

AITAREYA UPANISHAD

With

SHANKARABASHYAM

INTRODUCTION

&

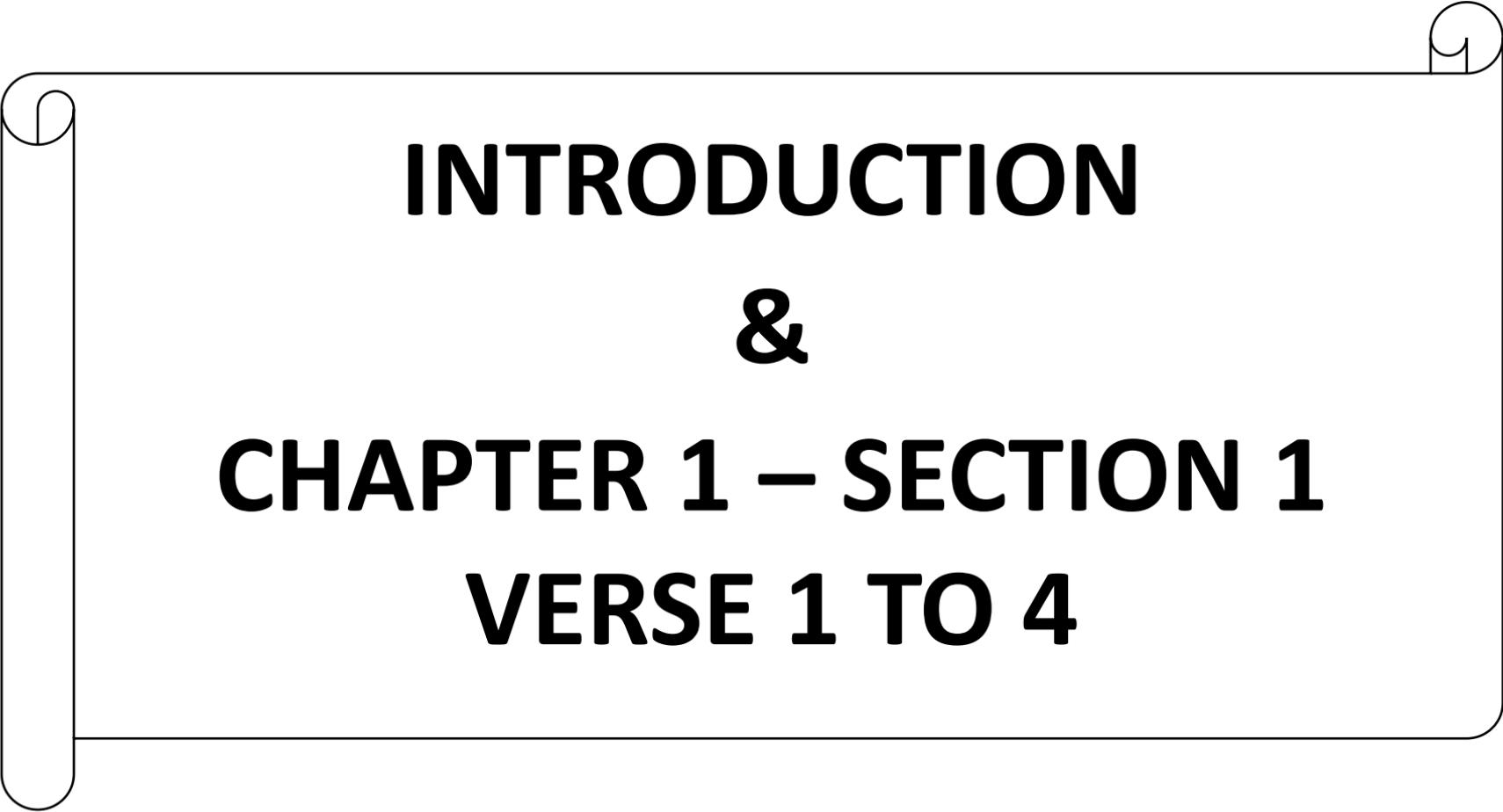
CHAPTER 1 – SECTION 1

VERSE 1 TO 4

VOLUME - 3

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**INTRODUCTION
&
CHAPTER 1 – SECTION 1
VERSE 1 TO 4**

TOPIC 53 TO 86

53) Chapter 1 - Section 1 : Introduction continues...

यथाकामित्वं तु विदुषोऽत्यन्त- मप्राप्तमत्यन्तमूढ- विषयत्वेनावगमात् ।
तथा शास्त्रचोदितमपि कर्म आत्मविदोऽप्राप्तं गुरुभार-
तयावगम्यते । किमुतात्यन्ताविवेक- निमित्तं यथाकामित्वम् ।

- Shankara imagines a question of Purva Pakshi and gives answer.

I) If Vidwat Sanyasi gives up all the infrastructure because he has no duty.

- Duty and infrastructure go together.
- Brahmacharya – Grihastha – Vanasprastha Ashrama + duty.

II) Varna – Ashrama design see from biology, sociology, psychology.

- Most ingenious design.

III) Sanyasi has no duty

Gita : Chapter 3 – Verse 18

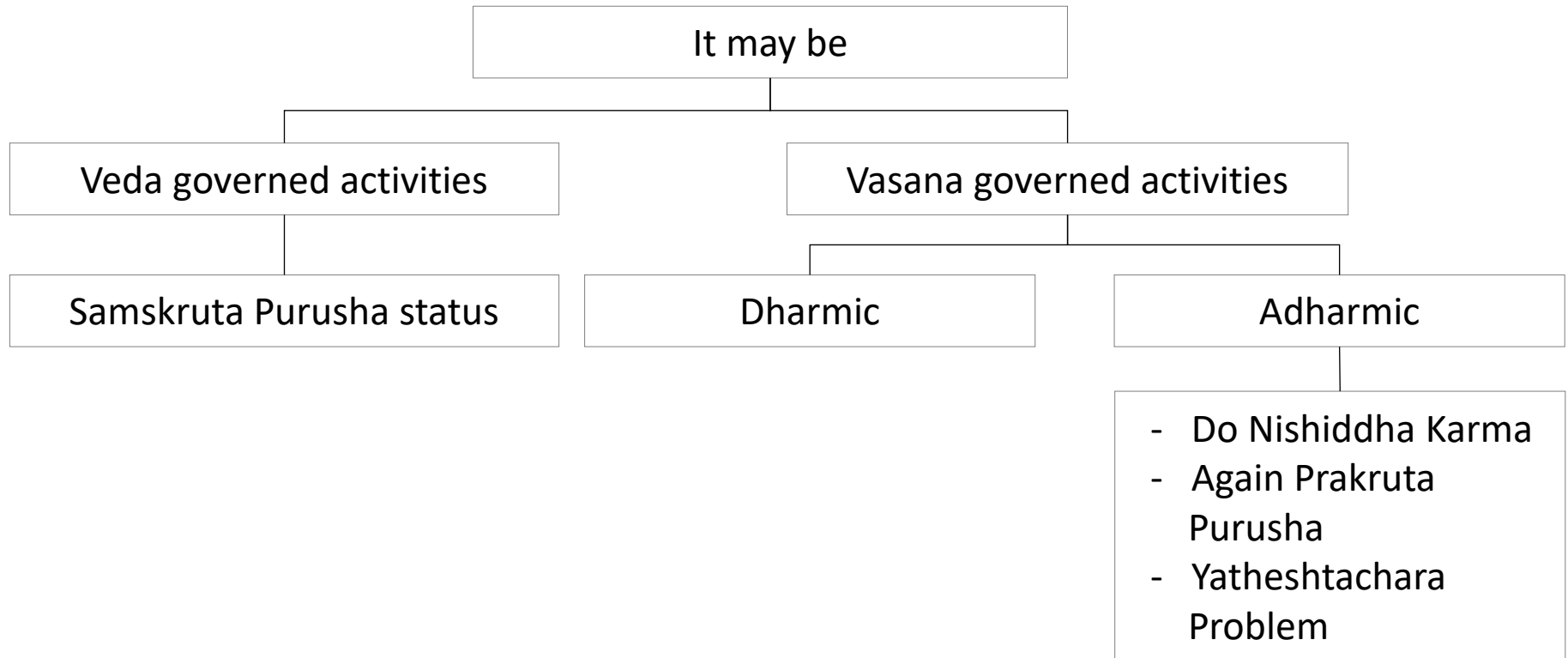
नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana ।
na cāsyā sarvabhūtēṣu
kaścīdarthavyapāśrayaḥ ॥ 3-18 ॥

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- Nothing to do, by not doing no Pratyavaya also.
- Nothing binds him, veda gives total freedom.
- No do's – don't's

IV) Idle mind is devils workshop old Vasanas, Raaga – Dveshas may come.



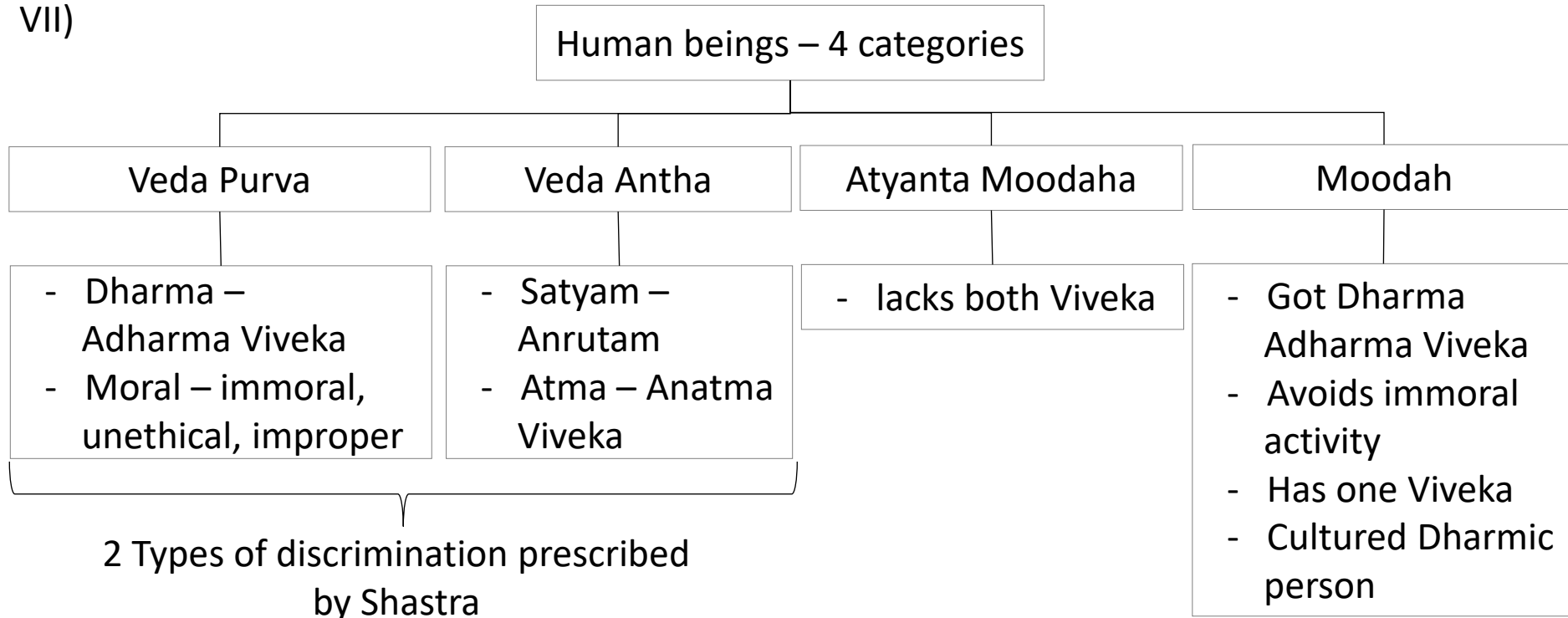
V) Tradition, Veda visualized this problem

- Naishkarmya Siddhi – end – yatheshtachara discussed.
- Licentious, unbridled, unrestrained, uncurbed, free lifestyle, no guilt, no fear, no punya, Papam, Punar Janma Bayam, wild.
- He is Nitya Mukta.
- Will this not happen?

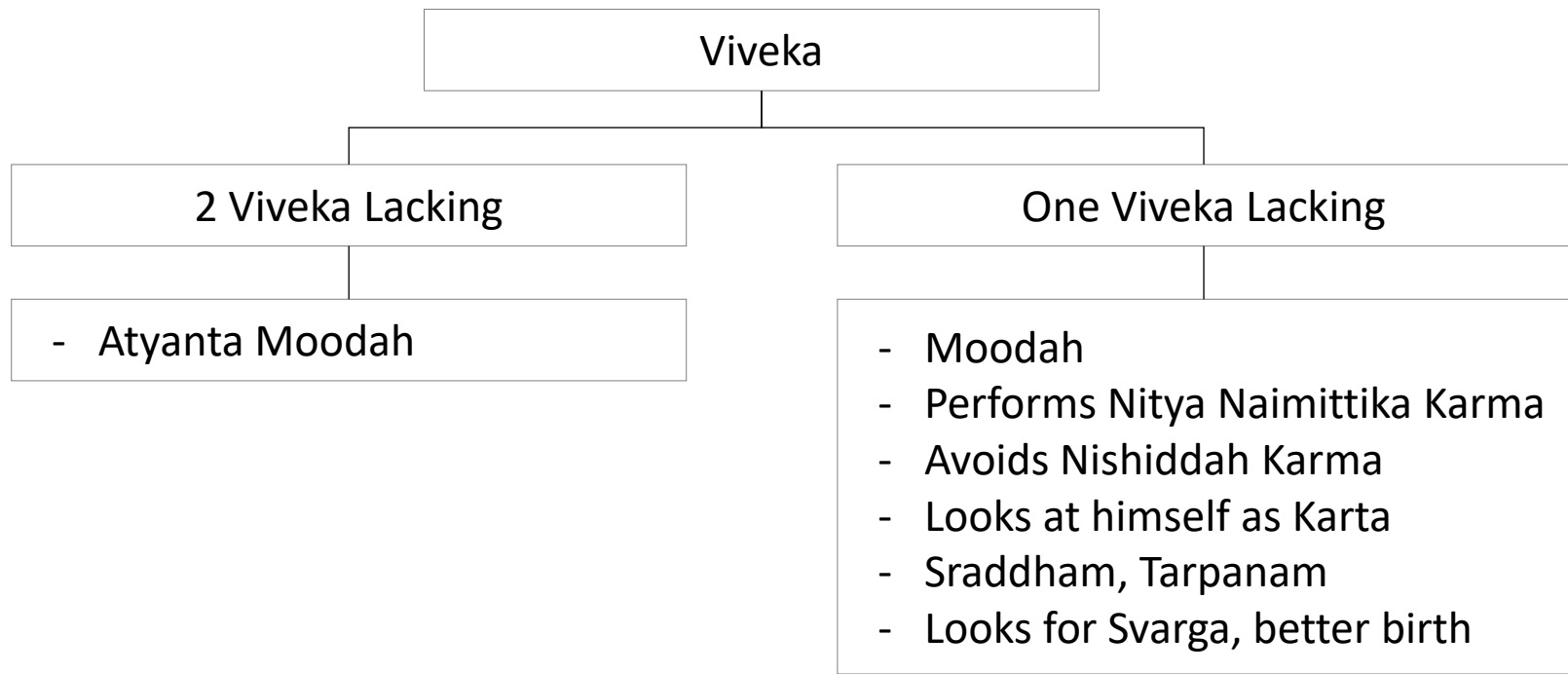
VI) Yatha Kamitvam – Immoral, licentious life, no infrastructure based activities.

- Vidusha Adyantam Apraptyam.
- This free lifestyle not possible, it belongs to indiscriminate, unintelligent person.

VII)

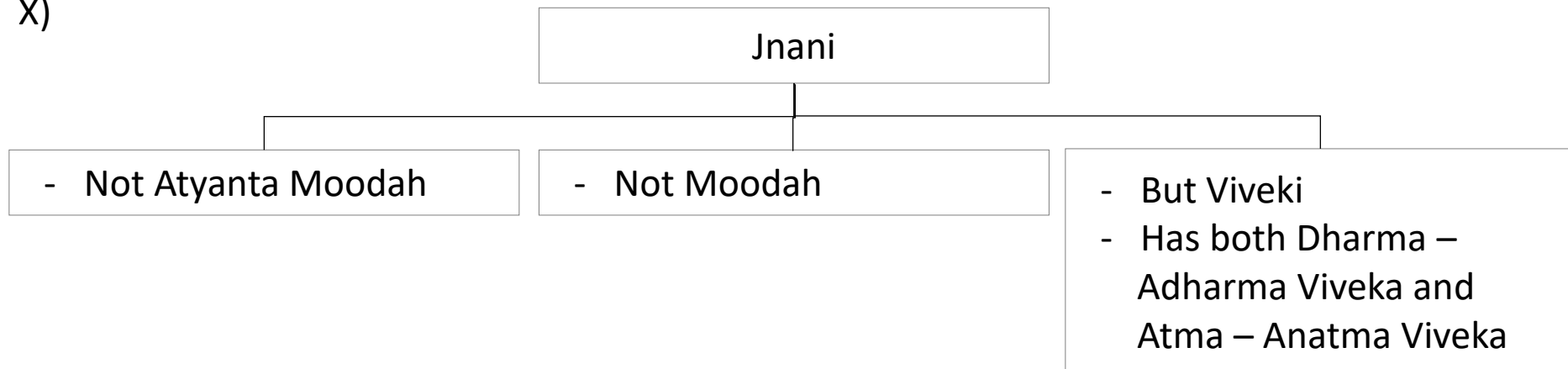


VIII)



IX) Looking upon oneself as Karta and taking duties given by Veda, society considers him to be great, Vedantic angle, Jnanis angle, Moodah, Atrupta Purusha, after Dharma Purushartha, avoids Pratyavaya.

X)



XI) Moodah :

- Will not follow immoral Nishiddha Karmas.
- Immoral activities practiced only by Atyanta Moodahs.
- Have no Dharma – Adharma Viveka.

XII) Jnani, Moodah – don't follow Nishiddhi karma.

- Atyantam Apraptam – no secret violation also.
- Licentious lifestyle not there Moodah and Jnani, only for Atyanta Moodah.
- Distance between Atyanta Mooda – Jnani – 100 Km.
- Distance between Atyanta and Moodah = 10 KM.

XIII) Moodah follows Nitya, Naimittika Karma.

- Its good for him.
- Vihita karma – within Samsara, Shackle.
- For wise, not applicable.

- **Religious activities = Bondage promotes – Kartrutvam, Boktrutvam, belongs to Varna, Ashrama, get Punyam.**

XIV) I am Karta, Bokta = Aviveka

- Golden Shackle = Religious activities, Vihita Karma.
= Causes Samsara Shackle.

