अतप्यत ॥

(tapah taptvā saḥ) annam brahma (iti) vyajānāt । “annād eva, khalu imāni bhūtāni jāyante । annena jātāni jīvanti । (Prayanti santi tāni) annam abhisamviśanti” iti (vyajānāt) । tat vijñāya (Bhṛgu) punaḥ eva pitaram varuṇam upsasāra । “ He bhagavaḥ, (tvam) brahma adhihi” iti (uktavān) । (“tvam) tapasā vijijñāsasva । Tapah brahma (bhavati)” iti ( Varuṇaḥ) tam uvāca । saḥ tapah atapyata ॥

He (Bhrgu) concluded that Annam is Brahman, because, certainly, these beings are born from Annam alone. (The beings) that are born live by means of Annam. They go back to Annam while resolving. Thus, having concluded that (Annam to be Brahman), he approached ( his ) father Varuna once again ( and asked thus ) – "Oh Lord! Teach me Brahman". (Varuna) said to him thus-"seek to know Brahman through enquiry. Enquiry is Brahman". He (Bhrgu) conducted enquiry. Having conducted an enquiry, he (concluded thus).

### Bhasyam : Chapter 3 – Section 2 – Verse 1

अन्नं ब्रह्मेति व्यजानात् विज्ञातवान् । तद्धि यथोक्तलक्षणोपेतम् ।  
कथम् ? अन्नाद्धयेव खलु इमानि भूतानि जायन्ते, अन्नेन जातानि  
जीवन्ति, अन्नं प्रयन्त्यभिसंविशन्तीति । तस्माद्युक्तमन्नस्य  
ब्रह्मत्वमित्यभिप्रायः । स एवं तपस्तप्त्वा अन्नं ब्रह्मेति विज्ञाया  
अन्नलक्षणेन उपपत्त्या च पुनरेव संशयमापन्नः वरुणं पितरम्  
उपससार - अधीहि भगवो ब्रह्मेति ।

(Bhrgu) understood (vyajānāt vijñātavān) that samasti annam or Virat ( annam— is Brahman ), because indeed ( taddhi ) it is perfectly fitting (upetam) the tatasthalaksana of Brahman (yathoktalakṣaṇa-which was given by Varuna).

How does it fit ( katham ) ? Because from total annam alone (annāddhyeva khalu-without a doubt) all these beings are born (imāni bhūtāni jāyante) ! (And those which are born (jātāni) live by annam only (annena jīvanti). When they die they move ( prayanti) into or resolve into (abhisam-viśanti ) into the same annam alone (annam iti). Therefore (tasmād) it is proper that it is said (iti uktam) that annam has the status of being Brahman (annasya brahmatvam). That is the idea. (iti abhiprāyaḥ). Bhrgu after doing tapas, in this manner he (saḥ evam tapas taptvā) came to know that annam is Brahman (annam brahma iti vijñāya), by connecting the definitions of annam(anna lakṣaṇena-and Brahman) and by reasoning also (upapattyā ca). But on a deeper inquiry having got the doubt (samśayam āpannaḥ)—that though annam is Brahman, whether Brahman is annam or not), Bhrgu once again (ca punareva) approached his father Varuṇa (varuṇaṁ pitaram upasāra) and asked him thus (iti), "Oh reverend sir (bhagavaḥ), teach me the knowledge of Brahman" (adhihi brahma iti).

Annam	Annamaya
<ul style="list-style-type: none"> <li>- Macro Karanam</li> <li>- Virat</li> <li>- Fits brahman definition</li> <li>- Yatho Va Imani....</li> <li>- Tatastha Lakshanam</li> </ul>	<ul style="list-style-type: none"> <li>- Karyam</li> <li>- All our bodies are born out of total Annam Virat</li> </ul>

## Taittiriya Upanishad :

यतो वा इमानि भूतानि जायन्ते ।  
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।  
तद्विजिज्ञासस्व । तद्ब्रह्मेति स तपोऽतप्यत  
स तपस्तप्त्वा ॥ २ ॥

yato vā imāni bhūtāni jāyante |  
yena jātāni jīvanti | yatprayantyabhisamviśanti |  
tadvijijñāśasva | tadbrahmeti sa tapo'tapyata  
sa tapastaptvā || 2 ||

To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhrgu) Performed Penance; and after having done Penance..... [3 - 1 - 2]

### Annam Jatani Jivanti :

- We survive because of food only
- Essence of food, brings out our children, the next generation
- Annam Virat Deserves title Brahman
- Through Annam Lakshanam, Brighu came to Virat Brahman
- Later, had doubt and went to Aruni – Guru.

कः पुनः संशयहेतुरस्येत्युच्यते - अन्नस्योत्पत्तिदर्शनात् । तपसः  
पुनः पुनरुपदेशः साधनातिशयत्वावधारणार्थः । यावद्ब्रह्मणो लक्षणं  
निरतिशयं न भवति यावच्च जिज्ञासा न निवर्तते तावत्तप एव ते  
साधनम् । तपसैव ब्रह्म विजिज्ञासस्वेत्यर्थः । ऋज्वन्यत् ॥२॥

What was again (kaḥ punaḥ) is the cause of (hetuḥ) of his doubt (asya samśaya)? That is being told (iti ucyate) Because Bhṛgu saw (darśanāt) that annam is born (annasya-utpatti). Enquiry (tapasaḥ) was again and again (punaḥ punaḥ) instructed to be done (upadeśaḥ by his father) for emphasising (avadhāraṇārthah) the superiority of it as a means (sādhana atīśayatvam of brahmajñānam). (So he says to his son)- "As long as (yāvad) Brahman's taṭasthalakṣaṇa (brahmaṇaḥ lakṣaṇa) does not completely fit in without an exception (niratiśayam na bhavati), and also (yavat ca) the seeking (jijñāsā of Brahman) does not end (na nivartate); that long (tāvat) enquiry alone (tapaḥ eva) is the means for you (te sādhanam)". Only through tapas (tapasā eva) Brahman can be known (brahma vijijñāsasva). That is the idea (iti arthah). Everything else (the three following anuvākas) are straight and easy (rjvanyat.-So I have nothing to comment upon them says Sankarācārya.)



## What is Brighu's doubt?

- I) By knowing Annam Brahma can't know ultimate cause Brahman
- II) Brighu was dissatisfied : Shankara : Reasons for doubt :

### a) Annam :

- Karyam also - Not Atyantika Karanam  
- Only Apekshika Karanam
- Sruti - Virat has Utpatti  
- Logic says world has origin
- Aruni asked Brighu to continue Tapas to arrive at Brahman
- Tapas = Means for knowing Brahman.

### Gita :

ऋषिभिर्बहुधा गीतं  
छन्दोभिर्विविधैः पृथक् ।  
ब्रह्मसूत्रपदैश्चैव  
हेतुमद्भिर्विनिश्चितैः ॥ १३-५ ॥

ṛṣibhīrbahudhā gītāṃ  
chandōbhirvividhaiḥ prthak  
brahmasūtrapadaiścaiva  
hētumadbhirviniścitaiḥ || 13-5 ||

Rsis have sung (About the field and the knower of the field) in many ways, in various distinctive chants and also in the suggestive words indicative of Brahman, full of reason and decision. [Chapter 13 - Verse 5]



- Value itself given title Jnanam as it leads to Jnanam, means for Jnanam.
- 4 Times Tapaha repeated
- Tapas Brahma Vjingyasasva Tapo Brahma
- Sa Tapaha Atapyata Tapaha Taptva

**In the 1st, 2nd, 3<sup>rd</sup> - 4 Times Tapaha repeated :**

- What is significance of Abhyasa - Repetition of Tapaha
- Upasamkramyam - Upasamharou, Abhyasa, Phalam, Apoorvata, Lingas for Tatparya Nirnaya
- Until you reach absolute Nirathisaya Karanam, continue enquiry
- Intellect will not be totally satisfied also
- As long as seeking does not end, continue enquiry

**No commentary by Shankara on following 3 Anuvakams : Anuvakam :**

- iii) Prano Brahmeti Vyajanat
- iv) Mano Brahmeti Vyjanat
- v) Vijnanaya Brahmeti Vyajanat.

## Lecture 127

I) Varuna gave Tatastha Lakshanam to Brighu to locate Brahman

II) **Gave Pancha kosha as area of search :**

- Where it will fit Varuna did not teach
- Avasesha = Baki, left over
- Sava Sesha = incomplete teaching, some portion left over, not taught.

iii) **1<sup>st</sup> conclusion of Brighu :**

- Annam = Brahma
- All anna Mayas born out of Samashti Annam, sustain and resolve into Samashti Annam
- All Annamaya go back into Annam - Virat Ishvara as Brahman

**Definition fits in for Brahman :**

- **Only Apekshika Brahman not Atyantika Brahman**
- **Virat - born out of Hiranyagarbha**
- Hiranyagarbha born out of Ishvara

**Virat :**

- Karyam not Karanam.

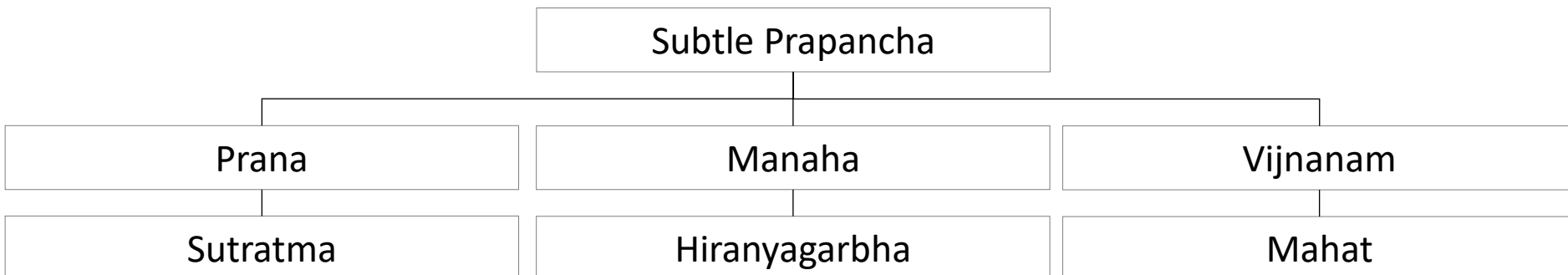
**2<sup>nd</sup> Anuvaka :**

- Definition is Nirathishayam, completely fits in Jingyasa Nivartate

- **Intellectual curiosity subsides only when I reach Brahman, absolute cause.**

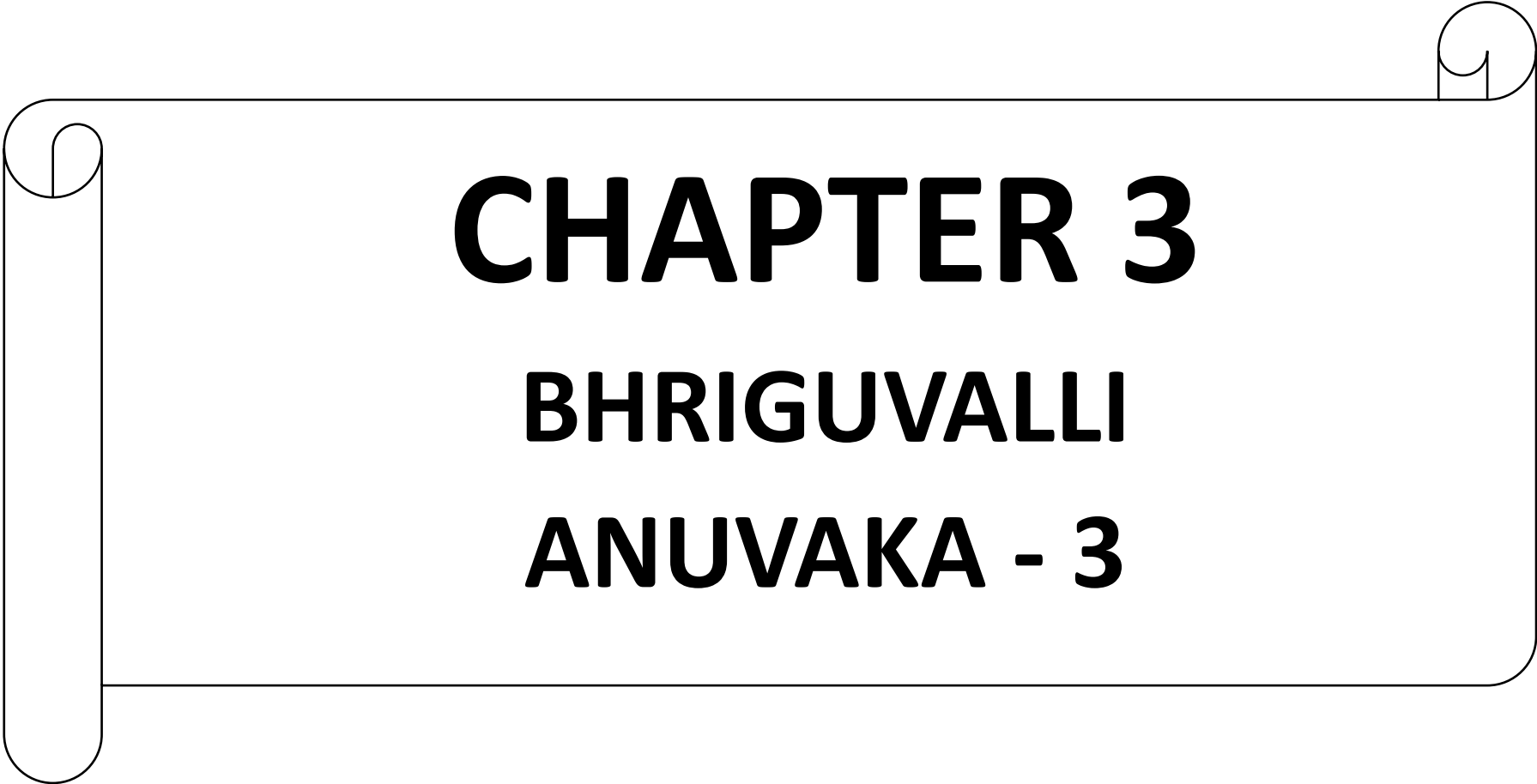
## Example : Child :

- What is God
- Bhagawan is cause of world
- **Causation hunting is job of intellect, enquiry continues**
- Intellectual curiosity has to be quelled
- **Cosmology = Cause of creation**
- **Topic will be alive till creation is not known in its entirety**
- Tapo Brahmeti - Enquiry leads to Brahman
- Sadhana equated to sadhanam for Tubyarthha
- Anyat - Rest of Anuvaka 3, 4, 5 - Prano, mano, Vijnanam Vijnaiyat
- Samashti Prana, Manaha, Vijnanam is Brahman.



