



KENO UPANISHAD

With

SHANKARABASHYAM

CHAPTER 2 – VERSE 5 TO 9

VOLUME - 06

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CHAPTER 4

VERSE 5 TO 9

Chapter 4 – Verse 5 :

अथाध्यात्मं यदेतद्गच्छतीव च मनो
अनेन चैतदुपस्मरत्यभीक्ष्णं संकल्पः ५

*Athadhyatmam yadetad gacchativa ca manah
anena caitad-upasamara ty-abhiksnam sankalpah*

Now as regards this description from the point of view of His manifestation as Atman within the body – as one thinks of Brahman by the mind and a speedily as the mind wills.
[Chapter 4 – Verse 5]

- Adhyatma – subjective Upasana.
- Subtle Brahma Meditation.
- Similar to Prati Bodha Mantra – Chapter 2 – Verse 4.

Upasana :

I) Every thought reflects consciousness of Brahman, awareness of Brahman.

II) Consciousness, Brahman is an all pervading principle beyond time – space – objects.

- Difficult to conceptualise.
- Its in all time, place, objects.

III) Thought of car, tree, mobile, rises in the mind.

IV) Thoughts belong to subtle body, subtle mind which is inert in nature.

V) Mind + thought have no awareness, consciousness of their own.

IV) Thoughts made of subtle element, can reflect consciousness.

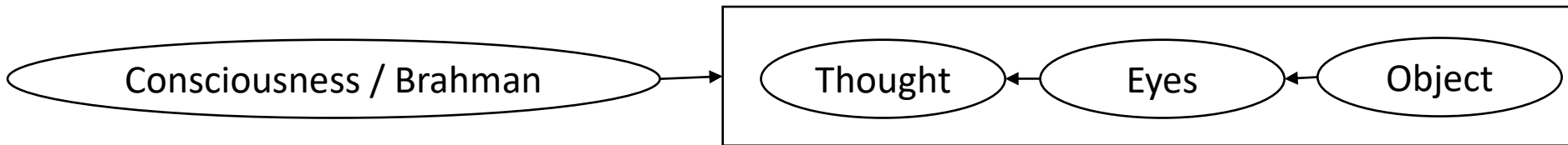
VII) Brahman gets flashed, reflected in every thought – object, form, sound touch.

VIII) Thoughts serve as reflecting Medium.

- In Reflected Medium of thought Brahman flashes.
- Every thought becomes bright.
- What is lighted?
- What pot thought, pot lighted up.

IX) Consciousness lights up one object in the external world, pot when pot thought occurs.

- **Consciousness reflects in flashes in Pot thought.**
- Flash of Consciousness in the thought illumines one object outside called Pot / chair.

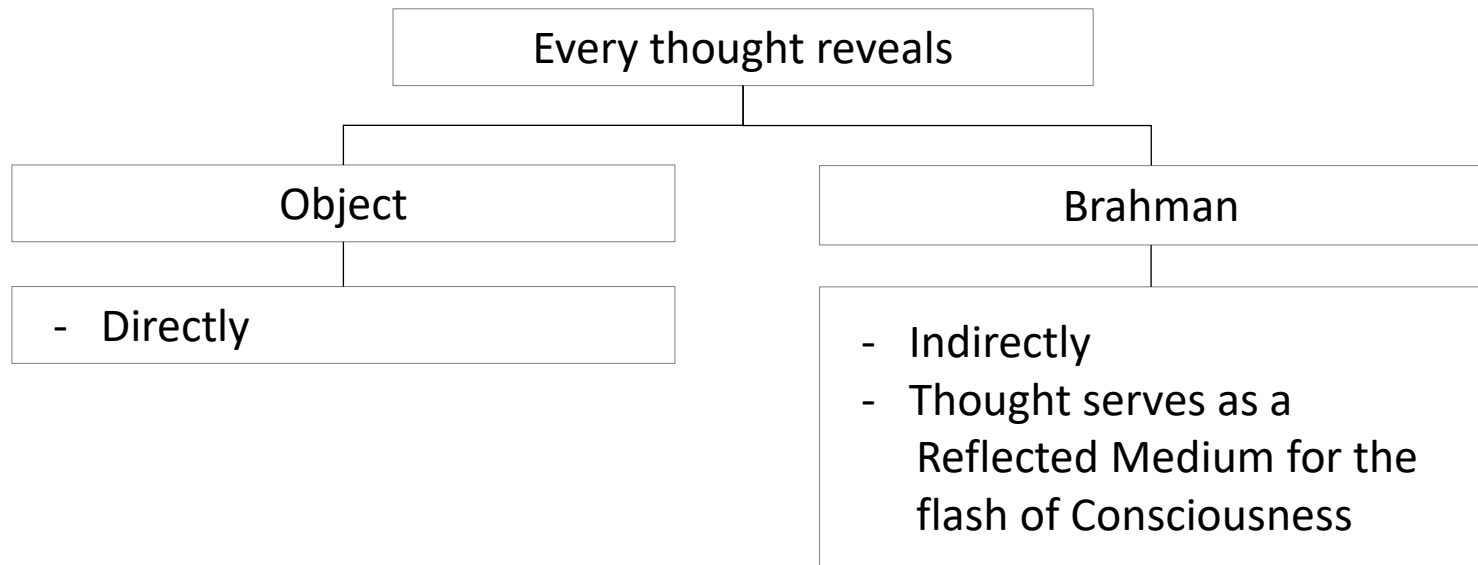


X) Every thought is creating a flash.

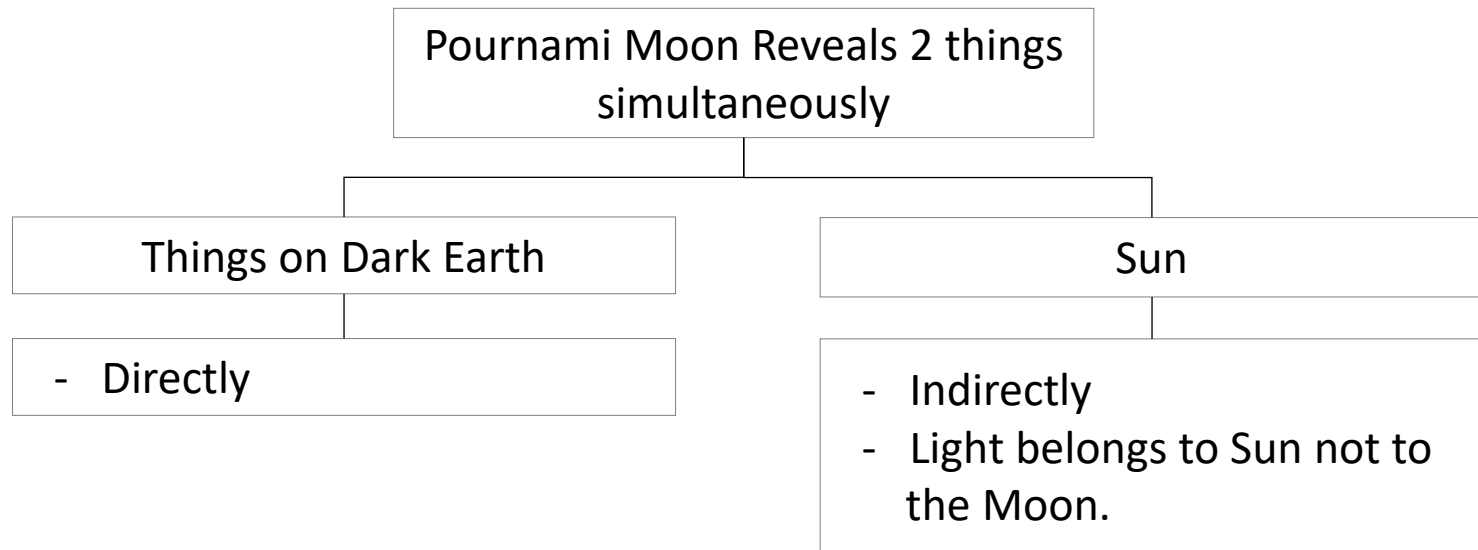
XI) Flash does not belong to the thought.

- Flash of consciousness belongs to Brahman.

XII)



XIII)

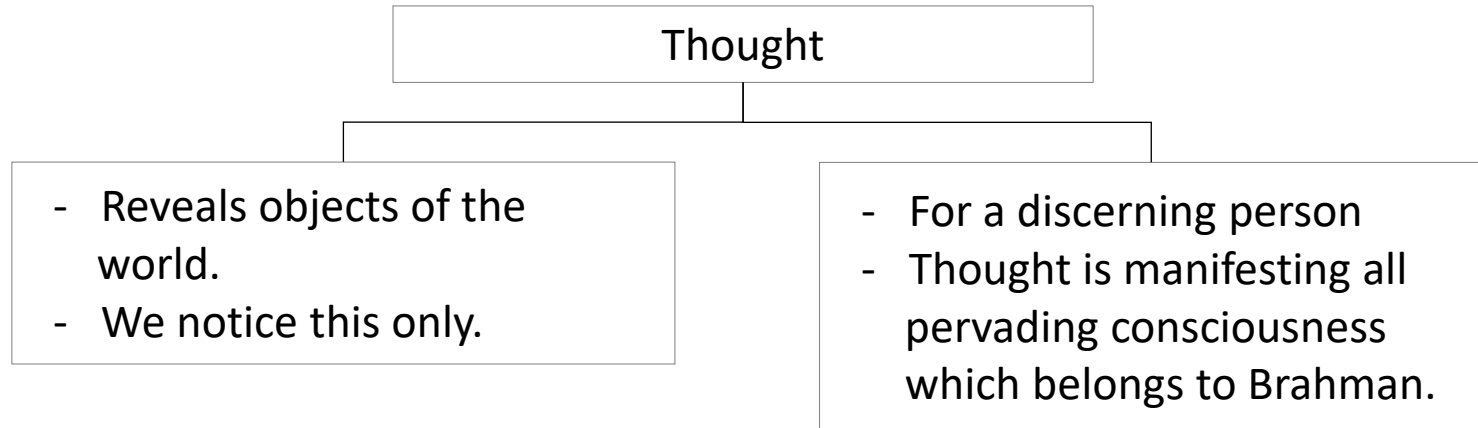


- **Light on Body, Mind, thoughts, world belongs to Brahman and not to the world.**

XIV) Moon Reveals original Sunlight, manifest Sunlight.

- **World reveals spiritual divine light of consciousness by serving as Reflected Medium.**

XV) Every thought like Moon doing 2 jobs.



- Take every thought, meditate upon Consciousness in the thought.

- **Flashing thought = Flashing consciousness, represents Brahman.**

- Brahman is available in every thought.

- **Thought manifests as the reflected Chidabhasa.**

XVI) 3rd Meditation : Thought Meditation

- **Upon thought focus on Reflected Consciousness as Brahman.**

Example :

- Photo of Guru.
- Upon the Photo, I visualize original Guru Outside.
- Photo represents Guru.

Similarly :

- Chidabhasa in the thought represents Chit Brahma.
- Every thought = Photo of Brahman.
- Upasana is like knowledge.

Bashyam : Chapter 4 – Verse 5 starts...

अथ अनन्तरम् अध्यात्मं प्रत्यगात्मविषय आदेश उच्यते।
यदेतद् गच्छतीव च मनः।

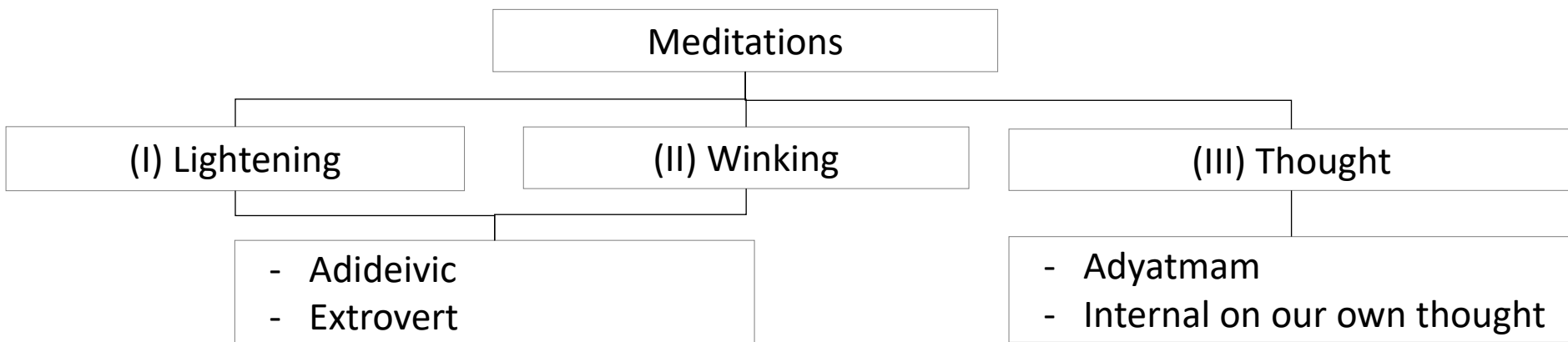
Thereafter, the teaching related to the individual is being presented. And whichever object this is, the mind seems to be going.

a) Atha Anantaram : Therefore

- After 2 Adideiva Upasanas.

b) Adhyatmam :

- Now following is subjective Meditation, internal Meditation.



- In every thought Consciousness is there.
- Turn attention to consciousness instead of thought.
- Nonvariable Consciousness – is present in all variable thoughts.

c) Pratyag Atma Vishaya :

- Subject Limb in a Jiva, thought.

d) Uchyate :

- Is being taught.

e) Yad Ejet :

- Yad = Yadu = Like following.

f) Manaha Evati Gachhati Iva :

- Mind reveals Brahman as it were.
- Representing the Reflection of Brahman in the form of Chidabhasa.

- We can't look at our own face.
 - Bring Mirror to reveal the face.
- **Mirror – Mind – thought – Reveals Brahman by forming Chidabhasa, Reflection.**
 - **Mirror reveals face by forming a Reflection.**
 - **Mind reveals Brahman by forming a Reflection of Brahman.**
 - **Every thought is a Mirror, Forms Chidabhasa.**
 - **Jiva = Sum of all thoughts entertained at mental level.**
- Chidabhasa = Photo of Brahman for a Jiva.
 - Waking state, dream state, sleep state – 3 big photos manifest Brahman, Consciousness.
 - 5 Koshas manifest Consciousness.
 - Chidabhasa = Photo = Many minds reveal Brahman as thought.
 - Guru – Chit – one.

Bashyam : Chapter 4 – Verse 5 Continues....

एतद्ब्रह्म ढौकत इव विषयीकरोतीव । यच्च अनेन मनसा
 एतद्ब्रह्म उपस्मरति समीपतः स्मरति साधकः. अभीक्ष्णं भृशम्।
 सङ्कल्पश्च- मनसो ब्रह्मविषयः ।

The mind as though approaches brahman, as if objectifying. A seeker intimately remembers this brahman, which is the subject matter with this mind. And volition of the mind is reflection of brahman.

a) Manaha :

- The Mind.

b) Dhoukate Iva :

- Runs towards, as though.
- Dhout = Dhatu = Revealing, reaching, approaching.

c) Etatu = Brahman

- **Mind regularly reveals Brahman by Reflecting Consciousness in itself.**

d) Vishayi Karoti :

- As though it is objectifying, revealing.

Example :

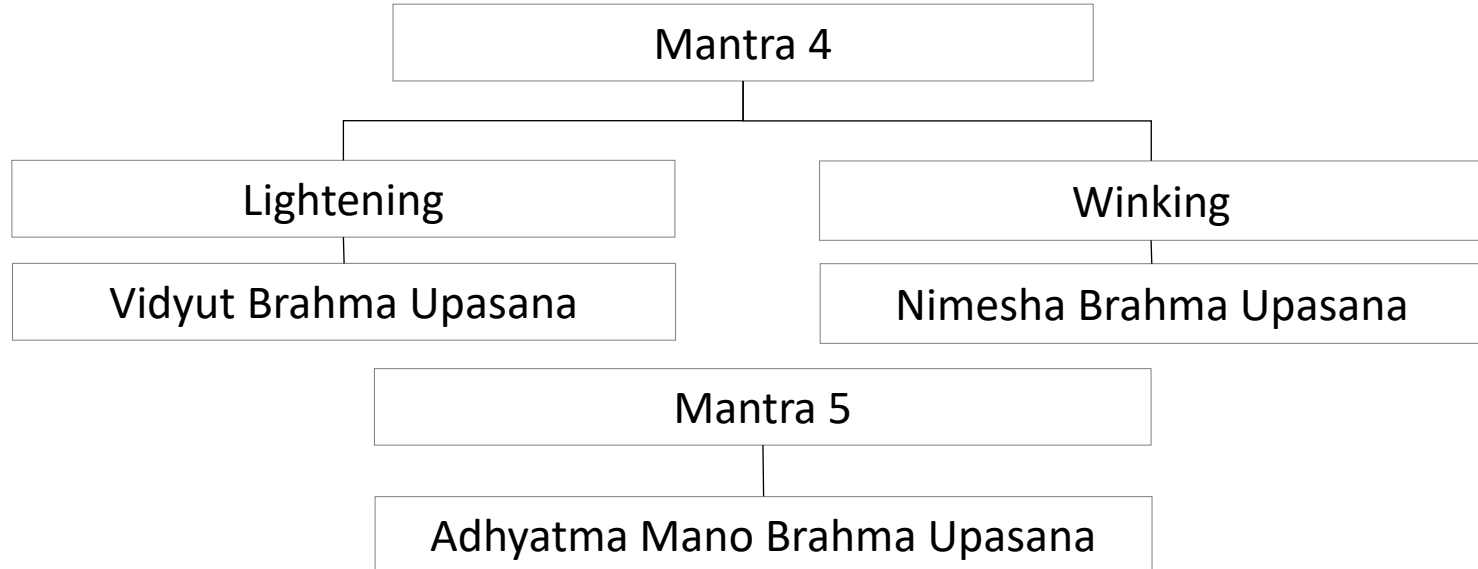
- Sunlight reveals Moon by illumining the Moon.
- **Moon reveals sunlight not by illumining sunlight but by acting as a Reflector, Manifest sunlight.**
- Similarly Consciousness reveals the Mind by illumining the Mind.
- Mind reveals Brahman by Reflecting or manifesting the Brahman.

Bashyam : Chapter 4 – Verse 5 Revision...

एतद्ब्रह्म ढौकत इव विषयीकरोतीव । यच्च अनेन मनसा
 एतद्ब्रह्म उपस्मरति समीपतः स्मरति साधकः. अभीक्ष्णं भृशम्।
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The mind as though approaches brahman, as if objectifying. A seeker intimately remembers this brahman, which is the subject matter with this mind. And volition of the mind is reflection of brahman.

I) Mantra 4, 5, 6 - Upasanas



II) Mind = Symbol of Brahman

- In Mind, Brahman gets reflected in the form of Chidabhasa.

III) In the Mind, thoughts continuously occur, appear briefly and disappear.

- Every thought (Vrutti) = Kshanika Vijnanam.

- **Each thought = Mirror = Reflected Medium for Brahman.**

Mind	Thought
- Continuously present	- Fleeting, Kshanikam - Serves as a Mirror - Thoughts intrinsically Jadam

- In Jada Vrutti Brahman is Reflected as Chidabhasa.
- Thought flashes and Chidabhasa flashes.
- What is job of Chidabhasa?
- Illumines relevant object.
- Ghatavrutti Pratibimba Chidabhasa illumines Ghataha.
- Patta Vrutti Pratibimbata Chidabhasa illumines Pattaha (Cloth).
- Thought has flash – Chidabhasa – which reveals the world.
- Flashy Chidabhasa = Thought.
- Flashy thought is symbol for Brahma Upasana.

IV) Mano Vrutti Pratibimbita Chidabhasa Brahma Upasanam

V) Every Chidabhasa is like a picture of a person.

- Person = One, can have many photocopies.
- **Brahmans Photo is in every mind, available as Chidabhasa.**
- Mana Upadhi Katvatdhi Yatcha Anena Manasa.

VI) Previous Verse :

a) Atha Anantaram Prayag Atman Vishaya

b) Previous portion Adhesha Uchyate

- After Adideiva Upasana – Adyatma, Pratyag Atma – inner Upasana.

c) Yadedat Gachhati Iva Manaha :

- Mind objectifies Brahman as it were.
- Mind does not illumine Brahman.
- Mind Reflects Brahman.
- Reflection = Manifestation.
- By Manifesting Brahman, it helps us to remember Brahman.

Example :

- Moonlight – Chandra Prakasha helps us to recognize Surya Prakasha.
- Sunlight reveals Moon.
- Moon light manifests Sun.

- Mind makes us remember existence of knowing principle, sentient principle – Brahman.

d) Yatu Manaha :

- Mind = Reflected Medium.

e) Etat Brahman Gachhati Iva :

- **Mind as though objectifying, revealing, manifesting Brahman, sentient, knowing principle.**
- Reaches Brahman.

f) Etatu Brahma, Dhoute Iva – Vishayi Karoti Iva :

- As though objectifying Brahma.

g) Yatcha Anena Manasa Etat Upasmarati :

- **This Upasaka, informed Meditator, knows Consciousness in the Mind is Brahman, Photo of Brahman only.**
- Upasaka, Sadhaka, is an informed person, Etat Brahma Upasmarati.
- Thinks of Brahman obtaining intimately in the Mind.
- **Visualise Brahman = Lightening, remote exercise.**
- **Brahman = Consciousness flashing in thought is intimately available.**

h) Samipate :

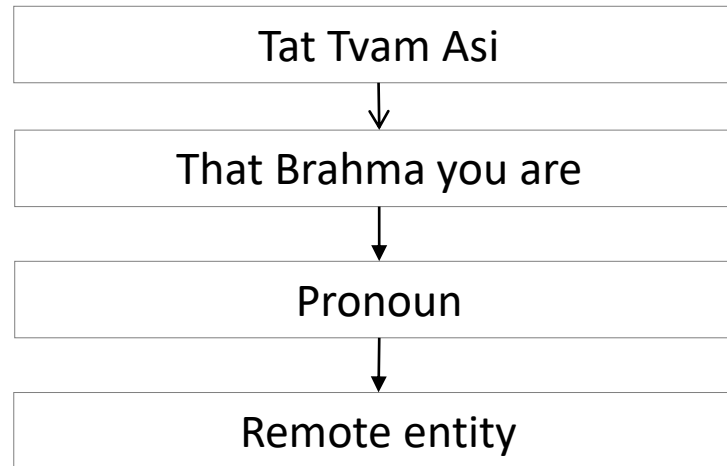
- Intimately

i) Iti Smarathe :

- Thus visualizes, thinks.

j) Etat Brahma :

- This Brahman



- Here Etat – This Brahman not that Brahman.
- This Brahman obtaining in every mind.
- Upasana Kale Sadhaka Smarati.

Advantage :

- Lightening Upasana – have to wait for lightening.
- Blinking – Have to wait or deliberately do.

• **Thoughts are continuously happening inspite of us... does not stop.**

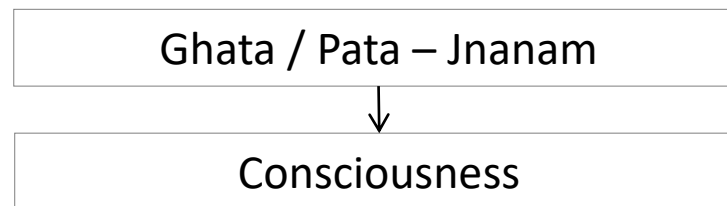
- Mano Vrutti Brahma Upasana can be practiced at all time by discerning people. 1015

k) Abhishanam Sankalpa :

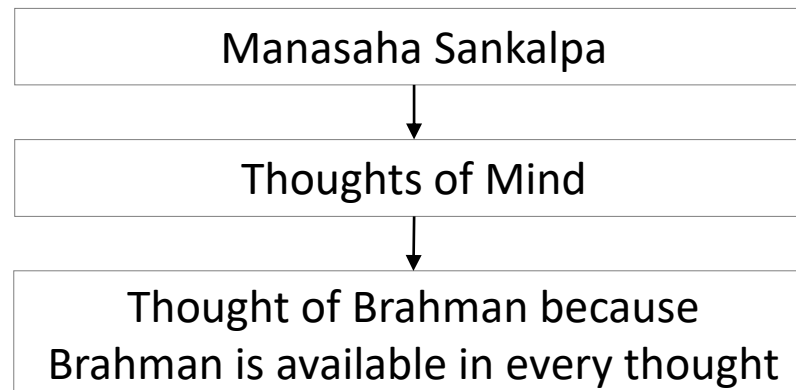
- Repeatedly, incessantly, continuously Brahma Upasana happens for Upasaka.
- Every thought = Medium, Mirror to Manifest Brahman.

- **Sankalpa of Mind happens with Brahman only.**

- Objects – plural, variable.
- In and through all experiences, nonvariable entity = Light experience.
- Sukham, Dukham, Shabda, Sparsha, Raaga, Dvesha are variable thoughts.
- Invariable = Jnanam, Consciousness.
- Substratum because of continuous presence.



- Every experience = Brahma Experience.



मनउपाधिकत्वाद्धि मनसः सङ्कल्पस्मृत्यादिप्रत्ययैरभिव्यज्यते ब्रह्म,
विषयीक्रियमाणमिव ।

Since brahman is manifested, as though objectified by the thoughts of the mind in the form of volition, recollection, (decision) etc, due to having mind as an adjunct.

a) Mana Upadhivad Iti :

- Since Mind is a Reflected Medium, Upadhi manifesting Medium, for revealing Consciousness.

b) Manasa Pratyaihi :

- From every thought that occurs in the Mind.

Mind	Thought
- Big Mirror	- Mini Mirror - Rajasthan dress, Handbag

- Each Mini Mirror – Reflects Light.
- **Mind = Fabric, thought = Mirror.**
- **Sankalpa, Visualisation regarding future.**
- **Smruti, Rememberance of past.**

c) Brahma Abhivyajyate :

- Through Mirror thought, Brahman is manifest, experienced Reflected.

d) Vishaya Kriyavanam Iva :

- Every thought reveals Brahman indirectly.

Bashyam :

अतः स एष ब्रह्मणोऽध्यात्ममादेशः ।

Therefore, that is this teaching of brahman in the context of the individual.

a) Adesha :

- Therefore

b) Saha Esha :

- This Brahman revealing flashy thought is symbol for Brahma Upasana.

c) Adhyatmam Adhesha :

- This Mano Vrutti becomes symbol for subjective Meditation of Brahman.

In all Examples :

- Lightening (Vidyut)
- Winking (Nimesha)
- Thought (Sankalpa)
- Yaksha

Light is fleeting, flashing, brief

c) Vidyun Nimeshavatu Ati Deivatam

d) Vidyutu Nimeshavatu :

- Common feature in all 3 Upasana.
- Lightening = Brief, bright.
- Like blinking of eye.

Bashyam : Chapter 4 – Verse 5 Continues..

विद्युन्निमेषणवदधिदैवतं द्रुत- प्रकाशनधर्मि, अध्यात्मं च मनः-
प्रत्ययसमकालाभिव्यक्तिधर्मि— इत्येष आदेशः ।

Brahman is that which is endowed with quality of prompt flashing in the context of devatas, and that which is endowed with the quality of manifestation simultaneous to the thought of the mind in the context of the individual. Thus is this teaching (of illustration/ meditation).

a) Vidyuta Nimeshanam – Adideivatam Dhruta Prakasha Dharmi :

- Brahman also briefly, brightly appeared.
- Endowed with brief, bright experience at Adideiva level and

b) Adhyatmancha :

- At subjective level also.

c) Brahman Abhivyakti Dharmi :

- Brahman manifests, briefly, brightly.

d) Manaha Pratyaya Sama Kale :

- At time of occurrence of every thought.
- Thought lasts for one moment.
- Mind does not stay in meditation, continuously changing.
- Each thought is Shanikam, momentary.

<p>• Chidabhasa, thought has momentary existence = Nature of Brahman = Instruction</p>
--

- This instruction is prescribed for whom?

Bashyam : Chapter 4 – Verse 5 continues...

एवमादिश्यमानं हि ब्रह्म मन्दबुद्धिगम्यं भवतीति
ब्रह्मण आदेशोपदेशः। न हि निरुपाधिकमेव ब्रह्म
मन्दबुद्धि-भिराकलयितुं शक्यम् ॥ ५ ॥

(When) brahman is presented in this manner alone, it becomes understood/ comprehensible by dull-witted. Thus is the teaching in the form of comparison of brahman. Because the adjunct-free brahman is not possible to be comprehended by the slow-learners.

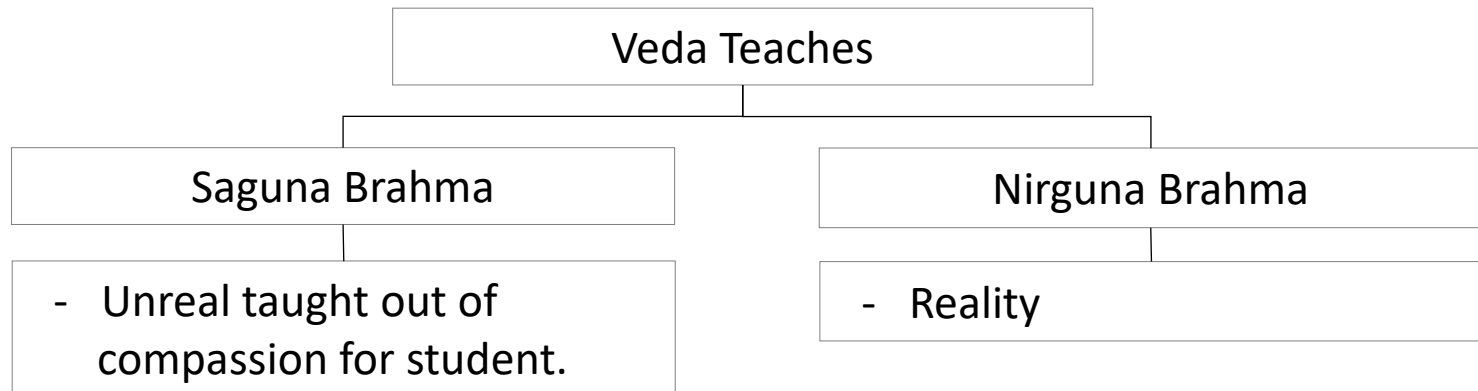
a) Mandah Buddhi :

- For intellectually dull seekers.

b) Evam Adhishyamanam Brahma :

- Saguna Brahman is taught in this manner (3 Shariram, 5 Koshas, 3 Avasthas, Mano Vrutti, Vidyut, Nimesham are all Sagunam Brahma – appear – Disappear Briefly momentarily in timeless infinite – Anantha Brahman.
- For longtime, sincere student must be in Saguna Brahman only.
- Karma Yoga, Upasana Yoga – Saguna Brahman.
- Jnana Yoga – Nirguna Brahman.

c) Nirvisesham Param Brahma Sakshat Kartrum Ishvara Eh Mandahaha Tey Anupyante Saisesha Nirupanaihi



- Let student be prepared.
 - Meditation taught gradually gross to subtle :
 - Prithvi
 - Jala
 - Agni
 - Vayu – invisible.
- } Visible – Saguna Brahma Upasana
- Thought is Brahman – Akasha Rupa Brahma Upasana.
 - Then student ready for Nirguna Brahma Jnanam.
 - In dull witted students incapable of comprehending Nirgunam, first Sagunam is taught have momentary existence.
 - Students love Saguna, sit in Saguna Always.
 - We need to go from Eka Rupa, Ishta Devata Rupa to Vishwarupa Ishvara first.
 - Majority confine to Eka Rupa Bhakti only.
 - Upanishad has different purpose to teach Saguna Upasana (To make mind subtle).
 - Prasada Organised so that listeners come to music program.
 - Saguna Upasana is like Prasadam.