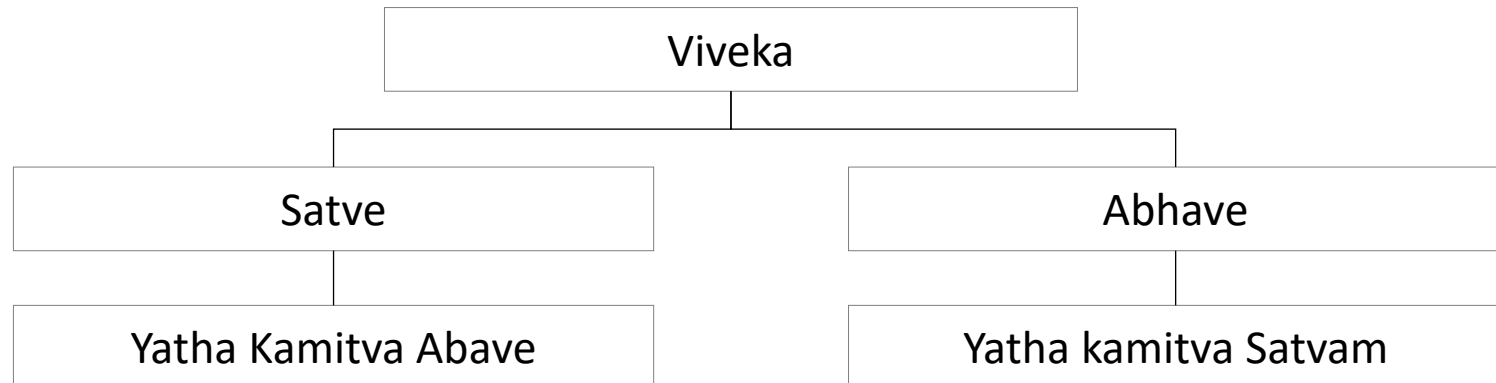
XV) Bigger Samsara = Nishidda Karma

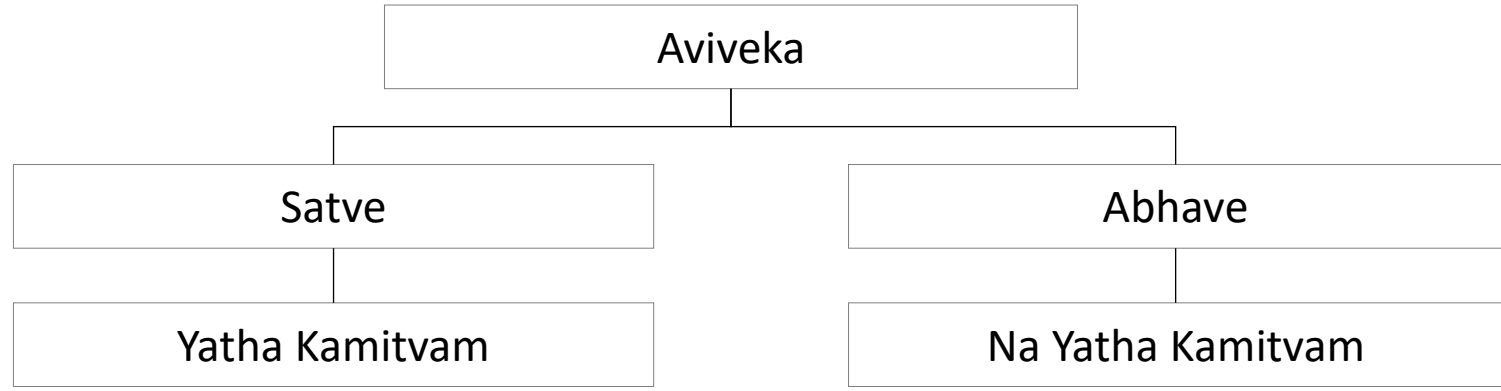
- Svarga itself bondage, how naraka favourable?
- Nishidda karmas done by those who don't see demerits of Naraka.

XVI)



XVI) Anvaya Vyatireka logic



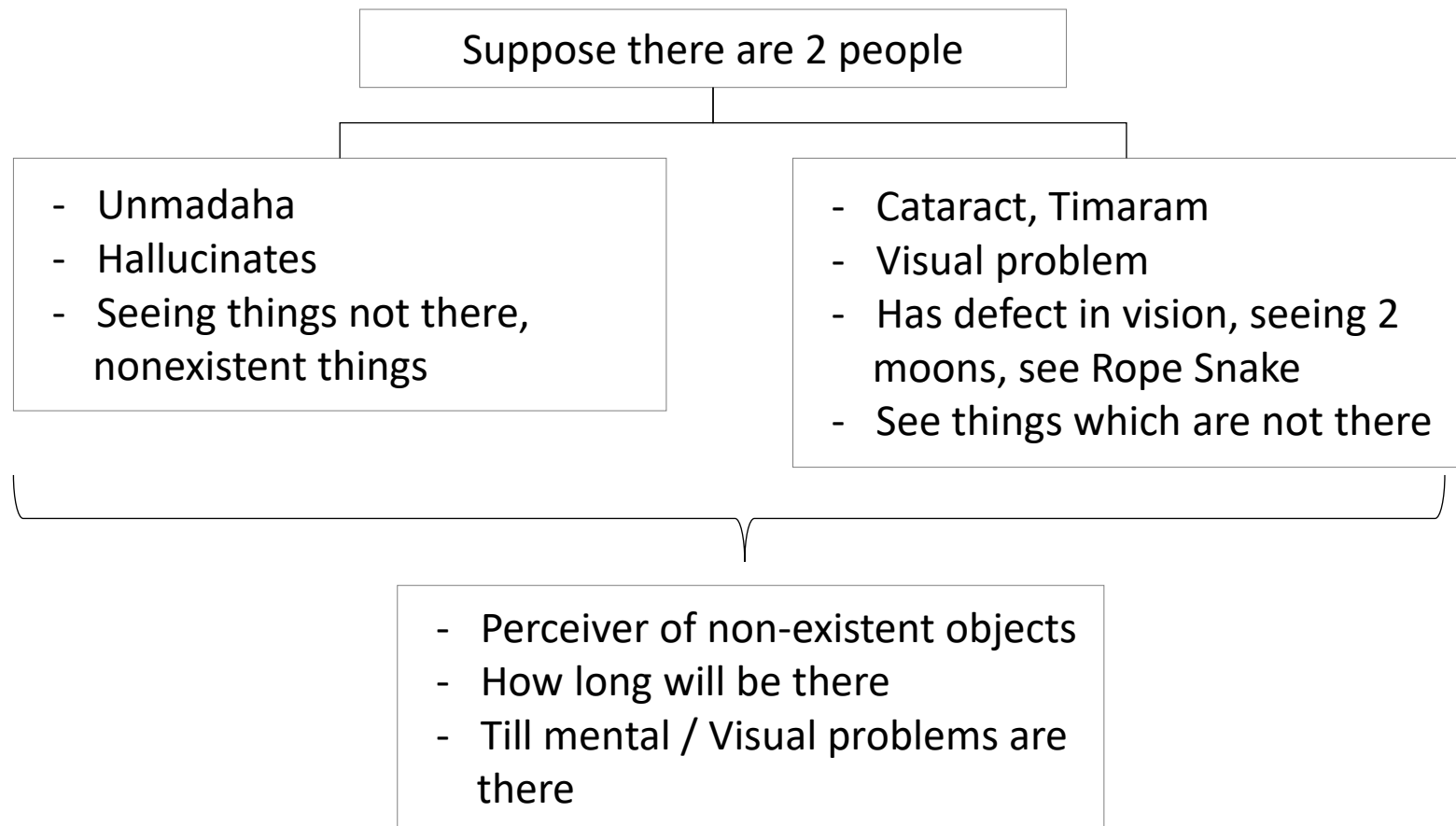


- Avivekaha Eva Yatha Kamitva Karanam.

54) Chapter 1 – Section 1 : Introduction continues..

न हि उन्मादतिमिरदृष्ट्युपलब्धं वस्तु तदपगमेऽपि तथैव स्यात् ।
उन्मादतिमिरदृष्टिनिमित्तत्वादेव तस्य । तस्मादात्मविदो
व्युत्थानव्यतिरेकेण न यथाकामित्वं न चान्यत्कर्तव्यमित्येतत्सिद्धम् ।

I)



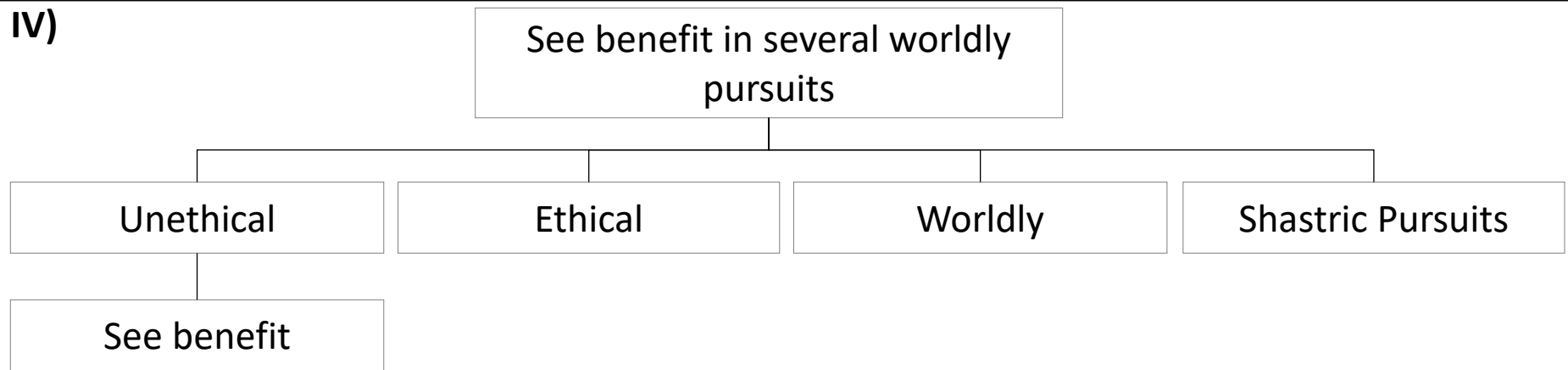
Anvaya Logic :

II) When both problems solved = Tava Apagame Vyatireka, thereafter, situation will change.

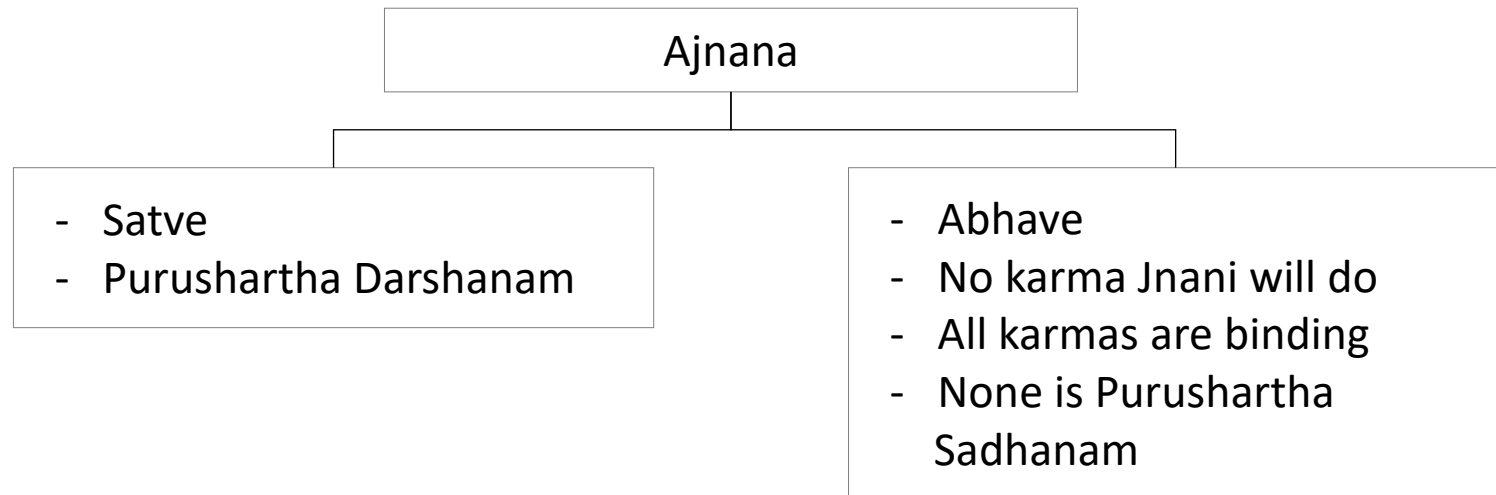
- They wont perceive non-existent things.
- No more hallucinations
- Erroneous perceptions end.
- Nimitta Abave, Naimittika Abhava.

III) Because of Ajnanam only, people see Purushartatvam.

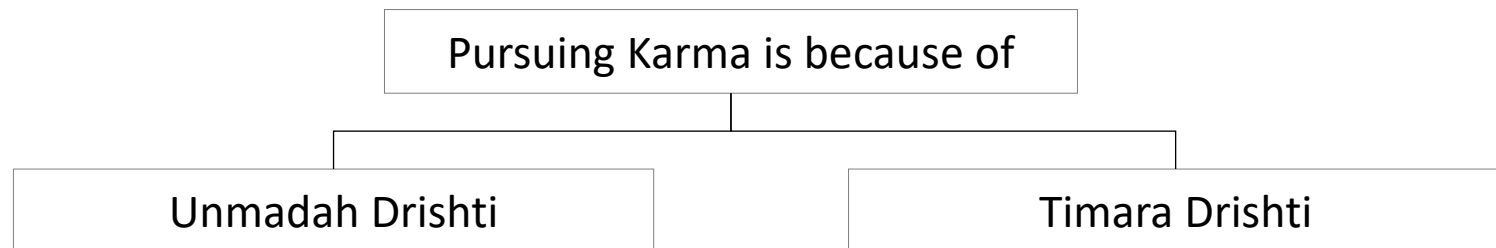
IV)



V)



VI) For small period, can follow for Sadhana Chatustaya Sampatti.

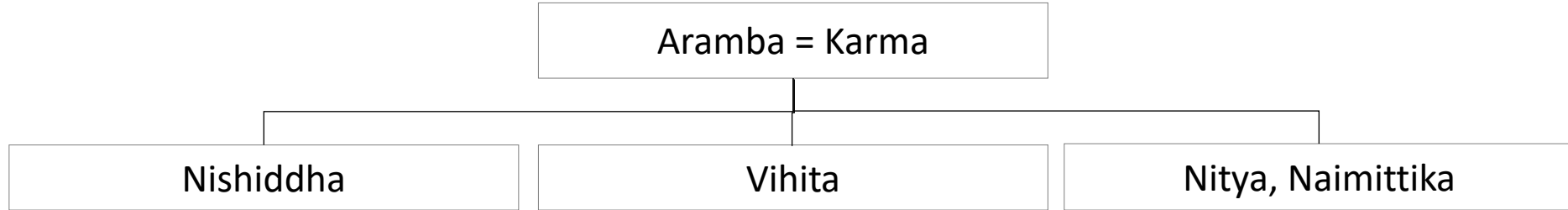


VII) Gita :

सहजं कर्म कौन्तेय
सदोषमपि न त्यजेत्।
सर्वारम्भा हि दोषेण
धूमेनाग्निरिव आवृताः ॥ १८.४८ ॥

sahajaṃ karma kauntēya
sadōṣamapi na tyajēt |
sarvārambhā hi dōṣēṇa
dhūmēnāgniriva"vṛtāḥ || 18.48 ||

One should not abandon, O Kaunteya, the duty to which one is born, though faulty; for, are not all undertakings enveloped by evil, as fire by smoke? [Chapter 18 - Verse 48]



- All surrounded by Samsara Dosha.

VIII) Example :

- Smoke covering flame.

Gita :

धूमेनाव्रियते वह्नि
यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भ
तथा तेनेदमावृतम् ॥ ३-३८ ॥

dhūmēna''vriyatē vahnih
yathā'darśō malēna ca |
yathōlbēnāvṛtō garbha
tathā tēnēdam āvṛtam ||3-38||

As fire is enveloped by smoke, as a mirror by dust, as an embryo by the womb, so this (wisdom) is enveloped by that (desire or anger). [Chapter 3 – Verse 38]

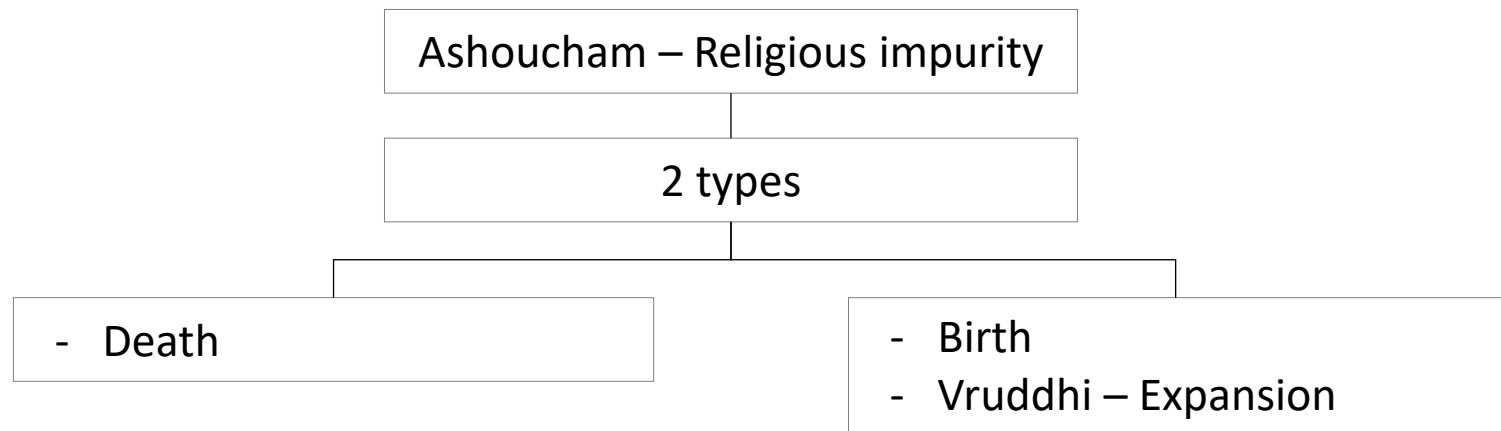
- In Vedanta Karma itself = Samsara

IX) For a wise person, other than renouncing all the karmas and their infrastructures also.