## All these terms also used for all 3 Depending on context :

- Hiranyagarbha, Mahat, Sutratma, is Karyam, born - Again do Tapas
- Rijju = No complexity, no commentary on 3, 4, 5.



# **CHAPTER 3**

## **BHRIGUVALLI**

### **ANUVAKA - 3**

प्रा॒णो ब्र॒ह्मेति॒ व्य॑जानात् । प्रा॒णाद्ध्ये॑व खल्वि॒मानि॒ भू॒तानि॒  
जाय॑न्ते । प्रा॒णेन॒ जा॒तानि॒ जीव॑न्ति । प्रा॒णं प्र॑यन्त्य॒भिसं॑विश॒-  
न्तीति॑ । तद्वि॒ज्ञाय॑ । पुन॑रेव वरु॒णं पि॒तर॑मुप॒ससार॑ । अधी॑ही  
भग॒वो ब्र॒ह्मेति॑ । तश्चो॑वाच । तप॑सा ब्र॒ह्म वि॒जिज्ञा॑सस्व ।  
तपो॒ ब्र॒ह्मेति॑ । स तपो॑ऽतप्यत । स तप॑स्तप्त्वा ॥ ३ ॥

prā॒ṇo bra॒hmeti॒ vyajā॑nāt । prā॒ṇāddhye॑va khalvi॒māni॒  
bhū॒tāni॒ jāyā॑nte । prā॒ṇena॒ jā॒tāni॒ jīva॑nti । prā॒ṇaṁ  
praya॑ntya॒bhisam॑viśantīti॑ । tadvijñā॑ya । puna॑reva  
vara॑ṇaṁ pi॒tara॑mupa॒sasāra॑ । adhi॑hī bhaga॒vo bra॒hmeti॑  
। taṁhova॑ca । tapa॑sā brahma॒ vijijñā॑sasva । tapo॒ brahmeti॑  
। sa tapo॑'tapyata । sa tapastap॑tvā ॥ ३ ॥

(तपः तप्त्वा सः) प्राणं ब्रह्म (इति) व्यजानात् । “प्राणाद् एव,  
खलु इमानि भूतानि जायन्ते । प्राणेन जातानि जीवन्ति । प्रयन्ति  
(सन्ति तानि) प्राणम् अभिसंविशन्ति” इति (व्यजानात्) । तत्  
विज्ञाय (भृगुः) पुनः एव पितरं वरुणम् उपससार । “हे भगवः,  
(त्वं) ब्रह्म अधीहि” इति (उक्तवान् ) । “(त्वं) तपसा  
विजिज्ञासस्व । तपः ब्रह्म (भवति) ।” इति (वरुणः) तम् उवाच ।  
सः तपः अतप्यत ॥

(tapah taptvā saḥ) prāṇam brahma (iti) vyajānāt । “prāṇād  
eva, khalu imāni bhūtāni jāyante । prāṇena jātāni  
jīvanti । Prayanti (santi tāni) prāṇam abhisamviśanti”  
iti (vyajānāt) । tat vijñāya (Bhṛgu) punaḥ eva pitaram  
varuṇam upsasāra । “he bhagavaḥ, (tvam) brahma  
adhīhi” iti (uktavān) । “(tvam) tapasā vijijñāsasva । tapa  
brahma (bhavati)” iti (Varuṇaḥ) tam uvāca । saḥ tapah  
atapyata ॥

He (Bhrigu) concluded that prana is Brahman, because, certainly, these beings are born from prana alone. (The beings) that are born live by means of prana. They go back to prana while resolving. Thus, having concluded that (prana to be Brahman) he approached (his) father Varuṇa once again (and asked thus)"Oh Lord! Teach (me) Brahman" (Varuṇa) said to him thus-"seek to know Brahman through enquiry. Tapah is Brahman". Bhrigu conducted the enquiry. Having conducted an enquiry, he (concluded thus).

- Body is alive only when Prana is there
- Prana = Brahman, one of the gateways to Recognise Brahman
- Vyashti prana merges with Samashti prana
- When there is Prana, there is Sukshma Shariram - Manaha and consciousness is available
- Sutratma = Brahman
- Sentient being alone can create, therefore Prana can create.

Brahman	Prana
- More than Prana	- Has no Jnana Shakti - The power to know

- Prana can act but can't know
- Brighu goes to father
- Father asks him to continues Tapas.



# **CHAPTER 3**

## **BHRIGUVALLI**

### **ANUVAKA - 4**



मनो ब्रह्मेति व्यजानात् । मनसो ह्येव खल्विमानि भूतानि  
जायन्ते । मनसा जातानि जीवन्ति । मनः प्रयन्त्यभिसंविश-  
न्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीही  
भगवो ब्रह्मेति । तश्चोवाच । तपसा ब्रह्म विजिज्ञासस्व ।  
तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ ४ ॥

maṇo brahmeti vyajānāt । manaso hyeva khalvimāni  
bhūtāni jāyante । manasā jātāni jīvanti । manaḥ  
prayantyabhisamviśantīti । tadvijñāya । punareva  
varuṇam pitaramupāsasāra । adhihī bhagavo brahmeti  
। taṁ ho vāca । tapasā brahma vijijñāsasva । tapo brahmeti  
। sa tapo'tapyata । sa tapastaptvā ॥ ४ ॥

(तपः तप्त्वा सः) मनः ब्रह्म (इति) व्यजानात् । “मनसः एव, खलु इमानि भूतानि जायन्ते । मनसा जातानि जीवन्ति । प्रयन्ति (सन्ति तानि) मनः अभिसंविशन्ति” इति (व्यजानात्) । तत् विज्ञाय (भृगुः) पुनः एव पितरं वरुणम् उपससार । “हे भगवः, (त्वं) ब्रह्म अधीहि” इति (उक्तवान् ) । “(त्वं) तपसा विजिज्ञासस्व । तपः ब्रह्म (भवति) ।” इति (वरुणः) तम् उवाच । सः तपः अतप्यत ॥

(tapaḥ taptvā saḥ) manaḥ brahma (iti) vyajānāt ।  
 “manasaḥ eva, khalu imāni bhūtāni jāyante ।  
 manasā jātāni jīvanti । Prayanti (santi tāni) manaḥ  
 abhisamviśanti” iti (vyajānāt) । tat vijñāya (Bhṛgu) punaḥ  
 eva pitaraṁ varuṇam upsasāra । “He bhagavaḥ, (tvam)  
 brahma adhihi” iti (uktavān) । (“tvam) tapasā  
 vijijñāsasva । Tapa brahma (bhavati)” iti (Varuṇaḥ) tam  
 uvāca । saḥ tapaḥ atapyata ॥

He (Bhrgu) concluded that mind is Brahman, because, certainly, these beings are born from mind alone. (The beings) that are born live by means of the mind. They go back to the mind while resolving.

Thus, having concluded that (mind to be Brahman) he approached (his) father Varuna once again (and asked thus)- "Oh Lord! Teach (me) Brahman" (Varuna) said to him thus "seek to know Brahman through enquiry. Tapas is Brahman". He (Bhrgu) conducted enquiry. Having conducted an enquiry, he (concluded thus).

### **I) Body alive only when Prana is there :**

- Brahman = Total mind, which has capacity to create all bodies by its Sankalpa
- **Vyashti - I - Jiva creates - one - 2 Bodies by Sankalpa**
- **Samashti Hiranyagarbha creates - Samashti Jiva by its Sankalpa**
- **Body lives also because of its Samashti Manaha**
- Vyashti mind merges with Samashti mind (Hiranyagarbha)
- Prana, sense organs, organs of Action are controlled by the Mind

### **Mind in awake state :**

- Sense organs, organs of action function

### **Mind in Sleep :**

- Sense organs, organs of action sleep.
  - Mind
  - Instrument Karanam
  - Karta has to be some one else
- There is Karta - Karanam Division in the Antahkaranam
- Karta - Vijnanamaya alone is Brahman.



# **CHAPTER 3**

## **BHRIGUVALLI**

### **ANUVAKA - 5**

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाद्धयेव खल्विमानि भूतानि  
जायन्ते । विज्ञानेन जातानि जीवन्ति । विज्ञानं प्रयन्त्यभिसं-  
विशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार ।  
अधीही भगवो ब्रह्मेति । तश्चोवाच । तपसा ब्रह्म विजिज्ञ-  
सस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥५॥

vijñānam brahmeti vyajānāt । vijñānāddhyeva  
khalvimāni bhūtāni jāyante । vijñānena jātāni jīvanti ।  
vijñānam prayantyabhisamviśantīti । tadvijñāya ।  
punareva varuṇam pitaramupāsasāra । adhihī bhagavo  
brahmeti । tamho vāca । tapasā brahma vijijñāsasva । tapo  
brahmeti । sa tapo'tapyata । sa tapastaptvā ॥ ५ ॥



(तपः तप्त्वा सः) विज्ञानं ब्रह्म (इति) व्यजानात् । “विज्ञानाद् एव, खलु इमानि भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति । प्रयन्ति (सन्ति तानि) विज्ञानम् अभिसंविशन्ति” इति (व्यजानात्) । तत् विज्ञाय (भृगुः) पुनः एव पितरं वरुणम् उपससार । “हे भगवः, (त्वं) ब्रह्म अधीहि” इति (उक्तवान्) । “(त्वं) तपसा विजिज्ञासस्व । तपः ब्रह्म (भवति) ।” इति (वरुणः) तम् उवाच । सः तपः अतप्यत ॥

(tapaḥ taptvā saḥ) vijñānam brahma (iti) vyajānāt । “vijñānād eva, khalu imāni bhūtāni jāyante । vijñānena jātāni jīvanti । Prayanti (santi tāni) vijñānam abhisamviśanti” iti (vyajānāt) । tat vijñāya (Bhṛgu) punaḥ eva pitaraṁ varuṇam upsasāra । “ He bhagavaḥ, (tvam) brahma adhīhi” iti (uktavān) । (“tvam) tapasā vijijñāsasva । Tapa brahma (bhavati)” iti (Varuṇaḥ) tam uvāca । saḥ tapaḥ atapyata ॥

He (Bhṛgu) concluded that vijñānam is Brahman, because, certainly, these beings are born from vijñānam alone. (The beings) that are born live by means of vijñānam. They go back to vijñānam while resolving. Thus, having concluded that (vijñānam to be Brahman) he approached (his) father Varuna once again (and asked thus) "Oh Lord! Teach (me) Brahman" (Varuna) said to him thus-"seek to know Brahman through enquiry. Enquiry is Brahman". He (Bhṛgu) conducted enquiry. Having conducted an enquiry, he (concluded thus).

I) Samashti Intellect = Karta = Brahman

II) All beings resolve into Mahat

**III) Vyashti Karta :**

- Thinker, Seer, hearer, goes through lot of change

**IV) Brahma Changeless :**

- Ananda is Brahman

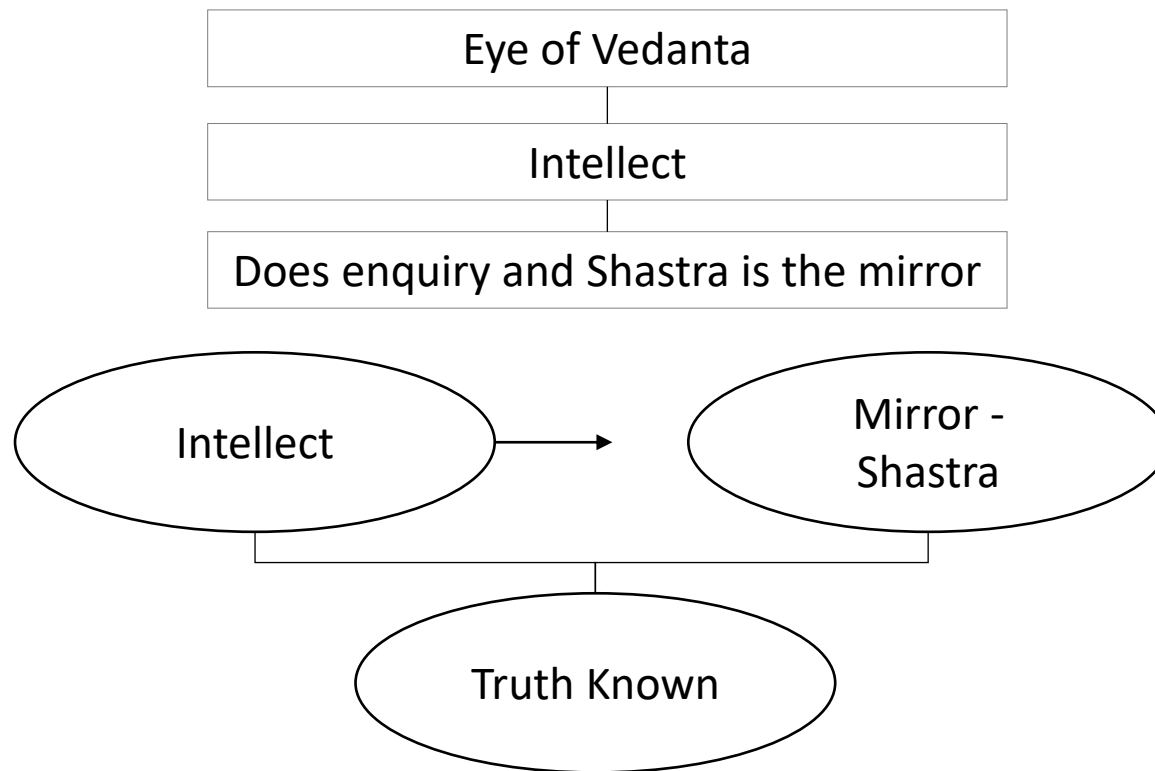
**Brahmananda Valli :**

Anandamaya Kosha	Ananda Atma
<ul style="list-style-type: none"> <li>- Priya, Moda, Pramoda</li> <li>- Omitted in Brighu Valli</li> <li>- Experiential, graded, Vishayananda of 14 Lokas</li> </ul>	<ul style="list-style-type: none"> <li>- Anandam Brahma</li> <li>- Non-graded Brahmananda</li> </ul>

- Student must have Great reflecting power to Assimilate Subtle teaching of Shastra.