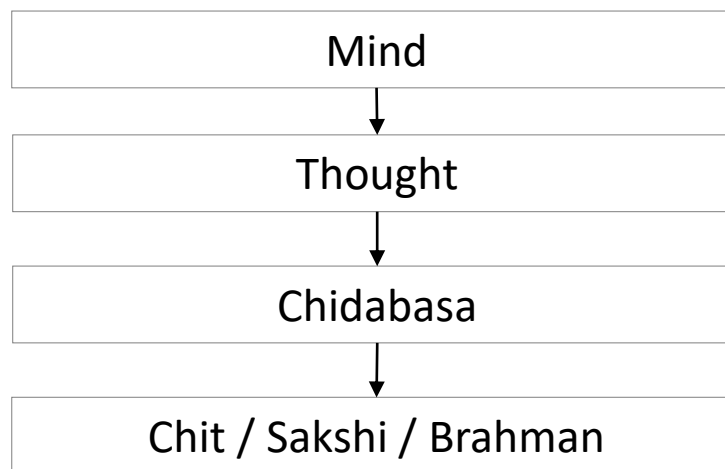
d) Evam Adishyamanam Brahma :

- Sauna Brahma tauht for Mandah Buddhis.
- Agamyam = Not comprehensible – Nirgunam.

- In the beginning stage of spirituality Sagunam taught.

Dull witted	Intelligent
- Chapter 3 – 4	<ul style="list-style-type: none"> - Chapter 1 – 2 enough - Chapter 3 – 4 irrelevant - Pratibodha – one shot come to mind.

Steps for Seeker to realise Atma :



- I am all pervading Chit, Sakshi, Chaitanyam, Brahman.
- All in one place where mind is there.
- Where thought is, there Chidabhasa, Chit is.
- Fine intellect differentiates all 4 components.
- Uttama Adhikari can differentiate.

e) Nahi Niruphadikam Brahma Manaha Buddhi :

- **Brahman / Sakshi Chaitanyam is intellectually separated from Mind, thought, Chidabhasa.**
- **Sakshi – not Mind, thought, Chidabhasa.**
- To claim Brahman, need Chidabhasa.

Chetanam	Jadam
- Availability of Chidabhasa, Mind, Thought.	- No Chidabhasa, Mind, Thought.

- If in Samadhi, I will be like Jada Vastu.
- Can't claim I am Brahman.
- Keeping Chidabhasa, claim I am not Chidabhasa, I am Chit.
- Requires fine discerning Buddhi.
- After claiming Chit one more step required.

Satyam	Mithya
Chit	Mind, Thought, Chidabhasa

- In sleep – Mind, thought, Chidabhasa resolved.
- Don't say, I am sleeping.

Learn to say :

- I am Sakshi Nirguna Brahman.
- I continue Dakshi as Pure existence consciousness.

Dakshinamurthi Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भज्जायते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt
sanmātraḥ karanōpa saṁharaṇato yo-bhūtsuṣuptaḥ pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- How I am?
- Sanmatra... without any Medium, Nirguna Brahma Aham Asmi.
- Jnani has no sleep Avasthas.
- He has learnt to drop all Avasthas of the mind.
- claims Nitya Mukta states.

- I abide as pure Sat = Pure Chit.
- To claim I have to wake up to Aham Brahma Asmi Jnanam.
- Claiming possible only in Jagrat, not in Svapna, Sushupti, samadhi (Mind dissolved).
- Many students fail to understand this and struggle throughout their life.
- Uttama Adhikari – separates Buddhi – Upadhi from Brahman.

f) Akalayitum :

- Mandah can't visualize, comprehend Brahman.
- A + Kal = Kalana



Dhatu

- To visualize, comprehend.
- Na Kalana = Not possible to visualize.
- Requires Sukshma Buddhi.

Katho Upanishad :

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्नया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,

Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

- Many students fail to understand this and struggle throughout their life.
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This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

- **Using, keeping Chidabhasa, we should say :**
I am not Chidabhasa.

Waker I	Dreamer I	Sleeper I
Vishwa	Teijasa	Prajnya

3 with Chidabhasa = Ahamkara I
= Anatma I, not me

Anvaya :

अथ अध्यात्मं — मनः यत् एतत् (ब्रह्म) गच्छति इव।
उपासकः अनेन (मनसा) एतत् (ब्रह्म) उपस्मरति च,
[एवम्] अभीक्षणं [ब्रह्मविषयः] सङ्कल्पः च भवति।

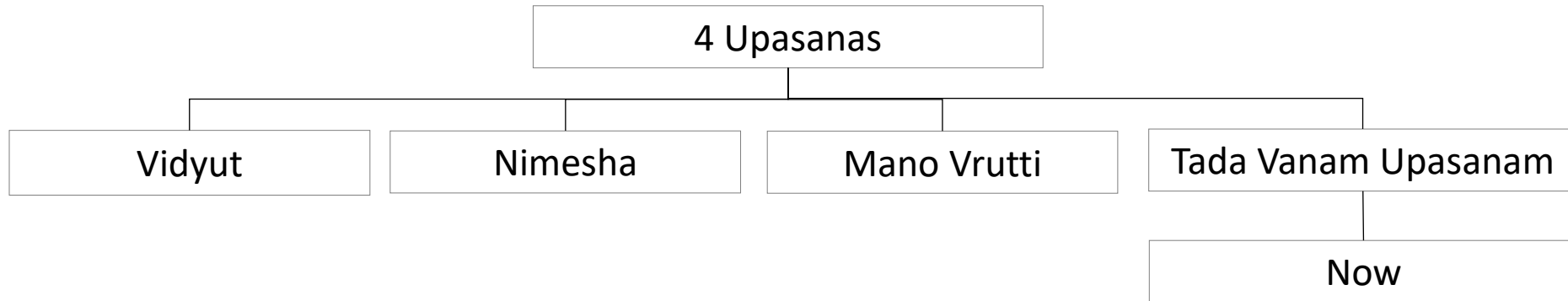
- Atha Adhyatmam, Yadu Manaha Etatu Gachhati Iva Bavati
- Etat Brahma Dvitaau Bavati.
- As though objects of Gachhati.
- Upasaka Anena Etatu Upasmarati Cha.
- Anena : Through the thought, Etat – Meditates on Brahman.

Use thought for Brahma Upasana.

- Upasmarati = Upasanam Karoti.
- Evam – Abhiksham Sankalpaha Bavati.

Sankalpa	Abhikshama
- Upasana	- Repeated meditation possible for this Upasaka

- 3rd Upasana over.



Chapter 4 – Verse 6 :

किं च—

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं

स य एतदेवं वेदाभि हैनं सर्वाणि भूतानि संवाञ्छन्ति ६

Taddha tadvanam nama, tadvanam-ityupasitavyam

sa ya etadevam vedabhi hainagm sarvani bhutani samvanchanti

Brahman is well known as Tadvanam, the One who is to be worshipped as the Atman of all living beings. So it is to be meditated upon as Tadvana. All love him who know it thus. [Chapter 4 – Verse 6]

- Chapter 4 – important in Keno Upanishad.

a) Kincha :

- Moreover, 4th Upasana is also there.

Gist :

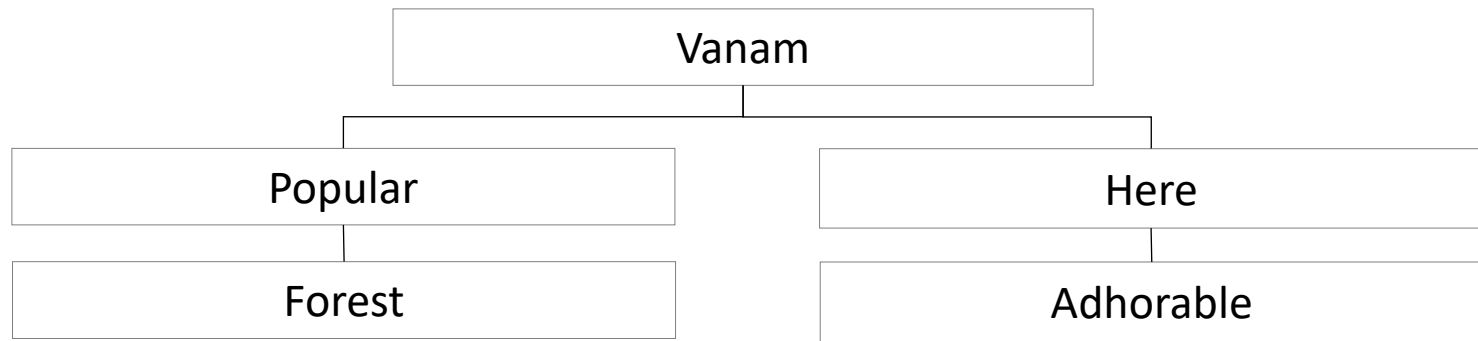
- Guna Visishta Brahma Upasana.
- Brahman – endowed with special Virtue.
- Endowed with = Guna Visishta.
- Brahman has many virtues.
- All virtues belong to Saguna Ishvara, Brahman.

यद्यद्विभूतिमत्सत्त्वं
श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं
मम तेजोऽशसम्भवम् ॥१०-४१॥

yad yad vibhūtimat sattvaṃ
śrīmad ūrjitam ēva vā |
tat tad ēvāvagaccha tvaṃ
mama tejoṃśasambhavam || 10-41 ||

Whatever that is glorious, prosperous or powerful in any being, know that to be a manifestation of a part of My splendour. [Chapter 10 - Verse 41]

- One virtue highlighted and given title here like Padma Sree, Bushan, Vibhushan, Bharat Ratna Awards.
- Brahman = Tad Vanam
- Most glorious to all living beings because it their Pratyag Atma, inner essence.
- Vanam means Pujanam, Pujaniyam.
- Van – Dhatu – 8th Conjugation.
- Vanue Pujyati – Pujyam (Not Tamil – Zero).
- Puja Yogyam = Vanam.



b) Tatu :

- To all living beings.

c) Samastha Prani Jatam Tadvane Pujaniyam :

- Adorable to all living beings = Glory of Brahman.
- Based on Chapter 3 – story.
- Brahman was Adorable to Agni, Vayu, Indra.
- Brahman was the burning power, lifting power, controlling power behind the Devatas.

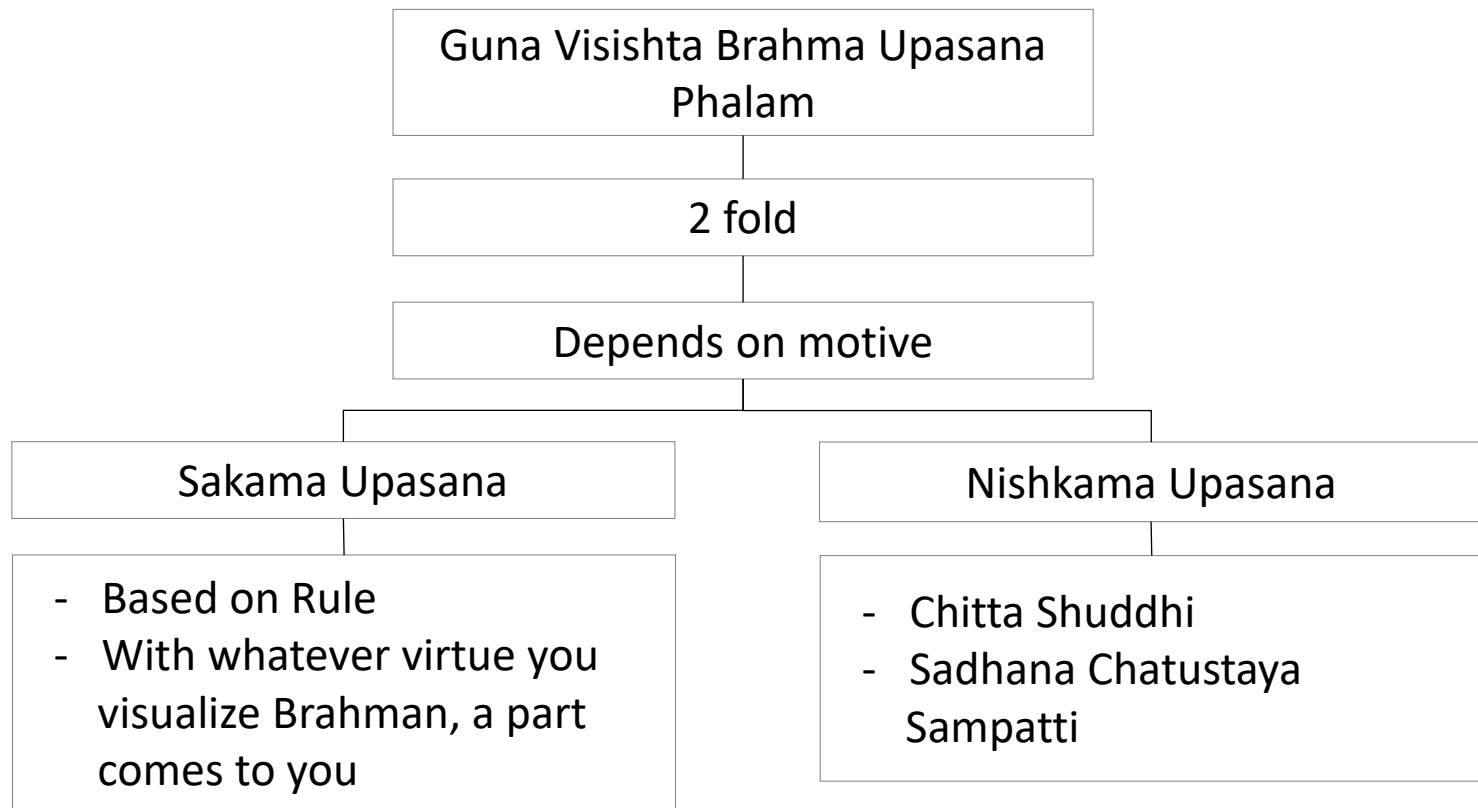
• Powers borrowed by Devatas from Brahman.

- Every Devatas power borrowed from Brahman.
- Surya, Chandra, Agni, Indra, Vayu, Prithvi, Yama Devatas powers borrowed.

• Therefore Title :

“Tad Vanam” = Survapujyam

- Vedic word = Sarva Vandyam
- Vandana Yogyam = Tad Vanam.



- Meditate on knowledgable God –we get Jnanam.
- Sarva Shaktiman.
- Yatha Yatha Upasathe Thatha Tatha Tad Eva Bavati.

- **Tat Kratun Nyaya in Veda.**

- Discussed in Chandogya Upanishad, Brihadaranyaka Upanishad.
- Kratu = Sankalpa, motive.
- With whatever motive you visualize Ishvara, that virtue is the Rub off on you.

Example :

- Rose in hand.
- Hand becomes fragrant.
- Sarva Vandhya Upasana.
- I become Adorable, honorable, respectable to people around in the family.

Bashyam : Chapter 4 – Verse 6

तद् ब्रह्म ह किल तद्वनं नाम तस्य वनं तद्वनं तस्य प्राणिजातस्य
प्रत्यगात्मभूतत्वाद्वनं वननीयं संभजनीयम्।

Indeed, brahman called “तद्वनम्” । तद्वन means adorable, worshipful, for all living beings, due to being the inner-essence.

a) Tatu Brahma :

- That Brahman.

b) Ha :

- Ta + Ha= Tadda
- Ha= Hi = Indeed

c) Tad Vanam Nama Bavati :

- Popular title.
- Tasya Vanam Tad Vanam.

d) Tasya :

- Pranjatasya.
- For entire living beings.
- Vanam = Vana Niyam.

e) Sambhajaniyam :

- Adhorable to all living beings.

Durga Sapta Sati :

- 20 – 30 Slokas glorifying Durga Devi.

या देवी सर्वभूतेषु बुद्धि-रूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

या देवी सर्वभूतेषु निद्रा-रूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

- Ya Devi Sarva Buteshu Buddhi Rupena, Jnena Rupena, Nidra Rupena...
- Nidra – Sleep, great blessing in proper time, place.
- Namasthasthu, Namastastu Namastai... Namoh Namaha.

- Durga Sapta Sati is based on Keno Upanisad Chapter 4 – Verse 6, Tad Vanam.

- **Why Sambhojaniam – Adhorable?**
- **Brahman is inner essence of all living beings.**
- **Pratyag Atma Butavat.**

Lecture 51

Introduction : Chapter 4 – Verse 6 Revision...

किं च—

Moreover,

Chapter 4 – Verse 6 :

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं
स य एतदेवं वेदाभि हैनं सर्वाणि भूतानि संवाञ्छन्ति ६

Taddha tadvanam nama, tadvanam-ityupasitavyam

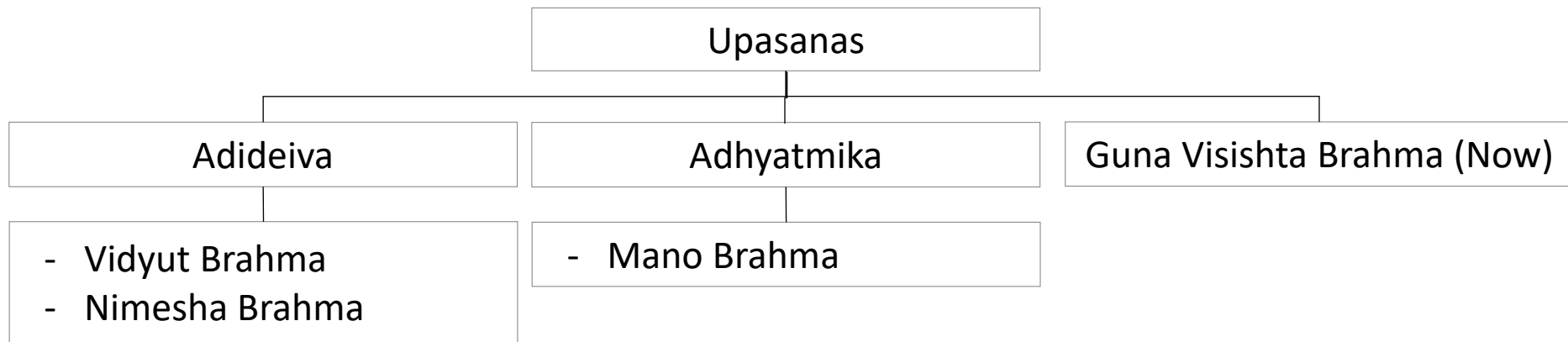
sa ya etadevam vedabhi hainagm sarvani bhutani samvanchanti

Brahman is well known as Tadvanam, the One who is to be worshipped as the Atman of all living beings. So it is to be meditated upon as Tadvana. All love him who know it thus. [IV – 6]

Bashyam : Chapter 4 – Verse 6 Revision...

तद् ब्रह्म ह किल तद्वनं नाम तस्य वनं तद्वनं तस्य प्राणिजातस्य
प्रत्यगात्मभूतत्वाद्वनं वननीयं संभजनीयम्।

Indeed, brahman called “तद्वनम्” । तद्वन means adorable, worshipful, for all living beings, due to being the inner-essence.

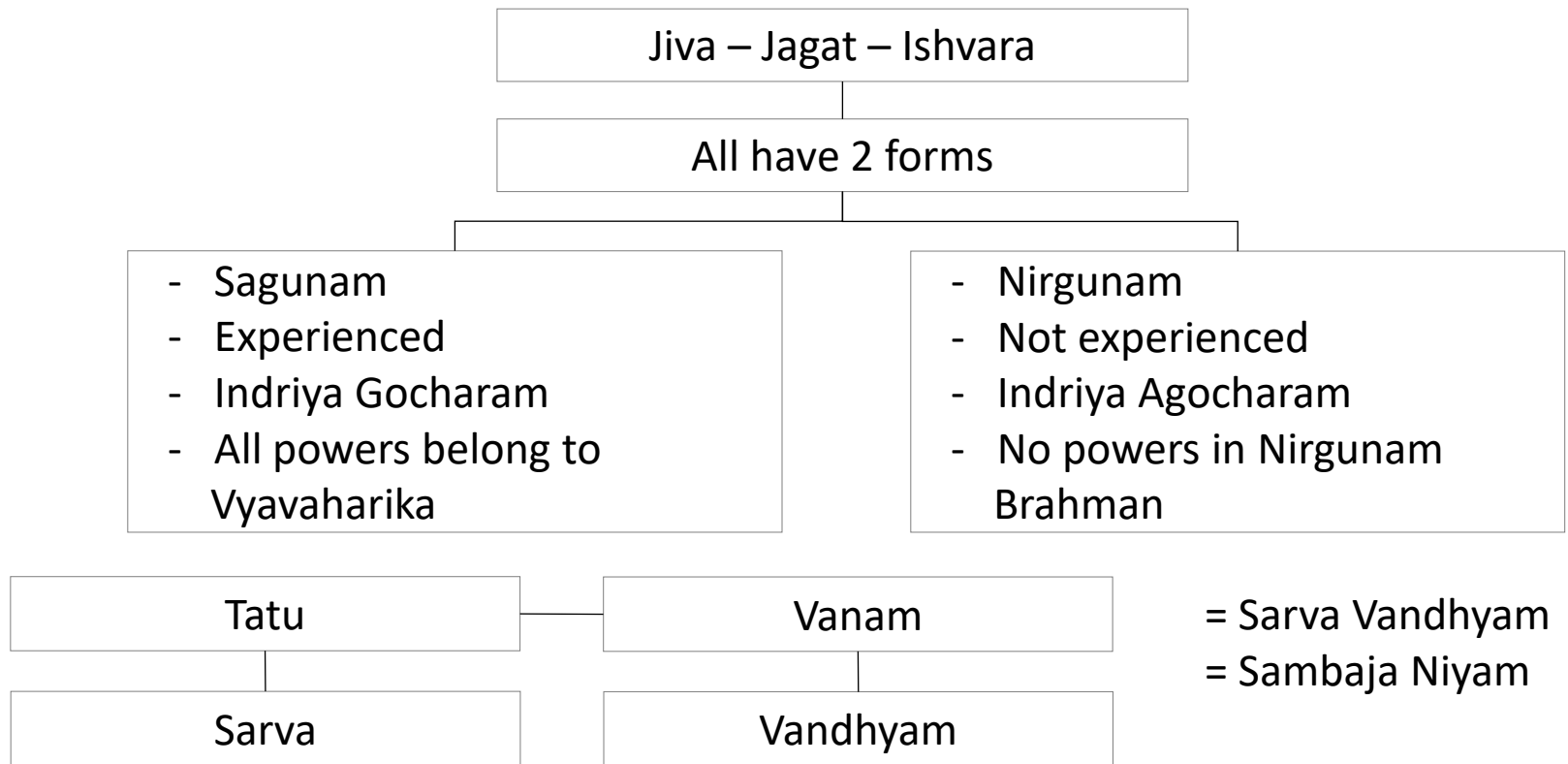


a) Brahman is endowed with glory of Tad Vanam.

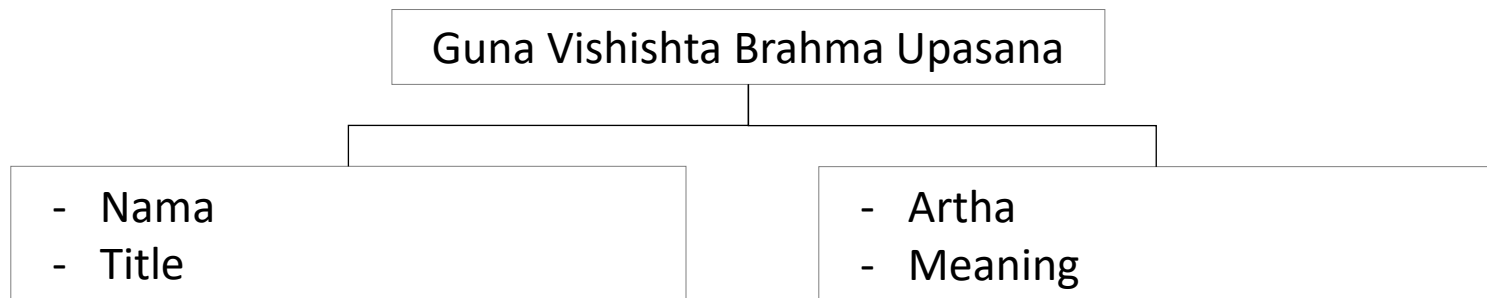
- Tad Vanam = Title of Brahman.
- Brahman = Endowed with glory, Vibhuti.
- Tatu = All Human beings.
- Vanam = Adorable.
- **Brahman is adorable to all living beings, being the sentiency, knowing factor, existence factor, in all.**

Samashti :

- Vayurs Lifting Power
- Agnis Burning Power
- Waters Quenching Power
- Maya Visishta, Ishvara Rupam, Sagunam Brahman.



- Adorable to all.
- Name of Brahman = Glory of Brahman.



अतस्तद्वनं नाम; प्रख्यातं ब्रह्म तद्वनमिति यतः, तस्मात्
तद्वनमिति अनेनैव गुणाभिधानेन उपासितव्यं चिन्तनीयम्।

Therefore, called तद्वनम्, since brahman is well known as "तद्वनम्", therefore brahman should be meditated upon through this name, through these qualities, indeed.

- Tad Vanam = Prakyayitam Brahman.

a) Since Brahman is adorable to all, therefore title of Brahman = Tad Vanam

b) Yatatha :

- Since

c) Brahma Prakyatam :

- Brahman is well known.

d) Tad Vanam Iti :

- Brahman is Adorable.

e) Upasitaryam = Chintaniyam :

- One should think about, meditate on the adorability nature of Brahman = Tadvanam
- Sarva Vandhyam

f) Meditate using the title Tad Vanam

g) Anena Guna Abhidana :

- Tad Vanam – Title has special potency.
- Don't translate

h) Anena Eva :

- Use this name.

i) Guna Abhidanam :

- Name which reveals the glory.
- Guna Prakasham Nama.
- Guna = Vibhuti = Glory.
- Don't mechanically chant Vishnu Sahasranam.
- See the meaning.
- Shabda Pradhana or Artha Pradhana or Ubhaya Pradhana.

- Here Ubaya Pradhana prescribed.
- Word and meaning.
- What will I get out of it?

Bashyam : Chapter 4 – Verse 6 continues...

अनेन नाम्नोपासनस्य फलमाह स यः कश्चिद्
एतद् यथोक्तं ब्रह्म एवं यथोक्तगुणं वेद
उपास्ते अभि ह एनम् उपासकं सर्वाणि

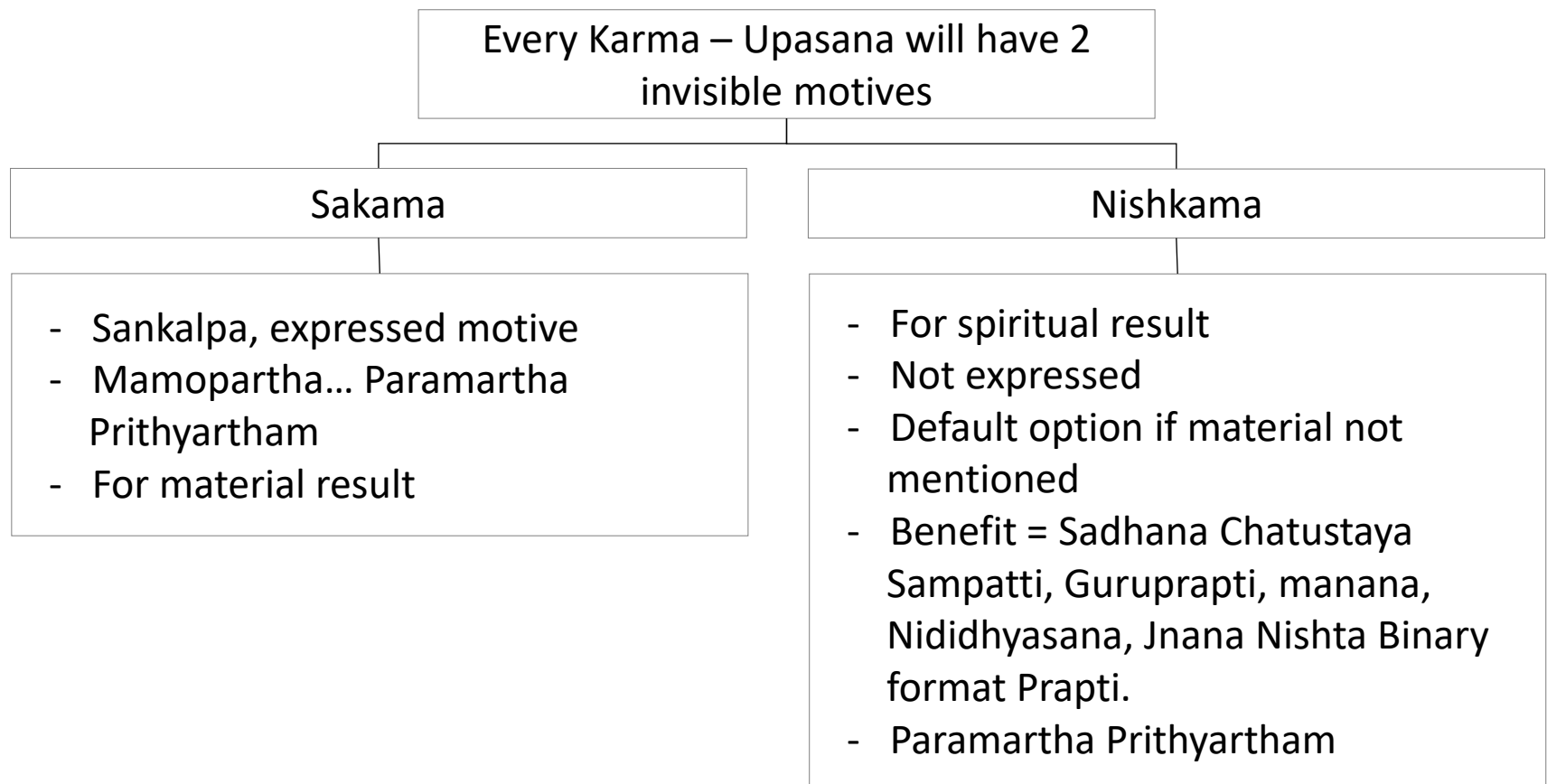
Through this, Shruti talks about the result of the meditation on the name— Whoever meditates upon brahman as described in this manner, endowed with qualities as described,

a) Anena Namna Upasanasya...

- For Tadvanam meditation, there is a phalam.

b) Aha :

- Thereafter mentioned.



- Bhagavan ticks automatically.
- Here it is Sakama Upasana Phalam.
- Nishkama Phala – understood.

c) Saha Yaha Kashchit :

- Any person of any Varna, Ashrama.

d) Yetat = Yatokta Brahma

- Above mentioned Tad Vanakatvam Brahma.

e) Evam Yathokta Gunam :

- As endowed with above mentioned virtue.
- Brahman is endowed with superior virtues.

f) Veda = Upasate :

- Meditated upon.

g) Abhi = Prefix = Evam Upasakam

- Verb = Samvanchanti
- Abhi Samvanchanti
- Prefix and verb are connected.
- Meditator will also become Sarva Vandhyaya.
- Meditate on the Adorable God.
- Meditator will become Adorable.
- Tat Kratun Nyaya.
- As per Meditation, so is the result of Meditation.
- Meditator as good as the adorable God.
- People flock around him.. Seek favours from him.

h) Evam Upasakam Abhi Samvanchanti :

- Upasaka becomes mini God on earth.
- People adore and seek favours from him.

- As a result of Upasana, he becomes capable to fulfill their wishes.