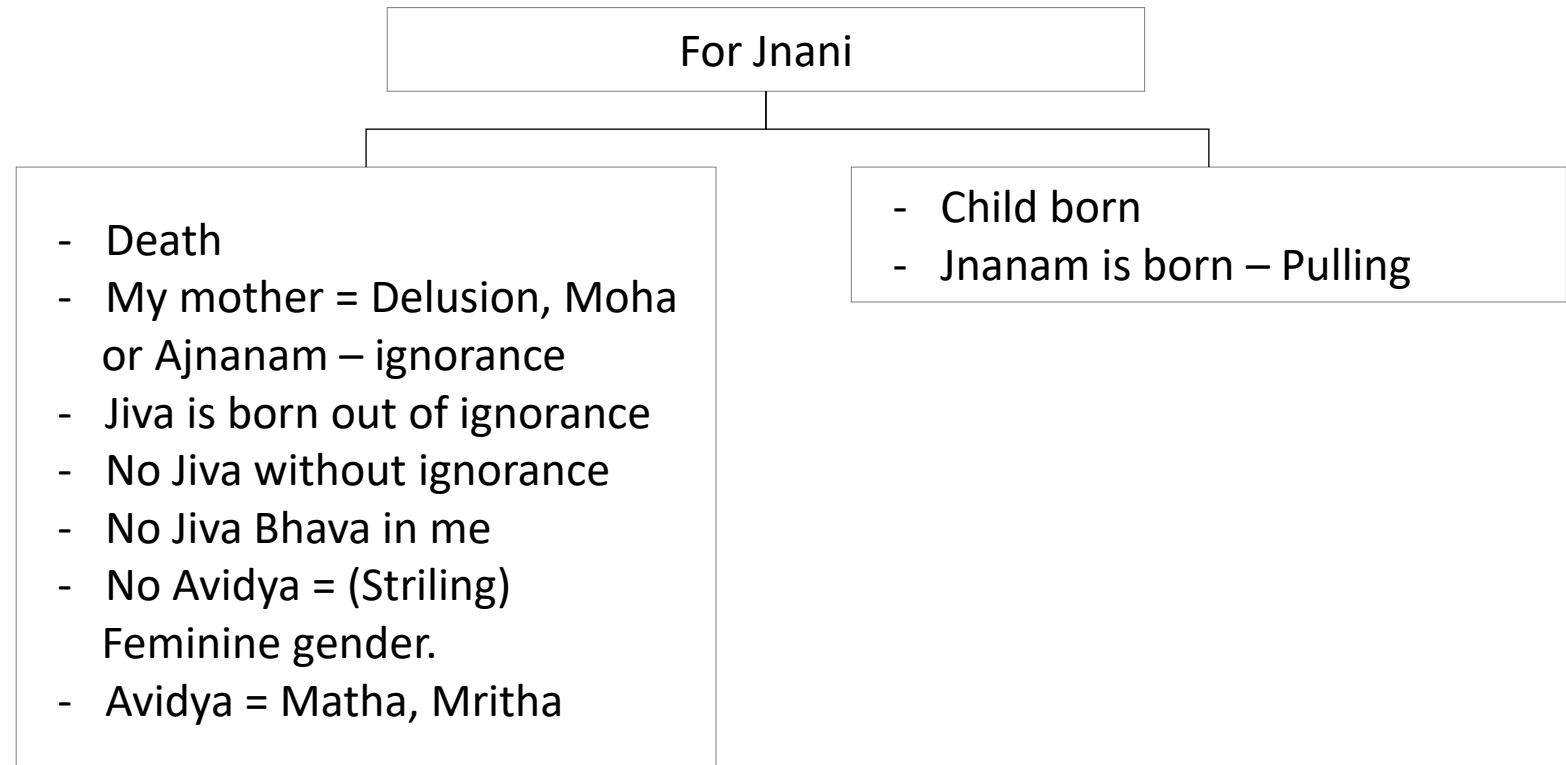
- Other than Parivrajaka Sanyasa.
- There is no possibility of Nishidda Karma – No Purushartha in licentious life style also.
- Or Anyat Kartavyam
- Does not see any value for Vihita Karma also.
- Sandhyavandanam, Agnihotra = Bondage.

X) Jnani :

- I don't want to do Sandhya Vandanam.
- I don't have religious impurities (Ashoucham – Thittu)

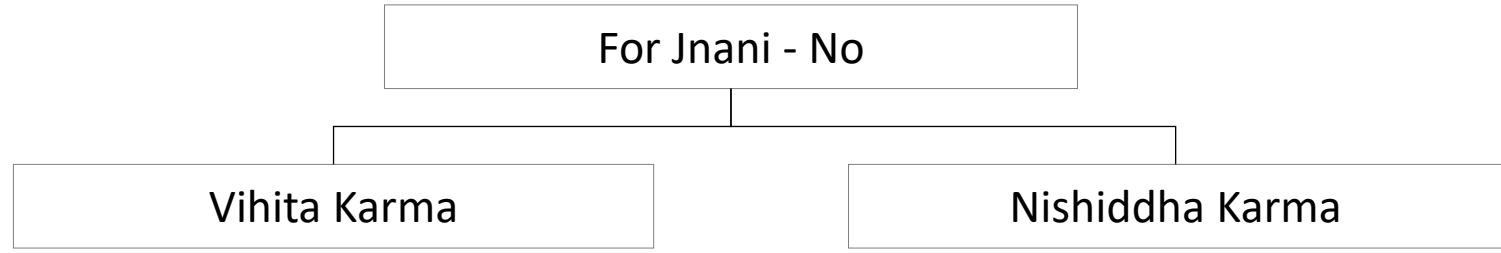


XI)



- 2 fold religious pollution, hence I will not do Sandhyavandanam.

XII)



XIII) Grihasta Jnani continues with Vihita Karma (rules of Veda).

XIV) a) Gita : Chapter 3 Verse 16, 25, 26

एवं प्रवर्तितं चक्रं
नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामः
मोघं पार्थ स जीवति ॥ ३-१६ ॥

ēvaṃ pravartitaṃ cakraṃ
nānuvartayatīha yaḥ |
aghāyurindriyārāmaḥ
mōghaṃ pārtha sa jīvati || 3-16 ||

He, who does not follow here the wheel thus set revolving, is of a sinful life, rejoicing in the senses. He lives in vain, O son of Prtha. [Chapter 3 – Verse 16]

सक्ताः कर्मण्यविद्वांसः
यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तः
चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३-२५ ॥

saktāḥ karmaṇyavidvāṃsah
yathā kurvanti bhārata |
kuryād vidvāṃstathā'saktah
cikīrṣurlōkasaṅgraham || 3-25 ||

As the ignorant men act from attachment to action, O bharata, so should the wise men act without attachment, wishing the welfare of the world. [Chapter 3 – Verse 25]

न बुद्धिभेदं जनयेद्
ज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि
विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥

na buddhibhēdaṃ janayēd
ajñānāṃ karmasaṅginām |
jōṣayēt sarvakarmāṇi
vidvān yuktaḥ samācaran || 3-26 ||

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

यद्यदाचरति श्रेष्ठः
तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते
लोकस्तदनुवर्तते ॥ ३-२१ ॥

yadyadācarati śrēṣṭhaḥ
tat tad ēvētarō janaḥ |
sa yat pramāṇaṃ kurutē
lōkastad anuvartatē || 3-21 ||

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

- Do Sandhya, Sraddha, Tarpana as Grihastha or take Sanyasa and drop karmas.

b) Vividisha Sanyasa :

- Gives up Danda.
- No karma done.
- Danda = Duty of Sanyasa.
- No mahavakya Japam, Upanishad Parayanam, Guru Sishrusha (Left Guru).
- Nothing is there for Vidwat Sanyasi.
- Purva Pakshi – comes with new argument.

55) Chapter 1 – Section 1 : Introduction continues...

यत्तु—“विद्यां चाविद्यां च यस्तद्वेदोभयः सह” (ई० उ० ११) इति
न विद्यावतो विद्यया सहाविद्यापि वर्तते इत्ययमर्थः; कस्तर्हि एकस्मिन्पुरुषे
एते एकदैव न सह सम्बध्येयाता- मित्यर्थः ।

Purva Pakshi :

- Topic 13 – Question

I) Isavasya Upanishad : Verse 11

विद्यां च अविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

*Vidyam cavidyam ca yastad vedo-bhayagm saha,
avidyaya mrtyum tirtva vidyaya-'mrtam-asnute [11]*

He, who knows at the same time both Vidya and Avidya, overcomes death by Avidya and obtains immortality by Vidya. [Verse 11]

- Every word is different from dictionary meaning.
- Complicated verse.

II)

Vidya	Avidya
<ul style="list-style-type: none">- Saguna Upasana- Normal meaning knowledge	<ul style="list-style-type: none">- Veidicam Karma- Normal meaning ignorance

III) Shankara :

- Both are Karma specie.
- Can combine Saguna Upasana + physical ritual.
- Combined give superior benefit.
- Separately done give lesser benefit.

IV) Purva Pakshi :

a)

Vidya	Avidya
<ul style="list-style-type: none">- Not Upasanam but Jnanam- Brahma Jnanam Advaita Jnanam Aham Brahma Asmi Jnanam	<ul style="list-style-type: none">- Karma- No controversy

b) Saha :

- Together, simultaneous Yaha Veda = One who knows and practices.
- Jnana Karma Samuchhaya is prescribed by Ishavasya Upanishad.

c) Purva Pakshi Question :

- Veda prescribes Jnana – Karma Samuchhaya why are you criticizing.

V) Shankara :

a) Simple Answer :

- Vidya = Upasanam not Jnanam
No Jnanam – Karma Samuchhaya
It is Upasana – Karma Samuchhaya.

b) Abyupethya Vada – Temporary acceptance.

c) Assume : Vidya = Brahma Jnanam

Avidya = Karma

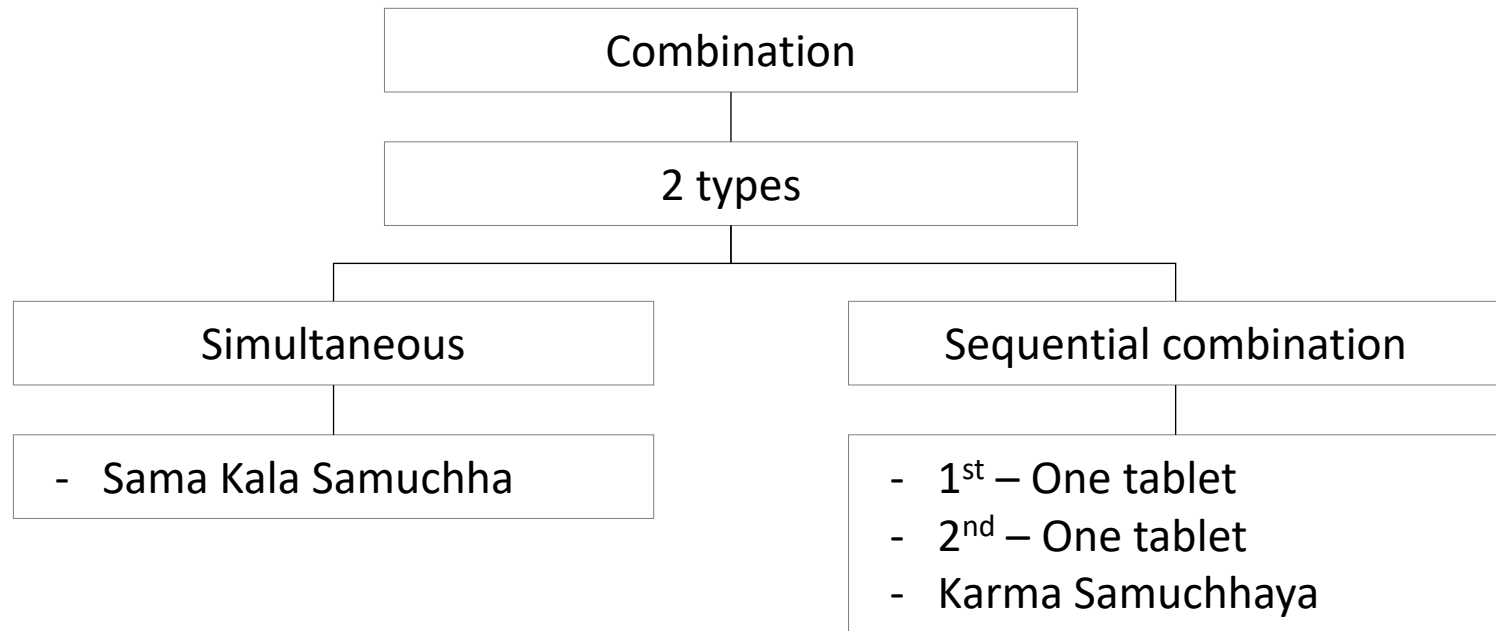
Saha = Samuchhaya

1st Line :

- Atma Jnana – Karma Samuchhaya
- Together combination.

d) Make subtle difference

- Saha : Doing together, Samuchhaya, combination.



e) Don't take it as same time but same person.

- Time but same person.
- Time not same.
- Same person follows karma first and Jnanam second, sequentially.

f) There is no problem.

Isavasya Upanishad : Verse 11

विद्यां च अविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

*Vidyam cavidyam ca yastad vedo-bhayagm saha,
avidyaya mrtyum tirtva vidyaya-'mrtam-asnute [11]*

He, who knows at the same time both Vidya and Avidya, overcomes death by Avidya and obtains immortality by Vidya. [Verse 11]

a) Mantra quoted in Topic 13 (Page 14)

b) This Mantra does not mean simultaneous existence or coexistence of same time of Jnanam and Karma.

c) Co-exists in the same person

- Not eka Kala nishta but Eka Purusha Nishta.
- Not same time but same person (Saha)

d) He has followed Karma Khanda, Jnana Khanda.

- Both in him (Saha)

e) Both exist simultaneously is not the meaning.

f) What is the meaning of Saha – Togetherness?

g) In one and same person, Jnanam and Karma will be there sequentially but not simultaneously.

h) Not at same time, but different times Jnanam and karma will be there

- This is called Krama Samuchhaya.

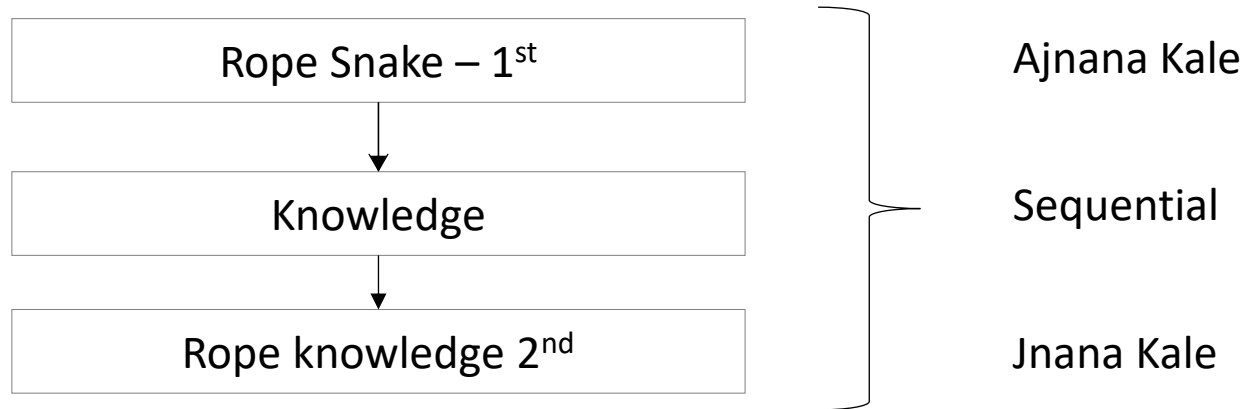
i) Why do you interpret like that?

- Why sequence?
- Jnanam + Karma can't sequentially exist.
- Person can't be in school and college simultaneously.
- Graduate is an undergraduate also.

j) Graduate and school came to him, not simultaneously but gradually.

k) Since they are opposed to each other, can't be simultaneous.

l) Rope and Rope Snake vision can't co-exist.



m)

Karma	Jnanam
Requires Kartrutva Darshanam	Requires Akartrutva Darshanam

In one-self can't happen

56) Chapter 1 - Section 1 : Introduction continues...

यथा शुक्तिकायां रजतशुक्तिकाज्ञाने एकस्य पुरुषस्य । “दूरमेते विपरीते
विषूची अविद्या या च विद्येति ज्ञाता” (क० उ० १।२।४) इति
हि काठके । तस्मान्न विद्यायां सत्यामविद्यासम्भवोऽस्ति ।

I) Logical Pramanam :

- In one and same Shuktika
- Shell – Rajata – Jnanam (perception of silver)
- Shuktikacha (Perception of Shell)

II) Both perceptions not seen by same person.

- Not see shell and see silver in one shell.

Silverness	Shellness
Associated with ignorance	Associated with knowledge

- Both can't coexist.

III)

Karma	Jnanam
Associated with Kartrutva Bhava	Associated with Akartrutva Bava

- Opposed to each other, can't co-exist, illogical.

IV) 2 Opposite things can't exist simultaneously in one person.

- Opposite things can exist sequentially in one person.

V)

See silver	See shell
First	Next
Ignorance	With knowledge

VI) It can exist in 2 different people.

- In one and same person, both can't be together.
- This is logical answer.

V) Katho Upanishad : Chapter 1 – 2 – 4

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

Duram-ete viparite visuci
avidya ya ca vidyeti jnata,
Vidyabhi-psinam Naciketasam manye
na tva kama bahavo 'lolupanta ॥ 4 ॥

These two, ignorance and what is known as Knowledge, are wide apart and lead to different ends or goals. I believe Naciketas to be one who is desirous of Knowledge, for, even many objects of pleasure have not shaken thee. [I – II – 4]

Vidya	Avidya
<ul style="list-style-type: none">- Sreyaha- Jnana Marga	<ul style="list-style-type: none">- Karma Marga- Preyaha

Duram Viparite Vishudhi

- Very much opposed to each other, 2 different margas.
- Vishuchi = Margaha
- Far opposed paths.
- That which is supported by Yukti and Sruti, that alone must be the meaning.

VI) Conclusion :

- Therefore Vidwat Sanyasa and karma can never go together.

Revision :

Topic 56 – page 26

I) Long debate with Samuchhaya Vadi

- Corollary taken of Samuchaya Vadi negation of Sanyasa.

II) Samuchhaya Vadi :

- Grihasta has to continue for Jnana – Karma Samuchhaya.