Medicine	Shastra
<ul style="list-style-type: none"> <li>- Good</li> <li>- Has Curing Capacity</li> </ul>	<ul style="list-style-type: none"> <li>- Body must have capacity to absorb the Shastra Medicine</li> </ul>

- Eyes alone can't see the face - Mirror required
- Pure Sravanam of Shastra not enough
- Appropriate, well prepared intellect also required (Eye of knowledge)



- Independent thinking power alone is Tapaha
- Hence Tapaha repeated Several times.



## Brahmananda Valli : 5<sup>th</sup> Anuvaka :

- Within Anandamaya Kosha is Atma Ananda.

Anandamaya	Ananda Atma
<ul style="list-style-type: none"><li>- Kosha</li><li>- Priya, Moda, Pramoda, graded, experiential, Pratibimba</li></ul>	<ul style="list-style-type: none"><li>- Koshi</li><li>- Non-graded, Non-experiential, Bimba</li></ul>

## Brighu Valli :

### i) Anandamaya Kosha skipped :

- From Vigyanamaya, go directly to Ananda Atma Brahma Putcham Pratishtam

### ii) No difference between :

- Bimba Ananda, Chaitanyam and Sat
- All 3 identical

### • 3 Names, referring to one Atma, Brahman

- Ananda here = Chaitanyam, pure Consciousness.

## Brihadaranyaka Upanishad :

जात एव; न, जायते,  
को न्वेनं जनयेत्पुनः ॥  
विज्ञानमानन्दं ब्रह्म,  
रतिर्दातुः परायणम्,  
तिष्ठमानस्य तद्विद इति ॥ ७ ॥

jāta eva; na, jāyate,  
ko nvenam janayetpunaḥ ||  
vijñānamānandaṁ brahma,  
rātirdātuḥ parāyaṇam,  
tiṣṭhamānasya tadvida iti || 1461 ||

(7) If you think he is ever born, I say, no, he is again born. Now who should again bring him forth?—Knowledge, Bliss, Brahman, the supreme goal of the distributor of wealth as well as of him who has realised Brahman and lives in It. [3 - 9 - 28 ( 7)]

- No difference between original Ananda and original Consciousness
- It is one reality, cosmic being, Purusha
- This Ananda understood as Jagat Karanam Brahman

iii) Since Sat Chit Ananda are identical, 5 Features can be applied to happiness also

a) Original happiness is not a part, product, property of the Mind or thought

b) Original happiness is an independent principle, entity which pervades mind and makes it, happy now and then

**c) Original happiness is not limited by boundary of mind :**

- It is in the wall also
- Wall does not reflect happiness as it has no reflecting material (Subtle body)
- It is only gross structure of 5 Elements without a layer of Subtle instrument called "Antahkaranam"

**d) Original happiness continues to exist even after disintegration of mind and thoughts :**

- Original happiness can survive without mind as in sleep

**e) That original happiness is Avyavaharyam, not accessible for transactions :**

- Na Antap Prajnam, Avyavaharyam.... (Mandukya Upanishad - Verse 7)

## Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः  
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्  
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
प्रपञ्चोपशमं शान्तं शिवमद्वैतं  
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ  
prajñam na prajñānaghaṇam na prajñam nāprajñam ।  
adr̥śyamavyavahāryamagrāhyamalakṣaṇam  
acintyamavyapadeśyamekātmapratyayasāraṁ  
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ  
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

### Apply 5 Features of consciousness to happiness :

#### iv) Extend to original existence also :

- Original existence not part, product, property of any object of the world
- It is an independent principle, lending existence to the world
- Original existence is not limited by boundary of any object
- Original existence survives after resolution of creation along with Desha Kala.

**e) Surviving original existence is Eka Eva Advitiam, Brahman, not accessible to sense organs, mind :**

- **Not available for transaction, hence called transcendental, Paramartikam.**

**v) 5 Features apply to Sat chit Ananda - Reality :**

- Here absolute reality is taken as Ananda Atma
- Not Ananda experienced in the Mind.



# **CHAPTER 3**

## **BHRIGUVALLI**

### **ANUVAKA - 6**

आ॒नन्दो॒ ब्र॒ह्मेति॑ व्य॒जाना॑त् । आ॒नन्दा॑द्ध्ये॒व ख॒ल्विमा॑नि भू॒तानि॑  
जा॒यन्ते॑ । आ॒नन्दे॑न जा॒तानि॑ जी॒वन्ति॑ । आ॒नन्दं॑ प्र॒यन्त्य॑भि॒-  
सं॒वि॒शन्ती॑ति । सै॒षा भा॑र्ग॒वी वा॑रु॒णी वि॒द्या । प॒रमे॑ व्यो॒मन्  
प्र॒ति॒ष्ठीता॑ । य ए॒वं वेद॑ प्र॒ति॒ति॒ष्ठति॑ । अ॒न्न॒वा॒न॒न्नादो॑ भ॒वति॑ ।  
म॒हान् भ॑वति प्र॒जया॑ प॒शुभि॑र्ब्र॒ह्मव॑र्च॒सेन॑ । म॒हान्  
की॒र्त्या ॥ ६ ॥

ānando brahmeti vyajānāt । ānandāddhyeva khalvimāni  
bhūtāni jāyante । ānandena jātāni jīvanti । ānandam  
prayantyaabhisamviśantīti । saīṣā bhārgavī vāruṇī vidyā ।  
parame vyōman pratiṣṭhitā । ya evaṁ veda pratitiṣṭhati ।  
annavānannādo bhavati । mahān bhavati । prajayā  
paśubhirbrahmavarcaśena । mahān kīrtyā ॥ ६ ॥

अन्वयः

(तपः तप्त्वा सः) “आनन्दः ब्रह्म” इति व्यजानात् । “आनन्दाद्  
एव खलु इमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति ।  
प्रयन्ति (सन्ति तानि) आनन्दम् अभिसंविशन्ति” इति  
(व्यजानात्) । सा एषा भार्गवी वारुणी विद्या परमे व्योमन्  
प्रतिष्ठिता । यः एवम् वेद (सः) प्रतिष्ठिति । (सः) अन्नवान् अन्नादः  
भवति; प्रजया पशुभिः ब्रह्मवर्चसेन महान् (च) भवति । कीर्त्या  
(सः) महान् (भवति) ॥

**Anvayaḥ**

(tapah taptvā saḥ) “ānandaḥ brahma” iti vyajānāt ।  
“ānandād eva khalu imāni bhūtāni jāyante । ānandena  
jātāni jīvanti । prayanti (santi tāni) ānandam  
abhisamviśanti” iti (vyajānāt) । sā eṣā bhāgavī vāruṇī  
vidyā parame vyoman pratitsṭhitā । yaḥ evam veda (saḥ)  
pratitsṭhiti । (saḥ) annavān annādaḥ bhavati; prajāyā  
paśubhiḥ brahmavarcaśena mahān (ca) bhavati ।  
kīrtyā (saḥ) mahān (bhavati) ॥

एवं तपसा विशुद्धात्मा प्राणादिषु साकल्येन ब्रह्मलक्षणमपश्यन्  
शनैःशनैः अन्तरनुप्रविश्य अन्तरतममानन्दं ब्रह्म विज्ञातवान्  
तपसा एव साधनेन भृगुः । तस्मात् ब्रह्म विजिज्ञासुना  
बाह्यान्तःकरणसमाधानलक्षणं परमं तपःसाधनमनुष्ठेयमिति  
प्रकरणार्थः ।

In this manner as mentioned in the previous Anuvaka ( evam ) Bhrgu having enquired (Tapasa) with a pure mind endowed with more clarity (viśuddha Atma), not finding (apaśyan) the Lakshana of Brahman (brahma lakṣaṇam) completely fitting (sākalyena) in Samaṣṭi prana etc (Prāṇādiṣu), travelled (Anupravisya) further inward into himself (antah) gradually (Sanaiḥ śanaiḥ)



through the means of enquiry only (tapasā eva sādhanena) and finally realised (vijñātavān) the innermost of himself (Antaratamam) as Anandam Brahman (Anandam brahma). Therefore (tasmāt) the idea conveyed here by the Upanishad is that (iti prakaraṇārthah) one desirous of knowing Brahman (brahma vijijñāsunā) has to pursue an intelligent enquiry (tapaḥ anuṣṭheyam) as it is the prime (paramam) means, which has (Sāadhanam iti) the qualification (lakṣaṇam) of focused external means (bāhya sādhanam- doing one's own duties and internal means of enquiring into oneself objectively) and giving space in the antaḥkaraṇa (Antahkarana Samadhanam---for it to recognise the truth).

a) Evam = in this manner as mentioned in previous Anuvaka

**b) Tapas Vishudatma :**

- Make enquiry with more clarity in the mind.

Apekshika Karanam	Atyantika Karanam
Relative Cause	Absolute Cause

**Vishuddha :**

- Not emotional purity = intellectual purity, Doubt free knowledge
- Clarity of thought.

## **Purity of mind :**

- Mind free of Raaga - Dvesha ,Kama, Krodha
- Here Atma not Sat Chit Ananda but intellect.

## **Brighu Valli :** Definition of Brahman does not fit Samashti prana, Manaha, Vijnana

- Apashyan = Na Pashyan, gradually.
- Don't leap from Annamaya to Ananda Atma but to Prana / Mano / Vijnana maya and then Atma
- Anupravesha = Travelling inwards
- Sarvantara = Anandam Brahma
- It is not any object of experience
- It is the subject itself
- Atmatvena - Recognized Brahman by claiming - I am Brahman
- Knowing Brahman = Claiming I am Brahman
- Vigyatavan and Tapasa - By extending enquiry came to Aparoksha Jnanam through Svarupa Jnanam of Brahman (Ananda Brahma)
- Through Tatastha Lakshana came to Svarupa Lakshanam
- Pancha kosha taught in Brahmananda Valli
- In Brighu Valli Pancha kosha Viveka not Tatparyam.

## 6 Fold Lingam's

Upakrama  
Upasamhara

Abhyasa

Apoorvata

Phalam

Upapatti

Arthavada

### Apoorvata :

- Subject matter must be new
- 5 Koshas not new
- Apply Mimamsa - Science of interpretation
- Tapas enquiry important

### Message of Brighu Valli :

- **Significance of Self enquiry in keeping with Shastra**
- Passive Sravanam - Gives no clear knowledge
- Active Sravanam - Use intellect.

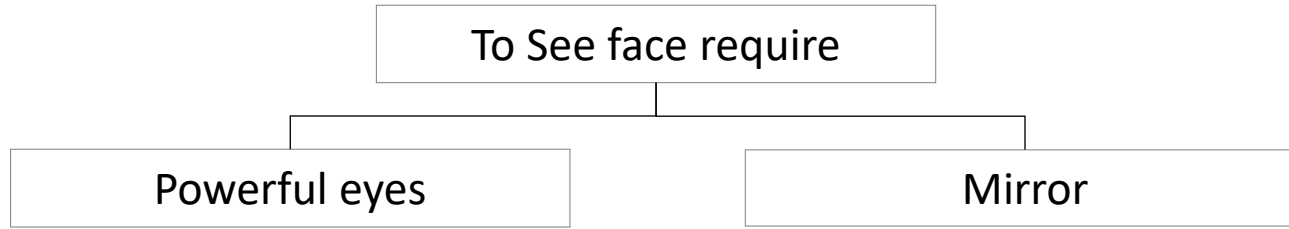
### Chanakya Niti :

यस्य नास्ति स्वयं प्रज्ञा शास्त्रं तस्य करोति किम् ।  
लोचनाभ्यां विहीनस्य दर्पणः किं करिष्यति ॥ 9 ॥

yasya nāsti svayam prajñā śāstram tasya karoti kim |  
locanābhyām vihīnasya darpanah kim karisyati || 9 ||

For the one who doesn't have his own intellectual insight, what can the scriptures do? What can a mirror do for one who is blind in the eyes? [Chapter 10 Verse 9]

## Lochanobyam Vithasya Darpanaha Kim Karishyati?



- I can't see own face
- One alone no use, combination required.