Mundak Upanishad :

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामां- स्तस्मादात्मज्ञं ह्यर्चयेत् भूतिकामः ॥ १० ॥

Yam yam lokam manasa samvibhati visuddha-sattvah kamayate yamsca kaman I

tam tam lokam jayate tamsca kaman tasmad-atmajnam hy-arcayed bhuti-kamah II 10 II

Whatever sphere the man of purified nature desires, whatever objects he fixes his heart upon, he obtains those worlds and those objects. Therefore, he who is desirous of prosperity should honour the man of Self-realization. [III – I – 10]

Mundak Upanishad :

- If a person worships a Jnani, he will bless, fulfill desires.

Keno Upanishad :

- If a person worships a Upasaka, he will get Siddhi to fulfill other desires.
- Upasana has to be done for many years.
- Like others seek favours from God or Brahman, people seek favours from Upasakas, Jnanis.
- People treat Upasaka, Jnani as Brahman, seek favours.
- Upasaka becomes Ishvara himself.
- We don't emphasise on this, Siddhis attractive.
- People favour Siddhi to Moksha.

Uddava Gita :

- One chapter devoted to meditations and powers.
- In the end Shankara says – never vote for Siddhi.
- They are finite, will keep you in Samsara.
- Will have competition.
- 100 devotees / 10,000 devotees.
- Example : Cocacola versus Pepsi.
- Greater Samsara.
- Even if freely given, don't take siddhis.
- Yoga Vasishta – Vibhuti Pada.
- Vibhuti = Siddhi through Yoga.

Yoga Sutra :

- Siddhya Antaraya.
- Siddhis are obstacles to spiritual growth.
- Sakama Upasana not for practicing but for renouncing.

i) Yatha Sarvani Butani, Brahma Abhivanchanti :

- Just as beings seek favours from Brahman, similarly people will seek favours from Upasaka also.

Anvaya :

तत् (ब्रह्म) ह तद्वनं नाम भवति। [ब्रह्म] तद्वनं इति उपासितव्यम् ।
सः यः एतत् [ब्रह्म] एवं वेद, सर्वाणि भूतानि एनं ह अभिसंवाञ्छन्ति ।

Indeed, that brahman is called तद्वनम्, it should be meditated upon as “that which is adorable”. He/ that meditator who knows that brahman in this manner, all living being indeed worship/pray (to him).

a) Tadu ha (Tadda) Tadvanam Nama Bavanti :

- Tad = Brahman.
- Brahman has title of Tadvanam.
- Glorious Brahman.

b) (Brahma) Tadvanam iti Upasitvam :

- Saha Yaha Edadu Evam Veda.
- Brahman = Object of Veda.
- Veda = Knows

c) Yenam Sarvani Butani Abhi Samvachanti.

Introduction to Chapter 4 – Verse 7 :

एवमनुशिष्टः शिष्य आचार्यमुवाच—

In this manner, the disciple who was taught, told the teacher—

Chapter 4 – Verse 7 :

उपनिषदं भो ब्रूहीत्युक्ता य उपनिषद्
ब्राह्मीं वाव त उपनिषदमब्रूमेति ७

Upanisadam bho bruhati, ukta ta Upanisad
brahmim vava ta Upanisadam-abrumeti

Disciple : Sir, teach me the Saving knowledge. Preceptor : The saving knowledge has been imparted to you. Verily, we have imparted the Saving knowledge of Brahman to you. [IV – 7]

Bashyam : Chapter 4 – Verse 7

उपनिषदं रहस्यं यच्चिन्त्यं भो भगवन् ब्रूहि इति ।
एवमुक्तवति शिष्ये आहाचार्यः—उक्ता अभिहिता
ते तव उपनिषत् ।

O Bhagavan, please teach Upanishad, the secret which is worthy of thinking over. When disciple said in this manner, the teacher responded—
Upanishad was taught for you.

- Student has been taught 4 Upasanas.
- That student addressed Guru in the following manner.
- Student does not want to do Upasana.
- Advanced students love Vedantic topic not Karma Yoga, Upasana Yoga.
- Student restless.
- Develop Titaksha by Karma Yoga, Upasana Yoga portions in Upanishad.
- Study well each portion.
- Student interrupts guru.
- I don't want Upasana.
- Please teach me if any Upanishad is left out.
- Upanishad completely taught in Chapter 1 + 2.

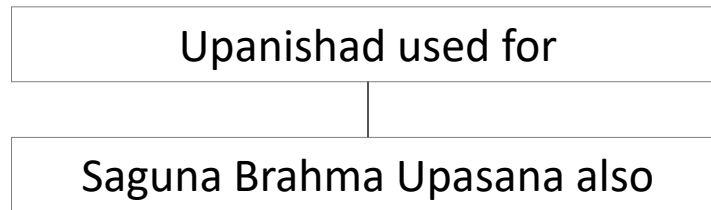
Bashyam : Chapter 4 – Verse 7 continues...

का पुनः सेत्याह ब्राह्मीं ब्रह्मणः परमात्मन
 इयं ब्राह्मी ताम् परमात्मविषयत्वादतीतविज्ञानस्य,
 वाव एव ते उपनिषदमब्रूमेति उक्तामेव
 परमात्मविषयामुपनिषद- मब्रूमेत्यवधारयत्युत्तरार्थम् ।

What is that again, the teacher says thus— Indeed, we already taught this Upanishad, related to brahman, Paramatma, due to knowledge imparted in the previous chapter being subject matter of Paramatma. The teacher ascertains “already taught” for the purpose of prescribing the means that follow.

a) Brahmini Upanishadam Abrooma :

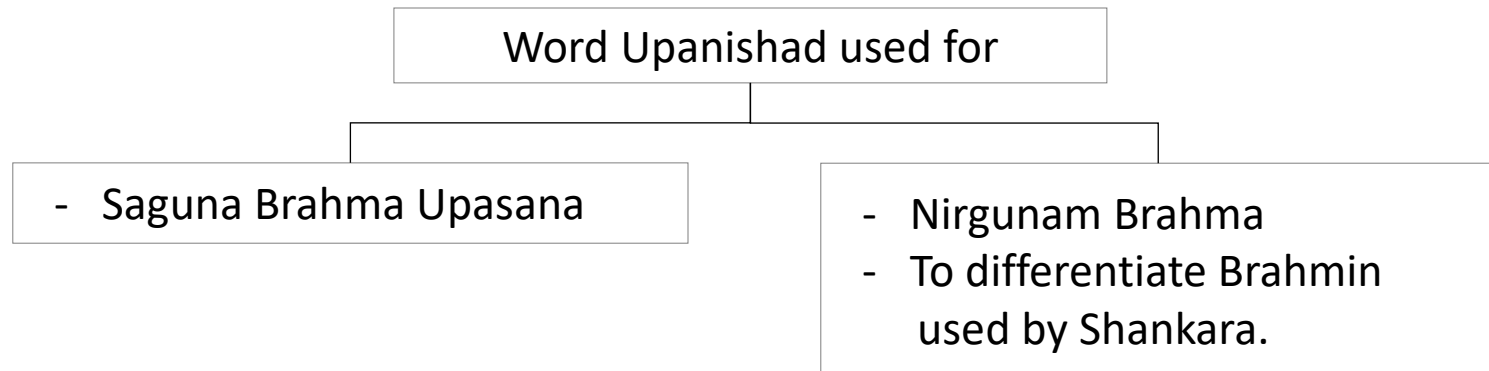
- I have completely taught you Upanishad.



- Here Brahmin Up = Nirgunam Brahman.

Katho Upanishad :

- Nachi keta Ritual – Virat Upasana also called Upanishad.
- Shankara clarifies in Katho Bashyam introduction.



- There is no more teaching is left.

b) Bho = Sishya Addresses Guru Respectfully

= Oh Lord

- Upanishadam – Rahasyam.
- Word Upanishad used for secret teaching also.
- Hidden teaching, not publicly taught to all.
- Secret name of Brahman = Upanishad, Brihadaranyaka Upanishad.
- Ajata Shatru Brahmanam.
- Satyasya Satyam.
- Secret teaching of Upanishad.

c) Yatu Chintayam :

- Worth thinking over repeatedly in the form of Sravanam / Mananam / Nididhyasanam.
- Adhyasinyam.
- Students asks Guru to teach left over portion, enough of Upasana, indirect message to Guru.
- Guru not irritated.
- Guru Answers - Ukta onwards.

d) Ukta Abhihita :

- Upanishad is taught completely.

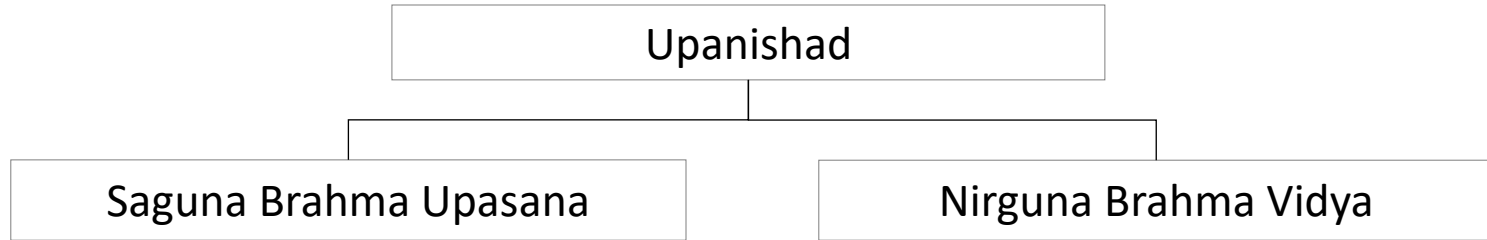
e) Tey = Tava = Sashti Chaturthi Arthe

- For your benefit, what you wanted to know.

f) Kaha Punaha – Brahmin Upanishad Syet Aha Brahmi

g) Upanishad Abrumeti avadharayet Uttara Uttaram :

- What is that Upanishad?



- It is Brahmin Upanishad – Nirguna Brahma Jnanam taught in Chapter 1 & 2.

h) Va Va = Eva

- Doubtlessly, clearly, Upanishad has been completely taught.
- Guru teaches something more related to self knowledge.
- Verse 8 – Karma Yoga, values (Satyam).

Gita :

नियतं कुरु कर्म त्वं
कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते
न प्रसिद्ध्येदकर्मणः ॥ ३-८ ॥

niyataṁ kuru karma tvam
karma jyāyō hyakarmaṇaḥ ।
śarīrayātrāpi ca tē
na prasiddhyēd akarmaṇaḥ ||3-8||

You perform (your) bounden duty; for, action is superior to inaction. Even the maintenance of the body would not be possible for you by inaction. [Chapter 3 – Verse 8]

Next is technical enquiry :

- Jnana Karma Samuchhaya Vada is refuted.
- Vruttikara comments on Prasthan Trayam, writes powerful commentary.

Braihadaranyaka Upanishad :

- Has maximum reference to Samuchaya Vada Khandanam.
- Bhagavat Gita – Introduction, Chapter 5 – Chapter 6 – Shankaraas commentary comes with Samuchhaya Vada.

Shankara :

Purva Pakshi :

- What is the significance of Question + Answer in this 7th Mantra of Keno Upanishad Chapter 4.
- Student wants to know the implicit idea not stated clearly.
- Student has clearly understood chapter 1 + 2.

Pratibodha Veditam...

- That Brahman which is available as ever evident consciousness in every single experience.

Bashyam : Chapter 4 – Verse 7 continues...

परमात्मविषयामुपनिषदं श्रुतवत् उपनिषदं भो ब्रूहीति
पृच्छतः शिष्यस्य कोऽभिप्रायः ?

What is the intention of the disciple who has heard Upanishad related to subject matter of Paramatma, who is asking thus: “O Lord, please teach Upanishad”.

I) Chapter 4 – Verses 1 – 6... 4 Upasanas.

II) Chapter 4 – 7 : Question + Answer

Sishya :

- What is teaching of Upanishad?
- Already taught in Chapter 1 – Chapter 2.

III) Shankara :

- What is significance of Chapter 4 – Mantra 7.
- Mantra refutes Samuchhaya Vada.
- Guru Surprised.
- Sishya Srutvataha – listened well.

IV) Kaha Abhiprayaha?

- What is the intention of students question? What is the problem? What is the significance of students question?

Bashyam : Chapter 4 – Verse 7 continues....

यदि तावच्छ्रुतस्यार्थस्य प्रश्नः कृतः,
ततः पिष्टपेषणवत्पुनरुक्तोऽनर्थकः प्रश्नः स्यात्।

If the question is asked related to the meaning of what is already heard, then the asked question would be a repetition, like grinding what is already grounded.

1st Problem :

- Can't assume student wants to learn the Upanishad again.
- Taught already, can't ask again teaching.
- Waste of energy of Sishya + Teacher.
- **Teaching not asked once again.**

Question :

- Purposeless, invalid.
- Punarukti Dosha – Repetition Dosha.
- Redundant repetition.

Example in Shastra :

- Pishta Peshanam.
 - Grinding grain already ground, powdered.
 - Why grind again.
 - Waste energy.
- **Student didn't ask to repeat teaching again.**

2nd problem :

अथ सावशेषोक्तोपनिषत्स्यात् , तत्- स्तस्याः
फलवचनेनोपसंहारो न युक्तः 'प्रेत्यास्माल्लोकादमृता
भवन्ति' (के० उ० २।५) इति।

Now, if the Upanishad taught was incomplete, then the conclusion of that Upanishad by the statement of the result thus “having gone beyond this world [of me and mine], they become immortals” is not proper.

2nd possible significance :

- Student thinks – teaching is incomplete.
- 60% complete.
- Upanishadam Bruhi.

- Has some left out portion.
- Not asking for fresh teaching or to complete teaching.

Teaching :

- Chapter 1 – 8 Verses
- Chapter 2 – 4 Verses

12 Verses

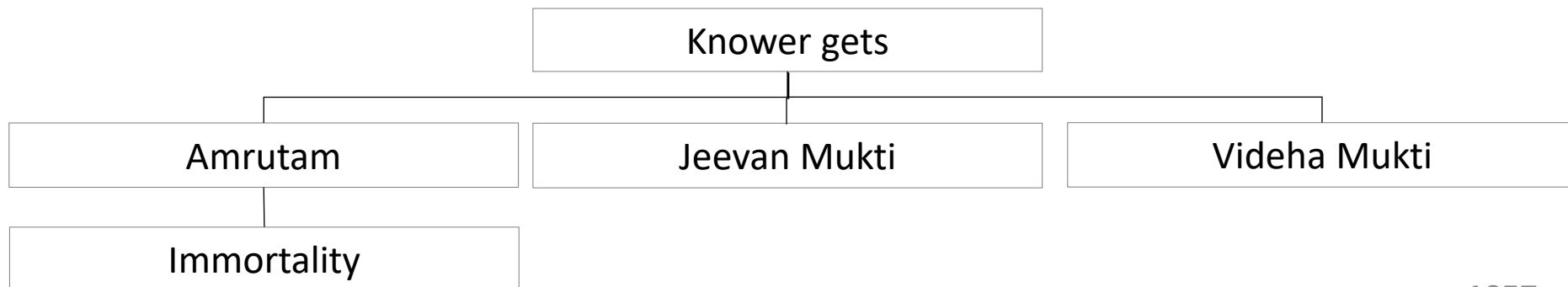
Keno Upanishad :

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५

*Iha ced-avedid-atha satyam-asti na ced-ihavedin-mahati vinastih
bhutesu bhutesu vicitrya dhirah pretya-smallokad-amrta bhavanti*

If one Knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal. [II – 5]

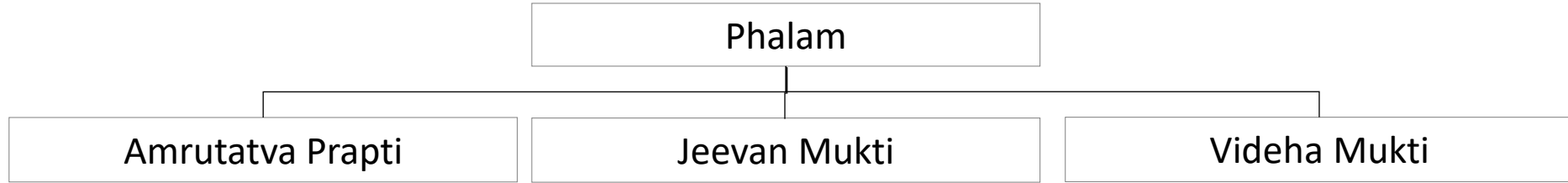
- Phalam – knower.



- Mangalam Sung in Chapter 2 – Verse 5

Chapter 3 and 4 :

- Not for repetition of teaching.
- Upanishad has been taught completely.
- In awareness, Pratiidha, 3 states (Viditam Matam) come and go.
- Teacher wound up with Phala Sruti.
- Upasamhara – done.



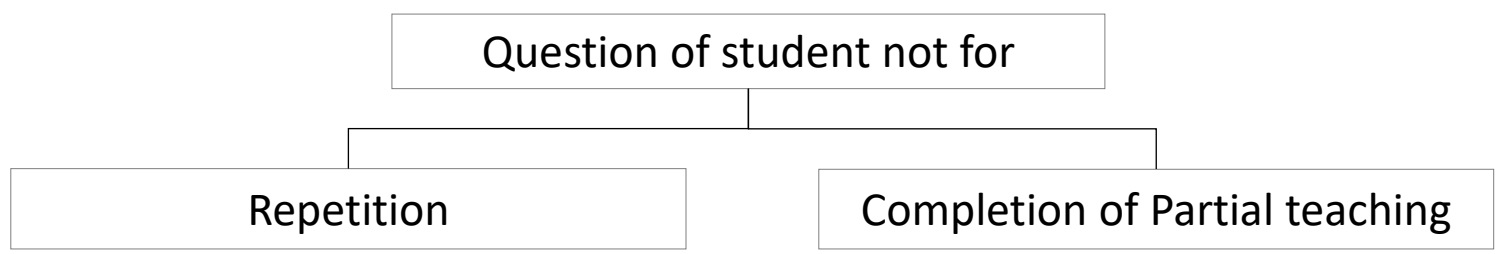
Keno Upanishad :

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५

*Iha ced-avedid-atha satyam-asti na ced-ihavedin-mahati vinastih
bhutesu bhutesu vicitrya dhirah pretya-smallokad-amrta bhavanti*

If one Knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal. [II – 5]

- Teaching complete.



- What is the question for?

Bashyam : Chapter 4 – Verse 7 continues...

तस्मादुक्तोपनिषच्छेषविषयोऽपि प्रश्नोऽनुपपन्न एव,
अनवशेषितत्वात्। कस्तर्ह्यभिप्रायः प्रष्टुरित्युच्यते—

Therefore indeed, even the question regarding the remainder of the taught Upanishad is untenable due to being the question regarding that which is not incomplete. Then, what is the intention of the questioner? This is being answered.

a) Tasmat :

- Therefore, since Phala Sruti already mentioned.

b) Anvashitvat :

- Poorvatvat
- Because teaching is complete.
- What is intention of the student in his question?

- Shankara discerns the intention.
- Jnana Karma Samuchhaya Khandanam.

c) Iti Uchyate :

- I am telling you, carefully listen.

Basham : Chapter 4 – Verse 7 continues...

किं पूर्वोक्तोपनिषच्छेषतया तत्सहकारिसाधनान्तरापेक्षा,
अथ निरपेक्षैव ? सापेक्षा चेदपेक्षित- विषयामुपनिषदं ब्रूहि ।

Whether Upanishad taught expects something else as subordinate or coordinate or is it without expectation only? If that (Upanishad) is with expectation, please teach that Upanishad which has expectation.

What is the intention?

- No doubt knowledge is given clearly in Chapter 1 – 2 and by giving Phalam as Moksha.
- Many seekers have doubt.
- Can clear knowledge alone give Moksha or some Karma is required?
- Is any supporting discipline of Karma, Upasana, rituals, values required.

Most conclude :

- Jnanam alone can't give liberation.

Quote :

Brihadaranyaka Upanishad :

स होवाचः न वा अरे पत्युः कामाय पतिः प्रियो भवति,

आत्मनस्तु कामाय पतिः प्रियो भवति ।

न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु

कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः

प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।

न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु

कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म

प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।

न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय

क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,

आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः

प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।

न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति,

आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।

न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि,

आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati,
ātmanastu kāmāya patiḥ priyo bhavati |

na vā are jāyāyai kāmāya jāyā priyā bhavati,

ātmanastu kāmāya jāyā priyā bhavati |

na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti,

ātmanastu kāmāya putrāḥ priyā bhavanti |

na vā are vittasya kāmāya vittaṃ priyaṃ bhavati,

ātmanastu kāmāya vittaṃ priyaṃ bhavati |

na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati,

ātmanastu kāmāya brahma priyaṃ bhavati |

na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati,

ātmanastu kāmāya kṣatraṃ priyaṃ bhavati |

na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti,

ātmanastu kāmāya lokāḥ priyā bhavanti |

na vā are devānāṃ kāmāya devāḥ priyā bhavanti,

ātmanastu kāmāya devāḥ priyā bhavanti |

na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti,

ātmanastu kāmāya bhūtāni priyāṇi bhavanti |

na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati,

ātmanastu kāmāya sarvaṃ priyaṃ bhavati |

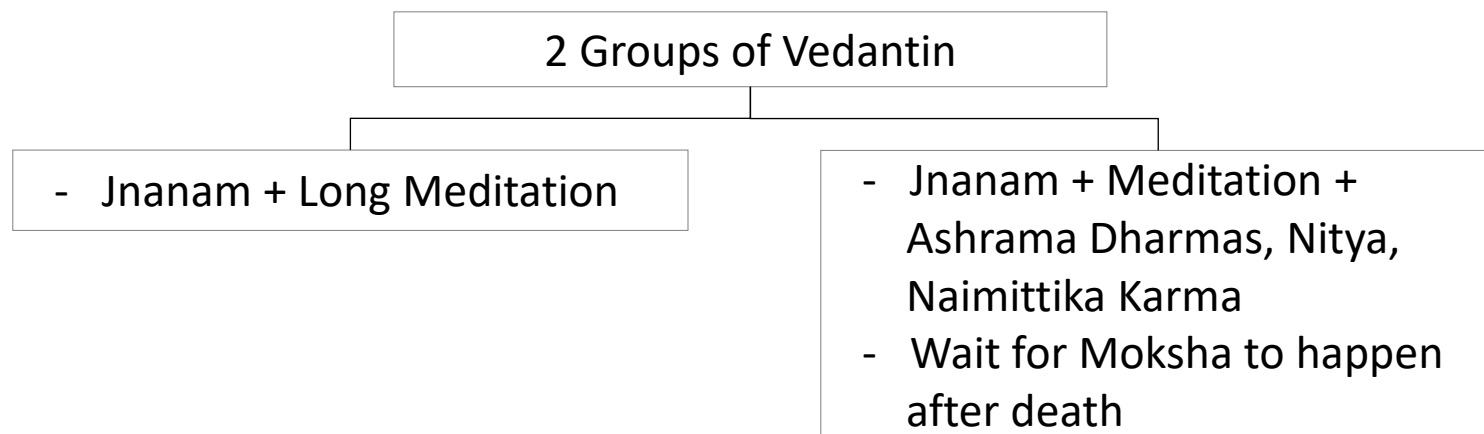
ātmā vā are draṣṭavyaḥ śrotavyo mantavyo

nididhyāsitavyo maitreyi, ātmano vā are darśanena

śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my -dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

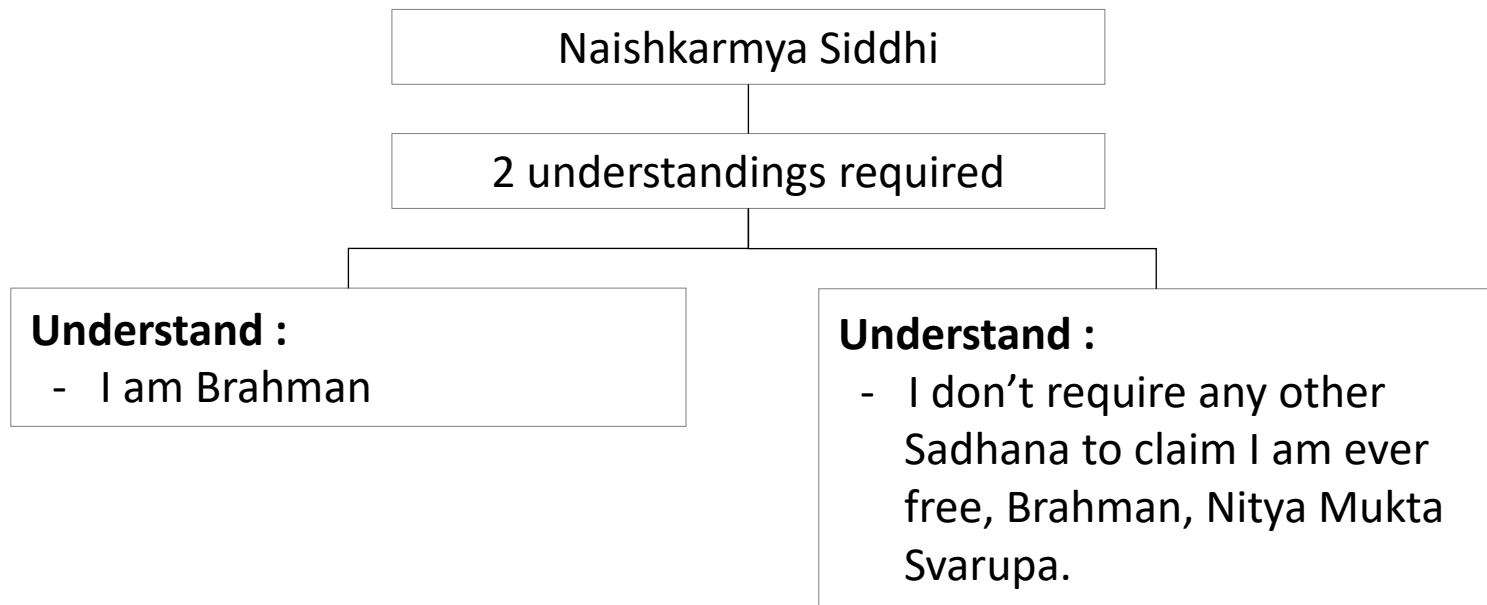
- After knowledge, do Sadhana.
- In Naishkarmya Siddhi Purva Pakshi called Prasankhya Vadi.



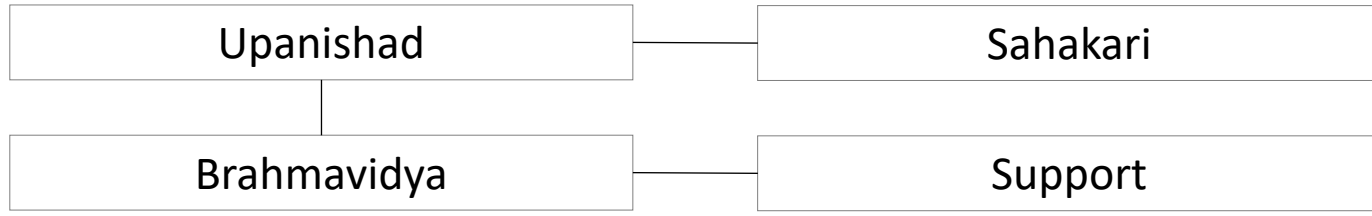
- Moksha = Mystic event.
- Understood Vedanta – but have knee problem, finance problem.
- Looking for hallow, see only hollow in the intellect.
- **Know definition of Atma :**
Sthula Vyatiriktaha.
- Nothing happens after that.
- Have only intellectual knowledge.
- Waiting for mystic event.
- Samuchhaya Looks attractive.

Question of Student :

- Does Jnanam require any other discipline to give Moksha?
- Reinforcing rituals, meditation, Japa.
- Understood Vedanta, have no courage to claim.
- I am Jnani, Mukta.
- Guru : Understanding enough for Moksha.



- Student wants something always to claim a peculiar Phenomena.
- Samuchhaya Vadi = Group of Vedantin, Eka Desha Darshana Vadi.
- Not Sankhya, Yoga, Maya Veiseshika or Purva Mimamsaka.
- Purva Pakshi – Part of Uttara Mimamsaka Vedantin, Prasankhya Vadin.
- Kim Purvaukta Upanishad Sheshtaya?
- What supportive discipline is required?
- Naishkarmya Siddhi – Chapter 3, Upadesha Sahashri Chapter 18.
- Sheshataya – supportive discipline.
- Shesha = Anga, support, complimentary discipline to understand – I am Brahman.

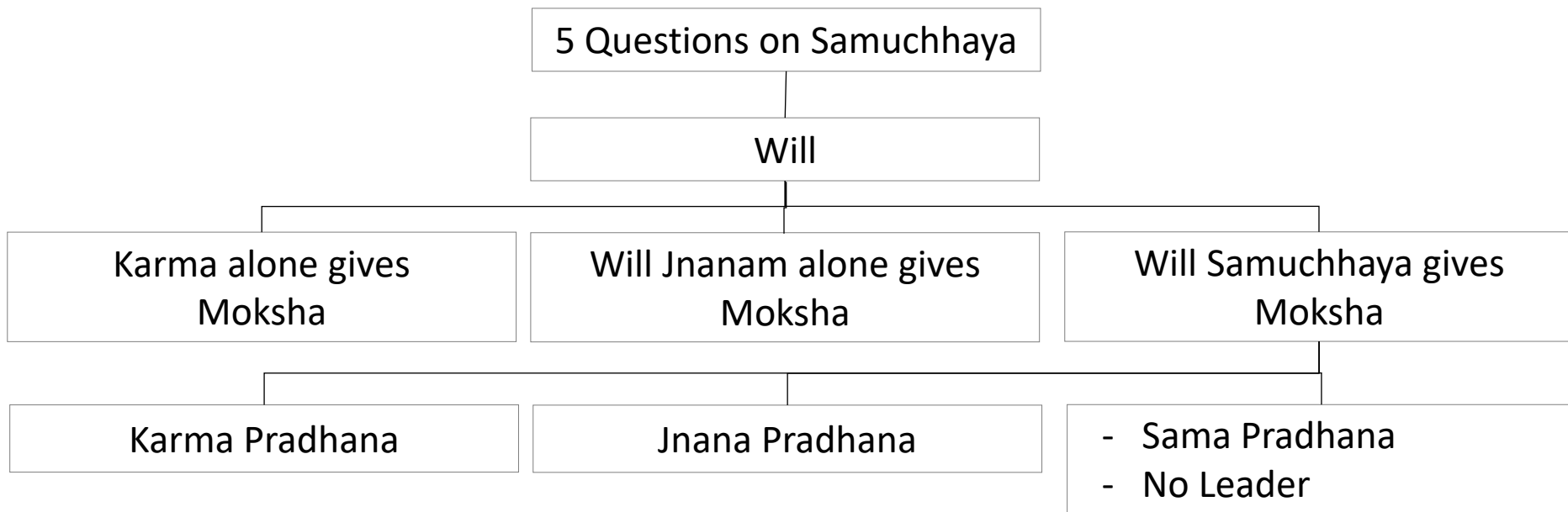


Bashyam : Chapter 4 – Verse 7 continues...

अथ निरपेक्षा चेदवधारय पिप्पलाद-वन्नातः
परमस्तीत्येवमभिप्रायः ।

Now, if it is without expectation, please ascertain thus like Pippalada (in Prashnopanishad): “there is nothing higher than this”. Thus is the intention (of the disciple).