III) Shankara :

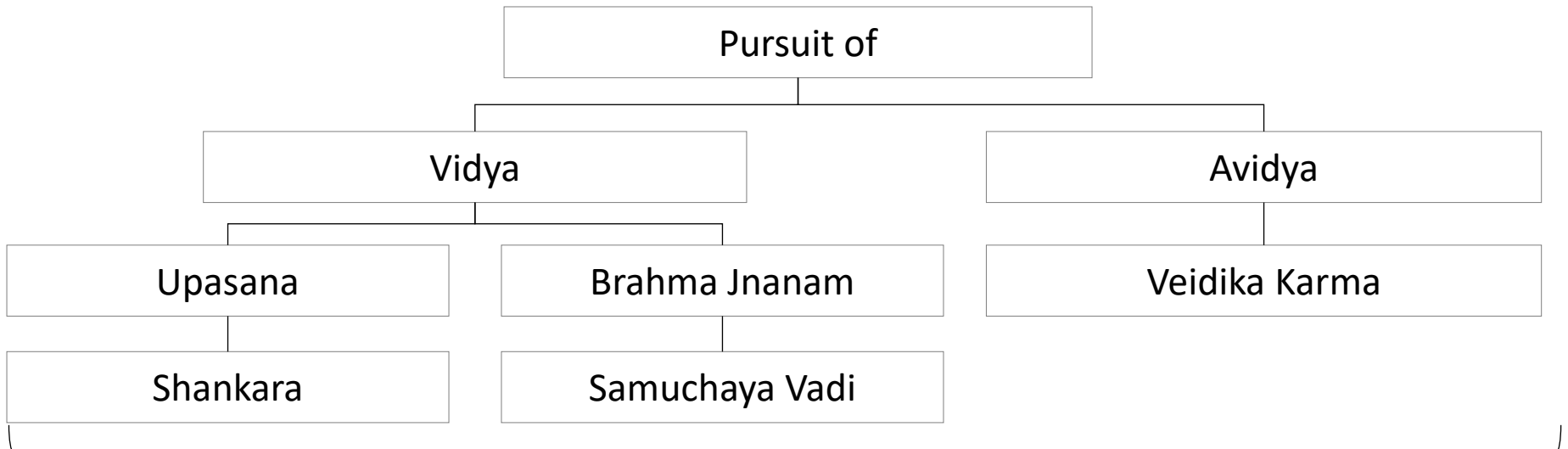
- Sanyasa is compulsory for Moksha.

IV) Isavasya Upanishad : Verse 11

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अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

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He, who knows at the same time both Vidya and Avidya, overcomes death by Avidya and obtains immortality by Vidya. [Verse 11]



- Saha – Simultaneously
- Samana Kale

V) Shankara : 3 Answers

a) Vidya :

- Not Nirguna Brahma Jnanam but Saguna Brahma Upasana
- Karma

b) Avidya :

- Veidika Karma
- Saguna Upasana + Veidika Karma can be combined for Brahma Loka Prapti and Krama Mukti.

VI) Purva Pakshi – Samuchaya Vadi :

a) Vidya = Not Saguna Upasana but Brahma Jnanam

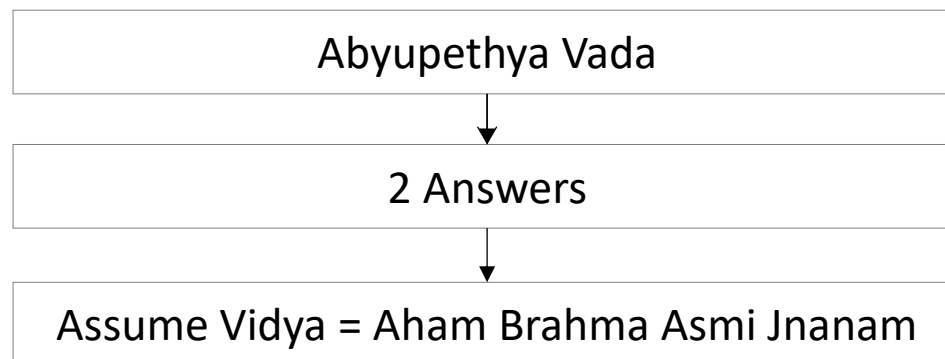
b) Pramanam for Nirguna Brahma Jnanam + Karma Samuchhaya

- Allergic to Shankara

c) Simple answer of Shankara :

- Vidya = Upasana not Jnanam

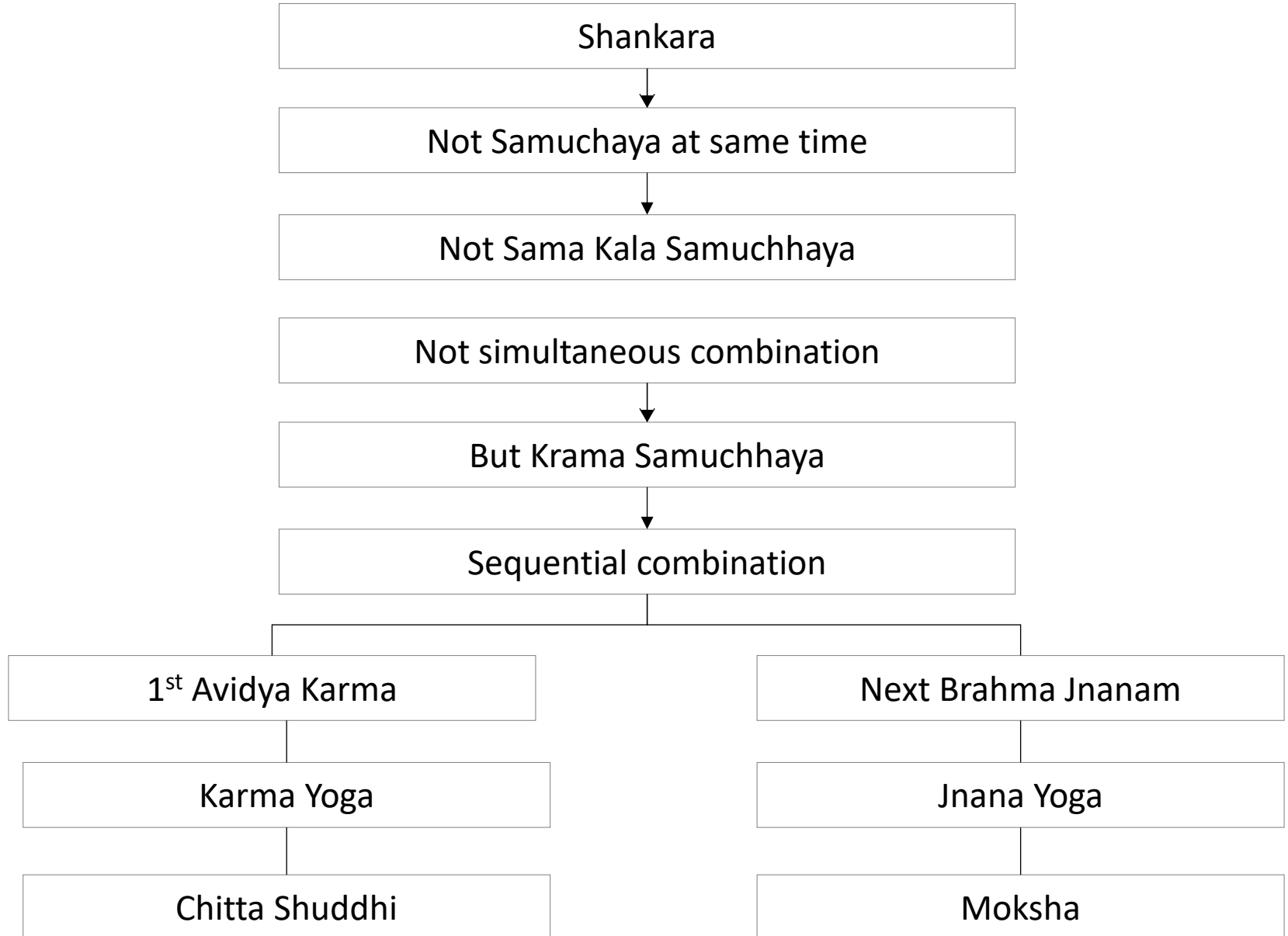
d) Shankara :



1st Answer :

- Karma = Veidika Karma
- Samuchhaya agreed.

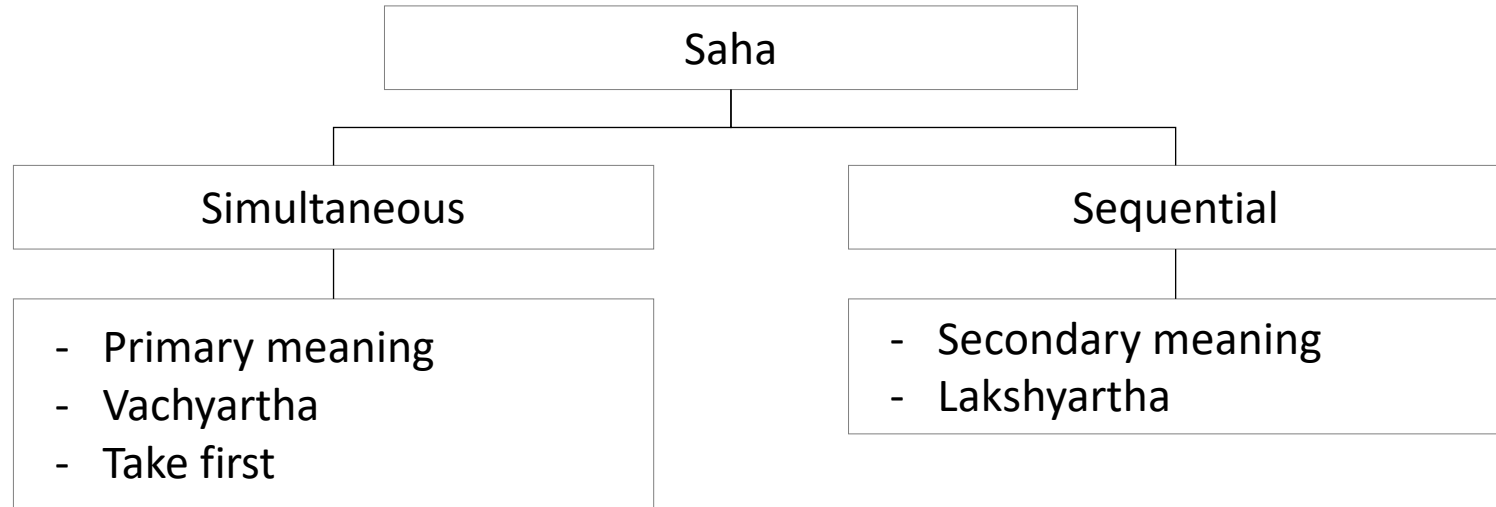
e)



VII) Purva Pakshi :

- Saha = Together, simultaneously only.
- Have you compromise meaning from simultaneous to sequence.

VIII)



IX) Manandara virodhetu... Vakhya Vrutti :

- Can't apply primary meaning.
- Jnanam and Karma can't exist simultaneously.

Example :

- Darkness – Light
- What is Pramanam that they are opposed.

X) Kathopanishad : Chapter 1 – 2 – 4

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

Duram-ete viparite visuci
avidya ya ca vidyeti jnata,
Vidyabhi-psinam Naciketasam manye
na tva kama bahavo 'lolupanta ॥ 4 ॥

These two, ignorance and what is known as Knowledge, are wide apart and lead to different ends or goals. I believe Naciketas to be one who is desirous of Knowledge, for, even many objects of pleasure have not shaken thee. [I – II – 4]

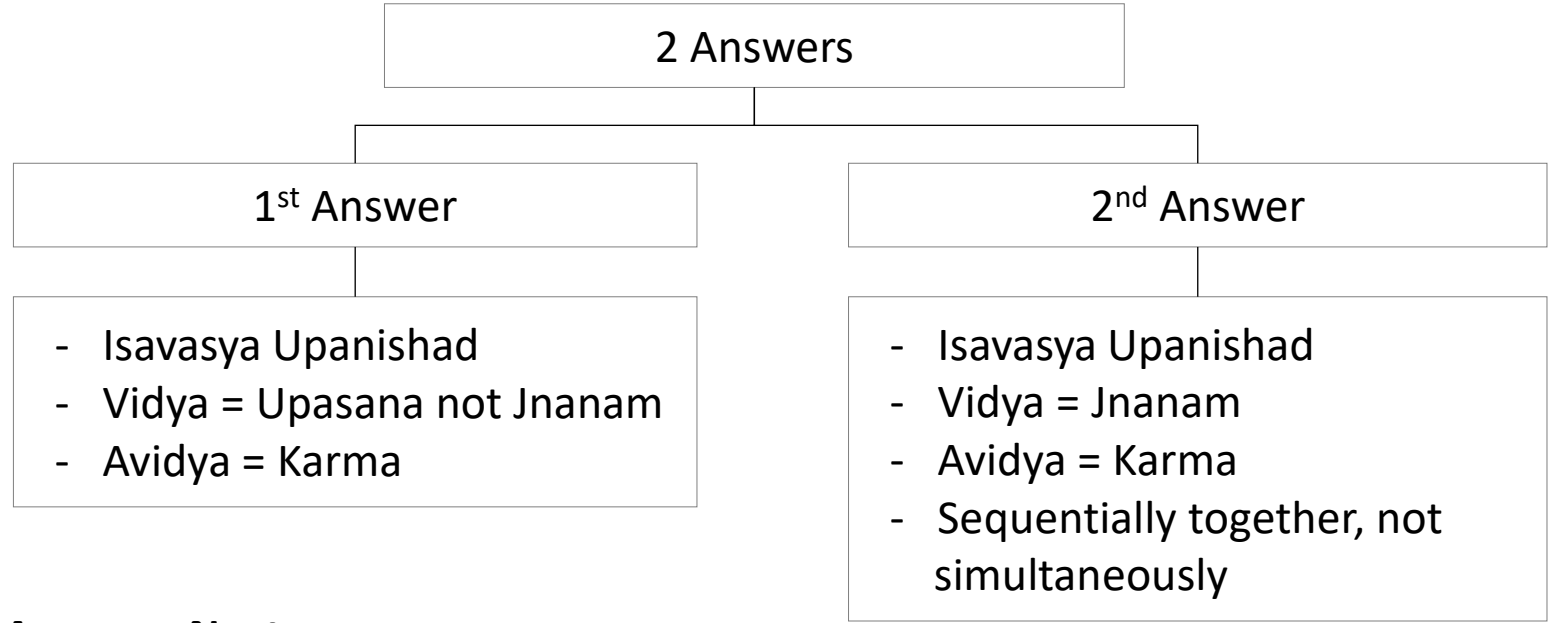
- Diagonally opposite.
- Entitled to take secondary meaning = Sequential combination.
- Both coexist not at same time but at different times or in same person.
- Kataka and Katha Upanishad are same.

XI) With Brahma Jnanam, no Kartrutva Bavana, no Varna Ashrama Abhimana.

- Veidika Karma requires Varna Ashrama Abhimana, Cheque requires signature, Abhimana, Karta.
- In Sankalpa, signature put.
- Jnani can't put signature, karma is invalid.

XII) Grihasta Jnani if he performs Karma, does not generate Punyam or Papam

XIII)



XIV) 3rd Answer : Next

57) Chapter 1 – Section 1 : Introduction continues...

“तपसा ब्रह्म विजिज्ञासस्व” (तै० उ० ३। २) इत्यादिश्रुतेः,
तप आदि विद्योत्पत्तिसाधनं गुरुपासनादि च कर्म
अविद्यात्मकत्वादविद्योच्यते तेन विद्यामुत्पाद्य मृत्युं काममतितरति ।
ततो निष्कामस्त्यक्तैषणो ब्रह्मविद्यया अमृतत्वमश्नुत इत्येतमर्थं
दर्शयन्नाह—“अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते” (ई० उ० ११) इति ।

I) Shankara – compromised interpretation :

- a) Nirguna Brahma Jnanam + Karma Samuchaya... I agree
- b) Simultaneous not sequential Saha Kala Samuchaya – Akrama Samuchaya.
- c) Even person renounces Veidika and pursues Jnana Yoga, in Grihastha, or Vividisha Sanyasa, is in gurukulam.
- d) Ashrama karmas conducive to Jnanam.
 - Worship Acharya instead of deity.

e) Gita :

अमानित्वमदम्भित्वम्
अहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं
स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥

amānitvam adambhitvam

ahiṃsā kṣāntirārjavam ।

ācāryōpāsanaṃ śaucaṃ

sthairyam ātmavinigrahaḥ || 13.8 ||

Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control...[Chapter 13 - Verse 8]

- Acharyo Upasanam – Shaucham, Karma, Guru Upasana

f) Instead of Rudra, Sahasra, Purusha Sukta Parayanam, there will be Upanishad, Bashya Parayanam.

g) Japa – Given, Sanyasi does not have Gayathri Mantra, Subsumed into Omkara.

h) Gayatri Mantra :

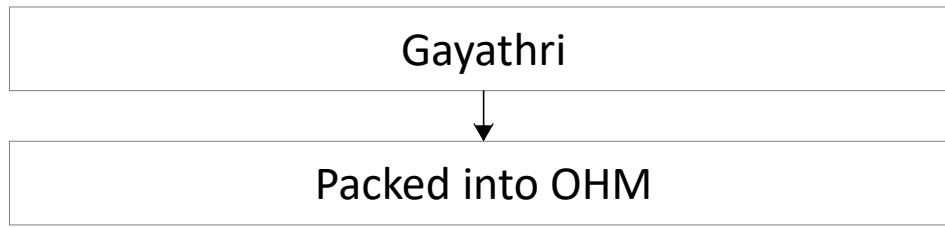
ॐ भूर्भुवः स्वः
तत्सवितुर्वरेण्यं
भर्गो देवस्य धीमहि
धियो यो नः प्रचोदयात्

*om bhūr bhuvah svaḥ
tat savitur vareṇyam
bhargo devasya dhīmahi
dhiyo yo naḥ pracodayāt*

Om, Pervading the Bhu Loka (Earth, Consciousness of the Physical Plane), Bhuvar Loka (Antariksha, The Intermediate Space, Consciousness of Prana) and Swar Loka (Sky, Heaven, Consciousness of the Divine Mind), That Savitur (Savitri, Divine Essence of the Sun) which is the most Adorable, I Meditate on that Divine Effulgence, May that Awaken our Spiritual Intelligence (Spiritual Consciousness).

- Tat Satur Varenyam – Merged into “A”
- Bhargo Devasya Dhimahi – Merged into “U”
- Dhiyoyona Prachodayat – Merged into “M”
- Ma kare Praveshyams.

II)



- Vividisha Sanyasi by saying Ohm, has chanted Gayathri.
- Ohm = Parishedanam, repeating.
- Ohmkara Japa is there for Sanyasi... all are Karma.

III) Taittiriya Upanishad : Chapter 3 – 2 – 1

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]

Guru :

- Tapasa Brahma Vijingyasa Tapo Brahmeti Satapo Tapyati.

In Brighu Valli Guru says :

- May you practice Tapas.

IV) What is Tapas?

- Manascha Indriyanamcha Aikagryam Paramam Tapaha.
- Training the integration of the personality so that sense organs, mind, Buddhi, body are all integrated.
- Aikagryam = Focus .

V) Yoga Sutras :

योगश्चित्तवृत्तिनिरोधः

yogaḥcittavṛtti nirodhaḥ

The skill of yoga is demonstrated by the conscious non-operation of the vibrational modes of the mento-emotional energy. [Chapter 1 - Verse 2]

- Ability to regulate the Chitta Vrutti.

VI) Requires Upasana, Abheda Upasana, Aham Graha Upasana.

- Invoke Lord in ourselves.
- Aham Iti Eva Vibayet Bavati.
- Abheda Upasana closer to Abheda Jnanam.