Shastram	Intelligence
Mirror	Thinking

### Vivekachudamani :

मेधावी पुरुषो विद्वानूहपोहविचक्षणः ।

अधिकार्यात्मविद्यायामुक्तलक्षणलक्षितः ॥ 16 ॥

*medhāvī puruṣo vidvānūhāpohavicakṣaṇaḥ |*  
*adhikāryātmavidyāyāmuktalakṣaṇalakṣitaḥ || 16 ||*

One who has a keen memory and can argue for the scriptures and refute arguments against them, is fit for receiving Atma-vidya or the knowledge of the Self. [Verse 16]

- Student must be Medhavi, must remember previous class
- Body fresh ok
- **Well informed intellect required, eye for Shastra is intellect.**

Shastram	Intelligence
- Mirror	- Eye - Buddhi

Together produces knowledge

- Each one alone no use.
- Do intelligent enquiry is message of 3<sup>rd</sup> Valli
- Require intelligence for Vedanta.

**Bottom :**

- Seeker, Brahma Jingyasu.

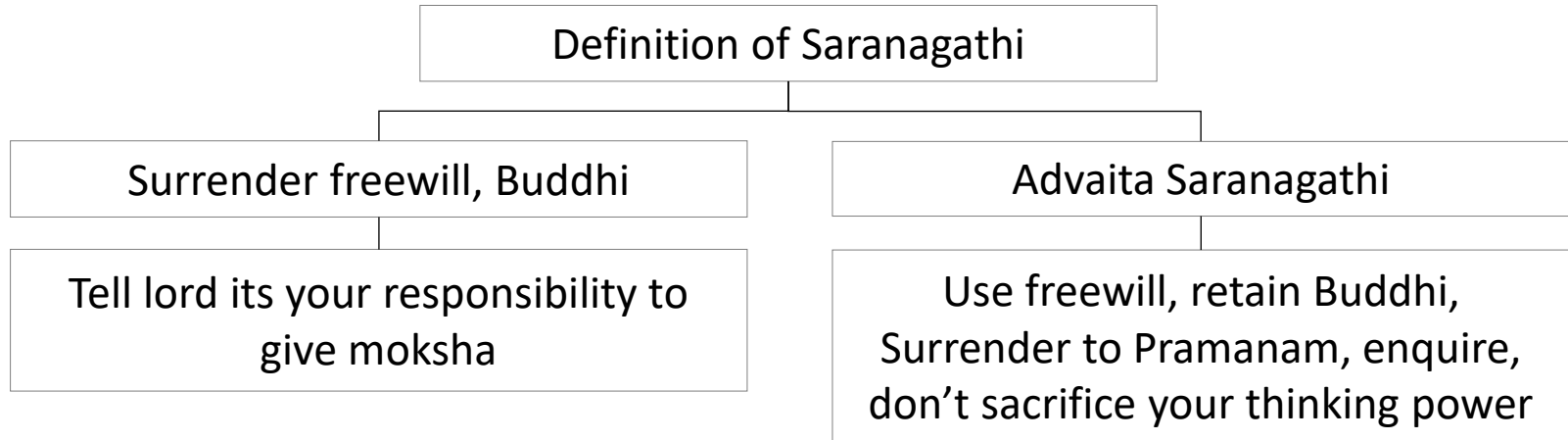
**Chandogyo Upanishad :**

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं  
गन्धारा एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन्पण्डितो  
मेधावी गन्धारानेवोपसम्पद्येतैवमेवेहाचार्यवान्पुरुषो वेद  
तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति ॥ ६.१४.२ ॥

tasya yathābhinahanam pramucya prabrūyādetām diśam  
gandhārā etām diśam vrajeti sa grāmāḍgrāmam pṛcchanpaṇḍito  
medhāvī gandhārānevopasampadyetaivamevehācāryavānpuruṣo  
veda tasya tāvadeva ciram yāvanna vimokṣye'tha sampatsya iti || 6.14.2 ||

And as someone may remove that person's blindfold and say, 'Gandhāra is this way; go this way,' and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhāra; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 - 14 - 2]

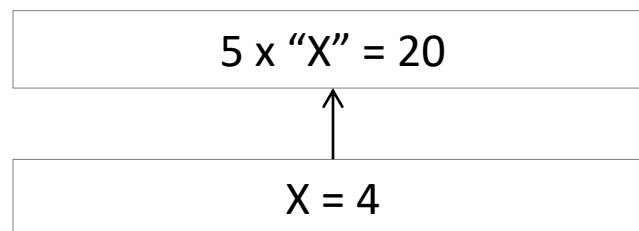
- Pandita and Medhavi need good intelligence, indicated by Mananam, Sravanam = Shastram
- Mananam - Represents buddhi combination of Sravanam and Mananam – Shastram and buddhi by focussed enquiry, like said in Mahavakya
- Bahya Antahkaranam, Sa Madhanam required.



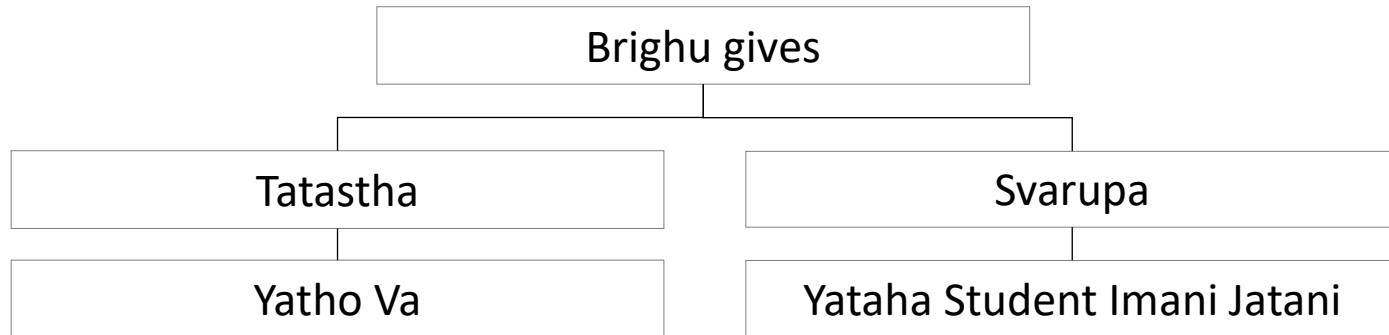
### Corollary :

#### a) Brahman = From which universe originates, sustained, resolved :

- From "which" Relative pronoun
- Teacher knows but does not what it is " X " in algebra.



- Spiritual study to find out 'X', which
- Which = Yatho Va Imani... (3 - 1 - 2)
- Yathoha refers to Anandam Brahman
- Which is in the Mind of the Teacher
- Student discovers after enquiry of Tatastha Lakshanam.
- Yataha = Svarupa Lakshanam of Brahma Ananda
- Brighu valli = Yatho va imani = Tatastha and Svarupa Lakshana
- Brahmanda valli = Svarupa Lakshana alone.



- From Ananda, creation comes, is sustained, is resolved
- In Brighu valli, Svarupa Lakshanam is Ananda
- In Brahmananda Valli Svarupa Jnanam = Satyam, Jnanam, Anantham
- Joining 2 Vallis some commentators say Svarupa Lakshanam.

## Taittiriya Upanishad :

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

Oṃ brahmaavidāpnoti 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]

Svarupa	Tatastha
<ul style="list-style-type: none"><li>- Direct Definition</li><li>- Happiness of Brahman</li></ul>	<ul style="list-style-type: none"><li>- Indirect Definition</li><li>- w.r.t Creation</li></ul>

- Corollary Extracted.



## b) Brahma Sutra :

जन्माद्यस्य यतः ।  
Janmadyasya yatah

That (is Brahman) from which (are derived) the birth etc. of this (Universe)  
[I – 1 – 2]

### Definition of Brahman :

- Borrowed from Brighuvalli
- Yathaha = Svarupa Lakshanam = Ananda
- Entire Sentence is Tatastha Lakshanam.

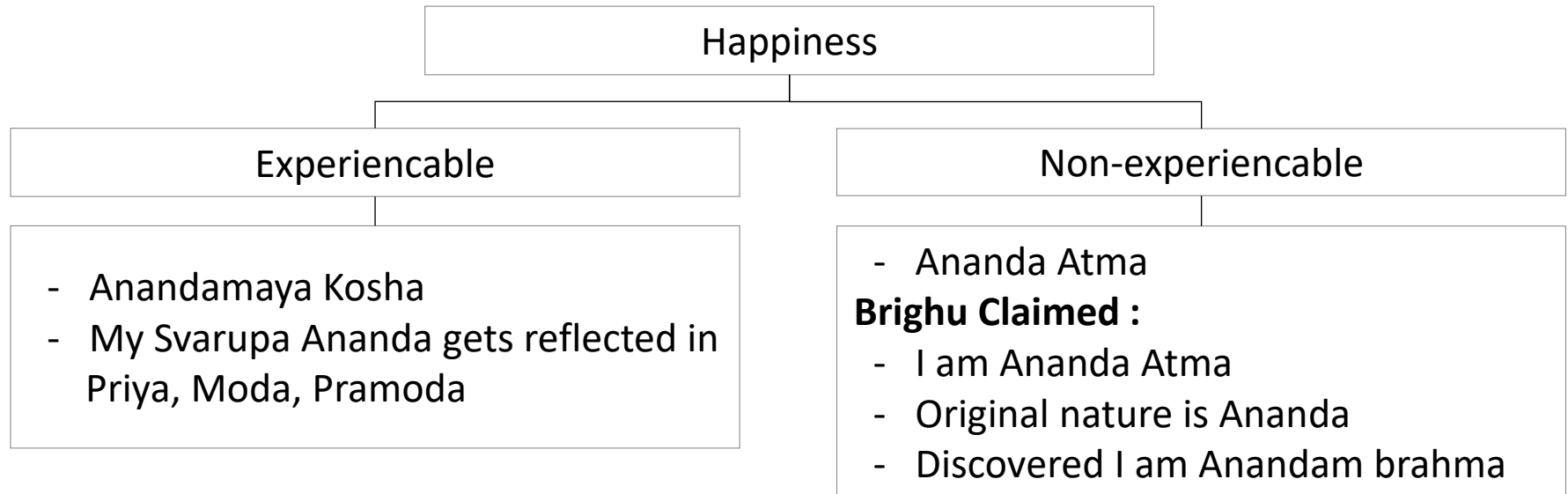
## Lecture 128

### I) Section 1 - 6 - Panchakosha Viveka as in 2<sup>nd</sup> Valli :

- Only difference - Anandamaya kosha skipped in 3<sup>rd</sup> Valli
  - Skipped Priya, Moda, Pramoda
  - Upanishad directly went to Ananda Atma

### II) Brighu came to Brahma Ananda directly by recognizing Atma as Ananda :

- Ananda not as object of experience.



### iii) Extended to Tatastha Lakshanam :

- Anandam Butani Jayante (born), Jivanti (Live), Pravishanti (Resolve)
- Anandam = Srishti, Sthithi, Laya Karanam
- A = B = C, A = C
- I am Ananda, I am Srishti, Sthithi, Laya Karanam Brahman.

## Kaivalyo Upanishad :

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

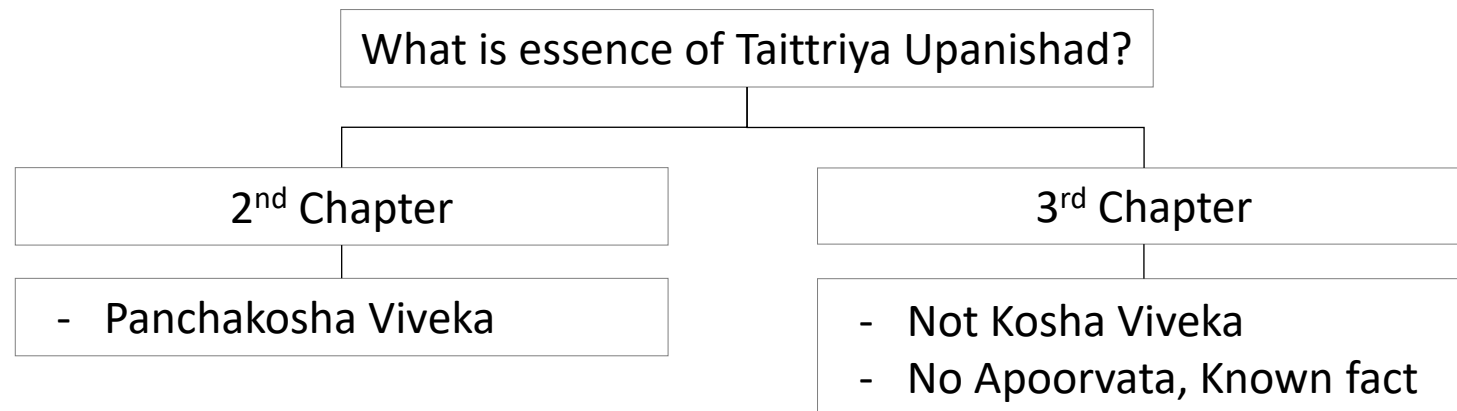
mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।  
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

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

### He Discovered :

- **Final, factual, essence of entire universe as his own - Self - Atma**
- Greatest secret in the universe
- He didn't have any doubt, didn't go back to Guru - father Varuna
- Sa esha Varunya vidya - Mimamsa note.

## IV)



- Panchakosha Viveka not Tatparyam of 3<sup>rd</sup> Chapter.