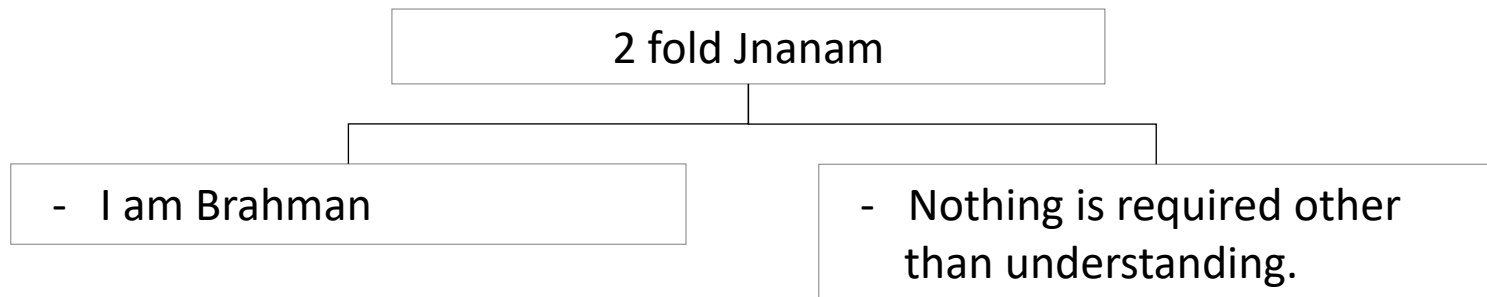
- Apeksha – requirement.
- **One group** : After Jnanam, do Ashrama Dharma till death.
- After death, get Videha Mukti.
- Nirapeksha = No requirement.
- Shankara in Taittiriya Upanishad : Siksha Valli.



- Shankara refutes.

Conclusion :

- Kevala Jnanam alone gives Moksha.
- Jnana Matrena Moksha.



- This is intention of students question.

Sapeksha Chet :

- Is supplement required for nourishing food / Jnanam.
- Protein / Calcium capsules?
- Teach me supplementary disciplines.
- State explicitly.
- Tvam Avadharaya.
- This is intention of students.

Question :

Example :

- Person giving lift to Guru only says : I am going to Kashi.
- Does not say, I wont be there next week to give you a ride.

Prasno Upanishad : Guru – Pippalada clearly states

तान् होवाचैतावदेवाहमेतत् परं ब्रह्म वेद ।
नातः परमस्तीति ॥ ७ ॥

Taan hovaacha-e-taavad-eva-aham-etat param brahma veda
na-atah paramasti, iti ॥ 7 ॥

Then Pippalada said to them, “This much alone do I know, the highest of the Brahman ; there is nothing higher than this”. [VI – 7]

- Nothing else is required for Moksha except Satyam – Mithya Jnanam.

Brahman	Anatma
Satyam	Mithya

- Boldly claim : I am free.
- Na Ataf Param Asti..

Teacher :

- Samuchhaya not required.
- Kevala Jnanam gives Moksha.

Bashyam : Chapter 4 – Verse 7 continues...

एतदुपपन्नमाचार्यस्यावधारण- वचनम् ‘उक्ता
त उपनिषत्’ इति।

In this manner alone, the ascertaining statement of the teacher thus:
“Upanishad was taught to you” is logical.

Gist :

- What is intention of students question?
- Is Jnanam alone required or also long Sadhanam, meditation for Moksha.

In Technical Language :

- Jnana – Karma Apekshitava Na Va?

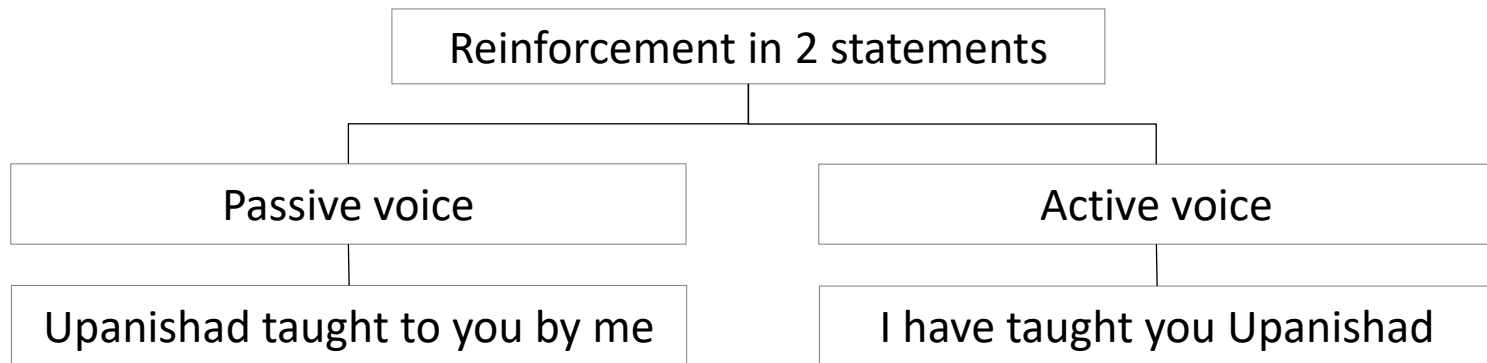
Teacher Answer :

a) Etat Upapannam :

- This intention of student which I have extracted is Upapannam, logical, proper.

b) Acharyasya Avadhara Vachanam:

- Come to know from firm reply of teacher.
- Upanishad has been completely taught to you.
- Reinforces same idea in active voice.



- Jnana Karma Samuchhaya (JKS) not required.
- Kevala Jnana Matrena Moksha Prapti.

Example :

- Sarpah Bayam goes by mere Jnanam of Rajju.

- Rajju Jnana Matrena Sarpah Bayam Nashayati.
- **Can't say :**
 - Understood Rope clearly but Samsara caused by Cobra Snake is not gone.
 - There is long Vasana, I have to keep on Meditating.

Rope	Rope – Snake
Satyam	Mithya

Brahman	Anatma
Satyam	3 States Mithya, Appearances caused by Prarabda

- In Rope Snake can't say – 1st head goes, then middle, last tail.
- Vith / Variyan / Varishtaha.
- All meaningless.

Rajju Jnanena Poorna Sarpah – Mithyatva Darshanaha.

- Mithya Snake can't disturb Satyam Rope in 3 periods of time.

Mithya Avastha Trayam can't disturb Satyam Adhishtana Sakshi, in 3 periods of time.

- All caused by Adhyasa, mistaken notion.

Mind - Maya

- Shakti
- Power of Brahman
- Appears + disappears
- Vyavaharikam

Brahman

- Changeless
- Adhishtanam
- Paramarthikam

- No question of any more Sadhana.
- **Sadhana reinforces no more Sadhana is required.**
- We have to drop expectation of future Moksha.
- Jnana Karma Samuchhaya not required.

Bashyam : Chapter 4 – Verse 7 continues...

ननु नावधारणमिदम्, यतो-ऽन्यद्वक्तव्यमाह 'तस्यै
तपो दमः' इत्यादि।

Objection, this statement is not an affirmation (of completion of teaching), because the teacher says something else (that) is to be told.

Teacher :

- Liberating Upanishad already taught to you.
- Negates Jnana Karma Samuchhaya.

New Purva Pakshi Comes :

- Reply does not negate Jnana Karma Samuchhaya.
- 3 states of ignorance of ParamartikaSatya Atma = Moola Avidya.
- Teachers reply seemingly negates Jnana Karma Samuchhaya.

Purva Pakshi :

- Study following portion of Upanishad.
- That Portion supports me.
- Poornamadah should have come after Chapter 2 – Verse 5.

Keno Upanishad :

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५

*Iha ced-avedid-atha satyam-asti na ced-ihavedin-mahati vinastih
bhutesu bhutesu vicitrya dhirah pretya-smallokad-amrta bhavanti*

If one Knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal. [II – 5]

- Doesn't come.
- Tasya Tapo, Damah, Veda Angani Sarvani...

Keno Upanishad :

तस्यै तपो दमः कर्मेति प्रतिष्ठा
वेदाः सर्वाङ्गानि सत्यमायतनम् ८

Tasyai tapo damah karmeti pratistha

Vedah sarvanganisatyam-ayatanam

Austerity, restraint and dedicated work – these are the foundations of It – the Saving Knowledge of the Upanishad-s. The Veda-s are its limb and truth is its abode. [IV – 8]

- After Phalam of Moksha, teacher is introducing Karma – Upasana afresh.
- Hence Jnanam has to be reinforced by Veidika Karma and Veidika Upasana.
- Aham Brahma Asmi should be practiced as form of Upasana, Nididhyasanam.
- Get liberation later.

Bashyam : Chapter 4 – Verse 7 continues...

ननु नावधारणमिदम्, यतो-ऽन्यद्वक्तव्यमाह 'तस्यै
तपो दमः' इत्यादि।

Objection, this statement is not an affirmation (of completion of teaching), because the teacher says something else (that) is to be told.

I) Shankara completed verse 7 student asked :

- May you teach the Upanishad.

II) Guru :

- Upanishad has already been taught.

III) Enquiry :

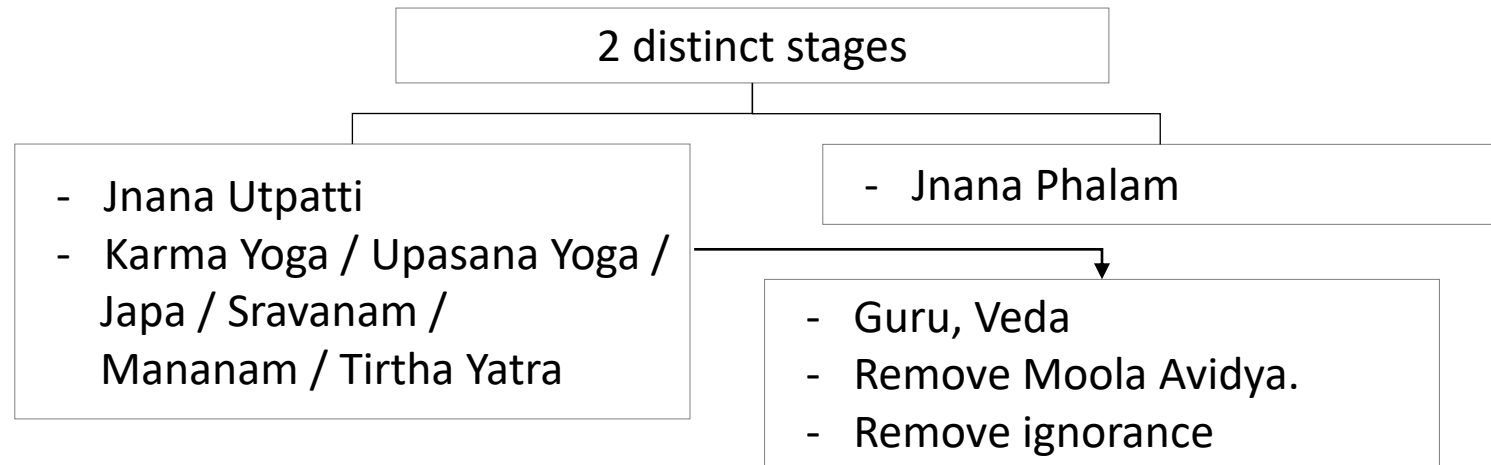
- What is significance of Question + Answer?

IV) Jnanam is capable of giving Moksha Phalam without any other extraneous factor.

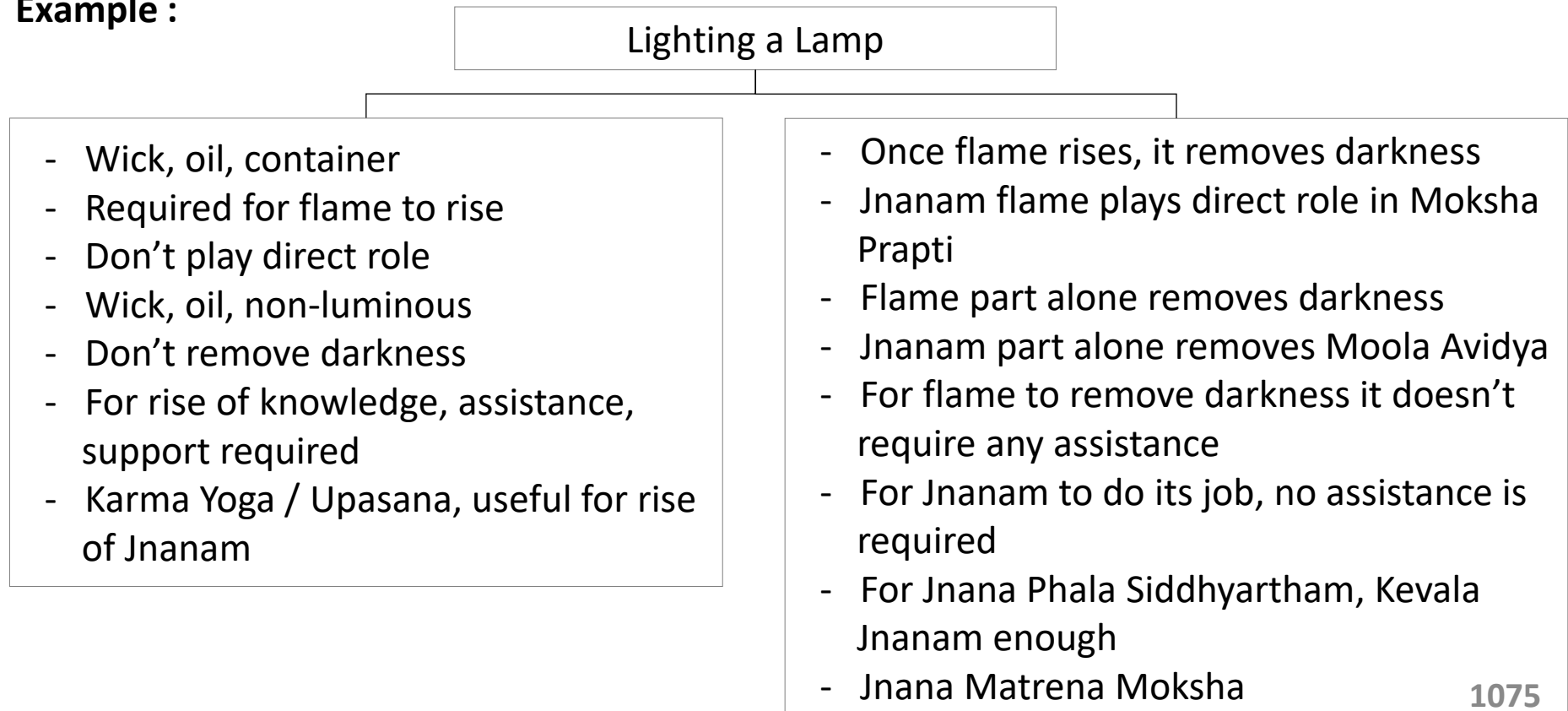
V) We accept Sadhanas – Karma Yoga / Upasana Yoga / Japa for production of knowledge (Jnana Utpatti).

- Prepare mind.
- In prepared mind, Jnanam takes place.
- Jnana Yoga contributes to rise of knowledge.
- Jnana Utpatti Arthaha.

VI) For Jnana Phalam, Moksha no support required.



Example :



VII) This is established by Question + Answer

- Upanishad is taught completely.
- Brahma Vidya does not require supporting factor, self – effulgent principle.

VIII) Purva Pakshi Objection :

a) Nanu Na Avadharanam Idam :

- Gurus statement is Avadharanam, confirmation, corroboration.
- Knowledge by itself gives Moksha.

Purva Pakshi :

- Objects to Vedantins reply.

b) Anyatu Vaktavyam Ahu :

- If Upanishad is completely taught and can give Moksha, Guru should have said Poornamadah in Chapter 2 – Verse 5, Chapter 4 – Verse 7.
- Why Chapter 4 – Verse 8 and 9?

c) Tasyai – Tapo – Damah – Karma.

- After Jnanam, why start Agnihotra, Aupasana?
- Why hold knowledge and perform Karma?
- This is indirect message of Jnana Karma Samuchhaya.

d) Jataha :

- Because

e) Anyadhi Vaktavyam Aha :

- Teacher introduces something more which is a necessity, requirement, Vaktavyam.

Bashyam : Chapter 4 – Verse 7 continues...

सत्यम्, वक्तव्यमुच्यते आचार्येण तपः प्रभृतीनां न तूक्तोपनिष-
ब्रह्मविद्याया च्छेषतया तत्सहकारि- अशेषत्व- साधनान्तराभिप्रायेण
प्रतिपादनम् वा; किं तु ब्रह्मविद्या- प्राप्त्युपायाभिप्रायेण
वेदैस्तदङ्गैश्च सहपाठेन समीकरणात्तपःप्रभृती- नाम्।

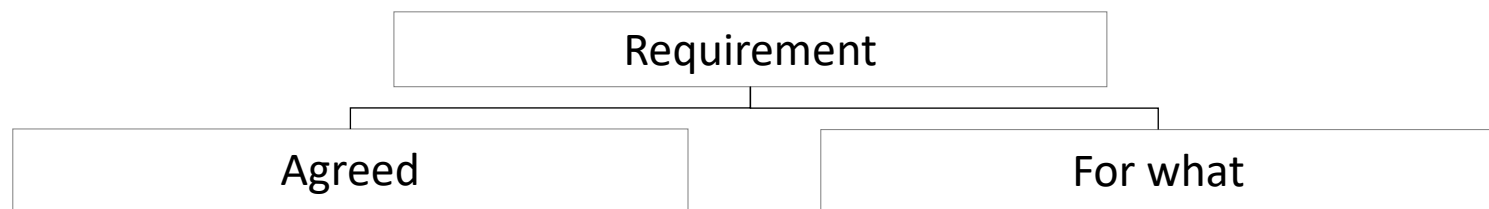
(Reply) True, what is required to be told is told by the teacher. But not as subordinate/ accessory to Upanishad or with the idea of some other supportive means for that (Upanishad). But with the idea as the means for attainment of Brahma vidya. Due to being read together (proximity), due to making of (status of) austerity, etc, equal with Vedas and their accessories (actions).

a) Satyam = Truth

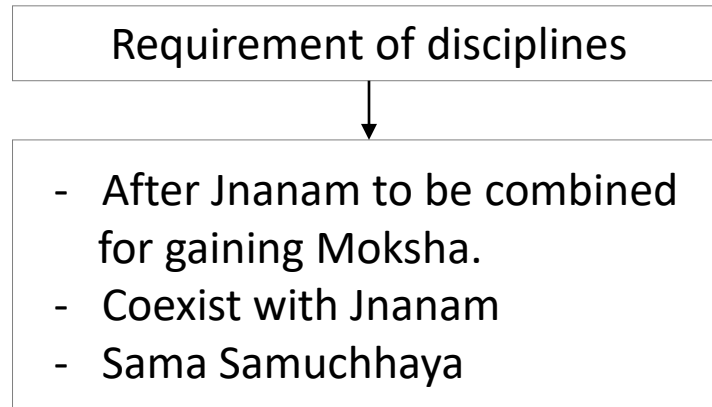
- I partially agree with you but not totally.

b) Vaktum Utchyate :

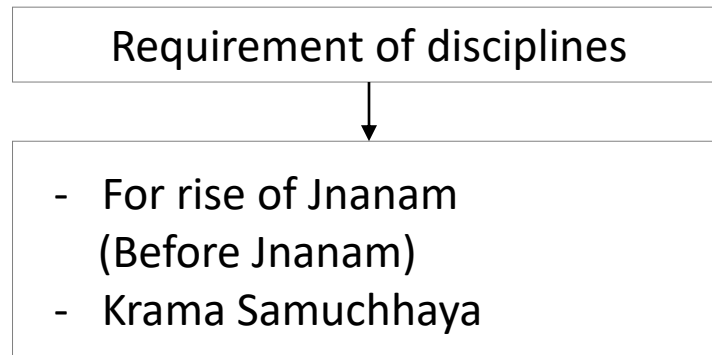
- Guru is talking of some requirement.



Purva Pakshi :

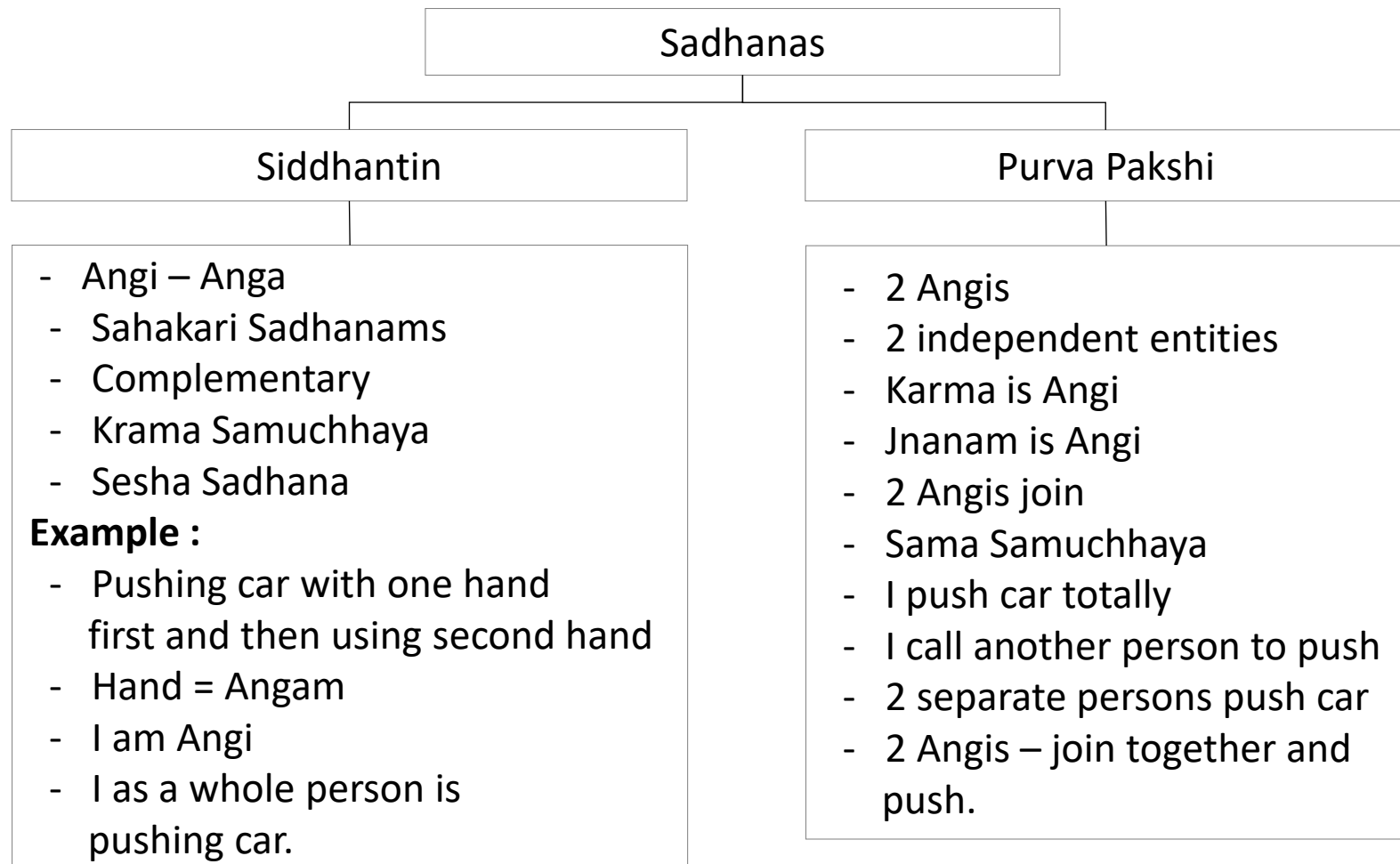


Siddhantin :



c) Ukta Upanishad Sheshatayaha :

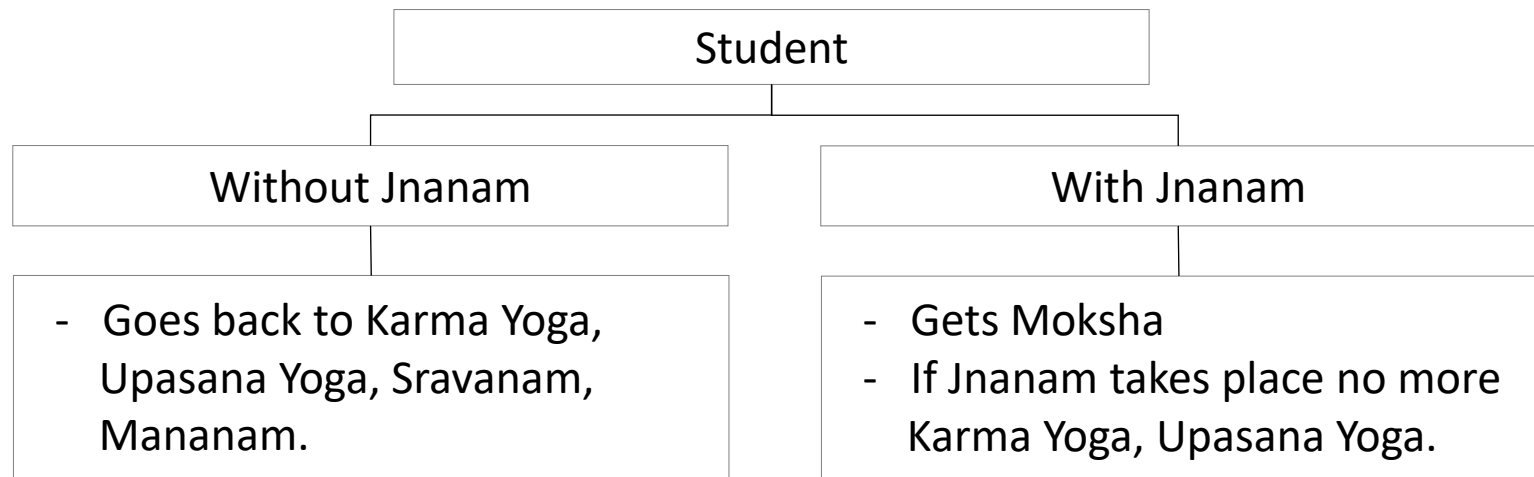
- Not as Anga Rupena, part of Jnanam, not as complimentary part of Jnanam.
- Not as part of Moksha Sadhana.
- Not as supplement for Jnanam.
- But complement – Angi – part of Sadhana.



- Angi or Anga Rupena don't require another Sadhana.

d) Sadhana Antara Abhiprayena why Upanishad talks about Karma?

- Knowledge gained in Chapter 1 and 2 is enough for Moksha.
- Jnanam does not need any other factor.
- If Jnanam does not take place, student has to go back to Karma Yoga, Upasana Yoga, and not join with Jnanam (No Samuchhaya).



e) Kintu Upaya Abhiprayena :

- It is Upaya, means, for Brahma Vidya Prapti.

Karma Yoga	Jnana Yoga
<ul style="list-style-type: none"> - Indirect means for Brahma Vidya. - Sahakari - Sami Kramat - Karma Talked alongwith Veda Pramanam. - Karma equated with veda Anga Pramanam. 	<ul style="list-style-type: none"> - Direct means - Mukhya Pramanam - Mahavakya Vichara
Mundak Upanishad : <ul style="list-style-type: none"> - Siksha, Kalpah, Vyakaranam.... [I – I – 5] - Apra Vidya – Tapaha etc. - Veda + Veda Anga meant for rise of knowledge. - Exists before rise - Precedes Jnanam, not Jnana Karma Samuchhaya 	

Mundak Upanishad :

तत्रापरा ऋग्वेदो यजुर्वेदः

सामवेदोऽथर्ववेदः शिक्षा ।

कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति

अथ परा यया तदक्षरमधिगम्यते ॥ ५॥

Tatrapara, rg-vedo yajur-vedah

sama-vedo-tharva-vedah siksa I

kalpo vyakaranam niruktam chando jyotisa-m-iti

atha para, yaya tad-aksaram-adhigamyate II 5 II

There, the lower knowledge is constituted of (the four Veda-s) the Rg, the Sama, the Yajur and the Atharva, and the (six Vedanga-s) siksa (Phonetics), Kalpa (code of rituals), Vyakarana (grammar), Nirukta (etymology), Chandra-s (metrics) and Jyotisa (astrology). Now the “Higher Knowledge” is that which leads to immortality or that which goes which leads to immortality or that which goes beyond the word – meaning in languages. [I – I – 5]

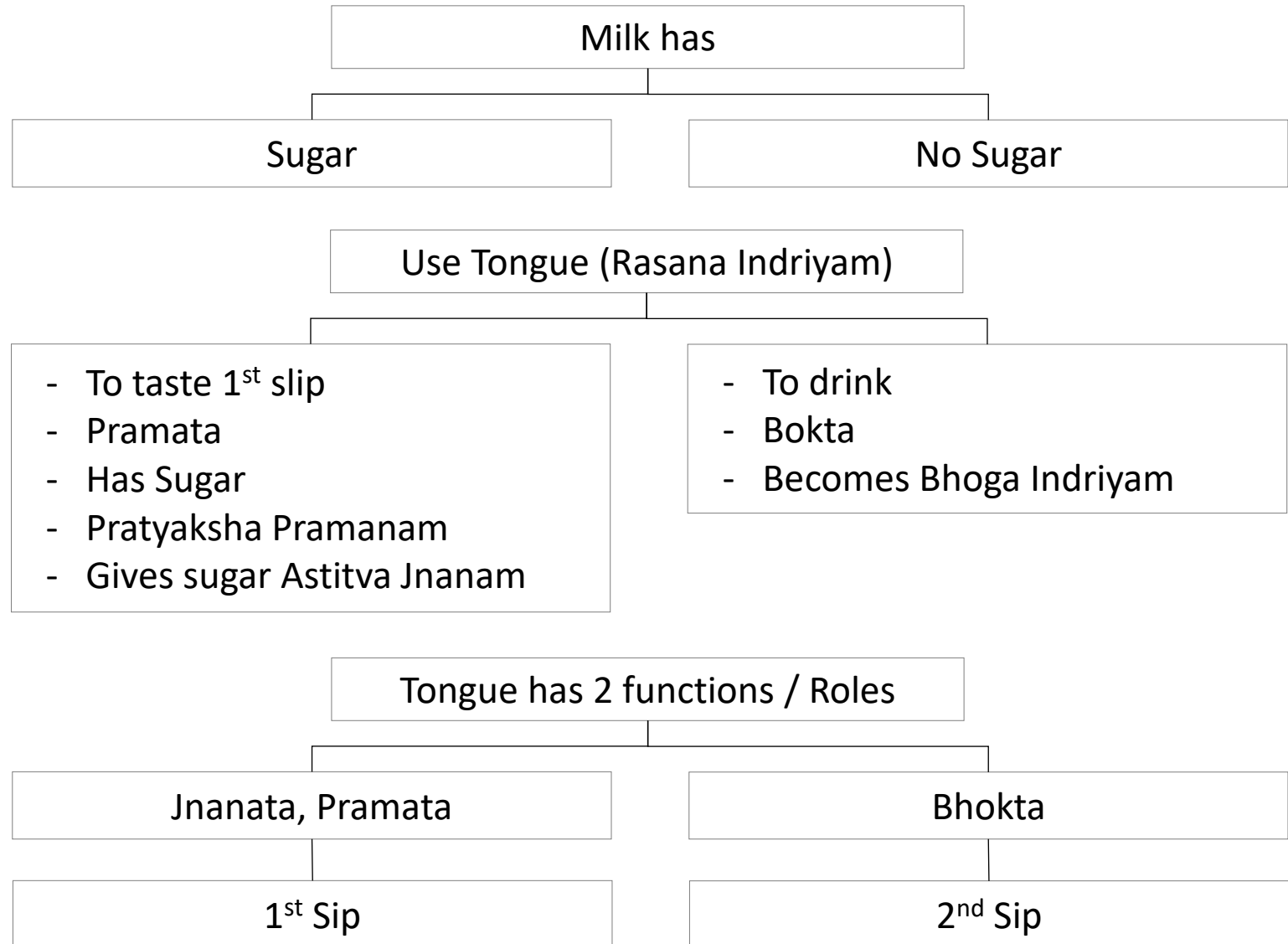
Bashyam : Chapter 4 – Verse 7 continues....