VII) Ashtanga Yoga :

- Useful for Shama, Adhi Shatka Sampatti, Kshama, Dama, Uparama, Titiksha, Sraddha, Samadhanam.
- All developed by Ashtanga Yoga.

IX) Yoga Asanas – disciplining the personality.

- All Karma, exists with Sravanam, Mananam.
- Sishya gets Jnanam, Karma continues in his Sanyasa Ashrama.
- Veidika Karmas.

X) Katho Upanishad : Chapter 1 – 2 – 24

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]

XI) Shankara :

- Jnana – Karma Samuchaya takes place even in Vividisha Sanyasa.
- Not Agnihotra, Aupasanam.
- Jnanam conducive Karma.

XII) Various disciplines for generating Jnanam, rise of knowledge – like Tapas, Yoga Abhyasa, Upasana Abhyasa.

- Guru Upasana.

XIII) Gita : Chapter 13

अमानित्वमदम्भित्वम्
अहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं

स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥

amānitvam adambhitvam

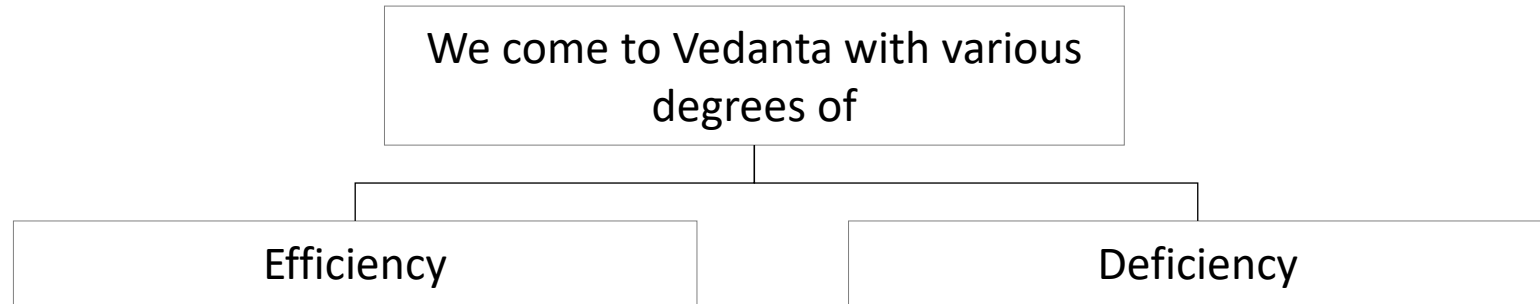
ahiṃsā kṣāntirārjavam ।

ācāryōpāsanaṃ śaucaṃ

sthairyam ātmavinigrahaḥ || 13.8 ||

Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control...[Chapter 13 - Verse 8]

XIV) All this fills up deficiency in Sadhana Chatushtayam.



- Can't do Vedic ritual, hence Guru prescribes some Karma Yoga or Upasana Yoga.

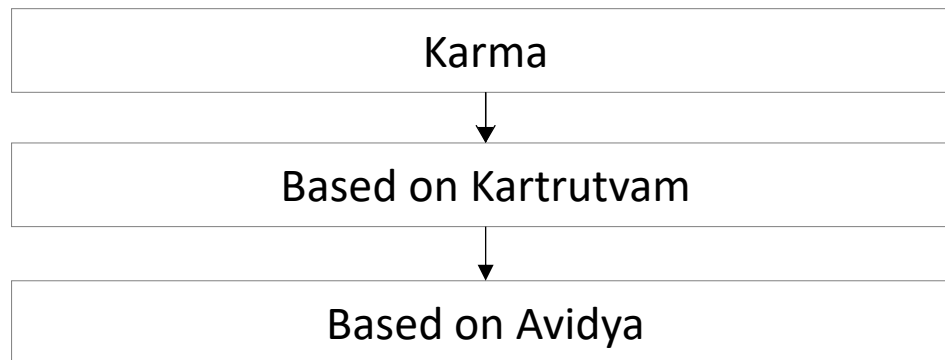
XV) Guru sees physical, emotional, spiritual, intellectual condition of student, Guru gives duty.

- Could be washing clothes.
- Service done to Gurukulam.
- All come under Shastra Vihitam Karma.
- Avidya = Shastriyam Karma based on Katho Upanishad Mantra.

XVI) Why Karma is based on Avidya?

- I can do Karma only when I look upon myself as Karta.
- Moment I say, I am doing Karma, indirectly I am saying, I am a Karta.
- I don't know Aham Akarta Brahman.

XVII)



- Therefore every Karma is imbued in Karma.
- Karma = Avidya Svarupatvat, Atmakatyatvat Avidya Utchyate.

XVIII) 2nd line of Ishavasya Mantra 11 :

विद्यां च अविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

*Vidyam cavidyam ca yastad vedo-bhayagm saha,
avidyaya mrtyum tirtva vidyaya-'mrtam-asnute [11]*

He, who knows at the same time both Vidya and Avidya, overcomes death by Avidya and obtains immortality by Vidya. [Verse 11]

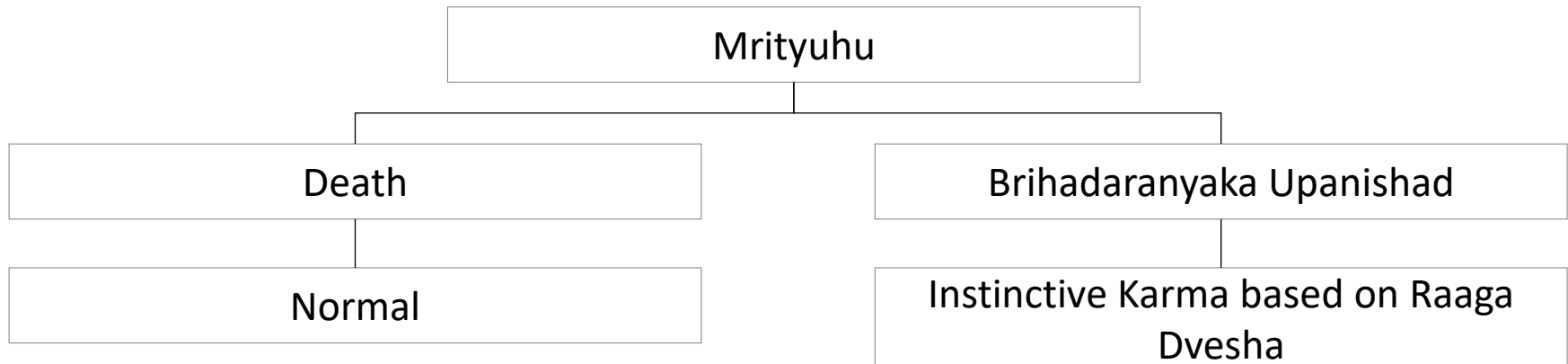
a) Avidya Mritum Teerthva Vidyaya Mrutam Ashnute :

- Avidyaya = Karmana.
- Karma in presence of Guru, Jnana promoting Karma, Jnana conducive Karma upto generation of knowledge.

b) Japa and Parayanam are redesigned Karma.

- They promote knowledge.

c) Mrityun Tirthva : Isavasya Mantra



d) Svabavikam Karma = Mrityu without taking into account Vidhi – Nisheda.

e) Svabavikam Karma will not produce Chitta Shuddhi.

- They produce Punya – Papam – Samsara – Mrityu – Punarapi Jnanam, Maranam.
- Perpetuates Samsara, mortality.

f) Svabavikam Karma = Mrityu, Mrityu Karanatvat Mrityu.

g) 3rd meaning :

- Svabavike Kama
- Here – instinctive desires.

h) Karma Yoga – method to neutralize Svabavika Kama.

- Karma Yogi will never go by his instinctive desires because Karma Yoga will say – don't do this, do this.

i) Example :

- “Get up at 6 AM”
- Raaga Dvesha – dropped.
- **Don't go by Raaga Dvesha but by Dharma – Adharma.**
- Raaga Dvesha governed life = Prakruta Jeevanam.
- **Dharma – Adharma life = Samskruta Jeevanam.**

j) Prakruta Jeevanam is crossed over by Samskruta Jeevanam.

k) Samskruta Anushtanena Svabavika Mrityum Teerthva.

l) Because of Vidya – Atma Jnanam, all Karmas are removed.

m) Gita : Chapter 2 – Verse 55

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān ।
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.
[Chapter 2 – Verse 55]

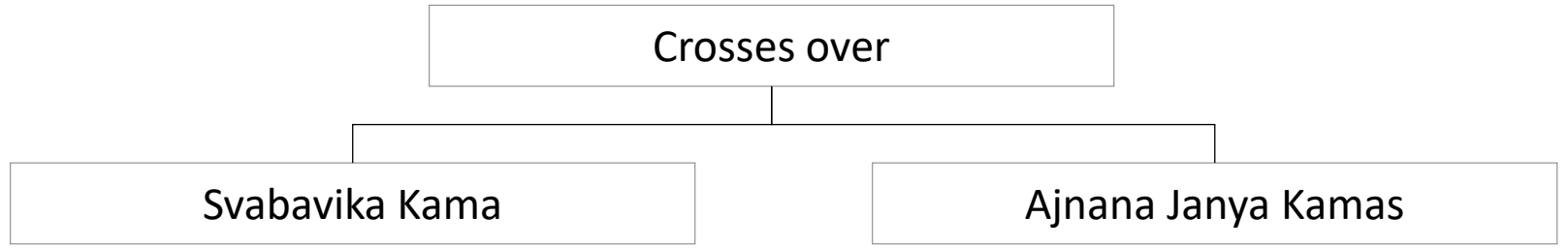
n)

Karma Yoga	Jnanam
Will remove Svabavika Kama	Removes all Kamas

o) All Kamas are born out of Apoornatvam.

- Jnana Anantaram, Atmaneva Atmana Tushtaha.
- Mrityum = Kamam
- Tena = Avidyaya.

p)



q) Avidyaya Amrutam Teerthva, Vidyaya Amrutam Ashnute.

r) Without worldly desires, having renounces Putra, Loka, Vitha Eshanas.

- Mentally, or through Ashrama Sanyasa.
- Inner or outer renunciation, through Brahma Vidya, one attains immortality, Amrutam Ashnute.
- Here Sama Samuchhaya = Karma is there



Jnanam is born

58) Chapter 1 – Section 1 : Introduction continues...

यत्तु पुरुषायुः सर्वं कर्मणैव व्याप्तं “कुर्वन्नेवेह कर्माणि
जिजीविषे- छतःसमाः” (ई० उ० २) इति तदविद्वद्विषयत्वेन
परिहृतमितरथासम्भवात् ।

I) Samuchhaya Vadi - Question

II) Ishavasya Upanishad : Verse 2

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path.
[Verse 2]

- Pet lines of Samuchayavadi.

III) Person should desire to live for 100 years performing Vedic Karma.

IV) No scope for Sanyasa, beyond 100 Sanyasa ok.

V) Life span of human being = 100

- No scope for Sanyasa.
- Page 14 + 15 – topic 13

VI) Shankara :

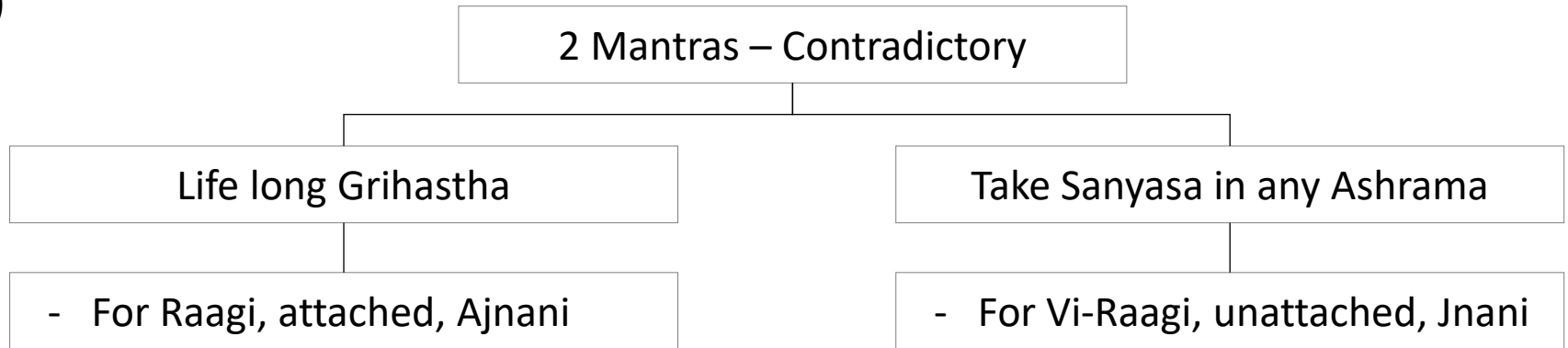
- I have already answered.
- Parallel Mantra – Yavat Jiva Sruti.
- Yavat Jeevan Agni Hotram Juhoti

VII) Throughout life – do Karma

VIII) Shankara :

- This Sruti contradicts another Veda Vakya which talks about Sanyasa.
- Person can take Sanyasa from Brahmacharya, Grihastha, Vanaprastha Ashrama.
- Whenever Vairagyam comes.

IX)



- Can't reject Veda, unchallenged Pramanam.

X) Interpretation :

- If a person is a Raagi, let a person be Grihastha for 100 years.
- Attached to family, continue Karma.

XI) If a person is Viragi, then 2nd Veda sentence applied.

XII) Avidvan Vishaya Mantra – Target Audience = Raagi, Ajnani

- Amumuksha Vishaya.
- Page 22 – topic 35 – answered.

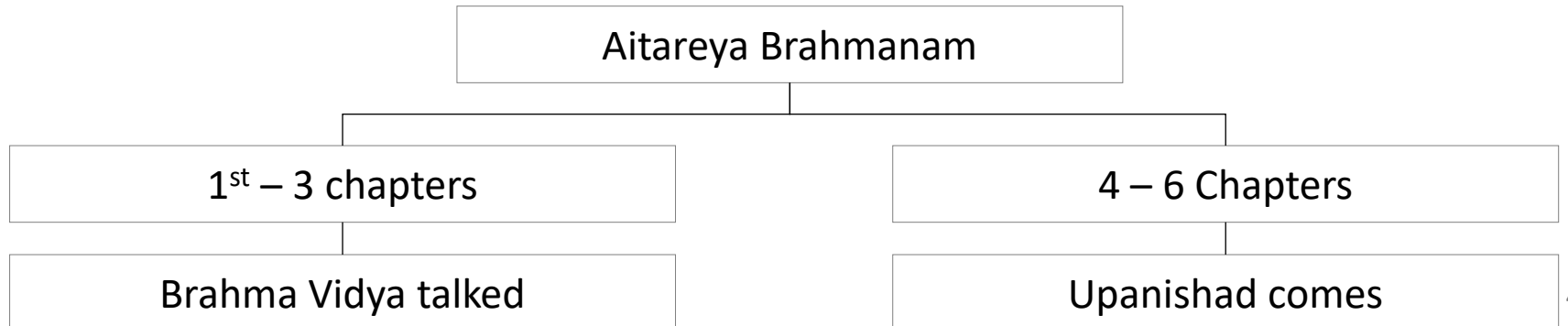
XIII) Why this interpretation?

- Otherwise contradiction between 2 Veda Vakhyams.
- Sanyasa and Yavat Jiva Vakhyams will be contradictory.
- Each will make other impossible.
- 2 statements for 2 groups, reconcile like this.
- Indirectly answered through yavat Jiva discussion.
- Technical final objection now.

59) Chapter 1 – Section 1 : Introduction continues..

यत्तु वक्ष्यमाणमपि पूर्वोक्ततुल्यत्वा- त्कर्मणाविरुद्धमात्मज्ञानमिति,
तत्सविशेषनिर्विशेषात्मतया प्रत्युक्तम्, उत्तरत्र व्याख्याने च दर्शयिष्यामः ।
अतः केवलनिष्क्रिय- ब्रह्मात्मकत्वविद्यादर्शनार्थमुत्तरो ग्रन्थ आरभ्यते—

I) Purva Pakshi – Page 12 – 13 – Topic 9



- Subject matter = Brahma Vidya.

II) Purva Pakshi :

- First three chapters – word Brahma used.
- Brahma replaced by Atma, Satyam, Prajnam, Prajnatma.
- All common meaning words in all 6 chapters of Aitareya.
- Vidya – talked – common.

III) Purva Pakshi :

- 1st – 3 chapters – alongwith Brahma Vidya, Brihati Sahasra Karma talked.
- Combination mentioned.
- Vidya – Karma Samuchhaya Indicated.

IV) First three chapters – Samuchhaya acknowledged, accepted, clearly presented.

V) In Chapter 4, 5, 6, of Aitareya Brahmanam, also, not mere Brahma Vidya but Karma Samuchhaya is explained.

VI) If not Brihati Sahasram karma, Nitya – Naimittika Karma in Grihastha has to be done.

VII) Special Karma or Samanya Nitya – Naimittika Karma will always be there.

VIII) Shankara :

- I have already answered.
- In Arguments, we don't listen to others, our thoughts based on our view only.

X) Argument discussion means ego has come

- I want to win, filtered listening takes place.

XI) Shankaras Answer :

1 st – 3 Chapters	Chapter 4 – 5 – 6
<ul style="list-style-type: none">- Phalam = Brahma Loka Prapti- Hiranyagarbha Aikyam- Mantras quoted- Sagunam Brahma Upasana = Brahma Vidya- Vidya = Upasana- Hiranyagarbha Upasana can be happily combined with Brihati Sahasram or Nitya – Naimittika Karma- Hiranyagarbha = Samsara- Later gets Jnanam	<ul style="list-style-type: none">- Topic : Not Hiranyagarbha Upasanam- Topic is Nirguna Brahma Jnanam- Ashanaya Pipasa Rahita Brahman

XII) Brihadaranyaka Upanishad :

- Chapter 1 – 4th section – Purusha Vidha Brahmanam.

XIII) Hiranyagarbha also has Ashanaya, Pipasa – said in Aitareya Upanishad.

XIV) Brihadaranyaka Upanishad :

- Nirguna Brahma = Yashanaya, Pipase, Lokam, Mrityum Atyeti.

XV) Brahman = Ashanaya – Pipasa Rahitaha

- Hiranyagarbha = Ashanaya – Pipasa wan.