- **Tatparyam (Central teaching) of 3<sup>rd</sup> Chapter = Tapaha necessity of enquiry, thinking, Mananam, Reflection by Sishya**
- Independent reflecting capacity, power = Tapaha
- Body must have absorbing capacity & medicine for cure of disease
- Guru gives medicine, teaching
- Sishyas intellect has to absorb teaching
- Independent thinking capacity = Tapaha.

**Quotation :**

**i) Acharyat Padam Adate :**

- 25% From Guru

**ii) Padam Sishya Sva Medhaya :**

- 25 % Reflection

**iii) Padam Sa Brahma Charibya :**

- 25 % Internal exchange with study group

**iv) Pada kalam Pramanancha :**

- 25 % Nididhyasanam - Sharing knowledge also is Nididhyasanam
- Thinking power = Tapaha
- Repeated 4 times in each Anuvaka
- Adhyasa lingam = Tapaha.

## Shankara concludes :

- Students listen actively, participatively, Brahma Jingyasu
- Bahya Antahkaranam Samadhanam focussed Sravanam in which senses, mind in teaching only

## Paramam Tapaha :

- Supreme Tapas...

## Bashyam : Chapter 3 – Section 6 – Verse 1 continues...

अधुना आख्यायिकातः अपसृत्य श्रुतिः स्वेन वचनेन  
आख्यायिकानिर्वर्त्यम् अर्थमाचष्टे- सैषा भार्गवी भृगुणा विदिता  
वरुणेन प्रोक्ता वारुणी विद्या परमे व्योमन् हृदयाकाशगुहायां परमे  
आनन्दे अद्वैते प्रतिष्ठिता परिसमाप्ता अन्नमयादात्मनोऽधिप्रवृत्ता ।

Now (adhuna) moving away (apasrtya ) from the story so far narrated (akhyayikatah - in the form of a dialogue between Bhrugu and Varuna) ; the sruti in its own words now tells (Srutihi svena vacanena) the essence (arthamacaste )of what is arrived at or extracted (Nirvrutham) from the story (Akhyayika). This is Bhargavi vidya (Sa esa bhargavi vidya = teaching connected to Bhrugu ), as it was understood by Bhrugu (bhruguna vidita ); and as it was unfolded by Varuna ( Varunena prokta), it is also called varuni vidya ( varuni vidya = teaching connected to Varuna ).

Bhrugu's journey which started from annamaya atma etc. (annamayad atmanah adhi pravritta - went interior ) till it culminated (pratisthita = parisamapta ) in Brahman , which Brahman is recognisable ) in the cavity of the supreme heart space , meaning in the mind ( parame vyoman - hridaya akasa guhayam), where there is the supreme brahmananda (parame anande ), which is infinite without any gradations (advaita).

**Upto 6<sup>th</sup> Anuvaka :**

**a) Anandam Prayanti Pravisha Vishanti = Panchaloshha Viveka**

**b) From Sayesha Brighu Varune :**

- All till now Dialogue between Guru - Sishya, is over
- Upanishad - Master of Ceremony takes over
- Purpose of dialogue is fulfilled
- Brighu received message
- Nirvarthya - Accomplished, extracted from story, dialogue
- Nivarthha = Eliminated

**Sruti Declares :**

- Sa Esha Vidya...

This teaching, knowledge is  
given 2 Titles

Aruni Vidya

Bhargavi Vidya

- Brahman / Atma vidya
- Spiritual journey of Brighu started from Annamaya kosha...
- Went interior into Brahman, Parame Vyoman
- Brahman Recognized in the Hridaya akasha, Supreme sacred space of heart cave
- In the heart cave there is Buddhi
- In the Buddhi, Brahman is present as Sakshi Rupa Chaitanyam
- Guha means Buddhi, within Buddhi Guha is Advaitam Brahman - Paramam
- In supreme Brahma Ananda, Advaita, infinite, without gradation

**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]

## **Brahmananda Valli :**

- 100 units of Manushya, Gandharva Ananda
  - Experiential Ananda
  - Graded, Priya, Moda, Pramoda
  - One dish Idli gives 3 types of Ananda, 4<sup>th</sup> → No Ananda
- Division is in Pratibimba Ananda
- Bimba Ananda = Non-dual, Non-graded, Non-experiential, Non-divisible Ananda.
- Pratishtita = Parisamampita  
= Culminates, ends
- Annamayat atman - Originating from Annamaya Atma...

## **Why Atma not Kosha?**

- Start as Annamaya Atma not kosha
- Becomes Kosha, when you go to Pranamaya
- Sa Va Esha purusha anna maya rasa = Atma only  
= Annamayat Atmanaha
- Commencing from Annamaya.



य एवमन्योऽपि तपसैव साधनेन अनेनैव क्रमेण अनुप्रविश्यानन्दं  
ब्रह्म वेद स एवं विद्याप्रतिष्ठानत्प्रतिष्ठति आनन्दे परमे ब्रह्मणि  
ब्रह्मैव भवतीत्यर्थः ।

( Any other person who is desirous of knowing Brahman even today  
( anyah api ) in the same manner as taught in Bhruguvalli ( ya evam)  
by following the enquiry into guru-sastra teaching (Tapasa eva Sadhanena) going  
in an order , step by step inwards ( anena eva kramena anupravisya) will certainly  
arrive to know (Veda) Brahman, whose nature is Ananda (Anandam brahma). By  
that knowledge that person gets spontaneously established (pratishtati ) in jnana  
nishta (anande parame brahmani ) , which means he realises he is Brahman  
(brahma eva bhavati). This is the idea (iti arthah).

**Question :**

- Brighu learnt from Varuna
- Enquired with Varuna's teaching - Attained Brahman
- Akhyayika = Story  
= Artha Vada
- Artha vada gives no Prayojanam
- No benefit - Conduct enquiry, Tapas, get Jnanam and Moksha.

## In 21<sup>st</sup> Century, Anyaha Api :

- In the same manner, like Brighu, do enquiry, Atma Vichara, Brahma Vichara
- Exists only in one way - Shastra Pramana Vichara
- Travel internal, Parandhi Khyani
- Get immortality by inward journey.

## Katho Upanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू- स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।  
कश्चिद्धीरः प्रत्यगात्मानमैक्ष- दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrnat svayambhuh tasmāt paran pasyati na antaratman ;

Kascid dhirah pratyag atmanam aiksāt avrtta caksur amrtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within.  
[2 - 1 - 1]

## 2<sup>nd</sup> Chapter :

- Annamaya, Pranamaya, Atmana, Upasamkramati
- Ananda Brahma Veda, gets knowledge of Ananda Brahma
- **Through Mananam remove intellectual obstacles, lack of conviction**
- **Through Nididhyasanam remove habitual obstacles, triangular format**
- I am Jiva, world creating problem, Rush to Ishvara save me... it is our habit
- Break habit.
- Triangular format is replaced by binary format.

## Binary Format :

Satyam	Mithya
<ul style="list-style-type: none"><li>- Atma</li><li>- I am experiencer</li></ul>	<ul style="list-style-type: none"><li>- Anatma</li><li>- Universe is experienced</li></ul>

- Jnana Nishta comes spontaneously
- Vidya Pratishtanam, Brahma Nishta, Atma Nishta
- Srotriya Brahma nishta, Pratishtati
- Through Jnana nishta, Anande Parame Vyomni
- Jnana Nishta equated to Brahma Nishta
- Jnana Nishta alone is Brahma Nishta.

## What is Jnana Nishta?

- Ready availability of Atma Jnanam whenever I want (Like liquid cash)
- When Prarabda is fructifying challenges
- Knowledge is in book, no use
- Vidya, money, must be in my head.

## Mundak Upanishad :

- Tayovai brahman Veda, Braheiva Bavati
- Spiritual benefit available always with Brahman Nishta
- Material benefit is Bi-product like Tirupati Ladoo.

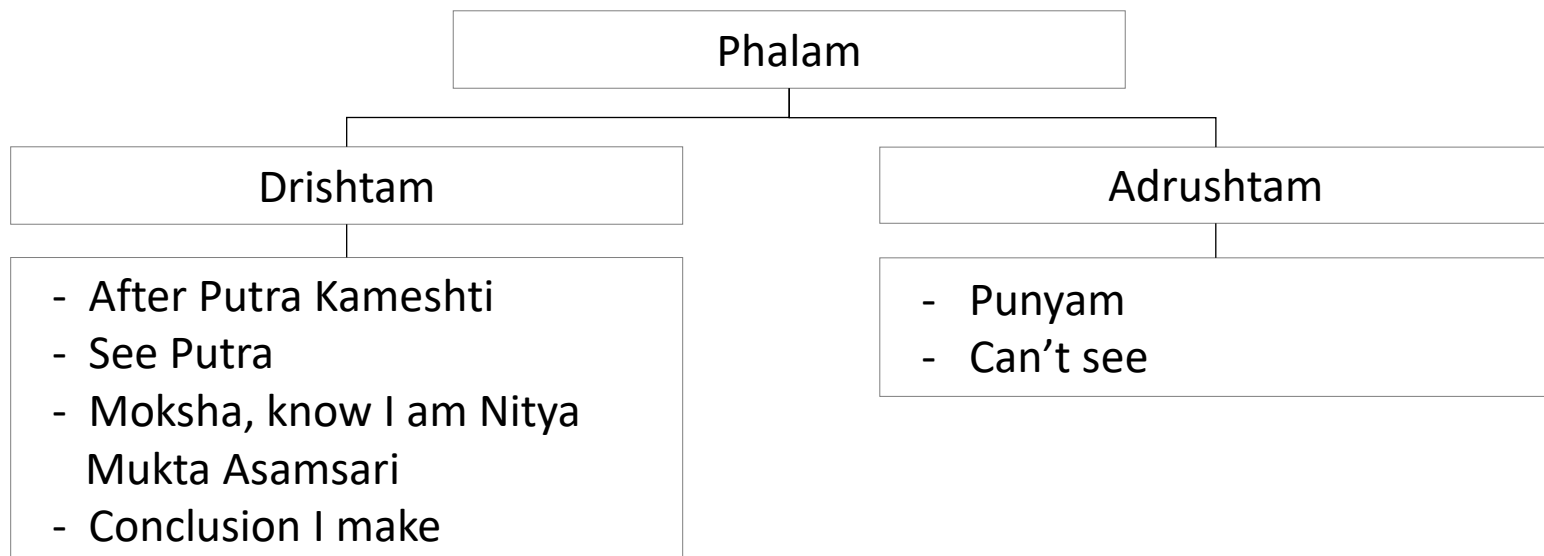
- Many don't know value of Moksha
- Tatparyam - Only glorification
- Annavan Bavati - Brahma Varchasena.

**Bashyam : Chapter 3 – Section 6 – Verse 1 continues...**

दृष्टं च फलं तस्योच्यते - अन्नवान् प्रभूतमन्नमस्य विद्यत इत्यन्नवान्  
सत्तामात्रेण तु सर्वो हि अन्नवानिति विद्याया विशेषो न स्यात् ।  
एवमन्नमत्तीत्यन्नादः दीप्ताग्निर्भवतीत्यर्थः । महान्भवति । केन  
महत्त्वमित्यत आह - प्रजया पुत्रादिना पशुभिः गवाश्वादिभिः  
ब्रह्मवर्चसेन शमदमज्ञानादिनिमित्तेन तेजसा । महान्भवति कीर्त्या  
ख्यात्या शुभप्रचारनिमित्तया ॥६॥

Sobesides the Moksa, the Drsta phalam, which he has already got (drstam ca phalam tasya) is being mentioned here (Ucyate). A jnani will be a processor of food (Annavan). Annavan means one who possesses abundance of food ( prabhutam annam asya vidyate iti annavan). If Annavan merely meant possessor of food (Satta Matrena) then (Tu). One would conclude that there is no great advantage in brahma Jnanam (Vidyaya visesah na syat) as everyone, even an ignorant beggar can become the possessor of some little food (Sarvah hi Annavan iti - Therefore only, for Annavan Shankaracharya gives the meaning of one who possesses abundance of food - Prabhutam annam asya).

Similarly Annadah does not merely mean eater or enjoyer of food but also means (iti arthah ) one who eats well (evam annam atti iti annadah iti) as he is blessed with good digestive power (Diptagnihi Bhavati). He also becomes great in society (mahan bhavati). What kind of greatness is this (kena mahattvam iti)? It is being told (atah aha) - He becomes great by possessing many children (prajaya), many sons etc. (Putra - if he is a Grahastha) or many students etc. (adina- adina meaning students). He will have lot of cattle ( pasubhihi - as cattle was wealth in those days. It means he will have prosperity in the form of), lot of cows , horses, horse vehicles etc. ( gava - asvadhbih) and finally a lustrous face or glowing personality (Brahmavarcasena), the brilliancy being due to (Nimittena tejasa) tranquility of the mind (sama ), control of the five sense organs as well as the five organs of action ( dama ) and knowledge etc. (jnana adi). Not only that he becomes great also (Mahan bhavati) through fame in the society ( kirtya = khyatya ) due to positive favourable talk (subha pracara nimittaya - which all mean that knowledge has given the jnani besides moksha, other drsta Phalam also).



राजविद्या राजगुह्यं  
पवित्रमिदमुत्तमम् ।  
प्रत्यक्षावगमं धर्म्यं  
सुसुखं कर्तुमव्ययम् ॥ ९-२ ॥

rājavidyā rājaguhyaṃ  
pavitram idam uttamam |  
pratyakṣāvagamaṃ dharmyaṃ  
susukhaṃ kartum avyayam || 9-2 ||

This royal science, royal secret, the supreme purifier, realisable by direct intuitive knowledge, according to the dharma, is very easy to perform and imperishable. [Chapter 9 – Verse 2]

- No Certificate for Moksha, I know, Drishta Phalam.