न हि वेदानां शिक्षा- द्यङ्गानां च साक्षाद्ब्रह्मविद्याशेषत्वं
तत्सहकारिसाधनत्वं वा सम्भवति ।

Indeed, status of being directly subordinate to knowledge of brahman or status of coordinate to that is possible for Vedas and the accessories such as शिक्षा, etc, is not possible.

- See context.
- Pramanam relevant until rise of Prama.
- After Prama (Knowledge) has risen, Pramanam becomes Apramanam w.r.t. knowledge.

Example :



Eyes – Is swamy in the class, 2 fold role

- Jnanata Pramata
- Yes, he is there

- Afterwards
- Bokta
- Bhoga Indriyam

Jnana Indriyas	Karma Indriyas
<ul style="list-style-type: none">- Avidya Nivartakam- Jnana Janakam	<ul style="list-style-type: none">- Na Avidya Nivartakam- Na Jnana Janakam

- Veda Pramanam = Relevant till knowledge rises.
- Thereafter Veda = Apramanam, irrelevant.
- It can't join Karma as Jnana Sesha or Jnana Sahakari.

a) Vedanam :

- Veda Pramanam Shiksha, Chandas Angam Cha.

b) Sakshat Brahma Vidya Sheshatvam Na Sambavati :

- Angas can't join Brahma Vidya once Brahma Vidya rises.
- They become non-relevant, meaningless.
- Tatra Veda Aveda Bavati.
- Angas, Karma can't join Jnanam as supplementary Sadhana also.

Example : Extended

- Karmas can't join Jnanam.
- Veda can't join Karma.
- Karma can't join Jnanam.
- Subtle argument.

Bashyam : Chapter 4 – Verse 7 continues...

सहपठितानामपि यथायोगं विभज्य विनियोगः
स्यादिति चेत्; यथा सूक्तवाकानुमन्त्रण- मन्त्राणां
यथादैवतं विभागः; तथा तपोदमकर्मसत्यादीनामपि
ब्रह्मविद्याशेषत्वं तत्सहकारिसाधनत्वं वेति कल्प्यते।

(Opponent) Even of those things read together/ proximate, application would be after having separated (them) as applicable, if this is the argument? so too even status of austerity, mastery of organs of action, action, truth, etc, being subordinate or coordinate to knowledge of brahman is inferred.

Purva Pakshi :

- Fresh argument, Purva Pakshi not satisfied.
- Veda + Karma in verse 8.
- Veda relevant only till rise of knowledge.
- Knowledge comes, Veda goes.
- Alongwith Veda, Karma is talked.

<ul style="list-style-type: none">• Both Veda and Karma enjoy similar status.
--

- Once Jnanam comes, Karma disappears.
- Karma can't join Jnanam to form Samuchhaya.

Crucial Argument :

- Reading of Veda and Karma in next Mantra... Saha Pata.
- Employment of 2 things in the same Mantra.

<ul style="list-style-type: none">• Coexistence reveals similarity of status and Karma.
--

- Veda can't join Jnanam.
- This is Shankaras argument.

Purva Pakshi :

- Proximity, reading together does not mean enjoying similar status.
- Proximity need not mean similarity in status between Veda and Karma.
- Veda is dropped after rise of knowledge.

- Therefore, it does not mean Karma also must be dropped after rise of knowledge.
- **Let Veda be dropped, Karma must coexist with risen Jnanam and Samuchhaya must be practiced.**

Purva Pakshi's Argument :

Veda Purva Ritualistic Example : In support of Purva Pakshi Argument

- **Proximity does not prove similarity of status.**
- In Homas, rituals, during ritual, invoke Devata to give food, oblation.
- At end of ritual, Devatas sent off.
- In Arrival – Invite.
- In Departure – give send off.
- “Sukta Vaka Anumantras” chanted for Anumatram, Visarjanam, send off.
- Mantras are according to various devatas.
- **There is proximity of several mantras but only selected Mantras pertaining to gods invited is chanted for send off.**
- Mantras of other devatas not chanted.
- In the proximity, uninvited devatas are there.

Purva Pakshi :

- Proximity does not mean blind mechanical chanting.
- Irrelevant mantras not chanted even though in proximity.

- Status of relevant, irrelevant not the same.
- One is applicable, others not applicable.
- Veda Angas, Tapah, Dana, Karma – are for Preparation.
- If one attains Jnanam, rituals should be dropped like Devata Anuvakam.
- This is Purva Pakshi argument.

a) Saha Patita Nam Api :

- Even if many factors are present together in Veda.

b) Yatha Vini Yoga :

- Application must be judicially done, according to applicability.
- If Devata is invited chant relevant mantras.
- Others dropped.
- If Purva Pakshi argues in this manner.

c) Sukta Vaka Mantra :

- Mantra chanted according to type of Devatas invoked, division is done.

d) Tapo Dama Karma Satyam :

- They are applicable.
- Veda + Angas = Non applicable.
- Veda = Pramanam, once it has produced Jnanam, Pramanam not relevant.

Example :

- Match box requirement - only till candle is lighted.

e) Tapo etc are complementary to Brahma Vidya or Sahakari – supportive Sadhanas.

- Both Samuchaya possible.
- Seshatvat, Sahakaritvat iti kalpayate.
- Veda and Veda Angas can be dropped, is the interpretation.

Bashyam : Chapter 4 – Verse 7 continues...

वेदानां तदङ्गानां चार्थप्रकाशकत्वेन कर्मात्मज्ञानो-
पायत्वमित्येवं ह्ययं विभागो युज्यते
अर्थसम्बन्धोपपत्ति- सामर्थ्यादिति चेत्।

The status of being the means for knowledge of action as the revealer of the meaning of Vedas and knowledge of the self (for them). In this manner, indeed, this division is proper, due to the tenability of connection between things, if this is the argument?

- Continuation of Purva Pakshi...

Apply	Don't apply
- Tapo, Dana, Karma, Satyam	- Veda, Veda Anga - Siksha, Kalpah - Revealors of their meaning, Pramanam, Prama Janakam

- Upayatvam – means for Jnanam, rise of Jnanam.

Veda Purva	Veda Anta
- Karma Jnanam	- Atma Jnanam

- Once knowledge is produced Vedanta can be dropped.
- This categorization is proper – Yujyate – logical, tenable.

a) Artha Sambanda Upapatti Samarthyat :

- Strength or force of logic, reasoning of meaning of Sadhanas in this context.
- Do Jnana Karma Samuchhaya not Veda and Veda Anga Samuchhaya.

Sankaras Reply :

Bashyam : Chapter 4 – Verse 7 continues...

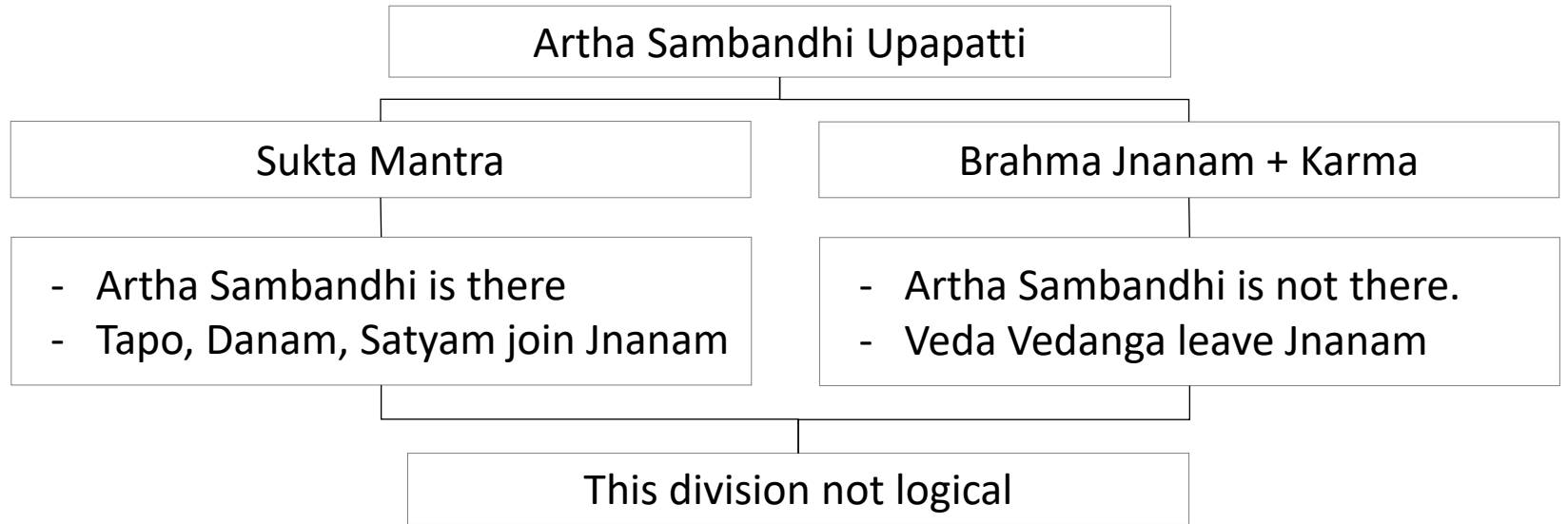
न; अयुक्तेः । न ह्ययं विभागो घटनां प्राञ्चति ।

(Reply) Not so; due to being illogical. Because this division does not accord the situation.

Siddhanti :

a) Ayukte :

- Argument is illogical.



b) Ghatana – Has no validity, propriety

- This is capsule reply, proposition – Sutra Vakhyam.

Bashyam : Chapter 4 – Verse 7 continues...

न; अयुक्तेः। न ह्ययं विभागो घटनां प्राञ्चति।
न हि सर्वक्रियाकारकफलभेदबुद्धि- तिरस्कारिण्या
ब्रह्मविद्यायाः शेषापेक्षा सहकारिसाधनसम्बन्धो वा युज्यते।

Indeed, expectation (with activity, etc) as subordinate or connection as coordinate means of knowledge of brahman, which dismisses all ideas of differences regarding activities, accessories and results is not proper.

I) Purva Pakshi :

- Suktavaka mantras are selectively employed in Vedic rituals according to their relevance.
- Whatever devatas are invited, same devatas sent off.
- Yogyata = Applicability

II) Veda + Veda Angas have no relevance after Jnanam.

- They are only Pramanams for Jnana Utpatti and hence can be dropped after Utpatti.

III) Purva Pakshi :

- Do Samuchhaya with Karma + risen Jnanam.

IV) Essence of Shankaras Reply : Very important section

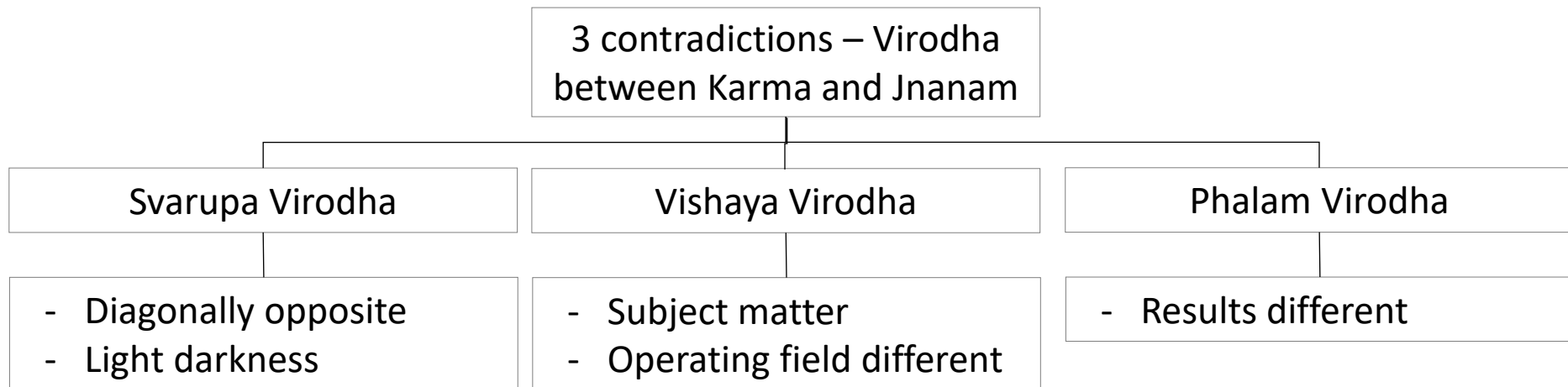
- Jnanam and Karma can't logically coexist.

V) Karma and Sravanam, Mananam can coexist, because they are meant for rise of Jnanam.

VI) Once knowledge comes, Karma can't coexist (Jagat proved Mithya – doesn't exist with Satya Atma)

VII) Tamah Prakashavatu Virudha Svabavat

- Opposite like light and darkness.

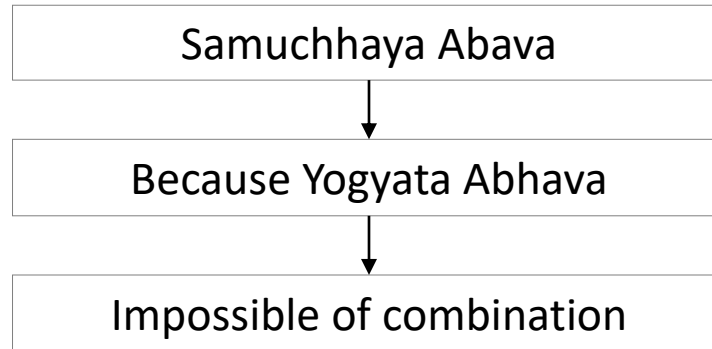


- **Karma and Jnanam don't have Yogyata at all to co-exist.**

- Sukta Vaka Mantras have Yogyata.
- If Karma has Yogyata to join.

Example :

- No marriage if stars don't match.
- Will have to struggle throughout life fighting.



VIII) Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।	Athato Brahmajijnasa ।
Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]	

- Shankara discuss nature of Karma and Jnanam for “Athatho” Shabda

IX) Svarupa Virodha :

- Contradictory.

Jnanam	Karma
<ul style="list-style-type: none"> - Dvaita Nivartakam - Destroyer of Dvaitam <p>Katho Upanishad :</p> <ul style="list-style-type: none"> - Neha Nana Asti Kinchana... [II – I – 11] <p>Kaivalya Upanishad :</p> <ul style="list-style-type: none"> - Na Bumi Rapo... [Verse 23 & 24] - Negator falsifier, of Dvaitam - Not negator of experience of Dvaitam. - Negates Dvaita Satyatvam - Aham Brahma Asmi = Satyam - Jagan Mithyatvam 	<ul style="list-style-type: none"> - Dvaita Pravartakam - Promoter of Dvaitam - Any Karma requires Karakam (accessories) for Karma Utpatti - Subject – Karta - Karanam – Instrument - Karma – Action - Sampradhanam beneficiary - Vishaya – Object

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

Kaivalya Upanishad :

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 ।
evaṁ viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

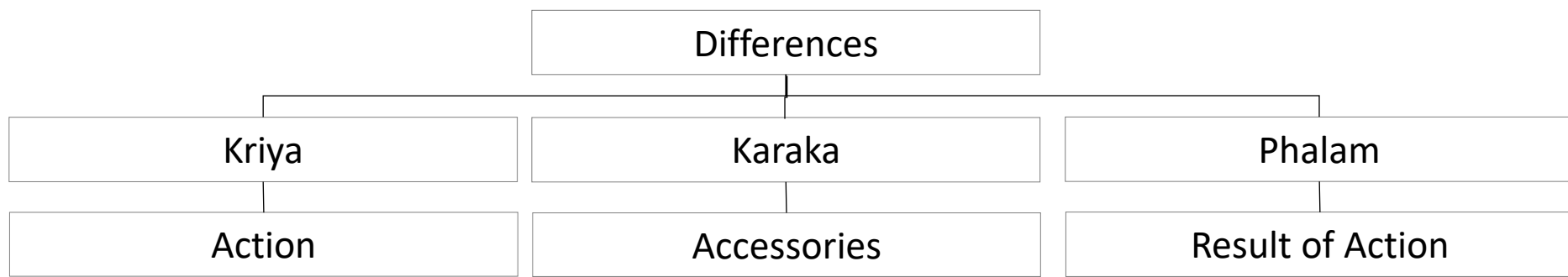
For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman.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

- Karta Karma Cha Karanam Sampradanam Tateivacha Apadana Adhikaranam Shad Proktani Karanani Shadu.
- Subject – object = Dvaitam.
- Karma Promotes Dvaitam.

a) Nahi Sarva Kriya Karaka Phala Bheda Buddhi Tiskarinya.

- Tiskara = Destroyer, Nivartakam.
- Brahma Vidya – Feminine – Strilinga

- **Brahma Vidya is destroyer of Bheda Buddhi.**



- All involve differences and plurality.

• **Jnanam removes a 2nd factual thing of existence, Brahman alone is, Satyam.**

- How can Jnanam take a 2nd thing as a support?
- For Samuchhaya 2nd thing required.

• **Brahman can't take support of 2nd thing.**

- At the time of arrival of Jnanam, it negates the 2nd thing, Advaitam is truth.
- How can negated thing be support of Brahman?
- Tiraskara = Hetu Garbha Visesham.
- Because it negates a 2nd thing, Brahma Vidya Jnanam is Sesha Apeksha.

• **Brahma Vidya does not depend on any support.**

- Support it first knocks off.
- No additional Sadhana is possible as complementary Sadhana (Sesha) or Sahakari Sadhana (Supplementary)
- No Sambandha is possible.
- Svarupa Virodha over.

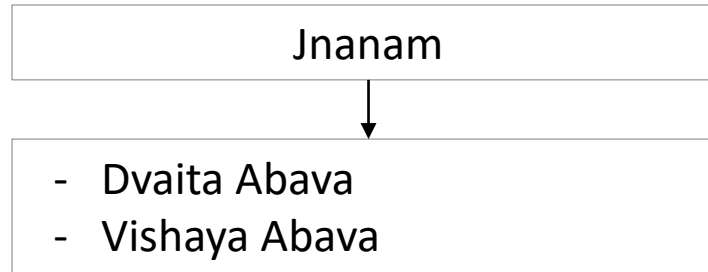
X) Vishaya Virodha :

Bashyam : Chapter 4 – Verse 7 continues...

सर्वविषयव्यावृत्तप्रत्य- गात्मविषयनिष्ठत्वाच्च
ब्रह्म- विद्यायास्तत्फलस्य च निःश्रेयसस्य ।

Due to knowledge of brahman and its result, the highest freedom, being that which has status of culmination in the content as the innermost self, distinct from all objects and from.

- Subject matter of Jnanam and Karma is different.



a) Sarva Nivrataka Vyavruttake Pratyag Atma :

- Inner self (Pratyag Atma) is free of division (Vyavrutta).
- Sarva Vishaya = No other object.

- **Brahma Vidya deals with Atma.**
- **Atma is free of 2nd thing.**

- Brahma Vidya negates 2nd thing.
- Once Brahma Vidya rises, it negates Veda Pramanam also.
- Very powerful.
- Jnanam seems to be ungrateful to Veda.
- Na Bumirapo, Neha Nana, no 2nd thing from Brahman point of view.

1st Job of Jnanam :

- Triputi Nisheda
- Prama negated.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
 प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
 अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
 अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
 प्रपञ्चोपशमं शान्तं शिवमद्वैतं
 चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
 prajñam na prajñānaghanam 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]

- **Vishwa, Teijasa, Prajnya Pramatas negated.**

- Pramata, Pramanam negated.
- Tad Veda Aveda Bavati.

Nirvana Shatkam :

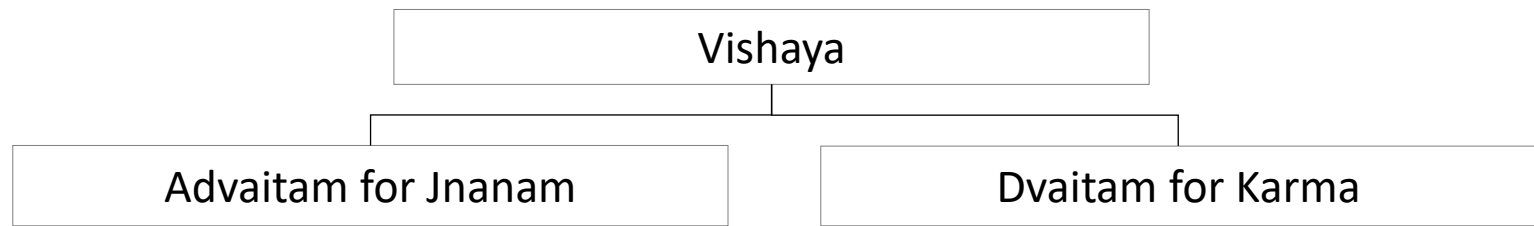
न मे मृत्युशङ्का न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५

Na Me Mrityu Shanka Na Me Jati Bhedah
Pita Naiva Me Naiva Mata Na Janma
Na Bandhur Na Mitram Gurur Naiva Shishyah
Chidananda Rupa Shivoham Shivoham

I have no fear of death, nor (have I) any distinction of caste. I have neither father, nor mother nor (even) birth, no relation, nor friend. For me there is no Guru and no disciple. I am pure Knowledge and Bliss, I am all auspiciousness, I am Siva. [Verse 5]

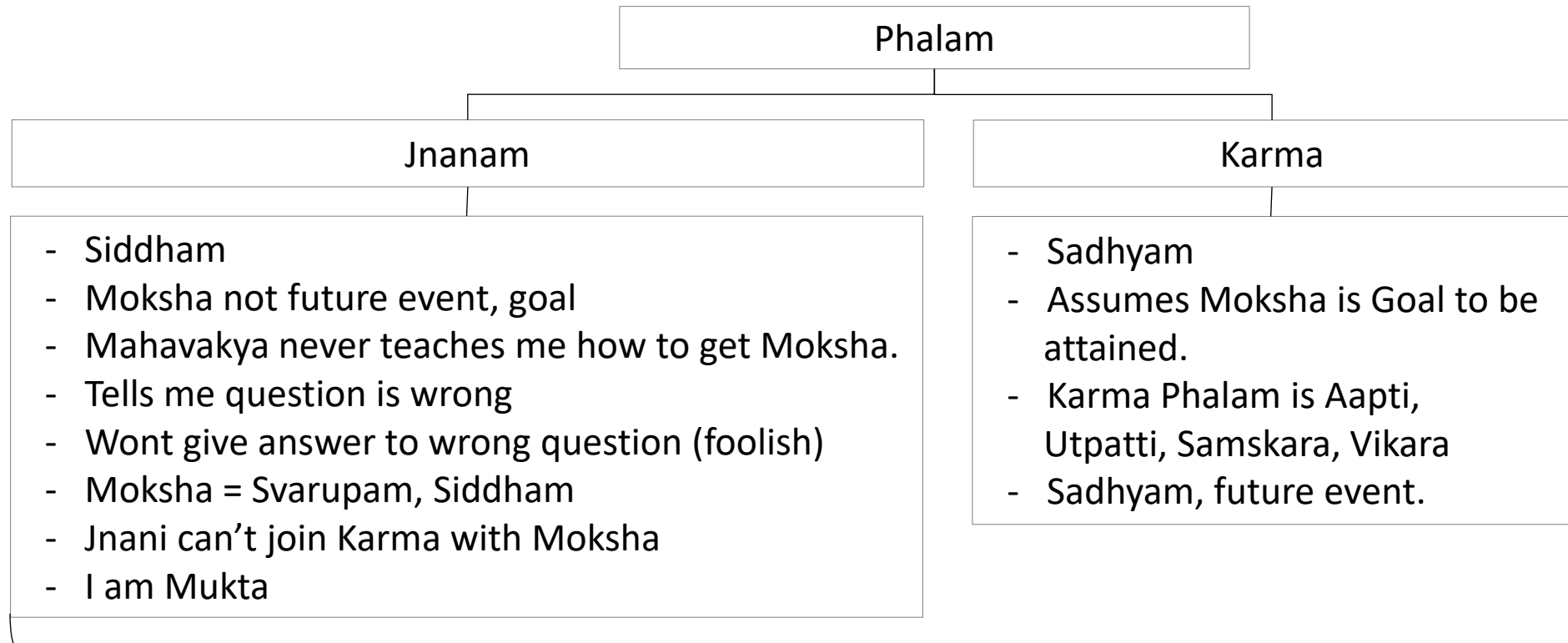
- Prameyam negated.

- **Once Pramata, Pramanam gone, Brahman is left without Prameya status.**



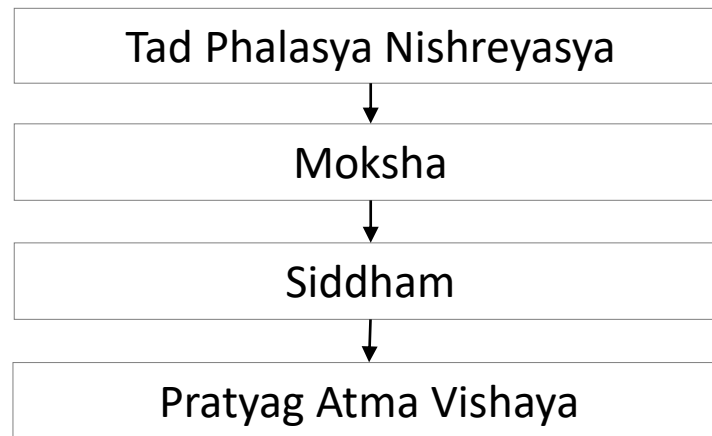
- Advaitam is Pratyagatma Vishayam of Brahma Vidya.
- Dvaita is Nishta in Karma.
- Hence Vishaya Virodha.

XI) Phala Virodha : 3rd Contradiction



No Samuchhaya possible

- Jnani does Karma Samuchhaya for Loka Sangraha.
- Shankara – in Gita Bashyam says its Karma Abhasa.
- **Grihastha Jnani can do Nitya, Naimittika Karmas as Jnana Abhasa, not as Sadhana for Moksha.**
- Argument of Samuchhaya is impossible.



- Karma – Phala Sadyatvat

Bashyam : Chapter 4 – Verse 7 continues....

‘मोक्षमिच्छन्सदा कर्म त्यजेदेव ससाधनम्।
त्यजतैव हि तज्ज्ञेयं त्यक्तुः प्रत्यक्परं
पदम्’ तस्मात्कर्मणां सहकारित्वं कर्मशेषापेक्षा
वा न ज्ञानस्योपपद्यते।

“One desiring freedom should indeed give up action forever along with its means, because that to be known only by the renouncer is the highest innermost nature of the renouncer” . Therefore, status of actions being coordinate or expectation of actions as subordinate for knowledge is not logical.

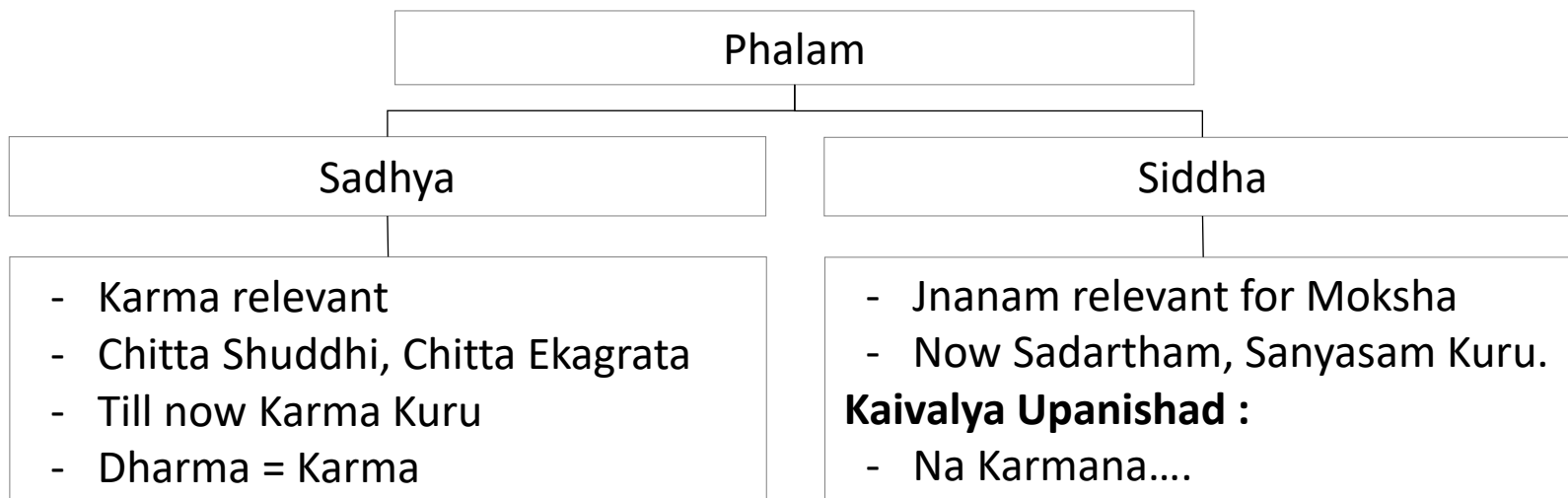
XII) a) Shankara logically refuted Jnana Karma Samuchhaya Vada

- Trividha Virodha Satvat Jnana Karma Samuchhaya na Sambavati.
- Logical refutation.

Yukti Pramana Anantaram :

b) Now Shastra Pramanam :

- Those who seek Moksha should renounce Karma.

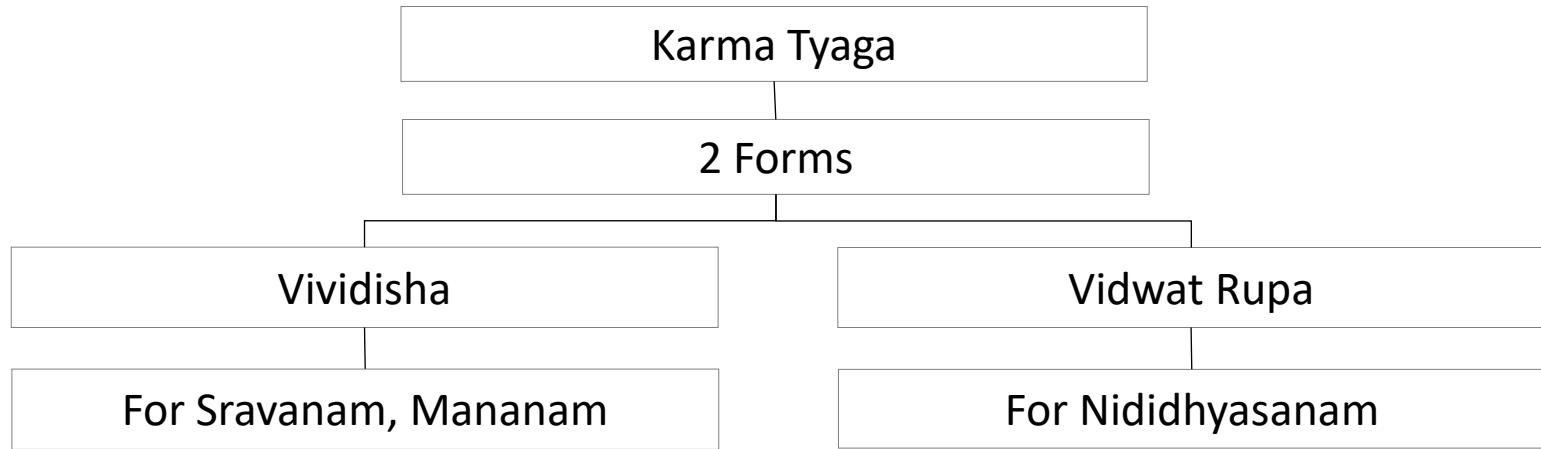


Kaivalya Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrajate yadyatayo viśanti ॥ 3॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]



- How dare you prescribe Samuchhaya?