XVI) See distinction, observe carefully

XVII)

1 st – 3 Chapters	Chapter 4 – 5 – 6
- Saguna Upasana can be combined with Karma	- In Nirguna Brahma Jnanam, Karma, Upasana can't be combined

- Page 11 – Topic 5
- Page 25 – Topic 45

XVIII)

Chapter 1 – 2 – 3	Chapter 4 – 5 – 6
Saguna Brahma	Nirguna Brahma

XIX) a) Aitareya Upanishad deals with Nirguna Brahma only.

b) Purva Pakshi :

- Brahma Vidya in Aitareya Upanishad = Brahma Vidya mentioned in Chapter 1, 2, 3

c) Our Answer :

- Brahma Vidya – Not same
- “Keeps same usage of word Brahma”

d) Example :

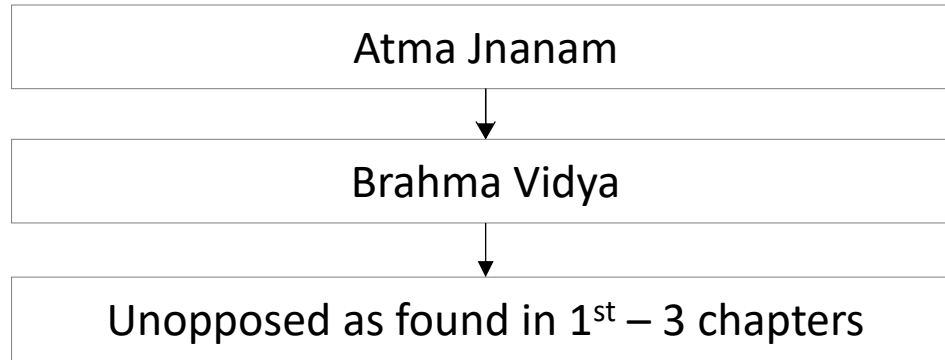
- Ramaswamy you call?
- He is sitting here, S – Ramaswamy
- Call R Ramaswamy

e) 1st one : S – Brahman

- 2nd one : N – Brahman

XX) Purva Pakshi :

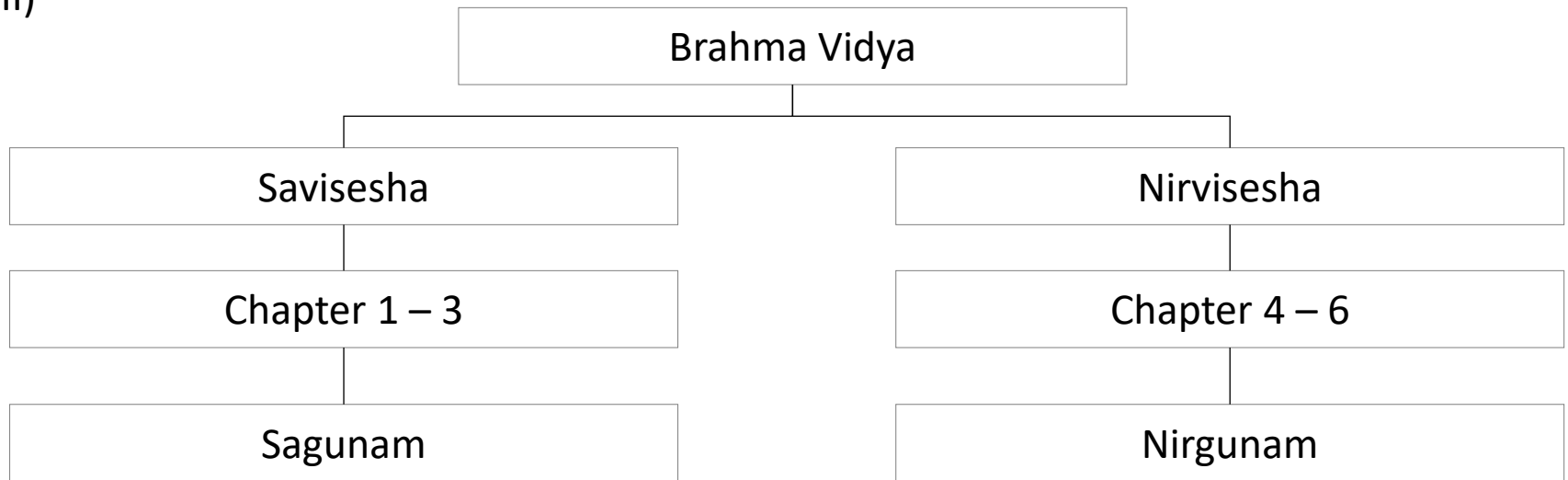
- Tulyatvat – Karmana Aviruddham Atma Jnanam.



XXI) Shankara :

- That objection has been negated by : Savisesha Nirvisesha Atmataya

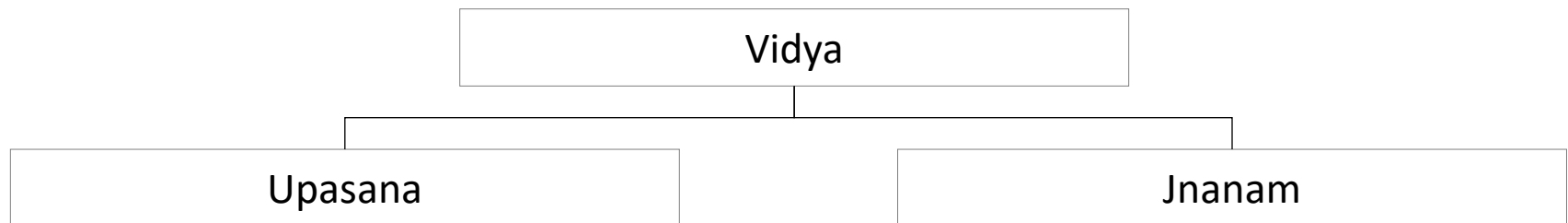
XXII)



XXIII) Important conclusion :

Saguna Brahma Jnanam	Nirguna Brahma Jnanam
Can go alongwith Karma	Can't go alongwith Karma

- Veda uses Brahman loosely.
- Often does not indicate clearly.



- Brahma Vidya most confusing word in the Shastra.

XXIV) In Bashyam also Shankara uses Vidya and Brahman with different meanings.

Page 11	Page 25
Topic 6	Topic 45

XXV) In Upanishad, Brahman = Nirgunam Brahma.

- Visishta Advaitam, live now, prevalent now, says :

No Nirguna Brahman, attributeless Brahman doesn't exist, Hoax, created by Advaitam.

XXVI) Subhashita :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।

कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ 928

Eko devah sarvabhuteshu guddhah sarvavyapi sarvabhutatma ।

Karmadhyakshah sarvabhutadhivasah sakshi cheta kevalo nirgunashcha ॥

There is only one God hidden in all beings, omnipresent, in the souls of all, overseer of all actions, witness to all happenings, aware and devoid of qualities.
[Verse 928]

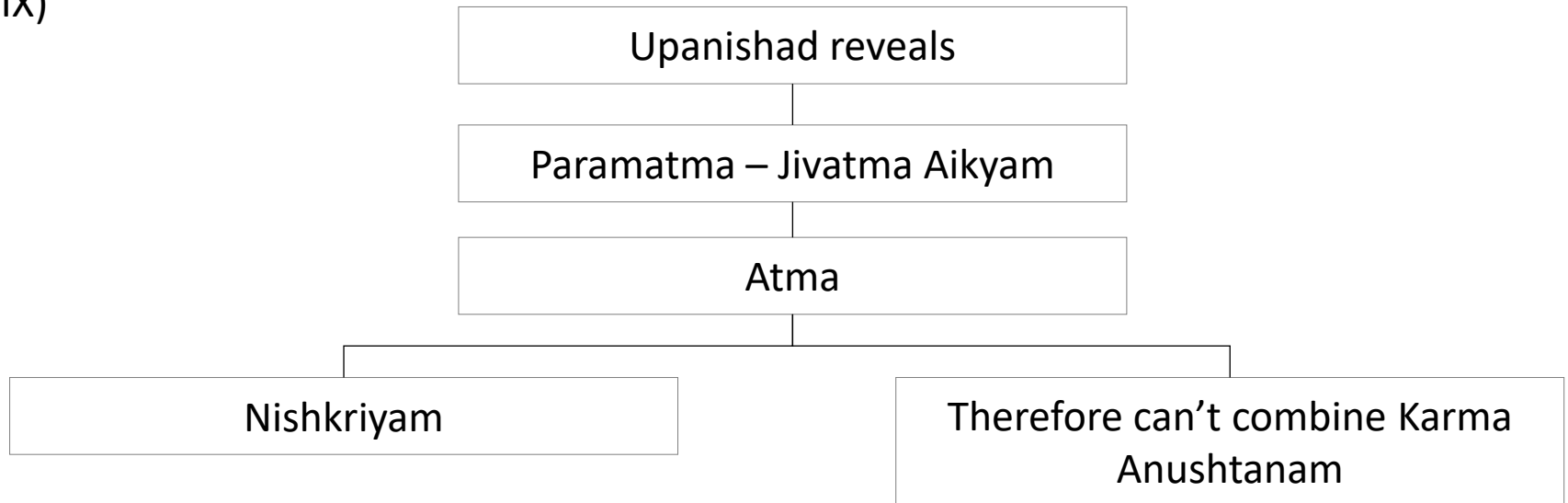
- Not without attributes
- But without evil attributes.
- Brahman has all noble attributes, Anantha Kalyana Guna Nilaika Kalyaha.
- Visishta Advaitin never translates Nirgunam as attributeless.

XXVII) Shankara :

- I will show it is attributeless in the Bashyam.

XXVIII) Therefore, having refuted Samuchhaya Vada, what is conclusion?

XXIX)



XXX) Ekatva Darshanartham, Kevala Nirguna Jnanena Moksha.

- Karma Sambandaha Nasti.
- Akarmi, Sanyasi Nishti – this exists in Sanyasis only, Vehement Sanyasa Vadi in Aitareya Upanishad.

- Therefore, Vedanta Shastra is a distinct Shastra, which we are going to start.

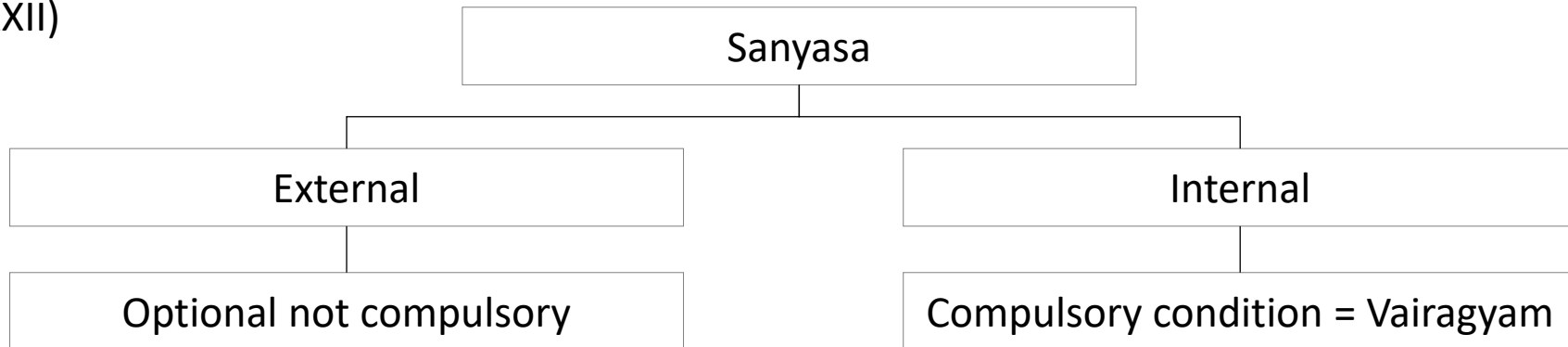
XXXI)



- **Shankara tells in Gita :**

Sanyasa is not compulsory.

XXXII)



- We go by that.
- Can't follow Sanyasa now.

XXXIII) Parivrajaka Sanyasa – during Shankaras time, Sanyasi should not stay in one place for more than 7 days.

- No residence, Ashrama, keep moving, no relationship with anyone, any place.

XXXIV) Kaupina Panchakam :

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

moolam tharoh kevalam ashrayanthah
panidhvayam bhokthuma manthrayanthah |
kandhamiva sreemapi kuthsayanthah
kaupeenavanthah khalu bhaghyavanthah || 2 ||

Sitting at the foot of a tree for shelter, eating from his hands his meagre portion, spurning wealth like a patched-up garment, blest indeed is the wearer of the loin-cloth. [Verse 2]

- Has no plate, joins hands, what comes eats, no plates, forks, moves on.
- Studied for Academic purpose.

XXXV) Sanyasa Bashyam – Introduction to Aitareya Upanishad concluded.

Revision :

Introduction – Page 30 – topic 59

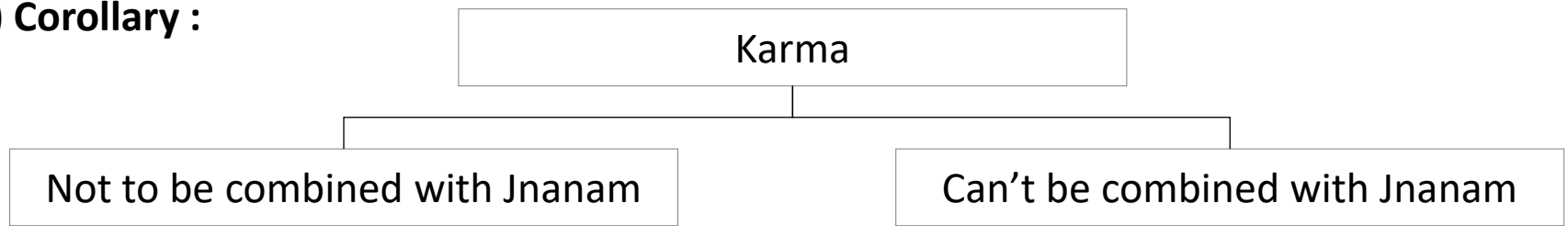
I) 19 classes on introduction of Aitareya Upanishad.

- Debate with Jnanam – Karma Samuchhaya Vadi.

II) Established :

- Mere Jnanam is capable of giving Moksha.

III) Corollary :



IV) Grihastha not compulsory

- Jnanam can be gained in Grihastha or a person may enter Sanyasa and gain Jnanam.
- **Without Veidika Karma, Jnanam can give Moksha.**

V) Even if Grihastha becomes Jnani, his liberation is not through Samuchhaya but his liberation is through Jnanam alone.

VI) After Jnanam, Karma will loose its status of Karma itself.

VII) This Shankara makes clear in Gita Chapter 4.

- Grihastha Jnanis Karma will loose its official Karma status.
- Becomes Karma Abhasa (Seeming).
- No Karma is there for a Grihastha Jnani, hence no Samuchhaya.

VIII) Consciousness of Introduction :

Aitareya Bashyam	Gita – Chapter 4
Sanyasa is compulsory	Internal Sanyasa is compulsory

IX) We are taking Gita view that Sanyasa is not compulsory

- We interpret, Sanyasa is recommended, has Advantages, useful but not compulsory.

ॐ आत्मा वा इदमेक एवाग्र
आसीन्नान्यत्किंचन मिषत्
स ईक्षत लोकान्नु सृजा इति ॥ 1 ॥

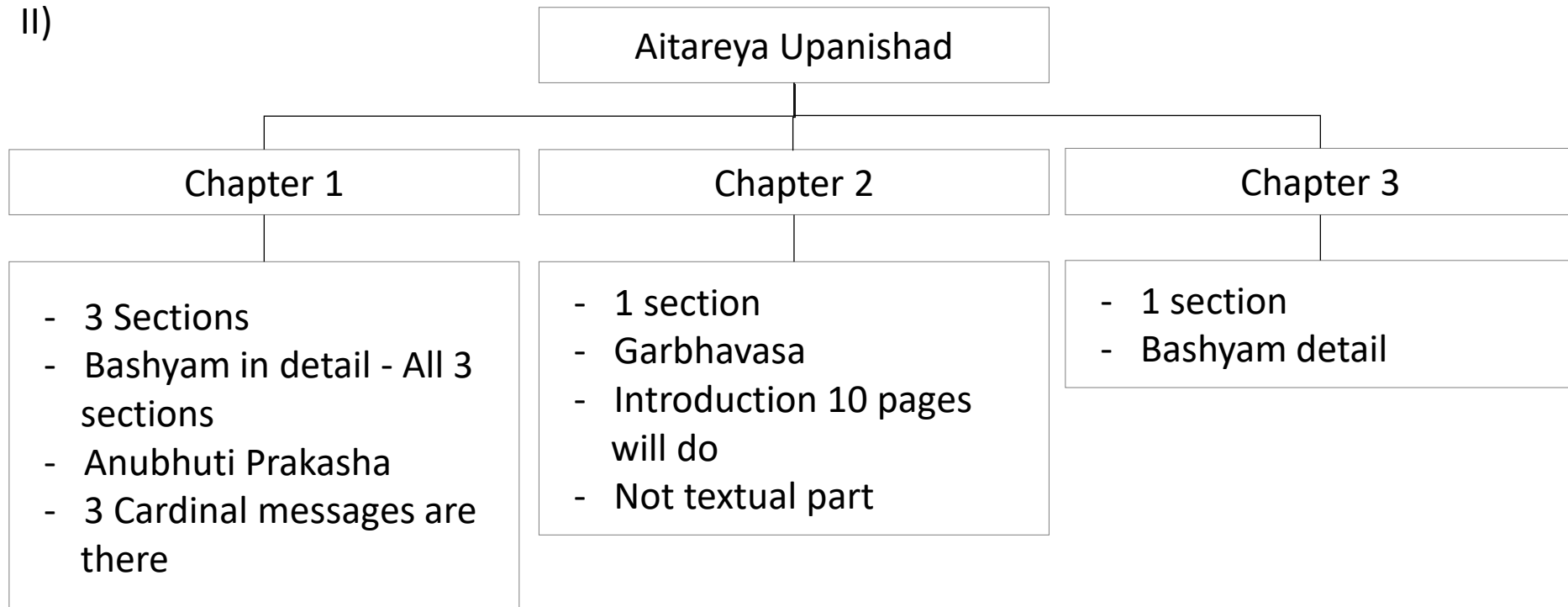
om atma va idameka evagra
asinnanyatkinchana mishat
sa īkṣata lokānnu sṛjā iti ॥ 1 ॥

In the beginning, verily, Atman (self) alone was this (the Universe) nothing else active whatsoever. He though I shall indeed create the worlds. [I - I - 1]

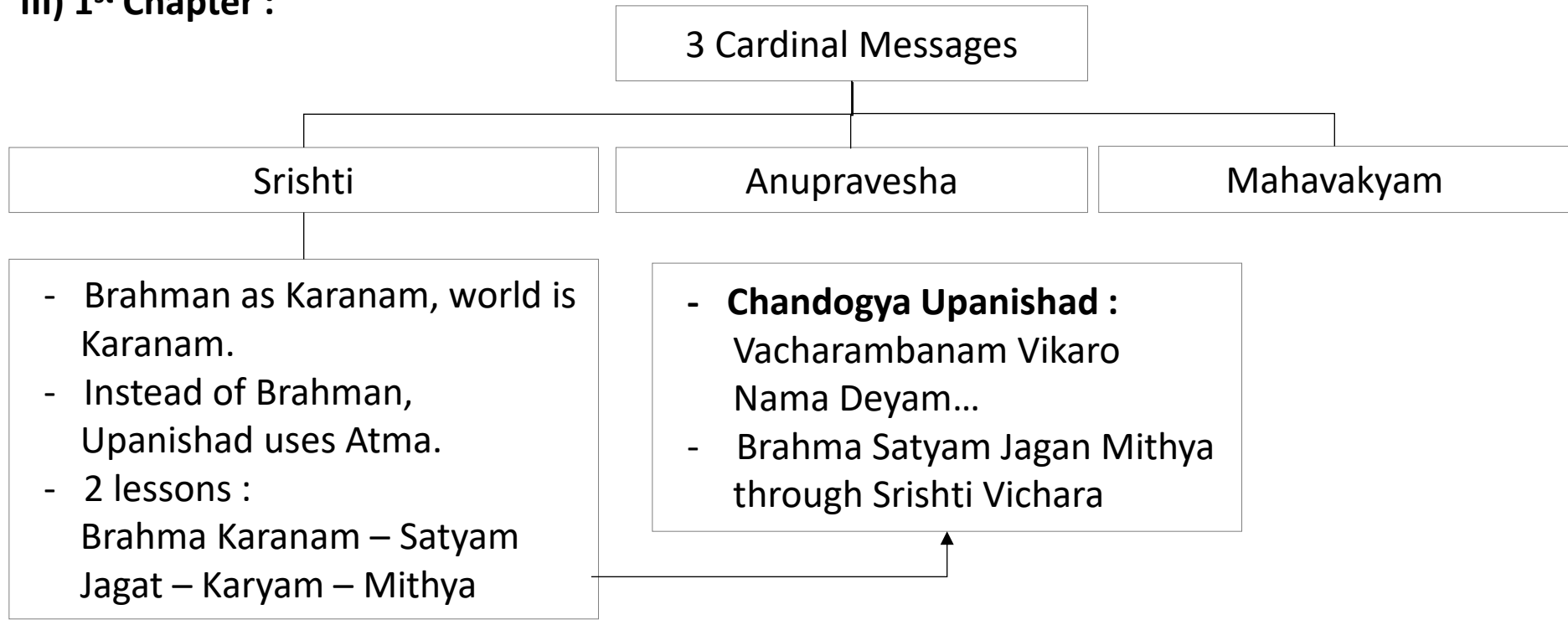
I) Upto Ishavasya Upanishad :

- Study complete Bashyam of Upanishad.
- From Prashna Upanishad – do selected portions – Chapter 4, 5, 6.
- Summarised Chapter 1, 2, 3.
- In Aitareya, Chandogya and Brihadaranyaka Upanishad, selected portions of Bashyam will be covered.