### Anyatha Drishta Phalam :

- In Addition to Moksha get Additional benefits.

### a) Annavan Bavati :

- Gets Abundance of food to even Share
- Gets money to share
- Van - Endowed with (Balavan, Dhanavan)
- Possesses abundant Annam
- Not ¼ of Dosa, not just presence of Annam
- Glory of Vidya brought out.

## **B) Annadaha :**

- Has good blazing digestive power
- Vaishvanara Agni

## **c) Mahan :**

- Great in Society
- Prajaya - Sishya, children.

d) Pashubihi - Cattle wealth

## **e) Ashwa - Horses, vehicles :**

- All prosperity.

## **f) Brahma Varchasena :**

- Glowing personality has Shama, Dama, Sharira Kantihi
- Shama - Dama, Jnanam are virtues Jnani possesses
- Shama - Mano Nigraha
- Dama - Indriya Nigraha
- Jnanam = Wisdom
- 3 are Nimittam, causes for a glowing personality.

### g) Mahan, Kirti :

- Jnani has Yashaha, fame
- Sishya considers him a great Acharya
- Khyati - Kirtaha = Yashaha not khyati Vada - Error
- Don't take wrong thing in wrong place.

### Taittiriya Upanishad - Siksha Valli :

सह नौ यशः । सह नौ ब्रह्मवर्चसम् । अथातः  
संहिताया उपनिषदम् व्याख्यास्यामः । पञ्चस्वधिकरणेषु ।  
अधिलोकमधिज्यौतिषमधिविद्यमधिप्रजमध्यात्मम् ।  
ता महासंहिता इत्याचक्षते ॥ 1 ॥

saha nau yaśaḥ | saha nau brahmavarcasam | athātaḥ  
saṁhitāyā upaniṣadam vyākhyāsyāmaḥ | pañcasvadhikaraṇeṣu |  
adhilokamadhijyautiṣamadhividyamadhiprajamadhyātmam |  
tā mahāsaṁhitā ityācakṣate || 1 ||

The Pupils say, 'May we both, teacher and disciple, have the glory and effulgence born of holy life and scriptural study'. The teacher say, 'Now we shall explain the secret of teaching of conjunction'. This teaching is based on five perceptible Objects: a) Universe b) Luminaries c) Learning d) Progeny e) Body. These they call 'the great combinations' (or 'Blending's')[1 - 3 - 1]

- Jnani does not go to Vedanta for fame
- It is a Bi-product
- Shubha Prachara - People talk of great teaching by Jnani
- 6<sup>th</sup> Anuvaka over.



### i) Brighu Valli :

- 6<sup>th</sup> Anuvaka

### ii) Upanishad Concludes Pancha Kosha Viveka :

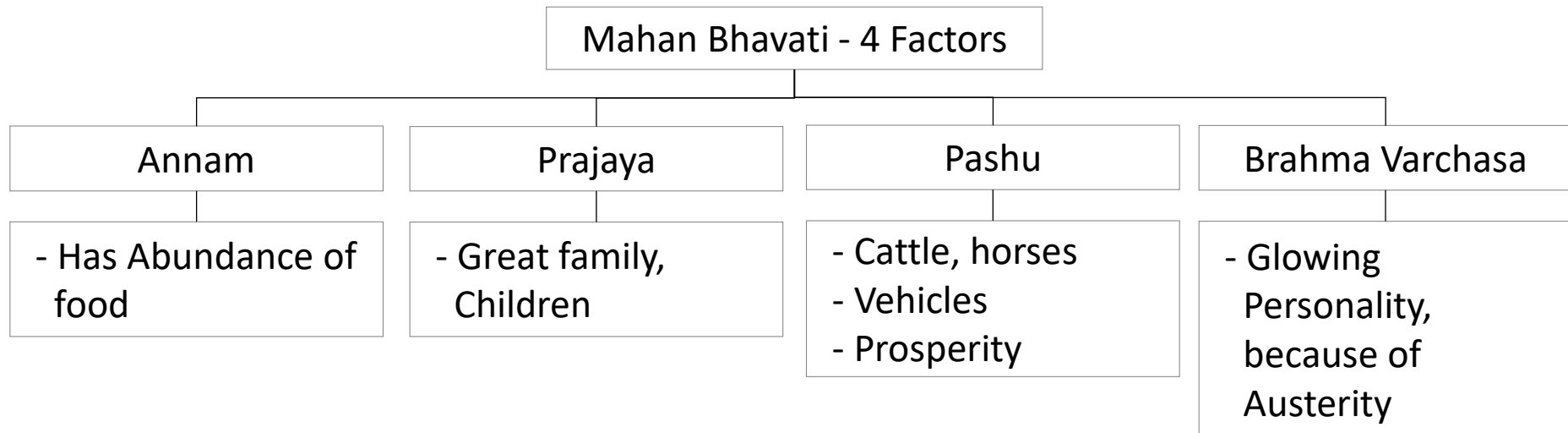
- Definition Brahman = Anando Brahma

### iii) Panchakosha with Tapas - Enquiry = important sadhana :

- Brighu gained Jnanam, got benefit of Jnanam
- Ya Evam Veda Pratishtati
- Prathistam Prapnoti = Jnana / Brahman - Nishta, Jeevan Mukti = Primary Phalam.

### IV) Secondary Phalam :

- Incentive for glorification of knowledge.



- Kirti - Becomes famous.

## **Shubha achara and Prachara :**

- Good words Spoken about him, by students
- Jnani does Loka Sangraha karma, becomes well-known in the Society
- Prano Brahmeti, Mano Brahmeti, Vijnanam Brahmeti
- Sapahava Taptva - Saha - Add from 5<sup>th</sup> Anuvaka
- Brahman = Anandaha.



# **CHAPTER 3**

## **BHRIGUVALLI**

### **ANUVAKA - 7**

अन्नं न निन्द्यात् । तद्व्रतम् । प्राणो वा अन्नम् । शरीरमन्ना-  
दम् । प्राणे शरीरं प्रतिष्ठितम् । शरीरे प्राणः प्रतिष्ठितः ।  
तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद  
प्रतिष्ठति । अन्नवानन्नादो भवति । महान् भवति प्रजया  
पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ ७ ॥

annaṁ na nindyāt | tadvr̥tām | prāṇo vā annam |  
śarīramannādam | prāṇe śarīraṁ pratiṣṭhitam | śarīre  
prāṇaḥ pratiṣṭhitaḥ | tadetadannamanne pratiṣṭhitam |  
sa ya etadannamanne pratiṣṭhitam veda pratitiṣṭhati |  
annavānannādo bhāvati | mahān bhāvati prajayā  
paśubhirbrahmavarcaśena | mahān kīrtyā || ७ ||

(ब्रह्मवित्) अन्नं न निन्द्यात् । तद् व्रतं प्राणः वै अन्नं (भवति) । शरीरम् अन्नादम् (भवति) । प्राणे शरीरं प्रतिष्ठितम् । शरीरे प्राणः प्रतिष्ठितः । तद् एतत् अन्ने अन्नं प्रतिष्ठितम् । यः एतत् अन्नम् अन्ने प्रतिष्ठितं वेद , सः प्रतितिष्ठति । (सः) अन्नवान् अन्नादः भवति; प्रजया पशुभिः ब्रह्मवर्चसेन महान् (च) भवति । कीर्त्या (सः) महान् (भवति) ॥

(brahmavit) annam na nindyāt । tad vrataṁ prāṇaḥ vai annam (bhavati) । śarīram annādam (bhavati) । prāṇe śarīram pratiṣṭhitam । śarīre prāṇaḥ pratitiṣṭhati । tad etat anne annam pratiṣṭhitam । yaḥ etat annam anne pratiṣṭhitam veda, saḥ pratitiṣṭhati । (saḥ) annavān annādaḥ bhavati; prajāyā paśubhiḥ brahmavarcasena mahān (ca) bhavati । kīrtyā (saḥ) mahān (bhavati) ॥

May you not criticise the quality of food that comes to your hand. That is a vow. Prana is indeed Annam. Body is Annada. Body is dependent on prana. Prana is dependent on the body. Thus Annam is dependent on Annam. He who meditates upon this ( fact that ) Annam is dependent on Annam gets established. He becomes the possessor of food and the enjoyer of food as well. He becomes great through progeny, cattle, and spiritual effulgence (He becomes) great through fame (also).

- Vratams and Upasanas prescribed as Sadhana in Anuvaka 7, 8, 9
- Not meant for Jnani
- For Ajnani who can't gather knowledge because of obstacles.

### **Bashyam : Chapter 3 – Section 7 – Verse 1**

किं च अन्नेन द्वारभूतेन ब्रह्म विज्ञातं यस्मात् तस्मात् गुरुमिव अन्नं  
न निन्द्यात् तत् अस्य एवं ब्रह्मविदो व्रतम् उपदिश्यते । व्रतोपदेशो  
अन्नस्तुतये स्तुतिभाक्त्वं च अन्नस्य ब्रह्मोपलब्ध्युपायत्वात् ।

And moreover (Kim ca) Annam being the first gateway (Annena Dvarabhutena - Among the Panca Kosas) for the realisation of Brahman (brahma vijnatam), because of this reason (Yasmat tasmāt), like a guru (Gurum iva) Annam should not be abused (Annam na nindyat).

Therefore for this person who wants to know Brahman, or even for a jnani (asyam eva brahma vidah) this upasana is prescribed (Tat vratam upadisyate). The prescription of this vratam (Vrata Upadesah) is meant for the sake of glorifying Annam only (Anna Stutaye). And Annam has got the status of being praised ( stuti baktvam ca annasya) because annam is the means for gaining the knowledge of Brahman (Brahmophalabdhhi Upayatvat).

### **1<sup>st</sup> Vratam :**

- Annavan Na Nindayet...
- Don't Criticise food you get on the plate
- Don't judge quality.

### **Reason :**

- Annam responsible for Annamaya kosha
- Stepping stone for Pranamaya kosha - Brahman
- Have gratitude to Annam
- Annam - Gateway for Panchakosha Viveka
- Brahman known by Seekers because of Annamaya
- Guru helped to know Brahman
- Annam like Guru, helps to know Brahman
- Annam - Guru - Same status
- In value - Reverential attitude towards Annam prescribed for every Jnani.

## Why Jnani has this Vratam?

- As gratitude to Annam
- Anna Stutaye - To glorify Annam
- Annam deserves glorification
- Upalabdhi = Jnanam Upaya = Means stepping stone for Brahman Jnanam

- **For Jnani - Expression of gratitude**
- **For others - Sadhana for Chitta Shuddhi.**

**Bashyam : Chapter 3 – Section 7 – Verse 1 continues...**

प्राणो वा अन्नम् शरीरान्तर्भावात्प्राणस्य । यत् यस्यान्तःप्रतिष्ठितं  
भवति तत्तस्यान्नं भवतीति । शरीरे च प्राणः प्रतिष्ठितः तस्मात्  
प्राणोऽन्नं शरीरमन्नादम् ।

Pranam is indeed the food (Prano va annam) as prana obtains inside the Body ( Sarira Antarbavat Pranasya). That which is inside another (Yat yasya antah prathistitam bhavati) becomes the food for the later ( tat tasya annam bhavati iti). And as prana is lodged in the body (Sarire ca pranah pratisthitah), therefore (Tasmat) Prana is food (Pranah Annam) and the body (Sariram) becomes the eater of Annam (Annadam).

- Upasanas in Anuvaka 7, 8, 9 - 3 Types / 3 Pairs / Have mutual dependence
- Prana shakti and Anna – Shariram.



- Apaha and Jyoti (Agni) Earth and Space
- Universe is interconnected
- We are all mutually surviving entities
- We are not haphazardly Placed, discordant, intelligent creation
- Universe = Vishwaroopa Ishvara  
= Body of Ishvara
- In individual body, 2 Organs - Heart and lungs connected
- Mutually dependent
- Body taken as one entity with many parts
- Universe = One entity, Vishwarupa Ishvara
- 3 Upasanas for Vishwaroopa Dhyanam.

**1<sup>st</sup> :**

- Annam – Shariram.

**2<sup>nd</sup> :**

- Prana - Like Annam Highly imaginative
- Prana shakti and food both inside the body
- Prana compared to Annam.

## Generalisation :

- Yatu Asya Antaha Prathishtam...
- What is inside is considered to be food
- What is outside is considered to be eater.

Content	Container
<ul style="list-style-type: none"><li>- Eaten, consumed, enclosed</li><li>- Annam</li><li>- Prana</li></ul>	<ul style="list-style-type: none"><li>- Eater, consumer, enclosure</li><li>- Annadaha</li><li>- Prana Located in Body container Shariram</li></ul>

## Bashyam : Chapter 3 – Section 7 – Verse 1 continues...

तथा शरीरमप्यन्नं प्राणोऽन्नादः । कस्मात् ? प्राणे शरीरं प्रतिष्ठितम्;  
तन्निमित्तत्वाच्छरीरस्थितेः । तस्मात् तदेतत् उभयं शरीरं प्राणश्च  
अन्नमन्नादश्च । येनान्योन्यस्मिन्प्रतिष्ठितं तेनान्नम् । येनान्योन्यस्य  
प्रतिष्ठा तेनान्नादः । तस्मात् प्राणः शरीरं च उभयमन्नमन्नादं च ।

Now from another angle it can be similarly said (Tatha) body is Annam (Sariram api annam) and prana is the eater (Pranah Annadah). How does the prana become eater (kasmat)? Because in the Prana sakti ( prane ) the body is established (Sariram Prathistitam), as the survival of the body (Sarira sthiteh) is due to prana only (Tannimittatvat as it supports and engulfs the body).