Purva Pakshi :

- Veiseshika is a Veidika, accepts Veda.

c) Moksha Michhan :

- Seeker who has attained Sadhana Chatustaya Sampatti = Has Chitta Shuddhi, Ekagrata.

- 100% Sadhana Chatustaya Sampatti / Ideal gas $PU = RT$ / Pure Gold exists only on paper.
- Idealism serious problem, wont work in Vedanta.
- Have reasonable Sadhana Chatustaya Sampatti.

d) Karma Tyajet :

- Karma should be removed along with Sadhana, infrastructure goes with Karma.
- PORT = Possessions, Obligations, Relations, Transactions = Grihastha.

Tyajet Eva Hi Tyajeyam Tyaktuhu :

- Only by saying renouncer, Tatu Tyajeyam Tatu Dhiyam.
- That Param Padam, Brahman, Pratyag Atma can be known by renouncing Jivatvam (Waker + Dreamer + Sleeper – Ahamkaras, individualities = Brahman's Maya Shakti.
- Brahman = Innerself of Yogi and Grihastha.
- Here Yogi emphasized, glorified.
- Shastra never prescribes Karma Samuchhaya.
- Tasmad, therefore, Shastra Pramana Vakyam.

Sesha	Sahakari
- Karma not complementary to Jnanam.	- Karma not supplementary to Jnanam

- Karma and Brahma Jnanam – No Samuchhaya.

Bashyam : Chapter 4 – Verse 7 continues...

ततोऽसदेव सूक्तवाकानुमन्त्रणवद्यथायोगं विभाग इति।

Therefore, the division (of the activities, etc, read together) like the sending off (of deities) in सूक्तवाक as applicable is indeed inappropriate.

- Satchit Anandendra Saraswati writes footnotes on Shankaras commentary.
- Says can't trace the quotation.
- Closest is Brihadaranyaka Upanishad – Vartikam..

Bashyam : Chapter 4 – Verse 7 Revision...

‘मोक्षमिच्छन्सदा कर्म त्यजेदेव ससाधनम्।
त्यजतैव हि तज्ज्ञेयं त्यक्तुः प्रत्यक्परं
पदम्’तस्मात्कर्मणां सहकारित्वं कर्मशेषापेक्षा
वा न ज्ञानस्योपपद्यते।

“One desiring freedom should indeed give up action forever along with its means, because that to be known only by the renouncer is the highest innermost nature of the renouncer” . Therefore, status of actions being coordinate or expectation of actions as subordinate for knowledge is not logical.

- Moksha Ichham Sada Karma Tyajet = Take Sanyasa.

Vartikam :

- From : Phallavi Sruti – portion of Veda.
- Hence Purva Pakshi's contention is improper.

Example :

- Like in Sukta Vaka Mantra in ritual, applying that here is not correct.

Dropping	Joining
Veda + Vedanga	Karma with Jnanam not proper

Bashyam : Chapter 4 – Verse 7 Revision....

सहपठितानामपि यथायोगं विभज्य विनियोगः
स्यादिति चेत्; यथा सूक्तवाकानुमन्त्रण- मन्त्राणां
यथादैवतं विभागः; तथा तपोदमकर्मसत्यादीनामपि
ब्रह्मविद्याशेषत्वं तत्सहकारिसाधनत्वं वेति कल्प्यते।

(Opponent) Even of those things read together/ proximate, application would be after having separated (them) as applicable, if this is the argument? so too even status of austerity, mastery of organs of action, action, truth, etc, being subordinate or coordinate to knowledge of brahman is inferred.

- Asat – Illogical, improper.

Bashyam : Chapter 4 – Verse 7 continues....

तस्मादवधारणा- र्थतैव प्रश्नप्रतिवचनस्योपपद्यते ।
एतावत्येवेयम् उपनिषदुक्तान्य- निरपेक्षा अमृतत्वाय ॥ ७ ॥

Therefore, only the status of ascertainment for the question and answer is tenable. This Upanishad that is taught is this much alone, capable for immortality without depending on anything else.

- What is significance of 7th Mantra – Question + Answer.

Student :

- Can you teach Upanishad?

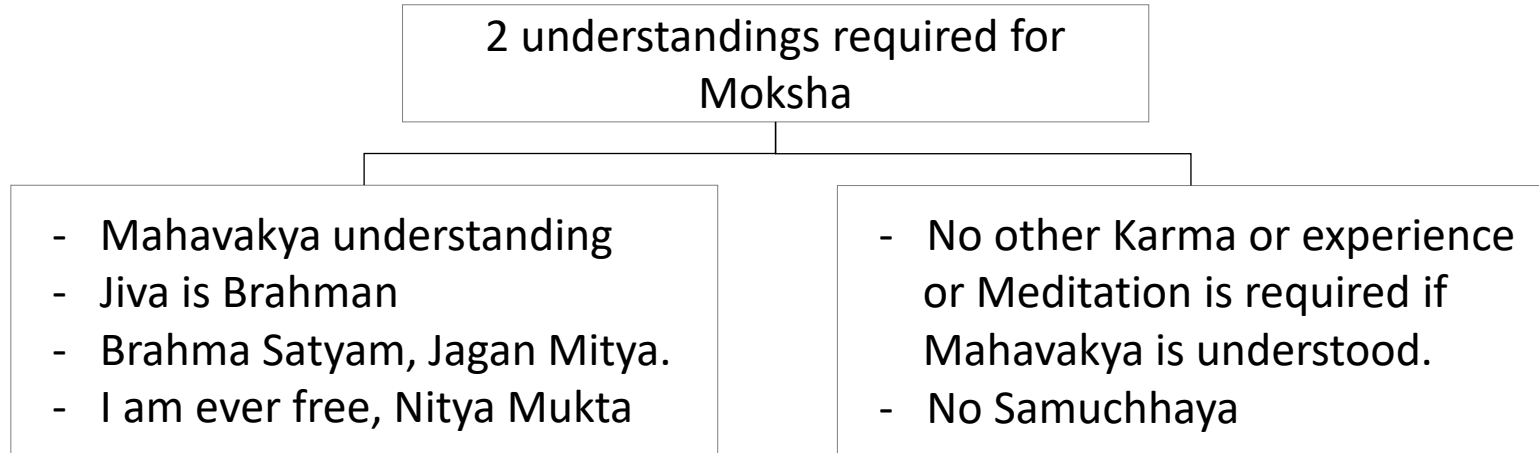
Guru :

- I have already taught Upanishad.

- **Jnanam is more than enough to give Moksha.**

- Mere understanding can give Moksha.

- **“Understood Vedanta, not liberated” is not correct.**



- No mystic experiences required after Jnanam.

Avadharanartham Eva :

- Only for re-inforcing re-emphasizing Question + Answer is there in Chapter 4 – Verse 7.
- After Jnanam, do Pancha Maha Yagya with change in Bavana.
- **I never look upon :**

Myself	Karma / Yagya
- As Sadhaka	- Sadhanam for Moksha

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- Moksha not Sadhanam but Siddham.
- With changed mindset, binary mind set, do any Karma.

Gita :

न मे पार्थास्ति कर्तव्यं
त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं
वर्त एव च कर्मणि ॥ ३-२२ ॥

na mē pārthāsti kartavyaṃ
triṣu lōkēṣu kiñcana |
nānavāptam avāptavyaṃ
varta ēva ca karmaṇi || 3-22 ||

There is nothing in the three worlds, O Partha, that has to be done by Me, nor is there anything unattained that should be attained by Me; yet, I engage myself in action.
[Chapter 3 – Verse 22]

- **I don't have to accomplish anything in life, I am free here and now.**
- Refined Mind + karma = Karma Abhasa.
- Avadharanam : Emphasizing Jnanam alone is Moksha Karanam is goal of Question + Answer.

Bashyam : Chapter 4 – Verse 7 continues...

एतावत्येवेयम् उपनिषदुक्तान्य- निरपेक्षा अमृतत्वाय ॥ ७ ॥

This Upanishad that is taught is this much alone, capable for immortality without depending on anything else.

I) Avadharanam – Etavati :

- This is significance of Question + Answer in Verse 7.

Keno Upanishad : Chapter 1 – Verse 2

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

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u 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. [1 – 2] **1110**

II) Consciousness component in me is the real I.

- Consciousness component is Srotrasya Srotram = Real I.

III) I, the consciousness component is Nitya Mukta, ever free.

- Matter component – Body – Mind – World = Mithya, just an appearance.

IV) I am the Consciousness, observer of 3 matter worlds – waking, dream, sleep.

V) This knowledge = Upanishad Uktaha.

- Anya Apeksha Amrutatvaya.

- **Amrutvam nature of Chaitanyam can give Moksha.**
- **I am Consciousness, ever free, this understanding is enough for Moksha.**

VI) Anya Nirapeksha :

- Without requiring any Sadhana is this Moksha.
- No requirement of long meditation or mystical experiences.

VII) Nididhyasanam is not for Jnanam, not for Moksha

- Not to convert Paroksha Jnanam into Jnanam.

VIII) In Sravanam itself Mahavakyam can give Aparoksha Jnanam

- No need for Nididhyasanam.

IX) Nididhyasanam is for dropping our habitual Δ format.

Δ Format	Binary Format
<ul style="list-style-type: none">- Moksha = Eternal Sadhyam, future event Example : <ul style="list-style-type: none">- Mirage Water	<ul style="list-style-type: none">- Moksha = Siddham

X) Dropping Δ format is purpose of Nididhyasanam.

- Jnana Karma Samuchhaya Nasti.

XI) Anvaya :

"भो, उपनिषद् ब्रूहि" इति [शिष्यः उवाच]।

"ते उपनिषत् उक्ता; ते ब्राह्मी उपनिषदम् वाव अब्रूम" इति [गुरु उवाच]।

(The disciple says thus:) "O Lord, please teach Upanishad". (The teacher replies:) "Upanishad was taught for/to you. Indeed, we taught Upanishad related to brahman for/to you".

XI) Anvaya :

- Boho Upanishad Bruhi
- Iti Sishya Uvacha
- Tey Upanishad Ukta
- Tey Brahmini Upanisham Vava Abrooma.
- Iti Guruhu Vacha.
- 7th Mantra over.

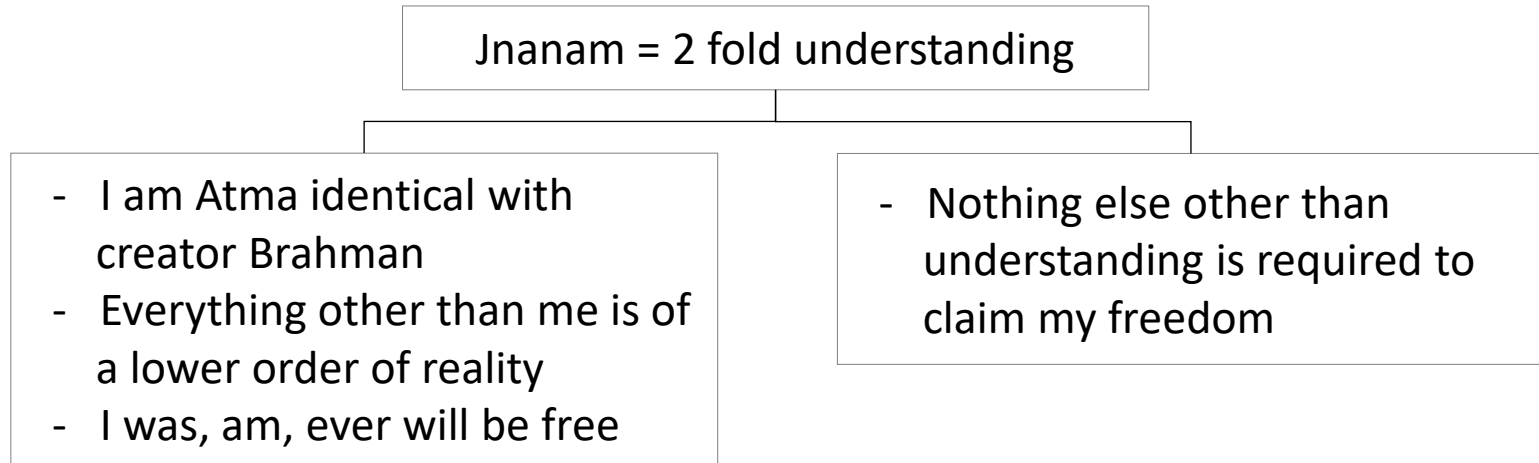
Lecture 55

I) Shankara Analyses Significance of Question + Answer in the 7th Mantra.

- Jnana Karma Samuchhaya is refuted.

II) Jnanam can give Moksha without support of Karma, Upasana.

III)



IV) Jnanam gives Moksha which is enjoying mindset of binary format.

Binary format :

- I am not Sadhaka, Moksha event not Sadhyam at a future time.

- **Moksha is my Svarupam, Siddham.**

V) Jnanam itself is an end in itself.

- **Jnanam gives Moksha, Jnanam itself is Moksha.**

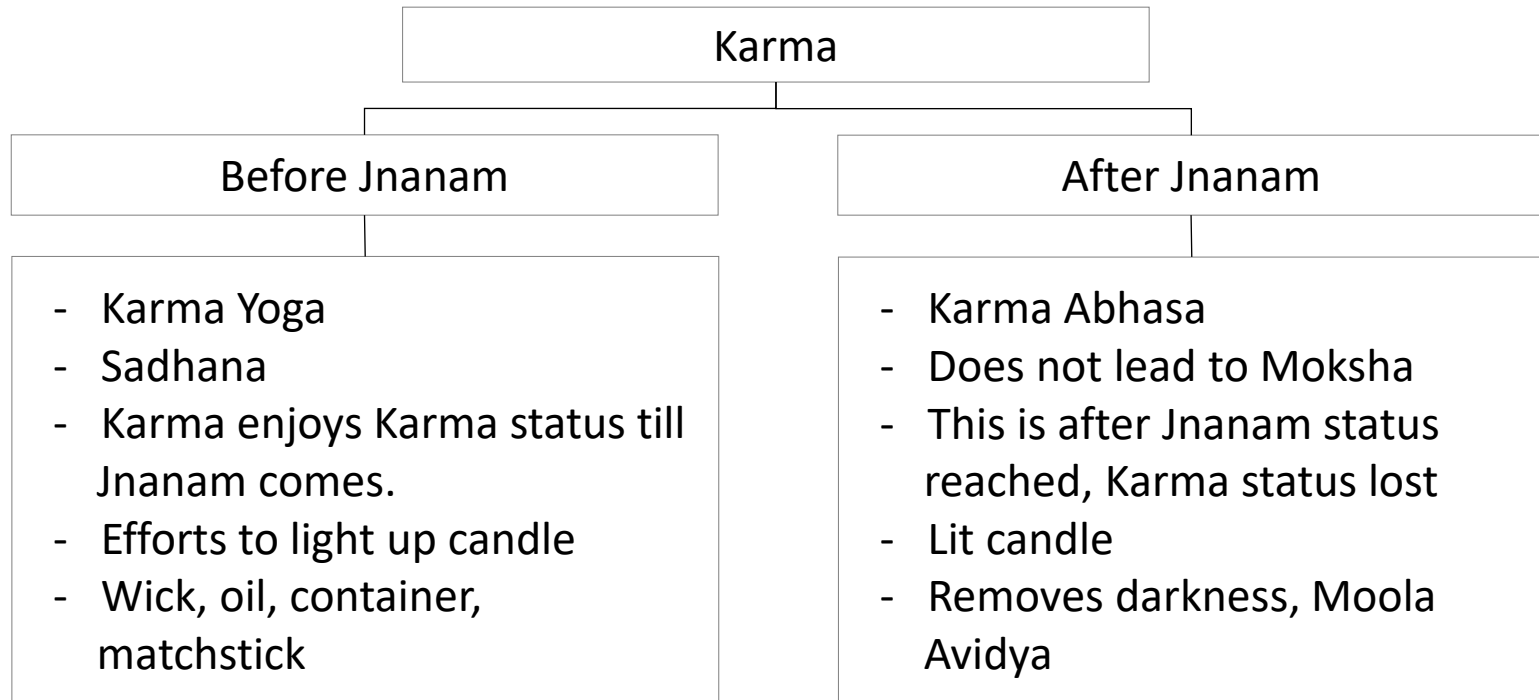
VI) If a person does not have clarity about this Jnanam and looks upon himself as Sadhaka, then he has no Jnanam.

- Or, Jnanam is with obstacles.

VII) As long as clear Jnanam, Samyak Jnanam has not come, Karma is required for the rise of Jnanam.

- Sravanam, Mananam, Karma, Upasana, Japa continues till confidence comes.

VIII)



IX) Jnana Karma Samuchhaya never possible once Jnanam rises

X) Karma doesn't enjoy Karma status like fake Rupee, dollar note.

- Notes in hand, have no Rupee status.
- Karma done, no Karma status but Abhasa status.

XI) Karma has no validity for a Jnani.

- Jnana Karma Samuchhaya not possible.
- Technical topic established in Mantra 7.

Chapter 4 – Verse 8 :

तस्यै तपो दमः कर्मेति प्रतिष्ठा
वेदाः सर्वाङ्गानि सत्यमायतनम् ८

Tasyai tapo damah karmeti pratistha

Vedah sarvanganisatyam-ayatanam

Austerity, restraint and dedicated work – these are the foundations of It – the Saving Knowledge of the Upanishad-s. The Veda-s are its limb and truth is its abode.
[Chapter 4 – Verse 8]

Gist of Mantra :

- 2 interpretations

I) 1st Interpretation :

a) Pratishta :

- Support, contributory cause.

b) Tasyaii :

- Brahma Vidya, Atma Jnanam.
- For emergence of Brahma Vidya in the mind, following are contributory causes.

c)

Tapaha :	- Disciple
Damaha :	- Sensory Restrain
Karma :	- Pancha Maha Yagya
Veda Adhyayanam :	- Study
Sarva Angani :	- Sad Angas Munda Upanishad : [I – I – 5] - Siksha, Kalpo, Vyakaranam, Nruktam, Chandaha, Jyotisham - 6 Auxiliary Shastra

Mundak Upanishad :

तत्रापरा ऋग्वेदो यजुर्वेदः

सामवेदोऽथर्ववेदः शिक्षा ।

कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति

अथ परा यया तदक्षरमधिगम्यते ॥ ५॥

Tatrapara, rg-vedo yajur-vedah

sama-vedo-tharva-vedah siksa I

kalpo vyakaranam niruktam chando jyotism-iti

atha para, yaya tad-aksaram-adhigamyate II 5 II

There, the lower knowledge is constituted of (the four Veda-s) the Rg, the Sama, the Yajur and the Atharva, and the (six Vedanga-s) siksa (Phonetics), Kalpa (code of rituals), Vyakarana (grammar), Nirukta (etymology), Chandra-s (metrics) and Jyotisa (astrology). Now the “Higher Knowledge” is that which leads to immortality or that which goes which leads to immortality or that which goes beyond the word – meaning in languages. [I – I – 5]

d) Iti :

- Other Sadhanas

e) Satyam :

- Truthfulness

f) Ayatanam :

- Abode in which Jnanam is stored well, preserved, supported.
- General supportive cause.

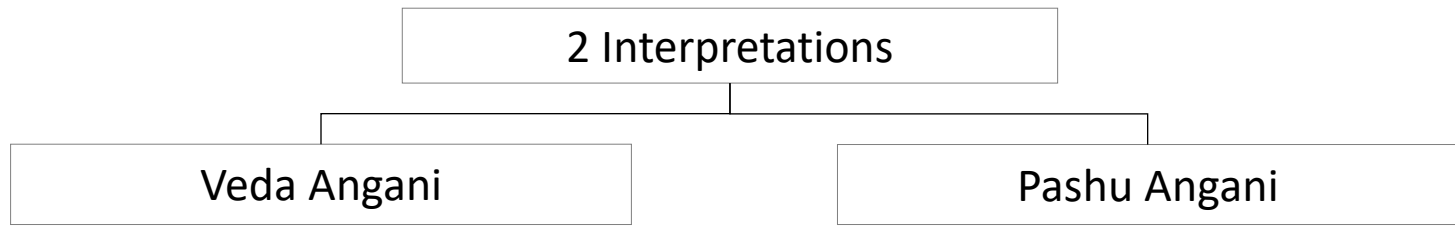
II) 2nd Interpretation :

- Imagery
- Brahma Vidya = Sacred Upanishad cow.



g) Sarva Angani :

- Other limbs of cow (Face, Head, Body, Tail) = Vedas
- Upanishad = Knowledge



h) Ayatanam :

- Cow shed
- Truthfulness for protection of Brahma Vidya cow
- No difference in message.

Bashyam : Chapter 4 – Verse 8 begins...

यामिमां ब्राह्मीमुपनिषदं त्वाग्रेऽब्रूमेति तस्यै तस्या
उक्ताया उपनिषदः प्राप्युपायभूतानि तपआदीनि।

This Upanishad which is related to brahman (and) taught in front of you, austerity, etc, are in the form of the means of attainment of that Upanishad.

a) Tasyaii = Tasya :

- For above mentioned Upanishad.

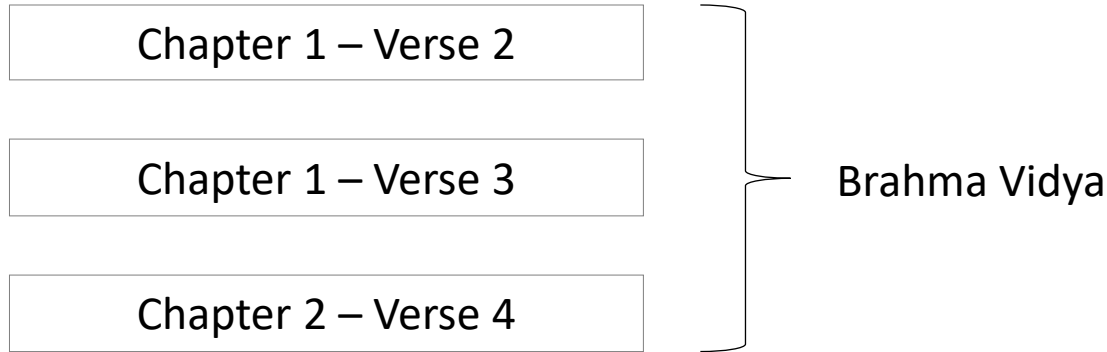
b) Yam Imam Brahmi Upanishadu :

- Upanishad which deals with Nirguna Brahma Vishaya.
- Teacher addresses student.

c) Tava Agre Brumeti :

d) Iti = Evam :

- As above in Chapter 1 & 2.



Keno Upanishad :

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

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u 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. [1 – 2]

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [I – 3]

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- For Rise of, emergence of, Brahma Vidya following disciplines are the means.

e) Tapah :

Gita :

युक्ताहारविहारस्य
युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य
योगो भवति दुःखहा ॥ ६-१७ ॥

yuktāhāravihārasya
yuktacēṣṭasya karmasu |
yuktasvapnāvabōdhasya
yōgō bhavati duḥkhahā || 6-17 ||

Yoga becomes the destroyer of pain for him who is moderate in eating and recreation, who is moderate in his exertion during his actions, who is moderate in sleep. [Chapter 6 – Verse 17]

- Moderation in Tapas, Dhama, Karma = Discipline

Bashyam : Chapter 4 – Verse 8 continues...

तपः कायेन्द्रियमनसां समाधानम् । दमः—उपशमः ।
कर्म अग्निहोत्रादि ।

The composure of the body, sense organs and mind is तपः. The withdrawal from activities is दमः. Agnihotra, etc, is Karma.

f) Samadhanam = Focus

- Kaya = Body
- Indrani = Sense Organs
- Manaha = Mind
- Body – Mind – Sense Organs (5 + 5)
- All 3 work in Sync, co-ordination.
- Convergence, ekagrata, team spirit.
- Tapas = Penance, Austerity willfully going through discomfort to make ourself tougher.
- **In Vedanta, Tapas is not Austerity but making the personality fit for study.**
- **Tapas = Systematic study, educational program.**
- This is given by Shankara in Taittiriya Bashyam.
- Samadhanam = Focus.

g) Upashamaha :

- Quietude of all organs.
- Combining energy of all organs so that it can be directed to Vedanta.
- Scattered mind can't focus.
- Also don't study irrelevant text, will scatter the brain.
- Study allied, useful texts = Kshamaha.

Mundak Upanishad :

- Anya Vachaha = Upakshamaha
= Pancha Maha Yagya.

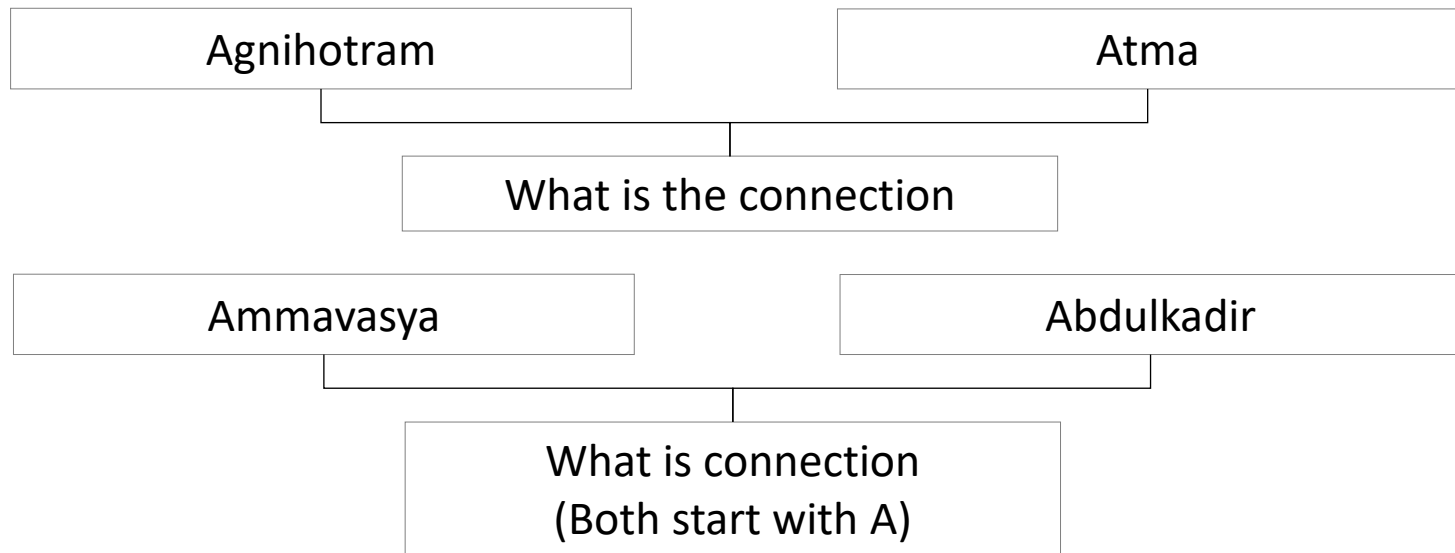
h) Karma :

- Karma Yoga here not rituals.

i) Iti :

- Allied disciplines
- Amanitvam, Adambitam, Ahimsa, Shanti, Deivi Sampat.

j)



- **Pancha Maha Yagya makes mind receptive to receive, retain, assimilate Jnanam.**
- 3 required for the mind (Tapas, Karma, Upashamaha).

एतैर्हि संस्कृतस्य सत्त्वशुद्धिद्वारा तत्त्वज्ञानोत्पत्तिर्दृष्टा।

Because by these means, rise of knowledge of the truth is seen for a refined person, through purification of the mind.

2 Benefits of disciplines :

I) Quietitude :

- Disciplines are important, gives focus to the mind.
- Gives us unpreoccupied mind.
- Drishta Phalam.
- Concentration on talk for 1 hour is a great discipline.
- You can experience quietitude of mind by studying Vedanta.
- To enjoy quietitude Tapoh, Damah, Upashama Very useful.

II) Will get doubt free teaching

- Get revised self conclusion.
- Can say - I am no more Sadhaka, I am free.

Example :

- Guru sets up 2 chairs and asks students to occupy one.

2 Chairs

- One who considers himself free, liberated
- Has courage

- One who says – I will get liberation in future.
- Lacks courage
- Invisible obstacle.
- Understanding is there
- Have Adrishta Pratibandha
- Guru gives Adrishta Parihara
- Continue Tapas, Damaha, Kshamaha, Yagya

- Someday will get courage
- Gives confidence building measures
- Have no courage to claim I am Mukta

Students without courage :

- Practice Aham Brahma Asmi Upasana.
- Nirguna Brahma Upasana.
- I am Nirguna Brahma ever free, not fact for me.
- No confidence.
- Panchadasi – Chapter 9 – prescribes Upasana.
- Upasana produces Adrishta Punyam.

- **It is not Nididhyanayam.**
- **It is Abhedha Upasana.**

- Removes Adrishta Pratibandha.

- **No mystic experience but I get the confidence.**
- **I was, I am, I ever will be free.**

- Why I didn't claim before?
- This is mindset of all Swamijis.

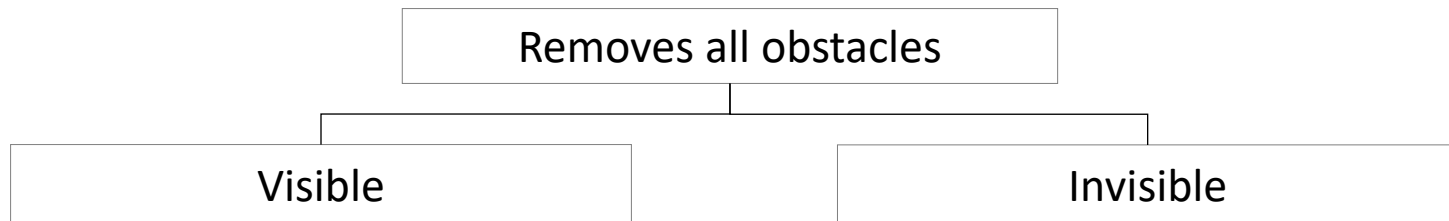
- **If I have 2 understandings, I have confidence, will claim ever Mukta status, Nitya Mukta Atma status.**

a) Etairhi :

- Through all Sadhanas – Tapas, Karma, Upashama, Damaha.

b) Samskrutasya :

- Person who gets refined mind.



Mandukaya Upanishad : Chapter 3

- Kashayam Vijania

c) Sattva Shudhi Dvara :

- Through purification of mind, Drishta and Adrishta Pratibandhas go away.

d) Tattwa Jnana Utpatti takes place :

- Rise of self knowledge takes place.
- I don't need any other Sadhana, only understanding during Sravanam is enough.
- Moksha = Drishta Phalam, experienced by Guru Parampara.
- Student : No Rise of Jnanam yet.

e) Drishta :

- Proof

Bashyam : Chapter 4 – Verse 8 continues..

दृष्ट्य ह्यमृदित-कल्मषस्योक्तेऽपि ब्रह्मण्यप्रतिपत्ति-
विपरीतप्रतिपत्तिश्च, यथेन्द्रविरोचन-प्रभृतीनाम् ।

Because non-comprehension and opposite comprehension is seen on the part of a person whose impurities are not removed, even when when brahman is taught, just as (in the case of) Indra, Virochana, Bhrigu, etc.