II)



III) 1st Chapter :



Chandogya Upanishad :

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

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

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

IV) Anupravesha :

- Waker creates dream world, dream body and enters dream body.
- Waker himself through dream body experiences dream world.

V) Who experiences dream world?

- Waker alone experiences with the costume of dream body with new name called dreamer.
- Waker as dreamer in the dream body costume experiences the dream world.
- **Waker projects, waker enters, waker himself experiences.**

VI) Dreamer, the created one

- Waker = creator
- Both essentially same, even though their costumes are different.

VII) Same principle you apply

- **Brahman :**
 - **Super waker**
 - **Creates wakers world, Body, himself enters body and becomes waker individual.**
 - **Brahman as waker in wakers costume, experiences the wakers world.**
- Waker and superwaker are essentially the same, Advaitam.
- Only costumes are different.

VIII)

Superwaker	Waker
Has Maya as costume	Has Shariram as costume

- **One behind, creator and experiencer are one and the same.**

IX) Anupravesha is crucial intermediary part of teaching.

- Anupravesha is there in Taittiriya, Brihadaranyaka, Chandogya Upanishad, almost all Upanishads.
- Found in Chapter 1 – 3rd Section of Aitareya Upanishad.

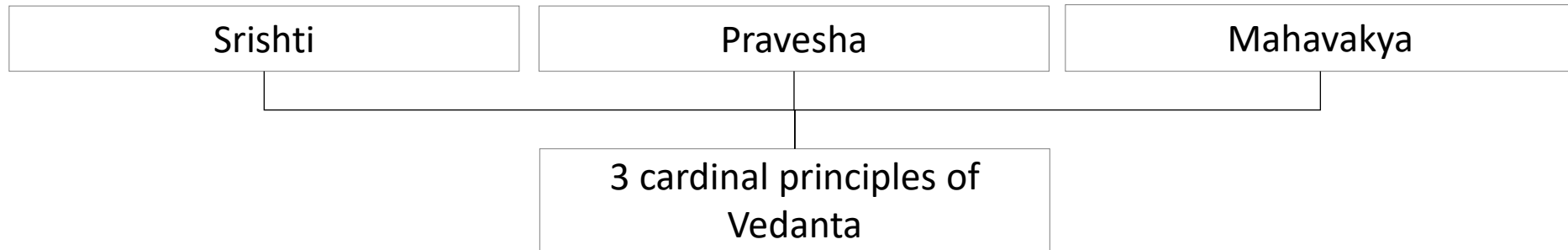
X) Anupravesha gives the way for Mahavakyam.

- Dreamer and waker are identical.
- Waker and super waker are also identical.

XI) Waker = Jivatma

- Super Waker = Paramatma.
- Jivatma and Paramatma are one and the same, identical, Aikyam.
- Decostumed Jiva = Decostumed Paramatma.
- Bhaga Tyaga Lakshana.
- Jiva = Paramatma.

XII)



- All found in 1st Chapter itself.

XIII) Atma Va Idam Ekam Eva Agre Asti :

- a) Indeed, Paramatma, Ishvara, Brahman alone was there before creation.
- b) Agre – before creation
- c) Idam – Universe was in the form of Atma alone
- d) Don't say – Atma alone was there before creation.

e) This current Universe was there in the form of Atma.

- f) Tree was there in the form of seed.

- This world was there in the form of Atma.

- g) There is neither Svagata or Sajatiya Bheda.

Sajatiya Bheda	Svagata Bheda
No 2 nd Atma	No internal difference within Atma

XIV) a) It is reinforced, Na Anyat Kinchana Mishatu

- Other than Atma, there was nothing else.
- That alone was there

b) Mishatu :

- That which opens the eyelid / blinking / seeing – one
- Mish = Blinking



Root

- Un-mishatu = Opening



Prefix

- Ni – Mishatu = Closing eye lids

c) No other living being or non-living being (inert) was there.

d) Nothing Chetanam, Achetanam was there before Srishti.

- Vijatiya negated.

XV) Sajatiya, Vijatiya, Svagata Bheda Rahitaha Atma Asit.

XVI) Saha Ikshata :

a) That Atma visualized

- How can Atma visualize?
- Maya brought in

b) Along with Atma, Maya Shakti was also there = Ishvara.

c) Maya Sahita Atma, Ishvara, Ikshata.

- Aikshata = Visualised, verb.

XVII) Lokanu Sruja Iti :

a) Visualisation of Bhagavan

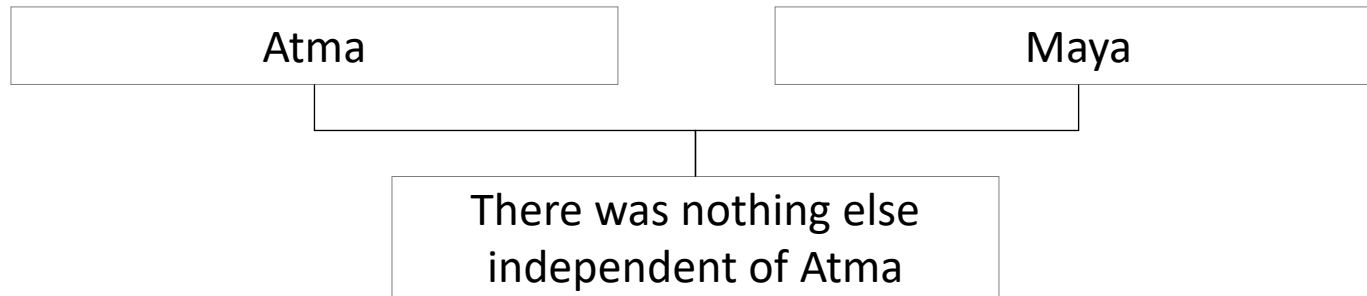
- Let me create the Universe, out of myself.
- By being Nimitta and Upadana Karanam, let me create.

b)

Waker	Super Waker
<ul style="list-style-type: none">- Projects Dream Universe- Out of himself- With help of Nidra Shakti	<ul style="list-style-type: none">- Projects waking / dream world- Out of himself- With help of Maya Shakti

c) Question :

- How do you say Atma alone is there?



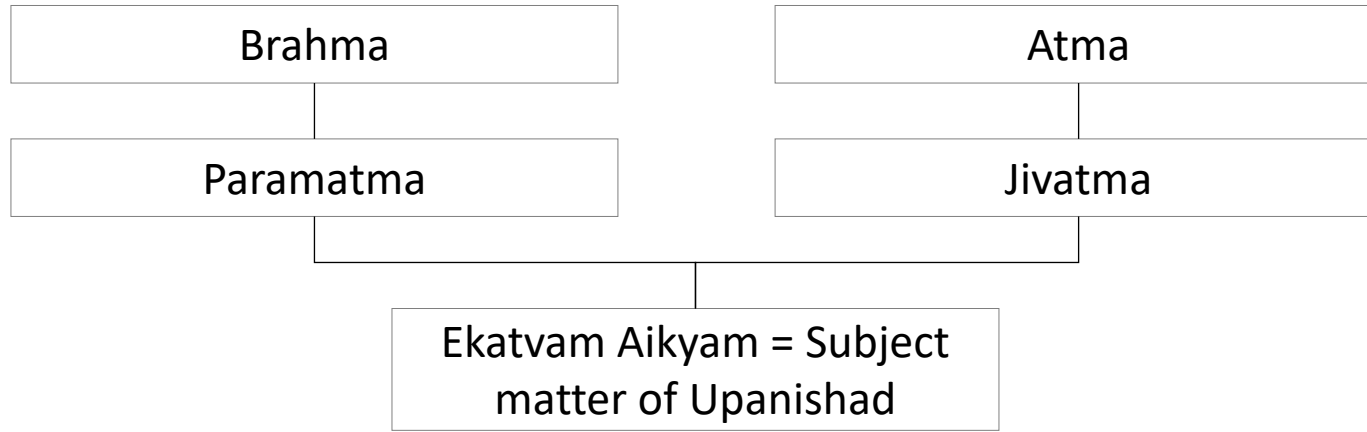
d) Maya was there not independent of Maya as 2nd thing.

- Me and my power – one to talk.
- Atma Eva Asit.

61) Bashyam : Chapter 1 - Section 1 - Verse No. 1 Starts...

आत्मा आप्नोतेरत्तेरततेर्वा परः सर्वज्ञः सर्वशक्तिरशनायादि-
सर्वसंसारधर्मवर्जितो नित्य- शुद्धबुद्धमुक्तस्वभावोऽजोऽजरो-
ऽमरोऽमृतोऽभयोऽद्वयो वै; इदं यदुक्तं नामरूपकर्मभेदभिन्नं जग-
दात्मैवैकोऽग्रे जगतः सृष्टेः प्रागासीत् ।

I)



II) Atma :

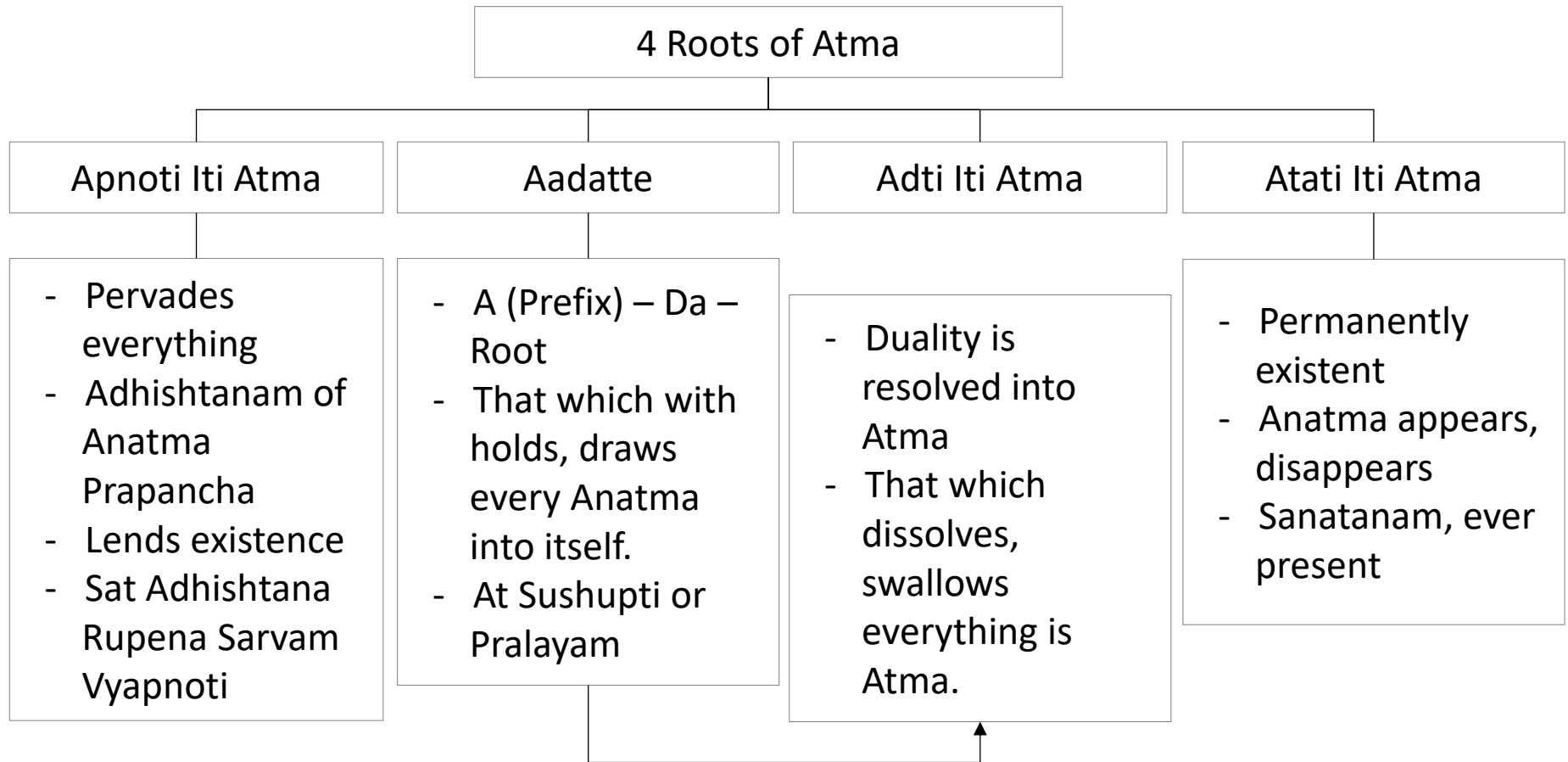
Linga Puranam :

यदाप्नोति यदादत्ते यच्चात्ति विषयानयम्
यच्चास्य सततं भावस्तस्मादात्मा निरुच्यते ६६

He is defined as ātman (soul) because he attains the sense objects (vāp to attain), because he takes up (ā + vdā to take up) the sense objects and because he swallows up (vad to eat) the sense objects. Moreover, he has perpetual existence. [1 – 70 – 96]

- Vidyananya Anubhuti Prakasha – Chapter 13 – 18, Brihadaranyaka Upanishad – 6 Chapters 1000 Verses.
- Yatchapnoti yadatte yattchatī Vishayaniha Yatchasya Santate Bhavaha Tasmāt Atmeti Kirtyate

III)

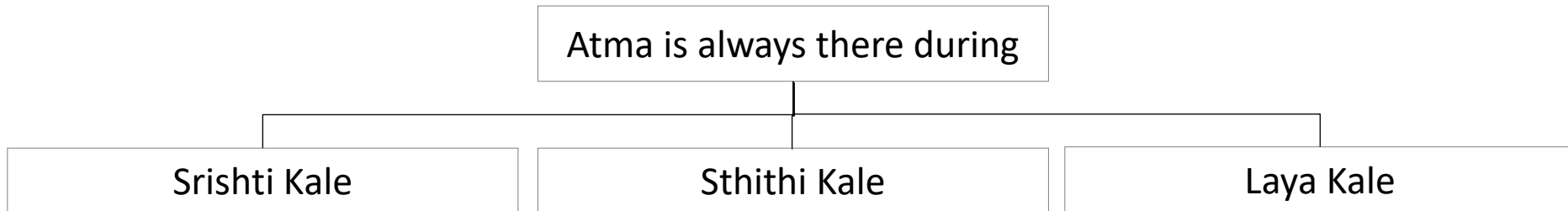


IV) 3rd Meaning Adti Iti Atma :

- Ad Dhatu – To eat, to consume
- Atma through body, mind, sense complex consumes, experiences, Bhunkte, Anubavati, everything.
- Through every individual body experiences the universe.

V) 4th Meaning :

- Atati Iti Atma
- Santata Bhave, to be permanently existent.
- Eternally existent unlike Anatma, appears – disappears.



- Santatam Bavati / Asti = Atma.

VI) Atma = Brahman (1st)

= Maya Sahitam Brahma (2nd) = Ishvara (3rd)

VII) Ishvara alone was there

- This universe was in the form of Ishvara alone.

VIII) Aapnote – Root – Aap - Apnoti

↓	↓
Dhatu	Verb

- Aapnotihi = Aap Dhatu
- Gachhati – to go, Gachhatihi = Gam Dhatu.
- From AAP – Dhatu – to pervade.

IX) Atte – Adu – Dhatu

- Atate – Atu Dhatu
- Atati – to be ever present Santatam

X) Ada – Dhatu – Shankara

- Doesn't mention

XI) From all Dhatus, Atma means Paratma

a) Aitareya Aranyaka Chapter 1 – 2 – 3 = Atma = Saguna Atma

= Hiranyagarbha

= Aparaha Atma

= Karya Atma, product

b) Here Chapter 4 – 5 – 6 :

- Nirguna Atma = Brahman, Paraha
= Karanam

c) Atma = Brahman, Upanishad uses for Saguna and Nirguna.

d) Therefore Purvapakshi got confused.

e) Sarva Shakti = Omnipotent

- Hiranyagarbhas Omniscient, Omnipotent is relative.
- In Ishvara – Absolutely Omniscient, absolutely Omnipotent is absolute (Father of Hiranyagarbha)

XII) Chapter 1 – 2 – 3 :

a) Hiranyagarbha Aikyam, Upasana.

b) Ashanaya = Hunger

- Pipasa = Thirst

Hiranyagarbha Ashanayaman

c) Ishvara – Ashanaya Rahitaha Chapter 4 – 5 – 6

- Free from Characteristics of Samsara.
- All explanations of Ishvara

d) Ishvara = Nitya, Shuddha, Mukta Svabavaha.