Therefore (Tasmat) both of them ( tad etat ubhaya), body and Prana (Sariram pranaha ca) are both the consumed (Annam) as well as the consumer (Annada ca). Whatever (Yena) is centered on the other or located in the other (Anyah Anyasmin Prathistita) is the consumed (Tena Annam). Whatever (Yena) else supports the other (Anyah Anyasya Pratistha) is the consumer (Tena Annadah). Therefore (Tasmat) prana and the physical body (Pranah sariram ca) both ( ubhayam ) are annam and the eater of Annam (Annam annadam ca).

### Logic : Another Angle :

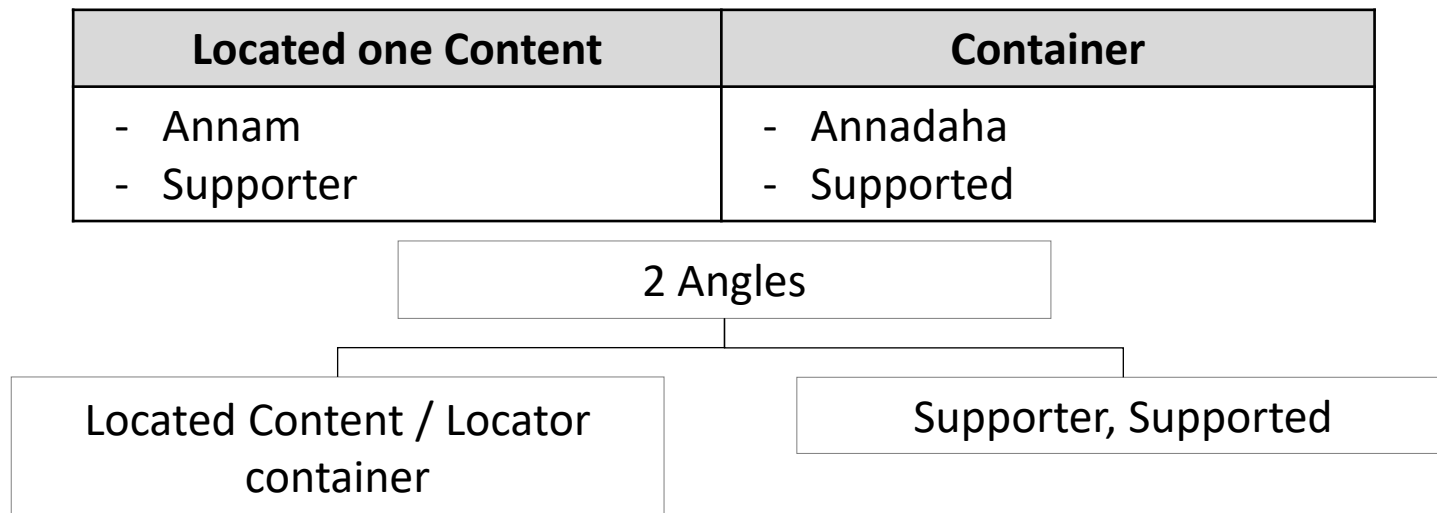
- In Prana shakti, body is located
- Body backed by Prana shakti
- Without Prana, body not active, alive
- Liveliness of body is because of Prana.

Prana	Shariram
<ul style="list-style-type: none"> <li>- Annadaha</li> <li>- Pranamaya</li> </ul>	<ul style="list-style-type: none"> <li>- Annam</li> <li>- Located in Prana</li> <li>- Drawing life from Prana</li> <li>- Annamaya</li> </ul>

Mutually Dependent

- Consumer, Consumed
- Supporter, Supported

**Each Located in Other :**



- Each Supports other, interdependent.

**Conclusion I :**

- **Hence Annamaya and Pranamaya must exist together to function**
- If Prana quits, Annamaya can't exist, it Putrifies
- If Pranamaya is arrogant, I am Prana, life, it can't do anything without a body
- **Life functions in the world only when there is shell of body**
- Pranamaya without body = Ghost, no Vyavahara possible
- Both supported by other.

## Conclusion II :

- Upasaka understands dependence of Annamaya and Pranamaya
- Meditates on this topic.

**Bashyam : Chapter 3 – Section 7 – Verse 1 continues...**

स य एवम् एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति अन्नान्नादात्मनैव ।  
किं च अन्नवानन्नादो भवतीत्यादि पूर्ववत् ॥ ७ ॥

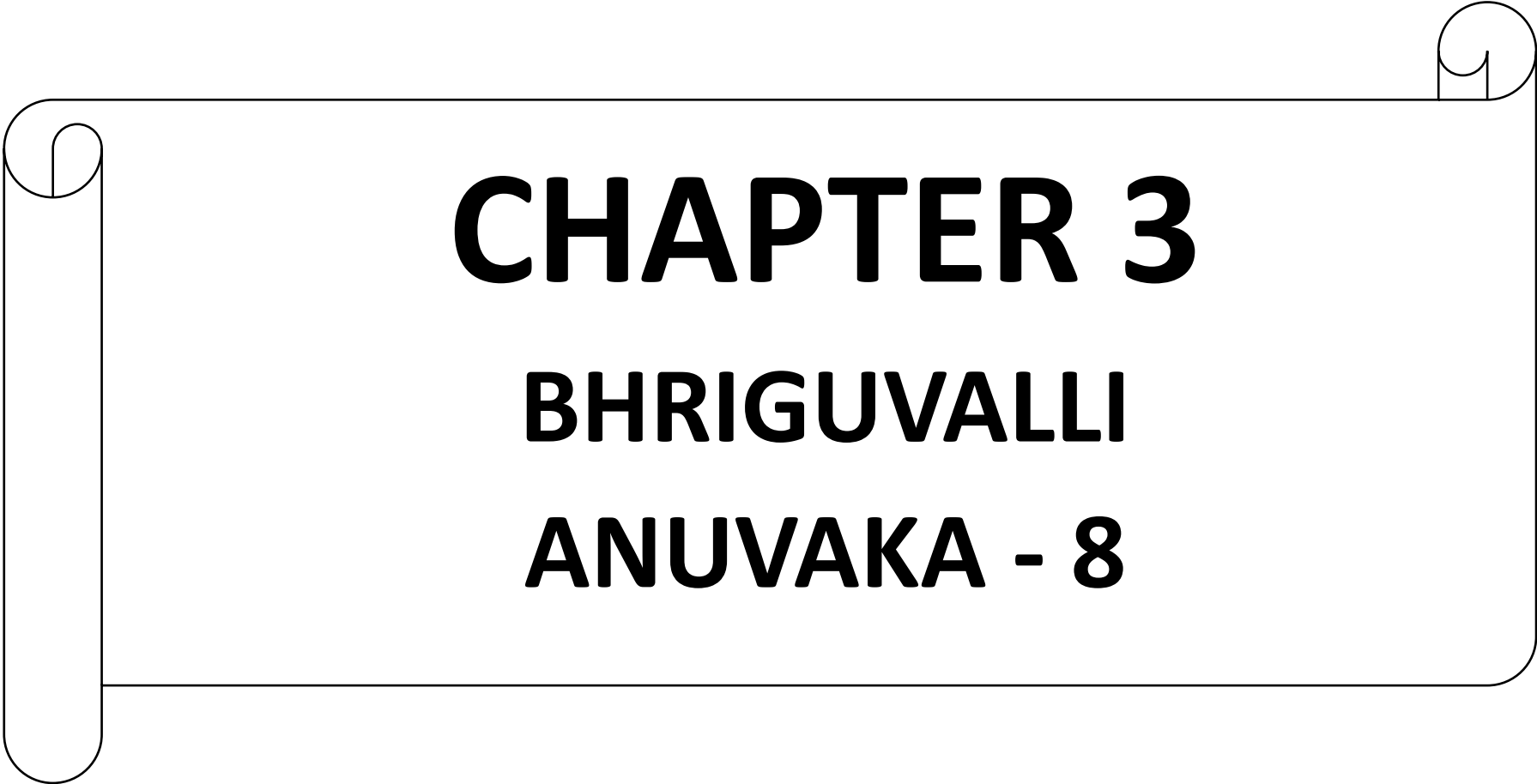
The one who recognises that Annam is the eaten as well as the eater (Evam etad Annam anne pratisthitam - in other words the inter dependence of Annamaya and Pranamaya) and realises that (Ya veda) he ( sah) is endowed with both Annamaya and Pranamaya (Anna - Annada - Atmana eva - that one will be well established in life (Pratithishtati - He will live a healthy life). Or in other words (Kim ca) as mentioned before in the previous Anuvaka (Purvavat - the Phalam will be that). He will become (bhavati) the possessor of food (Annavan) and also the eater of the food (Annadah) and so on (ityadi - which means he will have abundance of wealth as well as good health to enjoy it).

## Benefit :

- He will be well established in life, with good, healthy life, prosperity as said in previous Anuvaka 6<sup>th</sup>.

इति भृगुवल्लीयां सप्तमोऽनुवाकः समाप्तः

Thus the seventh Anuvaka of Bhrguvalli concludes.



# **CHAPTER 3**

## **BHRIGUVALLI**

### **ANUVAKA - 8**

अन्नं॑ न परि॒चक्षी॑त । तद्व्र॒तम् । आपो॑ वा अन्नम्॑ । ज्योति॑रन्ना-  
दम् । अप्सु॑ ज्योतिः॑ प्रति॒ष्ठितम्॑ । ज्योति॑ष्यापः॑ प्रति॒ष्ठिताः ।  
तदे॒तदन्न॑मन्ने॒ प्रति॒ष्ठितम्॑ । स य ए॒तदन्न॑मन्ने॒ प्रति॒ष्ठितं॑ वेद  
प्रति॑तिष्ठति । अन्न॑वानन्नादो भ॒वति । महान्॑ भ॒वति । प्र॒जया॑  
प॒शुभिर्ब्र॑ह्मवर्च॒सेन॑ । महान्॑ की॒र्त्या ॥८॥

annam na paricakṣīta | tadvratam | āpo vā annam |  
jyotirannādam | apsu jyotiḥ pratiṣṭhitam | jyotiṣyāpaḥ  
pratiṣṭhitāḥ | tadetadannamanne pratiṣṭhitam | sa ya  
etadannamanne pratiṣṭhitam veda pratitiṣṭhati |  
annāvānannādo bhavati | mahān bhavati | prajāyā  
paśubhirbrahmavarcaśena | mahān kīrtiā || ८ ||

(ब्रह्मवित्) अन्नं न परिचक्षीत । तद् व्रतम् आपः वै अन्नं (भवति) ।  
ज्योतिः अन्नादं (भवति) । ज्योतिः अप्सु प्रतिष्ठितम् । आपः  
ज्योतिषि प्रतिष्ठिताः । तद् एतत् अन्ने अन्नं प्रतिष्ठितम् । यः  
एतत् अन्नम् अन्ने प्रतिष्ठितं वेद , सः प्रतितिष्ठति । (सः) अन्नवान्  
अन्नादः भवति; प्रजया पशुभिः ब्रह्मवर्चसेन महान् (च) भवति ।  
कीर्त्या (सः) महान् (भवति) ॥

(brahmavit) annam na paricakṣīta । tad vratam āpaḥ vai  
annam (bhavati) । jyotiḥ annādam (bhavati) । jyotiḥ apsu  
pratiṣṭhitam । āpaḥ jyotiṣi pratitiṣṭhati । tad etat anne  
annam pratiṣṭhitam । yaḥ etat annam anne pratiṣṭhitam  
veda, saḥ pratitiṣṭhati । (saḥ) annavān annādaḥ bhavati;  
prajayā paśubhiḥ brahmavarcasena mahān (ca) bhavati ।  
kīrtyā (saḥ) mahān (bhavati) ॥



One should not reject food. That is a vow. Water is indeed food. (The digestive) fire is the eater. Fire is dependent on water - Water is dependent on fire. Thus Annam is dependent on Annam. He who meditates upon this (fact that) Annam is dependent on Annam gets established. He becomes the possessor of food and the enjoyer of food. He becomes great through progeny, cattle, and spiritual, effulgence. (He becomes) great through fame (also).

- 2<sup>nd</sup> Vratam and Upasana.

### **Bashyam : Chapter 3 – Section 8 – Verse 1**

अन्नं न परिचक्षीत न परिहरेत् । तद्व्रतं पूर्ववत्स्तुत्यर्थम् । तदेवं  
शुभाशुभकल्पनया अपरिह्रियमाणं स्तुतं महीकृतमन्नं स्यात् । एवं  
यथोक्तमुत्तरेष्वपि आपो वा अन्नम् इत्यादिषु योजयेत् ॥८॥

May one not discard annam (Annam na paricaksita = Na pariharet). This is a vow , a discipline to be followed (tad vratam). This is just as before (Purvavat) meant to praise (Stutyartham - food). In this manner (Tad evam) food should be consumed (Aparihriyamanam) without imagining or judging (kalpanaya ) that this food (Tad evam) I like or I do not like (Subham or Asubham). Thus Annam is reverently treated (Annam Mahikrtam = Stutam syat). In this manner (Evam) as presented or explained here. Yatoktam for the succeeding things also (Uttaresu api). may you connect appropriately (Yojayet - Their interdependence) like water and fire being both consumed and the consumer and the supported and the supporter (Apo va annam ityadi).

- Na Pariharanam = Discarding food on Banana leaf without Eating.

**What is served on plate, consume reverentially**

- Take a little, and then more if you want
- Don't leave anything on the plate
- In this manner food is consumed, never discarded
- Don't judge food as Shubham, Ashubham, good or bad
- Aparikriyamanam = Never thrown away.