- We see this fact in Upanishad Teaching itself.
- If student has Amrudha Kalmasha = Not eliminated impurities.

a) Brahmani Ukte Api :

- For such a student, even when Brahman is clearly revealed.

b) Apratipatti :

- Has non comprehension of reality.

c) Or Viprapatti :

- Misunderstanding of teaching.
- Non or miss apprehension problem happens when student is not ready for Jnanam, not cleaned up his mind of impurities.

d) Chandogya Upanishad :

- Chapter 7 and 8.

e) Mridita Kalmasha used in Chapter 7 end

- Narada – Sanatkumara Samvada.

Chandogya Upanishad :

तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत
दुःखतां सर्वं ह पश्यः पश्यति सर्वमाप्नोति
सर्वश इति स एकधा भवति त्रिधा भवति पञ्चधा
सप्तधा नवधा चैव पुनश्चैकादशः स्मृतः
शतं च दश चैकश्च सहस्राणि च विंशतिराहारशुद्धौ
सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां
विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्पारं दर्शयति
भगवान्सनत्कुमारस्तं स्कन्द इत्याचक्षते तं स्कन्द
इत्याचक्षते ॥ ७.२६.२ ॥

tadeṣa śloko na paśyo mṛtyuṃ paśyati na rogaṃ nota
duḥkhatāṃ sarvaṃ ha paśyaḥ paśyati sarvamāpnoti
sarvaśa iti sa ekadhā bhavati tridhā bhavati pañcadhā
saptadhā navadhā caiva punaścaikādaśaḥ smṛtaḥ
śataṃ ca daśa caikaśca sahasrāṇi ca viṃśatirāhāraśuddhau
sattvaśuddhau dhruvā smṛtiḥ smṛtilambhe sarvagrānthīnāṃ
vipramokṣastasmai mṛditakaṣāyāya tamasaspāraṃ darśayati
bhagavānsanatkumārastaṃ skanda ityācakṣate taṃ skanda
ityācakṣate || 7.26.2 ||

Here is a verse on the subject: ‘He who has realized the Self does not see death. For him there is no disease or sorrow. Such a seer sees everything [as it is] and also attains everything in whatever way [he wants].’ He is one [i.e., before creation; but after creation], he is in three forms, five forms, seven forms, and nine forms. Then again, he is in eleven, a hundred and ten, and even a thousand and twenty forms. If one eats pure food, one’s mind becomes pure. If the mind is pure, one’s memory becomes strong and steady. If the memory is good, one becomes free from all bondages. The revered Sanatkumāra freed Nārada from all his shortcomings and led him beyond darkness [i.e., ignorance]. The wise say that Sanatkumāra is a man of perfect knowledge. [7 - 26 - 2]

- Mridata Kashaya = Impurity.

f) Chapter 8 : Chandogya Upanishad

Typical Example :

- Teacher – Prajapati – Chaturmukha Brahmaji
- One Mukham, One Veda.

2 Students

Indra

- Deva Raja
- 1st time did not understand totally
- Example for Aprati Pattihi
- Had Vagueness w.r.t. knowledge
- Asked for teaching again.
- Served 32 years again for Chitta Shuddhi.
- 3 times service
 $3 \times 32 = 96$ years
- 4th time – 5 years
101 years
- Indra comes back with purified mind.
- Prajapati teaches
- Indra receives Jnanam during Sravana Kalam
- Does not require separate meditation

Virochana

- Asura Raja
- 1st time : Misunderstood
- Example for Viparipatti
- Concluded and was sure body is Atma
- Because Guru
- Taught Dehatma Vidya in his Kingdom
- Charvaka philosophy initiator

- No mystic experience required for Aparoksha Jnanam.
- We are all the time Brahman alone.
- Each undergoing experiences in Karma Bhumi as per law of Prarabda – different realm.
- I am free here and now is the teaching, Nitya Mukta Paramartika Svarupa Atma.
- Realisation not in Nirvikalpa Samadhi, Turia Avastha.
- Indra understands in Prajapati Vidya – No separate meditation is required.
- Clear understanding received in Chapter 1 and Chapter 2.
- Till then continue Sravanam again even if it is 40 times.
- Indra had to do 4 times.
- Sravanam alone gives Aparoksha Jnanam.
- Nididhyasanam is not for Aparoksha Jnanam but for Δ format elimination.

a) Yachha :

- Just as

b) Indra Virochana Prabrutinam :

- In Chapter 8 – Chandogya Upanishad – Prajapati, Dahara Vidya.
- Prabrutinam – etc.
- Means Brighu – in Taittiriya didn't understand 1st time.
- Taittiriya Brighu Valli.

Taittiriya Brighu Valli :

- Annam Brahme Divya Janat. [3 – 2 – 1]
- Prano Brahme Divya Janat. [3 – 3 – 1]
- Mano Brahme Divya Janat. [3 – 4 – 1]
- Vijnam Brahme Divya Janat. [3 – 5 – 1]
- Anando Brahme Divya Janat. [3 – 6 – 1]
- 5 times didn't understand.
- Tapasya Brahme Vijigitsava Tapo Brahmeti....

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 ॥

Bhrgu 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]

- Until knowledge rises at time of Sravanam itself, continue Sravanam.

Bashyam : Chapter 4 – Verse 8 continues....

तस्मादिह वातीतेषु वा बहुषु जन्मान्तरेषु
तपआदिभिः कृतसत्त्वशुद्धेर्ज्ञानं समुत्पद्यते यथाश्रुतम्;

Therefore indeed, knowledge as taught is born for one who has purified (his) mind through austerity, etc, in this life or in many earlier births.

a) Sattwa Shuddhi : (Name of student, Adhikari)

- For a student who has purified his mind, fit student.

b) Jnanam Samuth Padyate :

- Jnanam rises at time of Sravanam.

c) Yatha Srutham :

- As student hears, Aham Brahma Asmi, I am Brahman, Tatu Tvam Asmi, Ayam Atma Brahma.

- Guru explains Mahavakyam.
- Guru doesn't say : Do Sadhana for getting Moksha.
- **Moksha not through Sadhana, not result of Sadhana, it is my nature, Svarupa.**
- If you don't want Moksha, Moksha wont leave you.
- Son inherits fathers wealth.
- Prince inherits kingdom.
- Vedanta does not prescribe Sadhanas for freedom.
- **Every Mahavakyam says you are already free.**
- Yatha Srutham means student learns to claim and gets Nitya Mukta status.
- Till then continue Karma Yoga + Sravanam.
- For a student who has purified mind through Tapas, Karma, Damah, Kshamaha.
- Purification can take place in this Janma or next Janma.
- **What is indication of purification of mind?**
- **Understand Vedanta and have confidence to claim I am free.**
- We can prepare mind in instalments like CA Exam (27 times – like 27 Nakshatrams).
- Every spiritual prodigy is example of development of Human mind.
- Without Sadhana, one gets knowledge in young age.

I) Chapter 4 – Verse 8 :

तस्यै तपो दमः कर्मेति प्रतिष्ठा
वेदाः सर्वाङ्गानि सत्यमायतनम् ८

Tasyai tapo damah karmeti pratistha

Vedah sarvanganisatyam-ayatanam

Austerity, restraint and dedicated work – these are the foundations of It – the Saving Knowledge of the Upanishad-s. The Veda-s are its limb and truth is its abode.

II) Bashyam : Chapter 4 – Verse 8 revision

तस्मादिह वातीतेषु वा बहुषु जन्मान्तरेषु
तपआदिभिः कृतसत्त्वशुद्धेर्ज्ञानं समुत्पद्यते यथाश्रुतम्;

Therefore indeed, knowledge as taught is born for one who has purified (his) mind through austerity, etc, in this life or in many earlier births.

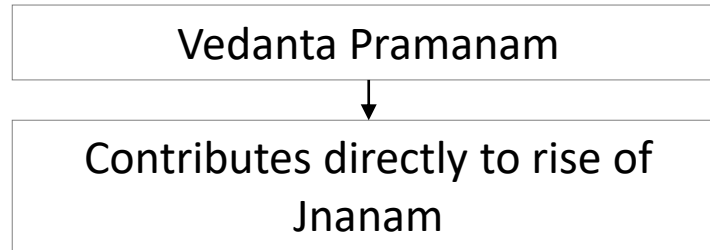
III) Tapaha + Karma + Damaha = Karma Yoga relevant for preparation of mind, lighting up candle, for the rise of Jnanam.

- After rise of Jnanam – Chit = Chidabhasa, Ahamkara, waker, dreamer, sleeper.
- Then Karma is not relevant for Jnani.
- Till rise of Jnanam Karma Yoga contributes to rise of Jnanam.

IV) Karma Yoga does not contribute directly.

- It contributes indirectly in preparing the mind.

V)



- We see spiritual prodigies because of Karma Yoga in past Janmas, purification of mind in the previous Janma.
- Karma Yoga results are gradually accumulated, that is the nature of the mind.

Gita :

प्रयत्नाद्यतमानस्तु
योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धः
ततो याति परां गतिम् ॥ ६-४५ ॥

**prayatnādyatamānastu
yōgī saṁśuddhakilbiṣaḥ |
anēkajanmāsaṁsiddhaḥ
tato yāti parāṁ gatim ||6-45||**

But the yogi, who strives with assiduity, purified from sins and perfected (gradually) through many births, then attains the highest goal. [Chapter 6 – Verse 45]

- By Karma Yoga in current Janma, Athitheshu.
- Karma Yoga = Tapas + Damah + Karma.

Kruta Sattva Shuddhi :

- Seeker fit for rise of knowledge.
- When Prameyam is exposed to Pramanam, Jnanam rises.
- Not dependent on the will of seeker.
- In Meditation, Shabda, sound will enter from Neighbours house, not based on free will.

In a prepared mind Sravanam will produce Jnanam whether you like it or not.

a) Jnana Samuthpadyate Yatha Srutham :

- Jnanam rises as revealed by the Sruti, Sruti Anusarena.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimos yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [I – 3]

Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuitively in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- I am Brahman Jnanam will take place.
- There is no other way for the rise of Brahma Jnanam.

Bashyam : Chapter 4 – Verse 8 continues...

‘यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ। तस्यैते कथिता
ह्यर्थाः प्रकाशन्ते महात्मनः’ (श्वे० उ० ६। २३)
इति मन्त्रवर्णात्।

Due to this mantra: “Sv. Up. 6.26: For one who has the highest devotion in the Lord and similarly in the Guru, to such a person with a pure mind, the intended (and even untold) meanings are revealed”.

यस्य देवे परा भक्तिः यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥ २३ ॥

yasya deve para bhaktir yatha deve tatha gurau ।

tasyaite kathita hy arthah prakasante mahatmanah prakasante mahatmanah ॥ 23 ॥

These truths, when taught, shine forth only in that high-souled one who has supreme devotion to God, and an equal degree of devotion to the spiritual teacher. They shine forth in that high-souled one only. [Chapter 6 – Verse 23]

- One who has Bhakti towards God and Guru will get Brahma Jnanam.

a) Yasya Deva Para Bhakti :

- Suppose there is a seeker who has deep devotion to God and has equal devotion to Guru.

b) Tasya bhakta Kathitha Hya Arthaha :

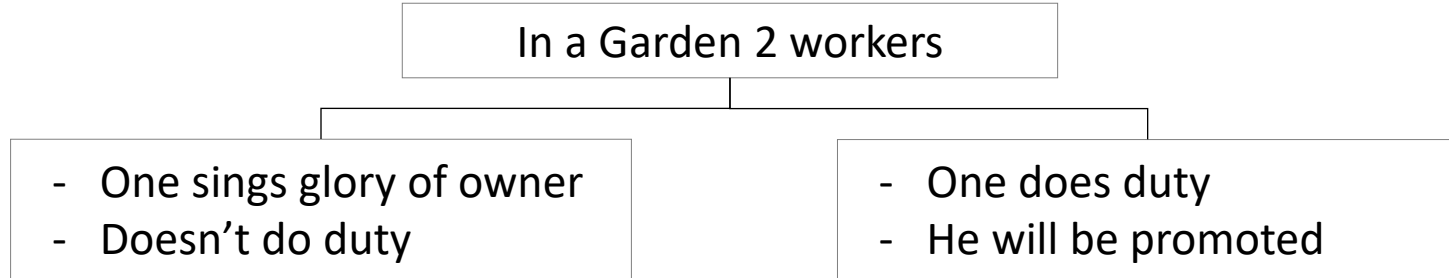
- Shashtra is teaching of Bhagavan.

c) Prakashante Mahatmanaha :

- Knowledge becomes evident, clear for him.
- Seeker is - a would be Mahatma.
- Teaching becomes a walkover for him.
- Hidden message of Upanishad becomes clear to a Bhakta.
- No difference between Karma Yogi and Bhakta.

- **Bhakta only if he is practicing Karma Yoga, has reverence to God.**
- God commands us to do Nitya Naimittika Karmas, follow Varna Ashrama Dharmas, Svadharma Anushtanam.

Example :



- Bhakta only if Pancha Maha Yagyas performed.

Next Smruti Pramanam :

Bashyam : Chapter 4 – Verse 8 continues...

**‘ज्ञानमुत्पद्यते पुंसां क्षयात्पापस्य‘कर्मणः’ (महा० शा०
२०४।८) इति स्मृतेश्च।**

And due to the Smriti statement “M.B. 204.8: knowledge is born for people due to removal of vicious action (just as when the mirror is clear, similarly one sees the self in the mind/ intellect)“.

वृद्धावूचतुः ।
उत्तिष्ठोत्तिष्ठ धर्मज्ञ धर्मस्त्वामभिरक्षतु ।
प्रीतौ स्वस्तव शौचेन दीर्घमायुरवाप्नुहि ।
सत्पुत्रेण त्वया पुत्र नित्यकालं सुपूजितौ ॥ ८ ॥

*vṛddhāvūcatuḥ |
uttiṣṭhottiṣṭha dharmajña dharmastvāmabhirakṣatu |
prītau svastava śaucena dīrghamāyuravāpnuhi |
satputreṇa tvayā putra nityakālaṃ supūjitaḥ || 8 ||*

...person has overcome the domination of illusion, his manly virtues consisting of the essence of spiritual wisdom, turn to the spiritual enlightenment which illumines the intelligence...
[3 – 204 – 8]

- Bhakta only if Pancha Maha Yagyas performed.

Next Smruti Pramanam :

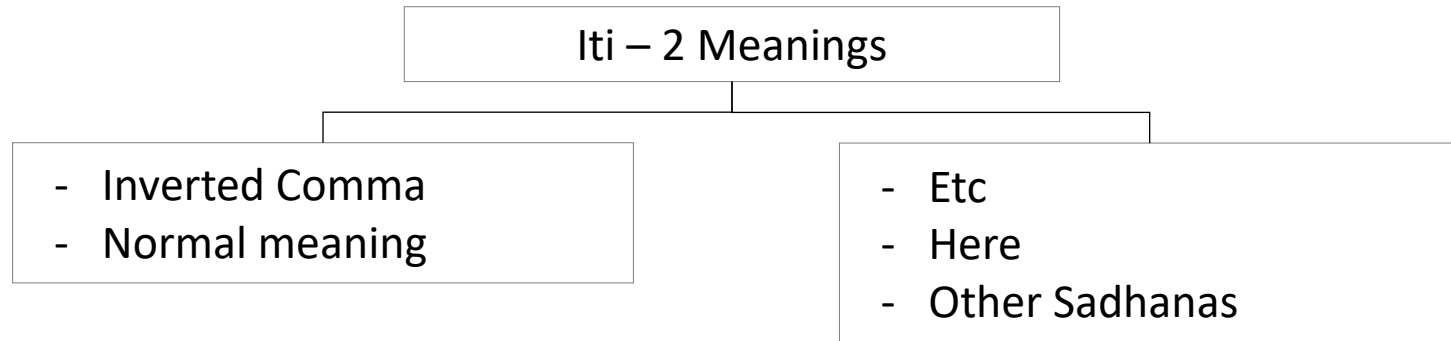
Bashyam : Chapter 4 – Verse 8 continues...

इति शब्दः उपलक्षणत्वप्रदर्श- नार्थः । इति एवमाद्यन्यदपि
ज्ञानोत्पत्तेरुपकारकम् 'अमानित्व- मदम्भित्वम्'
(गीता १३। ७) इत्याद्युपदर्शितं भवति ।

The word इति is for the purpose of implying other means. Beginning with (austerity, etc), other (qualities such as) “BG 13.7: humility, sincerity” also become implied as helpful for the rise of knowledge,

a) Iti – Shabda :

- Word Iti in Mantra.



b) Upalakshana :

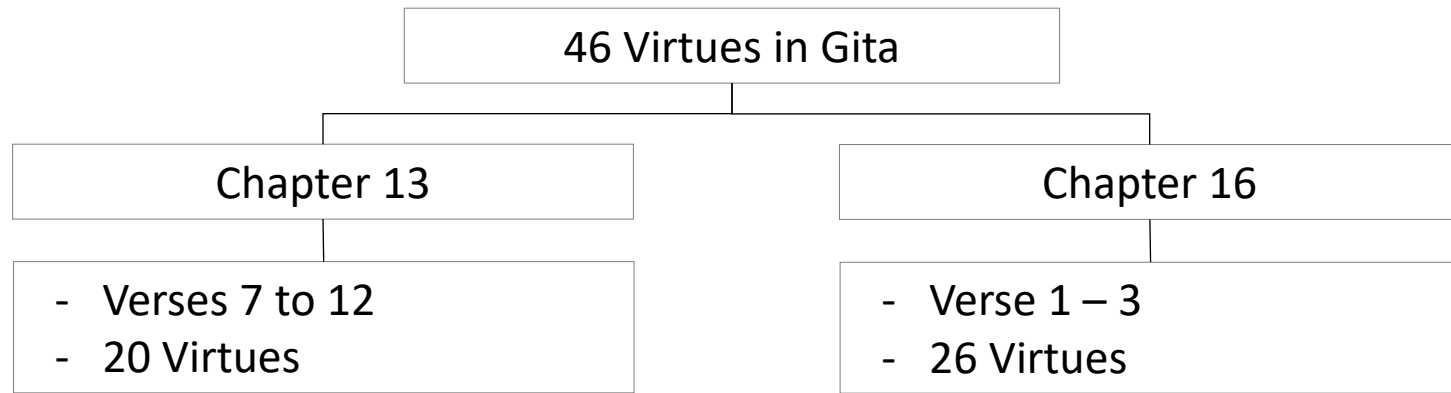
- Unmentioned Sadhanas.
- Not only Tapo, Damah, Karma.

c) Evam Adhi Anya Api :

- Similar to 3 disciplines, many other important virtues mentioned in Bhagavad Gita.

d) Upakarakam :

- Contributory factors for Jnana Utpatti, for rise of knowledge.



- Amanitvam = Humility.
- Adambitvam = Simplicity.
- Abhayam = Fearlessness.
- Virtues must be noted, attempted, sincerely followed.

Bashyam : Chapter 4 – Verse 8 continues...

प्रतिष्ठा पादौ पादाविवास्याः, तेषु हि सत्सु प्रतितिष्ठति
ब्रह्मविद्या प्रवर्तते, पद्भ्यामिव पुरुषः।

Prestige means legs, like legs for this knowledge; because when those (austerity, etc) are there, knowledge of brahman is established, becomes functional (in removing ignorance), like a person with legs.

a) Pratishta – Padou - Feet

- 2nd interpretation – Cow example.
- Padau = Virtues like feet
= Supportive factors
- For Brahma Vidya supportive causes.

b) Tesu Hi Sastu :

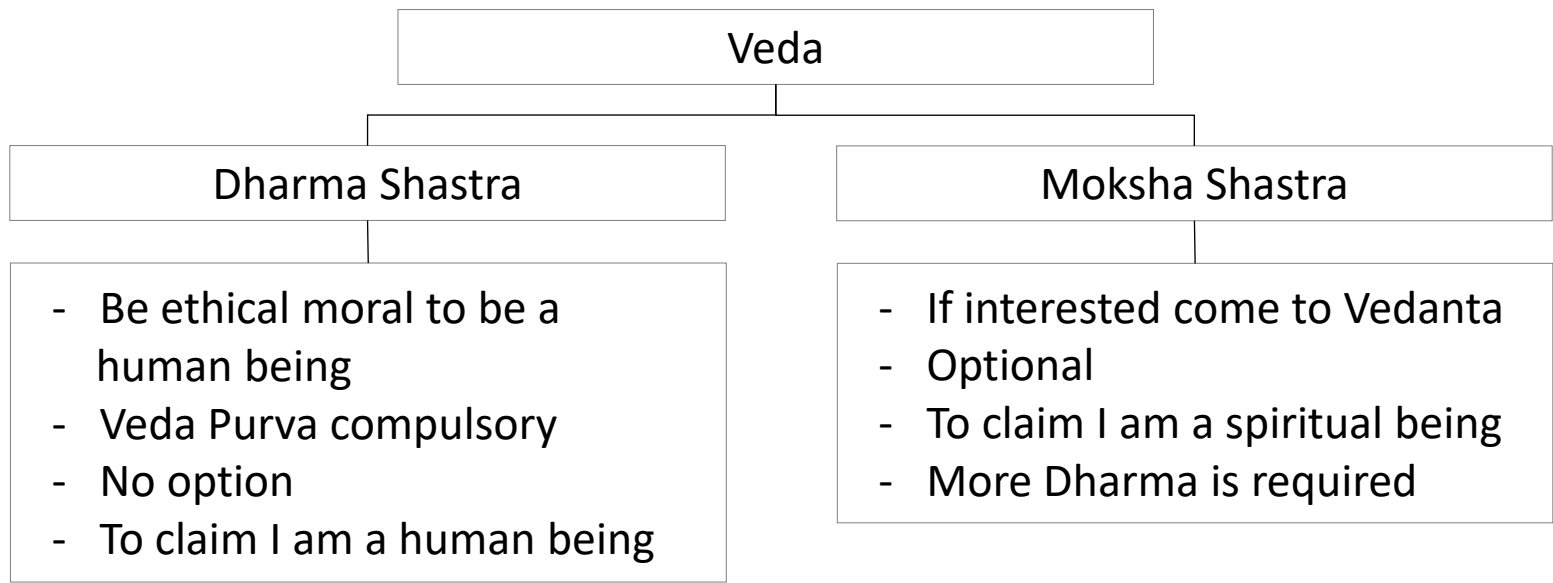
- When the disciplines are in the mind of seeker.
- Brahma Vidya will be received, retained, assimilated.
- Mind imbued with virtues holds the Jnanam.

Katho Upanishad :

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

Na-virato duscaritan, nasanto nasama-hitah,
Nasanta-manaso va'pi, prajnane-naina-mapnuyat || 24 ||

But he who has not turned away from bad conduct, whose senses are not subdued, whose mind is not concentrated, whose mind is not pacified, can never obtain this Atman by knowledge.[I – II – 24]



- **Ethical and Moral Life is uncompromisable, then only Brahma Vidya will be retained.**
- It will also function giving Moksha – “Pravartate”.
- Person can stand and work only with healthy feet.
- Virtues themselves called Jnanam in Chapter 13 – Gita.

Bashyam : Chapter 4 – Verse 8 Continues...

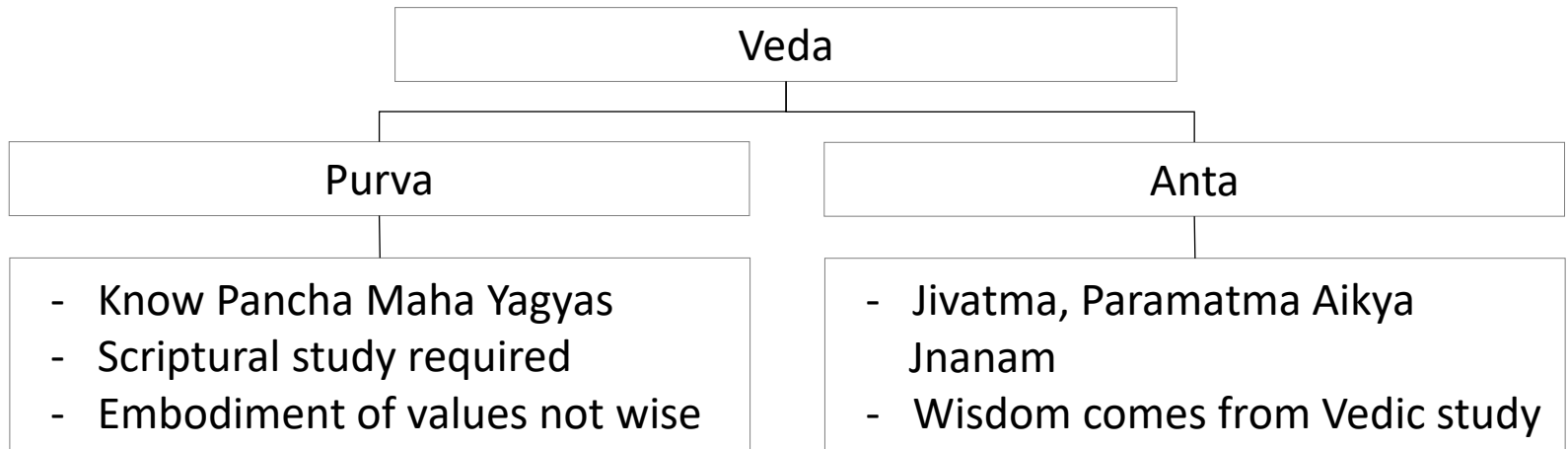
वेदाश्चत्वारः सर्वाणि चाङ्गानि शिक्षादीनि षट्
कर्मज्ञान- प्रकाशकत्वाद्वेदानां तद्रक्षणार्थत्वाद्
अङ्गानां प्रतिष्ठात्वम् ।

The four Vedas and all the six accessories such as Shiksha, etc, (are the legs of the knowledge); There is status of being the legs (of the knowledge) for the Vedas due to their having the status of revealer for the rituals and knowledge and for the accessories due to their being for the purpose of their protection.

- Chatvare Veda Pratishtita.
- 4 Vedas are support.
- Tapo, Damah, Karma, Amanitvam, are supportive causes.

1st interpretation going on :

- Veda + 6 Veda Angas – Siksha, Kalpa, Vyakaranam, Niruktam, Chandaha, Jyotisham.



- Karma and Advaita Jnana Prakashatvam



Veda Purva



Vedanta

- Siksha = Vedic Pronunciation for Parayanam.
- Recitation purifies mind = Brahma Yagya.
- Parayanam, rituals gives Punyam.
- All relevant for Veda Rakshanam, continues for million years, preserves Veda.
- Follow tradition for preserving Veda.
- Anga contributes indirectly.

Taittiriya Upanishad :

ॐ शीक्षां व्याख्यास्यामः । वर्णः स्वरः ।
मात्रा बलम् । साम सन्तानः । इत्युक्तः
शीक्षाध्यायः ॥ १॥

Oṃ śīkṣāṃ vyākhyāsyāmaḥ । varṇaḥ svaraḥ ।
mātrā balam । sāma santānaḥ । ityuktaḥ
śīkṣādhyāyaḥ ॥ 1॥

We shall now explain the science of Pronunciation. It consists of the sounds, accept or the pitch, quality or measure, the effort put in articulation, uniformity and continuity in Pronouncing the letters. Thus has been explained the lesson on Pronunciation. [1 - 2 - 1]

Bashyam : Chapter 4 – Verse 8 continues...

अथवा, प्रतिष्ठाशब्दस्य पादरूपकल्पनार्थत्वाद्देदास्त्वितराणि
सर्वाङ्गानि शिरआदीनि ।

Or, due to the word Pratishtha being for the purpose of metaphor in the form of legs, Vedas are all other parts, head, etc (of the knowledge).

a) Itarani Sarva Angani :

- 2nd interpretation starts.

b) Pratishtha Pada Rupa :

- Feet of Upanishad = Feet of sacred cow.

Gita Dhyana Sloka :

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥४॥

*sarvopaniṣado gāvo dogdhā gopālanandanah,
pārtho vatsaḥ sudhīrbhoktā dugdham gītāmṛtam mahat. (4)*

All the Upanisads are the cows, the son of the cowherd namely Krsna, is the milkman, Partha is the calf, men of purified intellect are the enjoyers, and the supreme nectar of the Gita is the milk. [Dhyana Sloka 4]

- Imagine – Tapah, Damah, Karma 4 feet of Upanishad cow.
- Veda, other limbs of Brahma Vidya = Limbs of cow

Head, Back, Tail, Horn, other than feet

- Tapo – Damah – Karma = Feet

अस्मिन् पक्षे शिक्षादीनां वेदग्रहणेनैव ग्रहणं
कृतं प्रत्ये- तव्यम्। अङ्गिनि हि गृहीतेऽङ्गानि
गृहीतानि एव भवन्ति, तदायत्तत्वादङ्गानाम्।

In this case, by the mention of the Vedas alone, the mention of Shiksha, etc (Vedangas) should be understood. Because when the main is mentioned, indeed the accessories become mentioned, because of the dependence of accessories on that (main one).

1st Interpretation :

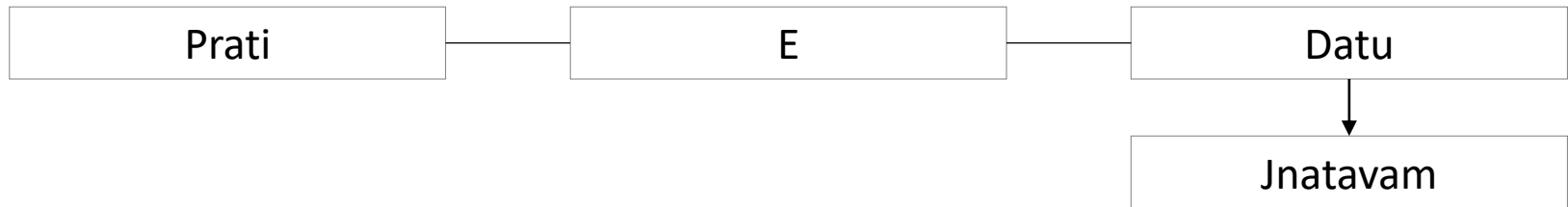
- Siksha, Veda Anga – Omitted.
- Sarva Angani = Veda Angas.

2nd Interpretation :

- Sarva Angas = Pashu Angas Veda Angas not mentioned in Upanishads.
- Require Veda Angas as contributory cause.
- How to incorporate Veda Angas in 2nd interpretation?

Shankara :

- In Veda, Veda Angas are included.
- Anga / Limb = Integral part.
- Limb included when person is coming.
- Don't enumerate head, legs, separately.
- Asmin Pakshe in 2nd interpretation = Veda (Angas included).



- Angas included as part of Angi = Original.
- When total mentioned, parts included.
- In India Tamilnadu included, not mentioned separately.

• **Angas dependent on Angi for their existence.**

- Therefore when Veda is mentioned, Veda Angas – Tapah, Damah, Karma – feet of cow included.
- Veda including Veda Anga taken as limbs of a cow.

• **Karma Yoga important for Jnana Yoga to take place.**

- Yad Ayatatvat Anganam.
- Angas (Parts) Dependent on Angi (Whole).

सत्यम् आयतनं यत्र तिष्ठत्युपनिषत् तदायतनम्।

Truth is the abode; where Upanishad resides, that is the abode.

- Last part of Mantra 8 explained here.

a) Satyam Ayatanam :

- Ayatanam = Shed, place where something is located.

Example :

- Truthfulness, honesty is residence of Brahma Vidya.
- Brahma Vidya is located in the house of honesty, integrity, truthfulness.
- If no integrity, Brahma Vidya will not survive.
- Where Upanishad lives, that residence is called Ayatanam.
- Cow protected from Dogs, Jackals in cowshed.
- Brahma Vidya protected in honesty.