**Gita :**

सुखदुःखे समे कृत्वा  
लाभालाभौ जयाजयौ ।  
ततो युद्धाय युज्यस्व  
नैवं पापमवाप्स्यसि ॥ २-३८ ॥

sukhaduḥkhē samē kṛtvā  
lābhālābhau jayājayau |  
tatō yuddhāya yujyasva  
naivaṃ pāpam avāpsyasi || 2-38 ||

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin.[Chapter 2 - Verse 38]

- Treat food with reverence without judging negatively or positively, then treat it as holy
- Similarly, all the whole worldly experiences, don't judge good / Bad
- Accept birth / Death.

## Next Vratam, Upasana :

Apaha	Jyoti Digestive
<ul style="list-style-type: none"><li>- Water</li><li>- Food - Annam</li></ul>	<ul style="list-style-type: none"><li>- Fire / Agni</li><li>- Eater - Annadaya</li></ul>

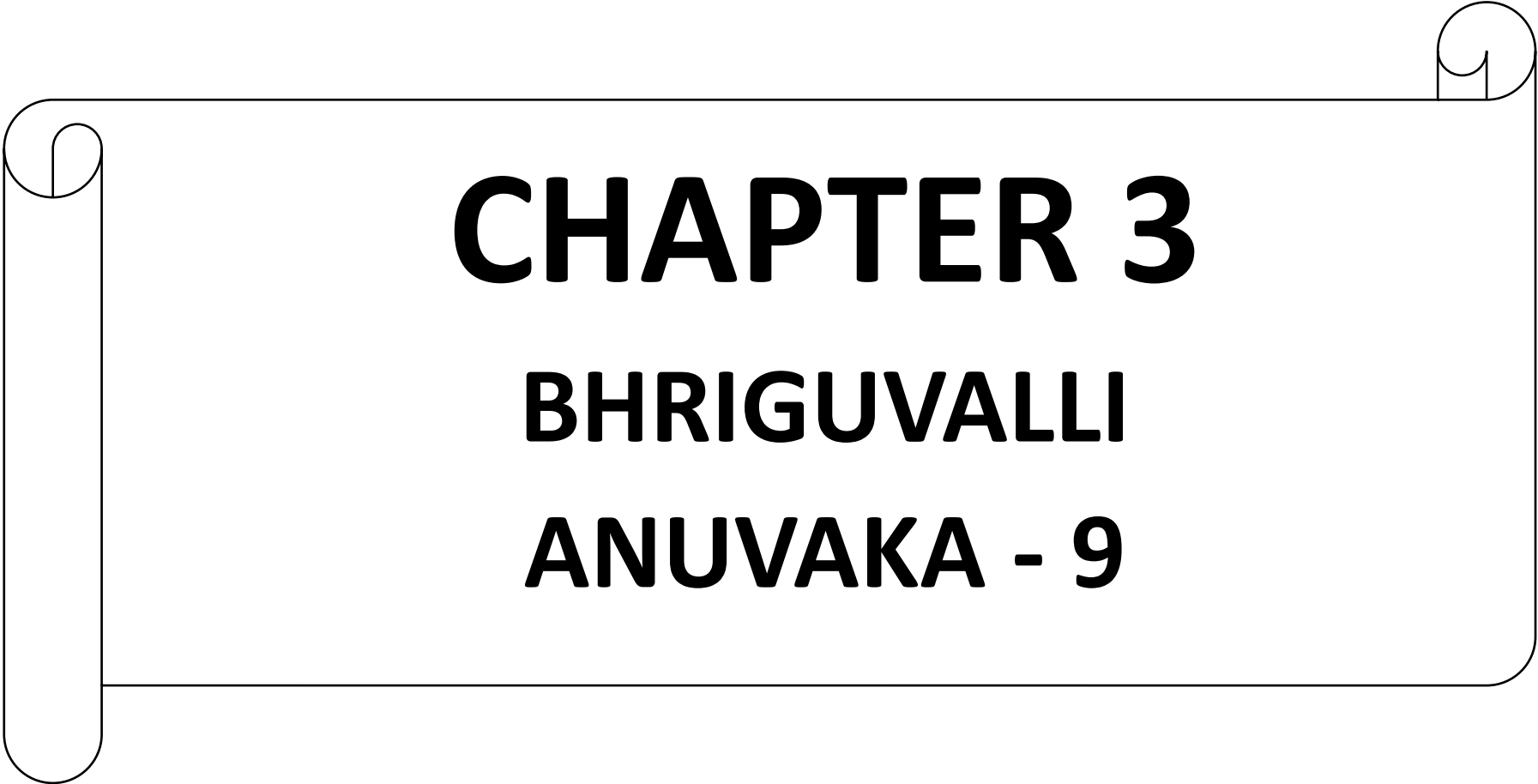
- See interdependence
    - Annam - Annadaya
    - Pratishta - Pratishtitam
- } Sambandha
- Water is dependent on fire - Fire is dependent on water - Connect appropriately

### Benefit :

- Gets name, fame prosperity, spiritual effulgence
- 3 Pairs see consumer - Consumed, supporter, supported relationships
- **Bashyam students must go through Moolam class first.**

इति भृगुवल्ल्यां अष्टमोऽनुवाकः समाप्तः

Thus the eighth Anuvaka of Bhrguvalli concludes.



# **CHAPTER 3**

## **BHRIGUVALLI**

### **ANUVAKA - 9**

अन्नं॑ बहु॒ कुर्वी॑त । तद्व्र॒तम् । पृथि॒वी वा अन्नम्॑ । आकाशो॑-  
 अन्नादः॑ । पृथि॒व्यामाका॑शः प्रति॒ष्ठितः॑ । आका॒शे पृथि॒वी  
 प्रति॒ष्ठिता । तदे॒तदन्न॑मन्ने॒ प्रति॒ष्ठितम् । स य ए॒तदन्न॑मन्ने॒  
 प्रति॒ष्ठितं वेद॑ प्रति॒तिष्ठति॑ । अन्न॑वानन्नादो भ॒वति । महान्  
 भ॒वति । प्रजया॑ प॒शुभिर्ब्रह्म॑वर्च॒सेन॑ । महान् की॒र्त्या ॥९॥

annam̐ bahu kūrṁvīta | tadvr̥tatam | pṛthivī vā annam̐ |  
 ākāśo'nnādaḥ | pṛthivyāmākāśaḥ pratiṣṭhitaḥ | ākāśe  
 pṛthivī pratiṣṭita | tadeṭadannamanne pratiṣṭhitam | sa  
 ya eṭadannamanne pratiṣṭhitam̐ veda pratitiṣṭhati |  
 annavānannādo bhāvati | mahān bhāvati | prajayā  
 paśubhirbrahmavar̥casenā | mahān kīrtiā || 9 ||

(ब्रह्मवित्) बहु अन्नं कुर्वीत । तद् व्रतं पृथिवी वै अन्नं (भवति) ।  
 आकाशः अन्नादः (भवति) । आकाशः पृथिव्यां प्रतिष्ठितः । पृथिवी  
 आकाशे प्रतिष्ठिता । तद् एतत् अन्ने अन्नं प्रतिष्ठितम् । यः एतत्  
 अन्नम् अन्ने प्रतिष्ठितं वेद , सः प्रतितिष्ठति । (सः) अन्नवान् अन्नादः  
 भवति; प्रजया पशुभिः ब्रह्मवर्चसेन महान् (च) भवति । कीर्त्या  
 (सः) महान् (भवति) ॥

(brahmavit) bahu annam kurvīta । tad vratam pṛthivī vai  
 annam (bhavati) । ākāśaḥ annādaḥ (bhavati) । ākāśaḥ  
 pṛthivyām pratiṣṭhitam । pṛthivī ākāśe pratiṣṭhitā । tad  
 etat anne annam pratiṣṭhitam । yaḥ etat annam anne  
 pratiṣṭhitam veda, saḥ pratitiṣṭhati । (saḥ) annavān  
 annādaḥ bhavati; prajayā paśubhiḥ brahmavarcasena  
 mahān (ca) bhavati । kīrtiyā (saḥ) mahān (bhavati) ॥

One should procure plenty of food. That is a vow. Earth indeed is food. Space is the eater. Space is dependent on the earth. Earth is dependent on the space. Thus food is dependent on food. He who meditates upon this (fact that) Annam is dependent on Annam gets established. He becomes the possessor of food and enjoyer of food. He becomes great through progeny, cattle and spiritual effulgence (He becomes) great through fame (also).

### **Bhashyam : Chapter 3 – Section 9 – Verse 1**

अप्सु ज्योतिः इत्यब्ज्योतिषोरन्नान्नादगुणत्वेनोपासकस्य अन्नस्य  
बहुकरणं व्रतम् ॥ ९ ॥

Water-fire (Apsu Jyotih iti), in this water-fire pair (Abjyotiso) for the Upasaka who comes in the eighth Anuvaka (Anna Annada Gunatvena Upasakasya) “Annasya Bahukaranam” of the ninth Anuvaka is the Vratam (Annasya Bahukaranam Vratam).

### **7<sup>th</sup> Anuvaka :**

- Don't judge food Good / Bad
- This Upasana done by Jnani mentioned in 6<sup>th</sup> Anuvaka.

### **8<sup>th</sup> Anuvaka :**

- Upasaka of 7<sup>th</sup> Anuvaka.



## 9<sup>th</sup> Anuvaka :

- Upasaka of 8<sup>th</sup> Anuvaka
- Upasana = Apaha - Jyoti
- These are academic notes, not required for liberation

## Vratam :

- Anna Bahu Karanam - Look more food to share
- **Produce in abundance, cook in abundance.**

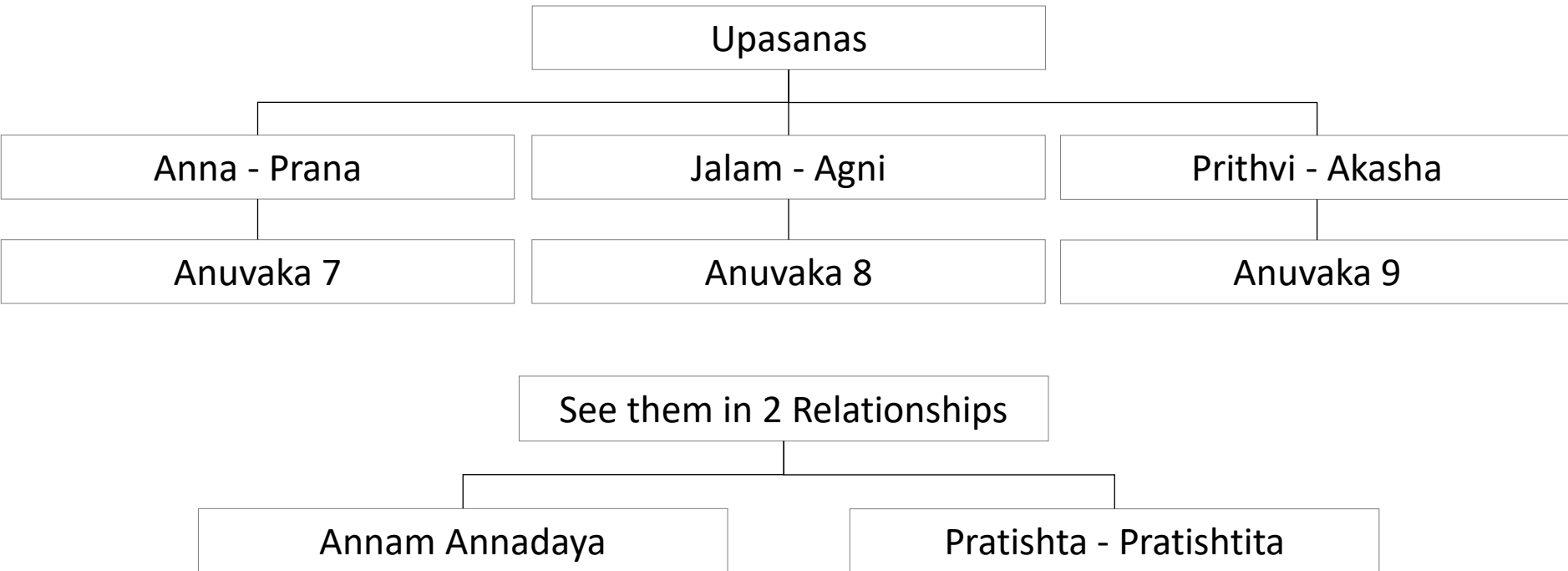
## Upasana :

- Prithvi - Akasha Upasana - Mutual dependence
- No class without Hall made of Prithvi - No class without space
- Both required, interdependent
- Entire world exists in space
- Without world, space useless
- Without internal space, wall useless
- Without wall, space useless
- Everything in creation is mutually dependent including Teacher - Student
- Without teacher - For Students no Use
- Without Student - Teacher no use.



## Lecture 130

- Anuvaka 7, 8, 9 Upanishad talks of 3 Upasanas and 3 Vratams.



- Acharya comments on 7<sup>th</sup>, not on 8<sup>th</sup> / 9<sup>th</sup>

### Conclusion :

- Universe = One cosmic inter Dependent whole Principle, Vishwarupa Ishvara Upasana.**

### 3 Vratams

Annam Na Nidyat

Annam Na Parichakshita

Annam Bahu Kurvita

Anuvaka 7

Anuvaka 8

Anuvaka 9

इति भृगुवल्ल्यां नवमोऽनुवाकः समाप्तः

Thus the nineth Anuvaka of Bhrguvalli concludes.