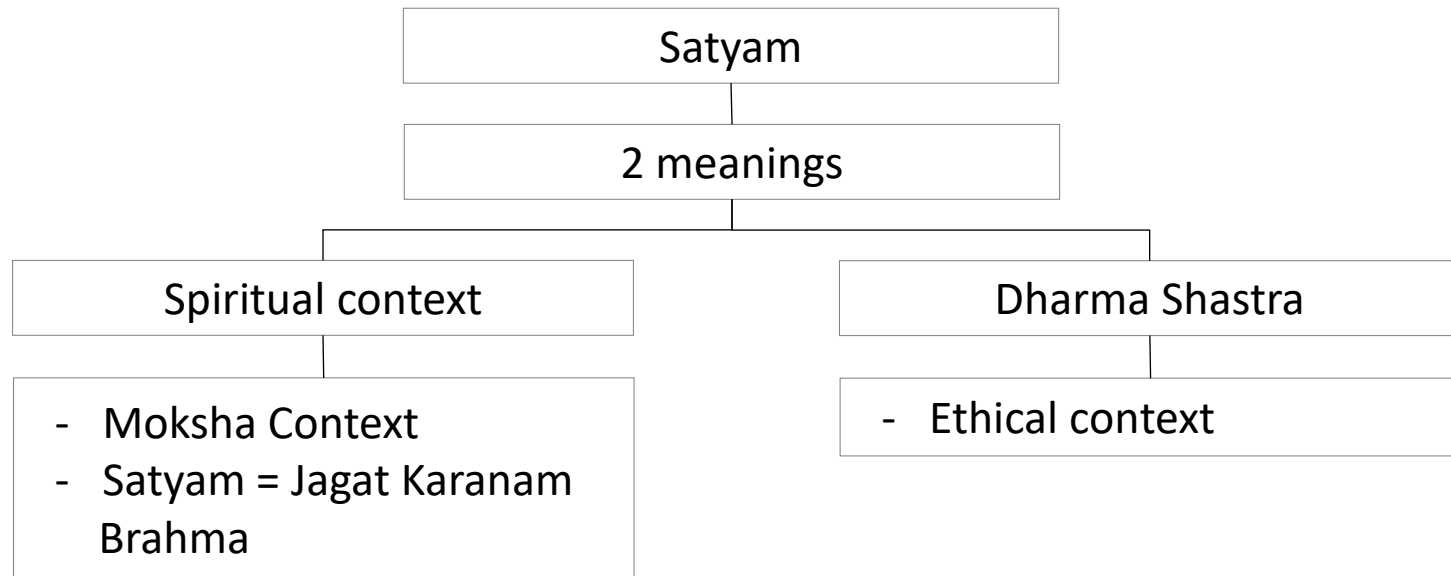
Conclusion :

- One should be honest in life.

सत्यमिति अमायिता अकौटिल्यं वाङ्मनःकायानाम् ।

“Truth” means free from fraud, absence of crookedness of speech, mind and the body.

- Satyam is protector of Upanishad cow.



- Satyam is integrity, values in context of morality.
- Here ethical, not spirituality here.
- In 7th Mantra : Upanishad – Vo Bruhi... Upanishad teaching is over.

- 8th Mantra – Dharma Shastra context.
- Tapaha, Karma, Damaha.
- **Satyam = Amhita, freedom from dishonesty.**
- Mahita = Dishonesty, deception.
- Freedom from deception, fraud, dishonesty, Akaupilyam.

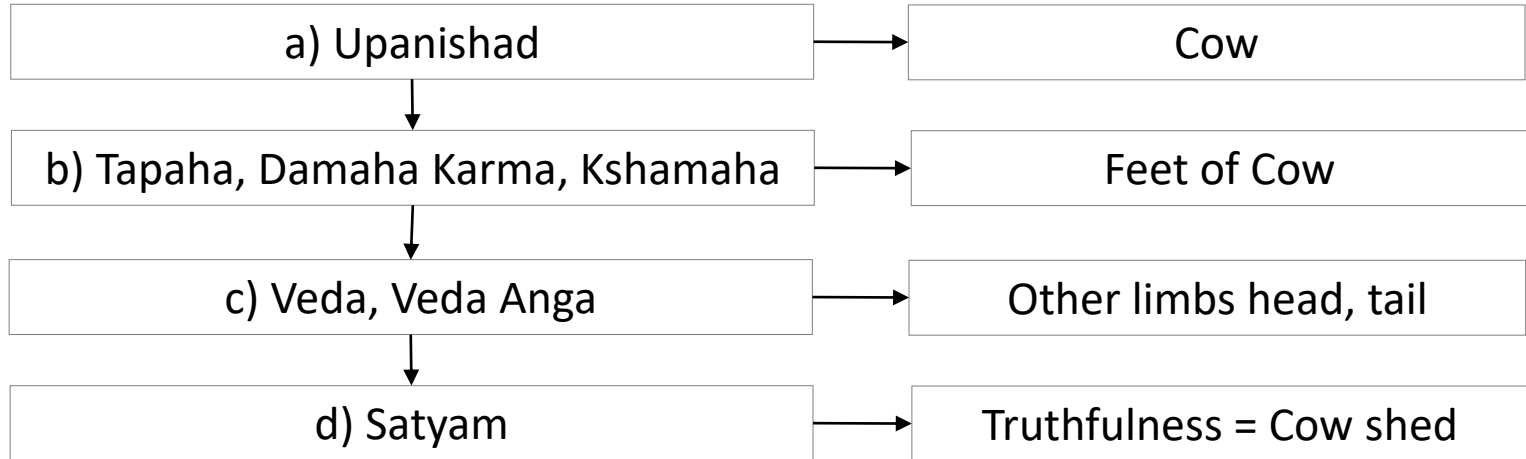
Bashyam : Chapter 4 – Verse 8 Revision

सत्यमिति अमायिता अकौटिल्यं वाङ्मनःकायानाम्।

“Truth” means free from fraud, absence of crookedness of speech, mind and the body.

Imaginary :

I)



- Cow shed protects cow from external attackers, predators.

- **Upanishad cow – preserved in our mind only when we follow value of truthfulness.**
- **Therefore Satyam = Ayatanam.**

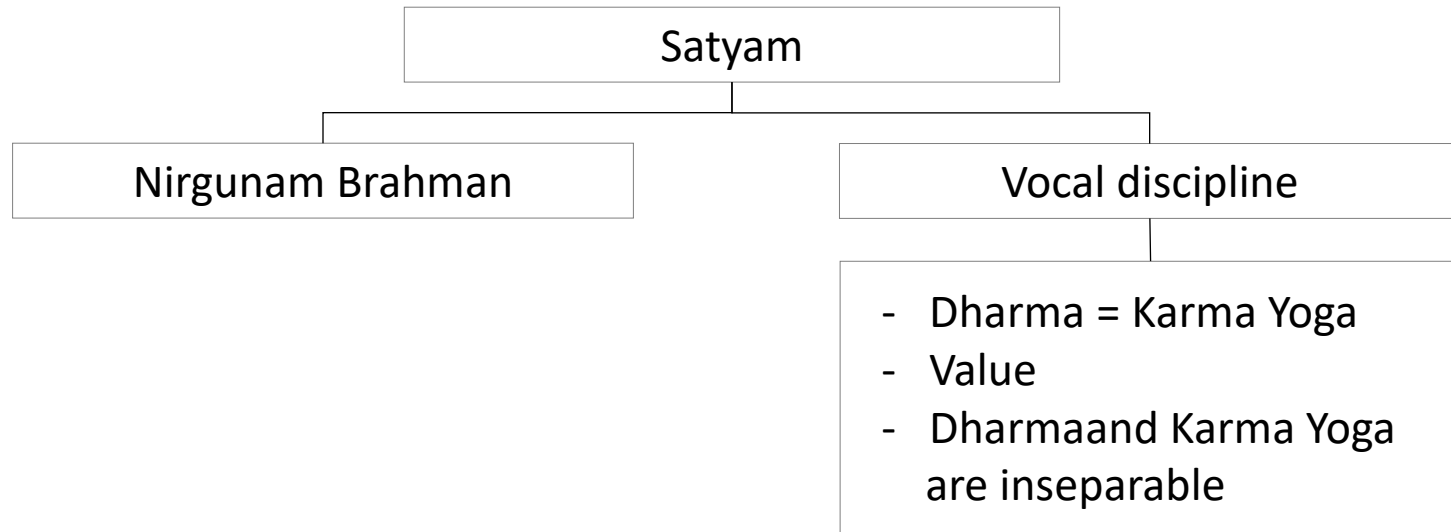
a) Satyam Ayatanam Yatra Upanishad Tishtati Tatra Ayatanam :

- Upanishads residence, abode = Ayatanam.

b) Upanishad = Brahma Vidya Jnanam

- **Not text book or words.**
- Knowledge born out of words (Prama) not words which are Pramanam.
- Vidya resides in a truthful mind.

c)



d) Satyam :

- Akautilyam, Avakrata, non crookedness, straightforwardness, integrity, uprightness, Arjavam, transparency.

e) Vak, Manaha, Kaya :

- Transparency through words, thought, deed.

तेषु ह्याश्रयति विद्या ये अमायाविनः साधवः,
नासुरप्रकृतिषु मायाविषु; 'न येषु जिह्ममनृतं
न माया च' (प्र० उ० १। १६) इति श्रुतेः ।

Indeed, knowledge resides in those who are free from fraud, straightforward, not in evil, frauds. In whom there is no tongue, no falsehood, no illusion' (Pr. U. 1-16).

a) w.r.t. Character, Sadhava = Amayaha

b) Teshu :

- In these values alone.
- In honest people Brahma Vidya is born.
- Success in material science and spiritual science is different.
- We wont require values, morals in material science (Apara Vidya).
- Scientist can be Adharmic.
- Brahmavith must have values.

c) Brahma Vidya Ashryati :

- Brahma Vidya can't reside in Asuri Prakrti = Mayavishu

Chapter 16 – Gita

Example :

- Thief doesn't want to be robbed.
- Has double standards.

d) Prasno Upanishad :

तेषामसौ विरजो ब्रह्मलोको न येषु
जिह्ममनृतं न माया चेति ॥ १६॥

Tesham-asau virajo brahmaloka na yeshu
jihmam-anritam, na maayaa cheti || 16 ||

The pure Brahma Loka belongs to them only in whom there is no deceit or dissimulation (The scriptures declare here that evolution can be really progressive only in those who have given up all the negativities in them, such as deceit, falsehood or dissimulation). [I – 16]

- Those who have crookedness Vakratvam, Kautilyam, Untruthfulness, dishonesty, deception, Vedantic Maya, Moola Avidya, Prakrti, spiritual teaching will not reside.
- Brahma Vidya – not taught in Chapter 1 of Prasno Upanishad.
- Only Karma Yoga + Upasana Yoga taught in Chapter 1.
- Upasana will work in a person who follows values.
- Without values Upasana will not work.
- Applicable for Brahma Vidya also.

Mundak Upanishad :

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।

येनाऽऽक्रमन्त्यृषयो ह्याप्तकामा यत्र तत् सत्यस्य परमं निधानम् ॥ ६ ॥

Satyameva jayate nanrtam satyena pantha vitato devayanah I

yen-akramanty-rsayo hyapta-kama yatra tat satyasya paramam nidhanam II 6 II

Truth alone wins, not untruth. By truth is laid out the path divine along which the Seers, free from desires, ascend to the supreme abode of Truth. [III – I – 6]

- Satyameva Jayate Na Anrutham.
- It is in Upasana context.
- Sloka of Indian Government.
- Devayana Marga – Shukla Gathi – in Upasana context – Krama Mukti.
- In Brahma Vidya context its Sadhyo Mukti.

e) Iti Srute :

- Says Sruti.

Bashyam : Chapter 4 – Verse 8 continues....

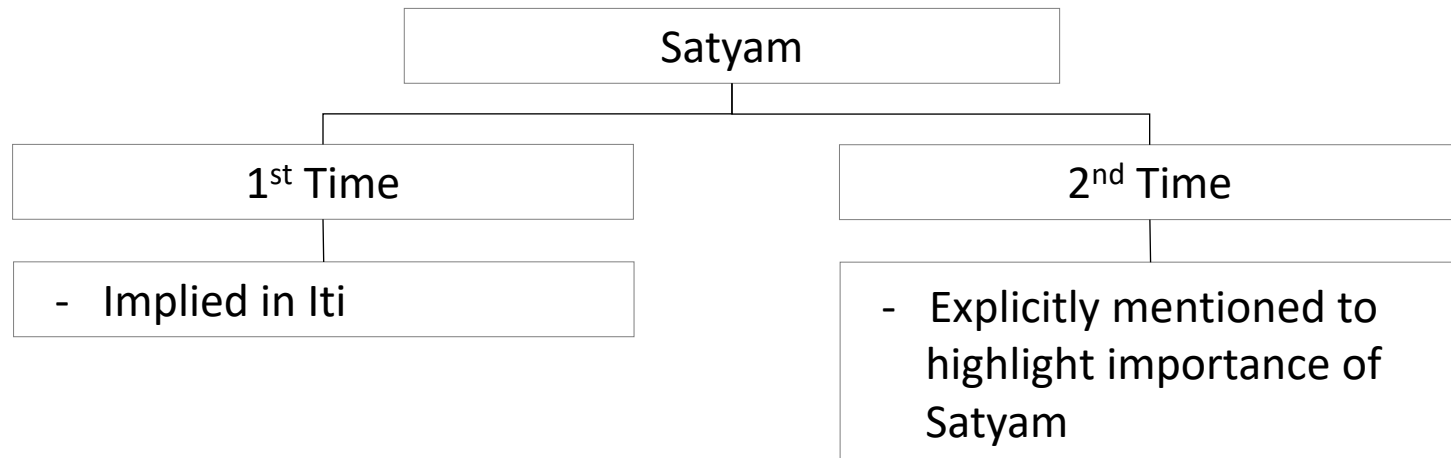
तस्मात्सत्यमायतनमिति कल्प्यते । तपआदिषु एव
प्रतिष्ठात्वेन प्राप्तस्य सत्यस्य पुनरायतनत्वेन
ग्रहणं साधनातिशयत्वज्ञापनार्थम् ।

Therefore, it is assumed to be the abode of truth. There is the mention of truth again, which was included in austerity, etc (इति), itself as abode, for the purpose of revealing its eminence among all means.

a) Tasmat :

- Therefore
- Since Satyam is important for both Krama and Sadyo Mukti.
- Because truthfulness is abode Ayatanam for both.
- It is the cow, Brahma Vidya is the feet, imagery, analogy Kalpayate.
- Note : Value of Satyam is included before also.
- Tapoh, Damah, karma, Pratishta.
- Pratishta = Contributory cause

= Upalakshanam for all other virtues, support

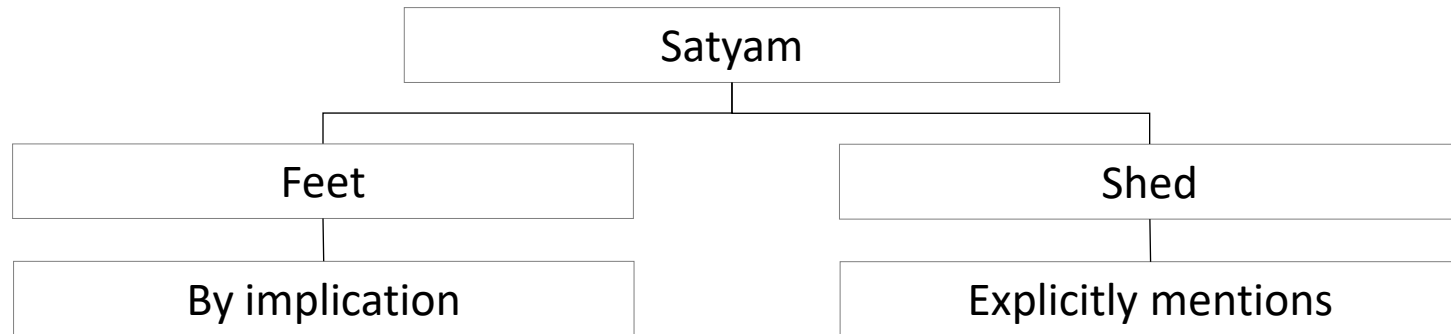


b) Praptasya Satyasya :

- Virtue mentioned through Praptam – application as Pratishta – feet of Upanishad cow, contributory cause.
- Alongwith Tapo, Damaha, Karma, Implication.

b) Punaha : 2nd Time

- Ayatvatena Grahanam



c) Punaha Grahanam :

- Rementioned, reiterated, restated, introduced.

d) Sadhana Ati Shayama Jnanapanartham :

- Establishes superiority, reveals importance of truthfulness as Sadhana.

‘अश्वमेधसहस्रं च सत्यं च तुलया धृतम्।
अश्वमेध- सहस्राच्च सत्यमेकं विशिष्यते’
(विष्णुस्मृ० ८) इति स्मृतेः ॥ ८ ॥

A thousand horse sacrifices and truth are weighed on the scales. One truth is better than a thousand horse sacrifices' (Mahabha. A. 74-103).

- Punyam of 1000 Ashwa Medha Yagyam = Truthfulness, Satyam for Chitta Shuddhi.
- All Yagyas meant for Chitta Shuddhi.

Truthfulness bundle for Chitta
Shuddhi (in Jnana Yoga Context)



100 Ashwa Medha Yagyam Punyam
Bundle (In Karma Yoga Context)

- Chitta Shuddhi is generated by living a truthful life.
- Truthfulness fetches more Chitta Shuddhi than 100 Ashvamedha Yagyas.

Conclusion :

- **Don't tell a lie in life.**
- Now Satyam difficult to practice.

- Hence Pancha Maha Yagyas prescribed to wash away lies.
- Hence Yagyas are very important is the message in Mantra 8.

Anvaya :

*तस्यै तपः दमः कर्म इति प्रतिष्ठा भवति । वेदाः सर्वाङ्गानि भवन्ति,
सत्यम् आयतनम् भवति ।*

Austerity, mastery of organs of action, action, such other means, Vedas and all accessories are the basis of that Upanishad. Truth is the abode.

Anvaya :

- Tasyai Tapaha Damaha
Karma Iti Pratishta Bavati
Vedanta Sarva Angani Bavanti
Satyam Ayatanam Bavati

Chapter 4 – Verse 9 :

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते
स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ६

Yo va etam-evam vedapahatya papmanam anante
svarge loke jyeye pratitisthati pratitisthati.

Verily he who knows it thus, destroys sin and is established in Brahman, the boundless, the highest and the blissful... Yes, he is established in it. [Chapter 4 – Verse 9]

a) Yo Va :

- Brahma Vidya Phalam.
- Follow Karma Yoga said in Vere 8.
- It will not give Moksha.
- Go back to Chapter 1 and Chapter 2 get Aham Brahma Asmi Jnanam.

b) Eta Meva Veda :

- Whoever studies Chapter 1 and 2.

c) Papmanam Apahatya :

- Removes all Papam.
- Fundamental Papam = Agyanam Papa Karma.
- Eliminates Moola Avidya.

d) Ananthe Svarga Like Pratishtati :

- Svarga = Brahman = Moksha not heaven.
- **Pratishtati – Abides in Moksha.**

e) Iti :

- End of Keno Upanishad.

Bashyam : Chapter 4 – Verse 9 begins...

यो वै एतां ब्रह्मविद्याम् 'केनेषितम्' इत्यादिना यथोक्ताम्
एवं महाभागाम् 'ब्रह्म ह देवेभ्यः' इत्यादिना स्तुतां
सर्वविद्याप्रतिष्ठां वेद 'अमृतत्वं हि विन्दते' इत्युक्तमपि
ब्रह्मविद्याफलमन्ते निगमयति—

Indeed, one who knows this knowledge of brahman, as taught by the mantra starting from “1.1 prompted by what?” and starting from “3.1” praised as the basis of all knowledges. 'for he attains immortality' (K. U. 2-4) also infers the fruit of Brahma-vidya at the end

a) Etam Brahma Vidya Veda :

- Veda = Verb = Brahma Vidya Janati.
- Vedaha (with Vasarga) = Noun
- Suppose a person knows Veda – Keno Upanishad.

b) Keneshitam...

- Taught by Guru.

c) Evam Mahabhaga :

- Great, glorious Veda.

d) Brahma Devebyam Stutaha :

- Brahma Vidya praised in Chapter 3 – Story.
- Can't be ordinarily attained.
- Indra, Agni, Vayu couldn't gain independently.
- Had to get qualification of Tapoh, Damaha, Karma.
- Taught by Guru Uma Devi.
- Indra, Agni, Vayu became glorious in Deva Loka because Atma Jnanam.
- Even in this Loka, one will become glorious with Brahma Vidya.

e) Sarva Vidya Pratishta :

- Support, culmination of Apra – Vidya, sciences.

Para Vidya	Apara Vidya
Impossible without Apara Vidya	Incomplete without Para Vidya

Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta ।
sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha ॥ 1 ॥

Of the Gods, Brahmaji, the Creator and the protector of the universe, was self-born first. He gave out the knowledge of Reality (Brahma Vidya), the knowledge of all knowledges, the foundation for all sciences, to his own eldest son, Atharva. [I – I – 1]

f) Sa Vidya... Jyeshta, Pratishta :

- Makes other knowledge meaningful.
- 2 interpretations of Jyeshta, Sarva Vidya Pratishta in Mundak Bashyam.

g) Evam Veda :

- One who knows in this manner.

h) Aham Brahma Asmi Iti Veda :

i) Saha Moksham Prapnoti :

- He attains freedom.

j) Shankara imagines a question.

- Why Upanishad gives Phalam.
- 2nd time here in Chapter 4 – Verse 9.
- Already given in Chapter 2 – Vere 4 Amrutatvam hi Vindate.

Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

k) Brahma Vidya Phalam Uktam :

- Phalam : Amrutatvam
- Wise get immortality.
- Upanishad wants to repeat result in Upasamhara.
- If not mentioned, Upanishad will end with Karma Yoga in Verse 8 as main theme.
- Come to Jnana Yoga which is Tatparyam.
- Karma Yoga is incidental.
- Upakrama and Upasamhara is same topic.
- How Upanishad concludes?

अपहत्य पाप्मानम् अविद्याकामकर्मलक्षणं संसारबीजं
विधूय अनन्ते अपर्यन्ते स्वर्गे लोके सुखात्मके ब्रह्मणीत्येतत्।

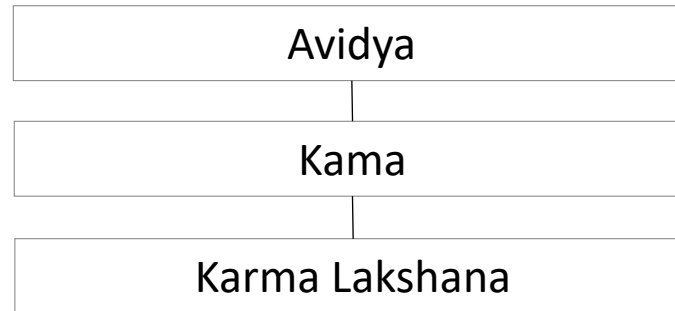
After destroying sin, ignorance, desire and action, which are the seeds of material existence, one attains to the infinite, unlimited heavenly planet, the Supreme Absolute Truth, which is the source of happiness.

a) Apahatya = Vidunya = Destroys, eliminates, wipeout

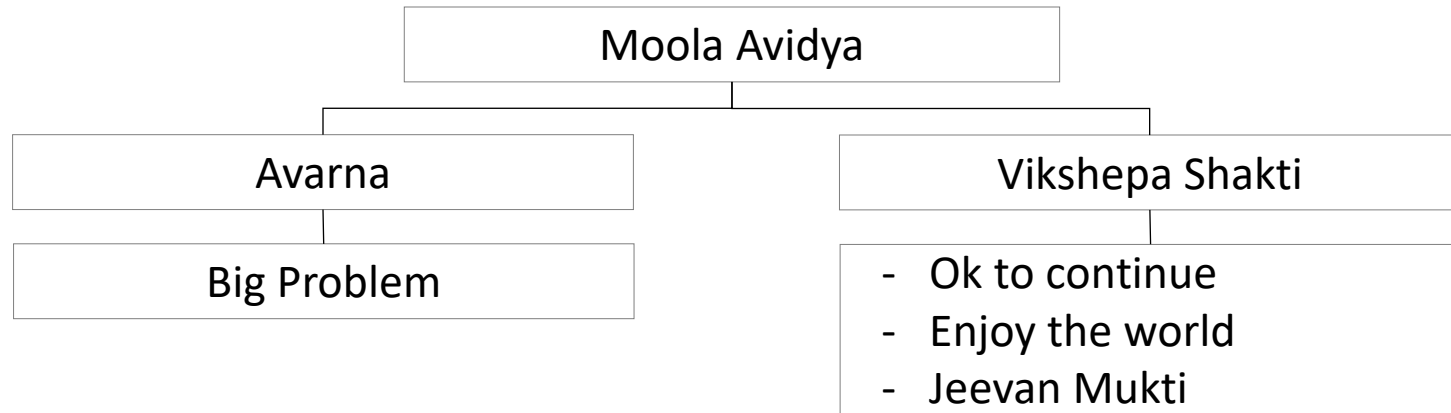
- Apahan Dhatu.

b) Root of Papam = Moola Avidya

= Agyanam



c)



d) Kamaha :

- Binding desires lead to Karma.

Lakshana :

- This is nature of Papam.

e) Samsara Beejam :

- Avidya is Root cause of Samsara.

f) Viduya :

- After destroying.

g) Ananthe Aparyante :

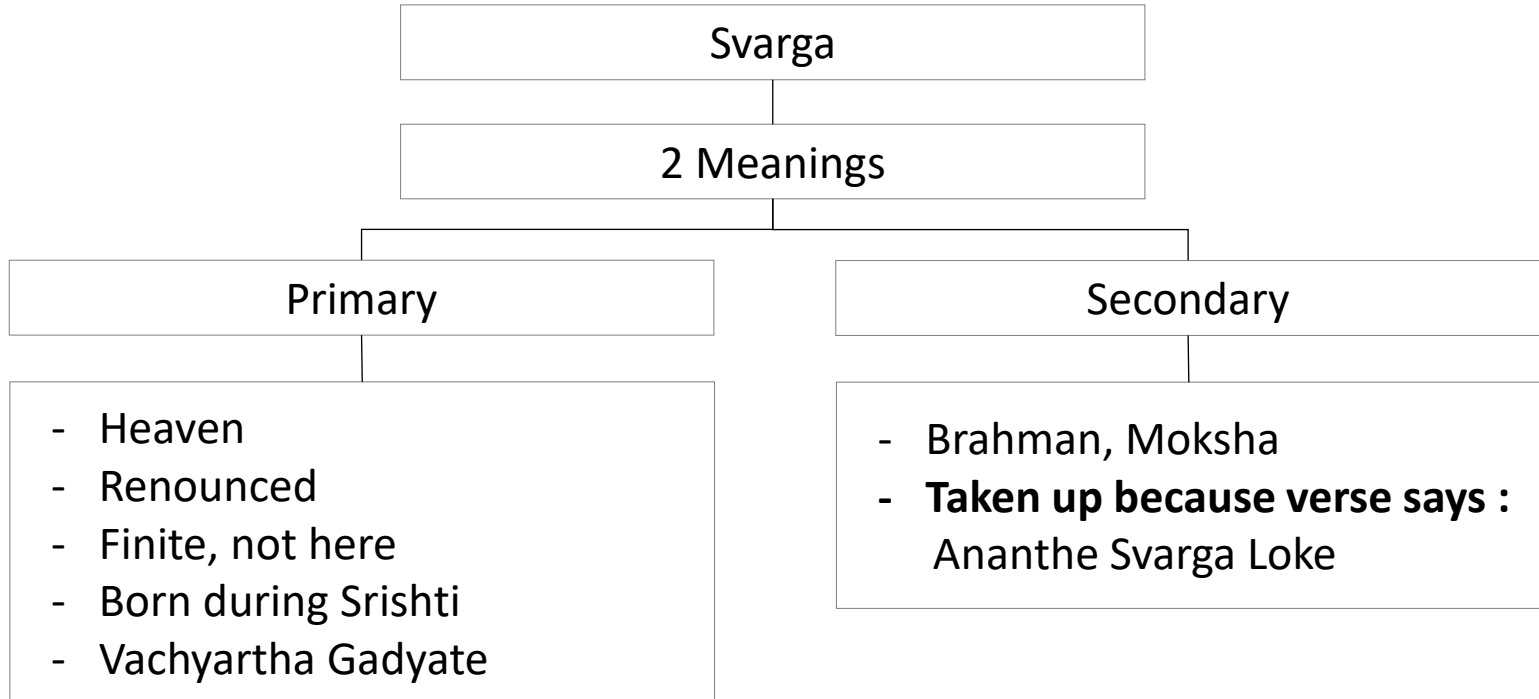
- Infinite Lokas.

h) Svarge Loke Sukham Atmake Brahmani Iti Etat Pratishtati :

- Once Papam destroyed you reside in Nirguna Brahman.

अनन्ते इति विशेषणान्न त्रिविष्टपे अनन्तशब्द औपचारिकोऽपि
स्याद् इत्यत आह—ज्येये इति।

Due to the specification “in the limitless”, not in third [heaven, among Bhurbhuvasua]— The word “infinite” could even be figurative. Therefore, Shruti says thus: “in the highest”.



- Adjective – infinite used with Svarga = Brahman.
- Svarga – Not Trivishtapam.
- Vishtam = Loka
- Not 3 worlds – Bu – Buar – Suar



- Heaven
- Svarga

- Relative Ananthas
- Not Aupacharika Sense usage here, figurative.

I) Jyeye :

- Refers to Mukhya Artha

Bashyam : Chapter 4 – Verse 9 continues...

ज्येये ज्यायसि सर्वमहत्तरे स्वात्मनि मुख्ये एव प्रतितिष्ठति ।
न पुनः संसारमापद्यत इत्यभिप्रायः ॥ ९ ॥

One remains abides in the highest, in that which is greater than everything, in that which is (infinite in) the primary sense, in oneself.

a) Jyeye :

- Vedic usage Chandasa Prayoga.
- Superlative, greater than all other Lokas = Brahman.
- Svarga – Not superlatively big, relatively big.
- Jan.. Tapo Loka – 6 higher.
- 7 Lower – Athala...
- Brahman = Sarva Mahatama, greatest.

b) Svatma = Paramata

Aupacharika Anantham	Mukhya Anantham
<ul style="list-style-type: none">- Svarga- Figurative infinitude	<ul style="list-style-type: none">- Brahman- Absolute Infinitude- Jyeye

c) Pratishtita :

- Established in Brahman / Moksha.

d) Punaha Samsara Na Apadyate :

- He will not come back to Samsara again.

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālam
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

- Relative Svarga.
- Moksha Rupa Svarga = Brahman.
- No more Samsara.
- This is intention of the Mantra 9 = Jnana Yoga + Phalam.
- Mantra 8 = Karma Yoga.
- Pada Bashyam over.

Anvaya :

अपहत्य पाप्मानम् अविद्याकामकर्मलक्षणं संसारबीजं विधूय अनन्ते अपर्यन्ते
स्वर्गे लोके सुखात्मके ब्रह्मणीत्येतत् ।

One who indeed knows this so, having dispelled vice in the form of ignorance and its results, he abides forever in the highest world, heaven (happiness).

- Yaha Vai Eta Evam Veda (Janati)
- Saha Papmanam Apahatya
- Ananthe Jyeye Svarge Loke Pratishtati