- Hiranyagarbha – was born as Samsarin.

e) Brihadaranyaka Upanishad : Chapter 1 – Section 4

- Born because of his Purva Janma Punyam, afraid, nobody was there.

f)

Nitya

- Noun Eternal

- Nitya Adjective
- Shuddha (Ever Pure),
Buddah – Ever enlightened
Jnani, Mukta – Ever free

g) Hiranyagarbha did Tapas

Brihadaranyaka Upanishad : Chapter 1 – Section 4

- Upadhi is extremely refined, no guru in front, no Sravanam, Mananam.
- Ishvara gives Jnanam, Hiranyagarbha became liberated.
- Ishvara never becomes liberated, he is ever free, never bound, nature.

XII) Ajaha – Birthless

- Ajaraha – Decayless
- Amaraha – Deathless
- Amrutaha – Immortal
- Abhaya – Fearless
- Advayaha – Nondual



Atma

XIII) Amara = Varana Rahitaha

- Amrutaha = Mruti Rahitaha

XIV)

Destruction

2 Types

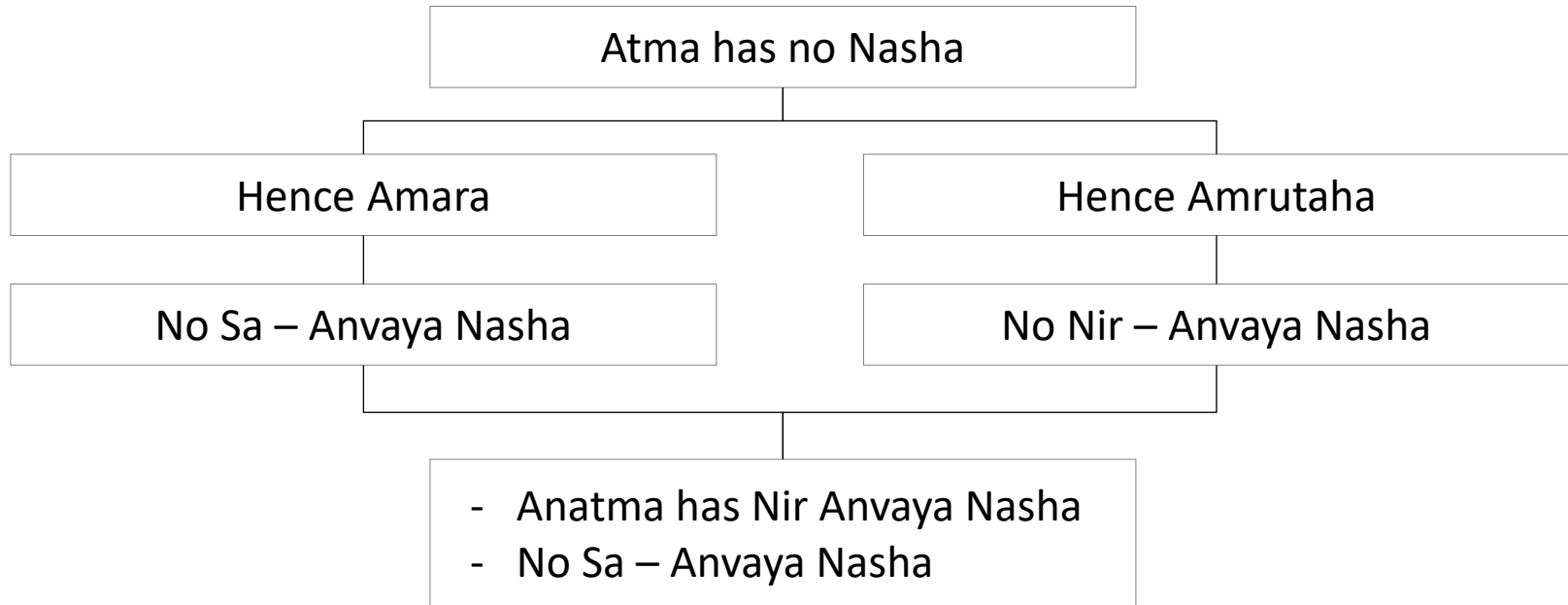
Sa – Anvaya Nasha

- Not total destruction
- Candle burns nothing lost
- Continue in some other form
- Pot – Clay
- Building – Brick
- Universe – 5 Elements, Akasha, Maya
- Ahamkara, Moola Prakrti, Mahat, Maya
- World continues in some form
- Matter never created, destroyed
- Before big bang matter was there
- In Moola Prakrti, Maya form
- There is residue (Anvaya)
- Continuity in some form

Nir – Anvaya Nasha

- Without trace, residue
- Possible only in Vedanta
- Without Maya
- Negate through Jnanam
- Only by Jnanam
- World does not continue as Maya
- Negate Maya
- Negation called Badaha
- Jnanena Rope Snake, dream is negated
- Totally negated
- Not in 3 periods of time
- No residue
- Anatma doesn't have Sa – Anvaya Nasha, continues in the form of Maya
- Anatma has Niranvaya Nasha in the wake of Jnanam
- Uproot along with Maya

XIV) Atma does not have Sa – Anvaya or Nir – Anvaya Nasha also



XV) Shankara :

- Clarifies Atma = Ishvara

Hiranyagarbha	Ishvara
Samsari Atma	Asamsari Atma

- Purva Pakshi committed this mistake.

XVI)

Atma	Anatma
- Has no Nir Anvaya Nasha, no Badaha, can't be negated	- Has Nir Anvaya Nasha, Badaha - Can be negated by Jnanam

XVII) Va = Vai = Indeed, definitely

XVIII) Idam = Entire Universe

Yad Uktam	Yad Utah
- Said before	- Pratyaksham - Nama, Rupa, Karma Bhedam

- World = Nama, Rupa

XIX) Brihadaranyaka Upanishad :

- Trayam Va Idam Va nama, Rupam, Karma Jagat

त्रयं वा इदम्—नाम रूपं कर्म;
तेषां नाम्नां वागित्येतदेषामुक्तम्,
अतो हि सर्वाणि नामान्य् उत्तिष्ठन्ति ।
एतदेषां साम, एतद्धि सर्वैर्नामभिः
समम्; एतदेषां ब्रह्म,
एतद्धि सर्वाणि नामानि बिभर्ति ॥ १ ॥

trayaṃ vā idam—nāma rūpaṃ karma;
teṣāṃ nāmnāṃ vāgityetadeṣāmuktham,
ato hi sarvāṇi nāmāny uttiṣṭhanti |
etadeṣāṃ sāma, etaddhi sarvairnāmabhiḥ
samam; etadeṣāṃ brahma,
etaddhi sarvāṇi nāmāni bibharti || 1 ||

This (universe) indeed consists of three things: name, form and action. Of those names, speech (sound in general) is the Uktha (source), for all names spring from it. It is their Sāman (common feature), for it is common to all names. It is their Brahman (self), for it sustains all names. [1 - 6 - 1]

- Complete definition.
- Universe = Name, form, function
- As Nama Rupa Changes, function changes.
- Bangle, Chain, Ring is there, Name, Form different, for different usage.
- Karma = Function.

XX)

	Use Lid to	Use Pot	
	Protect from dust	To Carry water	

Specific function

XXI) Idam Jagatu Nama, Rupa, Karma, Bheda (Variety)

- Binnam, Diverse, Universe.
- Idam = Jagatu = Nama, Rupa, Karma.

XXII) Ekaha Eva :

- Amaradasa – Mani Prabha Vyakhyanam.
- Atma Ekaha = Svagata Bheda Rahitam.
- Atma is without any internal divisions.
- No hands, legs, no fruits, leaves, no internal differences, Niravayavam, Nishkalam

XXIII) Eva = No Sajatiya Bheda, no external division in the form of another Atma.

- Jivatma – Paramatma, not 2 Atmas.

XXIV) Agree :

- Sub commentary gives grammatical significance in the Bashyam.
- Based on that, do Analyse, time required.
- They are for scholarship.

XXV)

Getting Vision	Scholarship
<ul style="list-style-type: none">- Not seeing- Get message of Vedanta- You should be free- Get Vedantic vision- I am not a Pramata- Internally agree, I am not a scholar- Say comfortably- Jnanam and Moksha Guaranteed without Sanskrit.	<ul style="list-style-type: none">- Don't study for scholarship- Samsara will come- We will feel Smaller and Smaller- Teach Bashyam you are scholar- Intellectual Samsara- Pramata is Samsari- Acknowledge my scholarship limitation- Will know how many books he does not know- Need not feel bad if you don't know Sanskrit

XXVI) Agree :

- Before creation of Universe, Universe was in unmanifest, potential condition, in the form of Atma.

किं नेदानीं स एवैकः ? न। कथं तर्ह्यासीदित्युच्यते ?
यद्यपीदानीं स एवैक- स्तथाप्यस्ति विशेषः ।

I) Atma alone was there before Srishti.

II) Implying :

- Atma alone is not there now, now something more is there.

III) Shastra :

- Atma non dual – before and now.

IV) Brihadaranyaka Upanishad :

- Idam Sarvam Yadayam Atma.
- Everything is Atma.

V) Chandogya Upanishad :

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स
पुरस्तात्स दक्षिणतः स उत्तरतः
स एवेदं सर्वमित्यथातोऽहंकारादेश
एवाहमेवाधस्तादहमुपरिष्ठादहं
पश्चादहं पुरस्तादहं
दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥ ७.२५.१ ॥

sa evādhastātsa upariṣṭātsa paścātsa
purastātsa dakṣiṇataḥ sa uttarataḥ
sa evedaṃ sarvamityathāto'haṃkāraśa
evāhamevādhastādahamupariṣṭādaham
paścādaham purastādaham
dakṣiṇato'hamuttarato'hamevedaṃ
sarvamiti || 7.25.1 ||

That bhūmā is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhūmā. Now, as regards one's own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 - 25 - 1]

VI) Why you put in past sentence?

- “Atma alone is” according to Vedanta.

VII) Why differentiation – As if – past tense?

- Now, Atma alone is not there, something else is there?

Previously	Now
Nondual	Dual, addition, multiplication, division of Atma

VIII) Shankara :

- Not so
- Advaitam alone is in 3 periods of time.

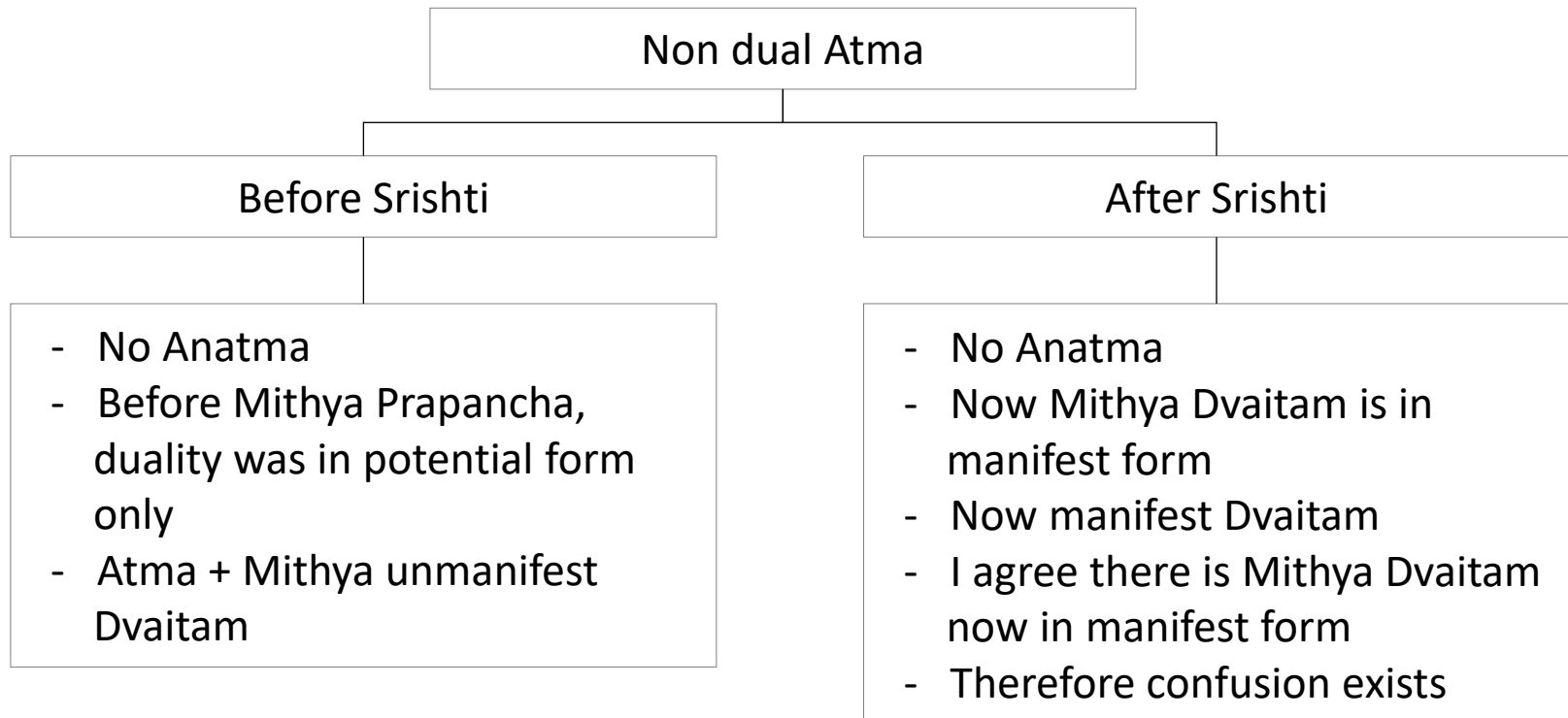
IX) Purva Pakshi :

- If Advaitam alone in all 3 periods of time how Upanishad says Asit?
- Advaitam was there... Upanishad – indicates Dvaitam now?

X) Why Asit, past sentence?

- Now also Atma alone is, previously also Atma alone was.

XI) There is difference :

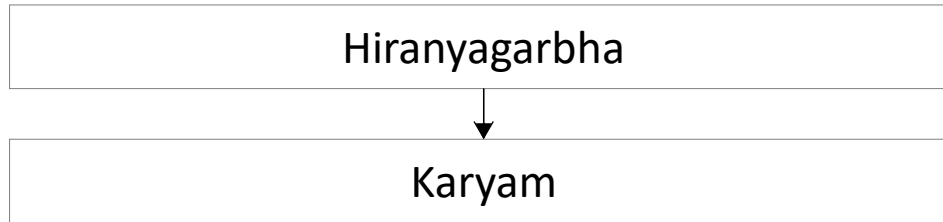


Revision :

Verse 1 : Bashyam

I) Atma here not Saguna Hiranyagarbha as in Chapter 1, 2, 3 of Aitareya Aranyakam.

- Here it is Maya Sahitam ultimate Karanam Brahman.



II) 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]

- Here Hiranyagarbha

III) Brihadaranyaka Upanishad : Chapter 1 – 4 – 1

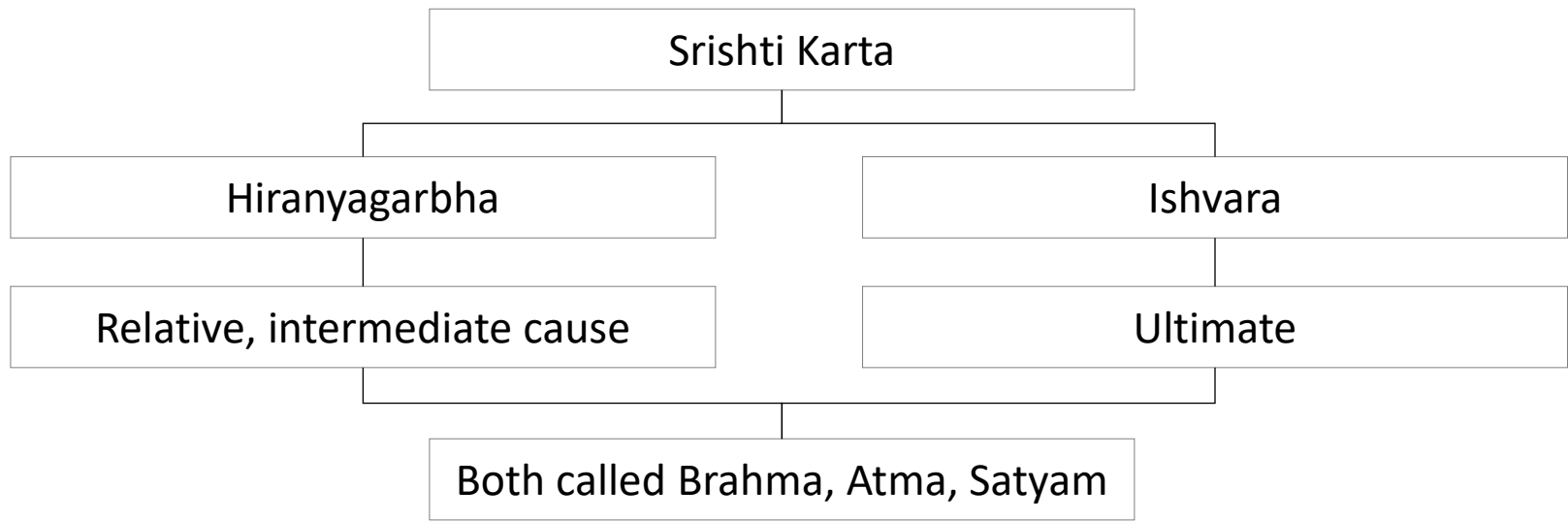
आत्मैवेदमग्र आसीत्पुरुषविधः,
सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्,
सोऽहमस्मीत्यग्रे व्याहरत्, ततोऽहंनामाभवत्;
तस्मादप्येतर्ह्यामन्त्रितोऽहमयमित्येवाग्र
उक्त्वाथान्यन्नाम प्रब्रूते यदस्य भवति;
स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाप्मन
अउषत् तस्मात्पुरुषः; ओषति ह वै स तम्
योऽस्मात्पूर्वो बुभूषति य एवं वेद ॥ १ ॥

ātmaivedamagra āsitpuruṣavidhaḥ,
so'nuvīkṣya nānyadātmano'paśyat,
so'hamasmītyagre vyāharat, tato'haṁnāmābhavat;
tasmādapyetarhyāmantrito'hamayamityevāgra
uktvāthānyannāma prabrūte yadasya bhavati;
sa yatpūrvo'smātsarvasmātsarvānpāpmana
auṣat tasmātpuruṣaḥ; oṣati ha vai sa tam
yo'smātpūrvo bubhūṣati ya evaṁ veda || 1 ||

In the beginning, this (universe) was but the self (Virāj) of a human form. He reflected and found nothing else but himself. He first uttered, 'I am he.' Therefore he was called Aham (I). Hence, to this day, when a person is addressed, he first says, 'It is I,' and then says the other name that he may have. Because he was first and before this whole (band of aspirants) burnt all evils, therefore he is called Puruṣa. He who knows thus indeed burns one who wants to be (Virāj) before him.[1 - 4 - 1]

- Here Ishvara.

IV)



V) Shankara :

- Here not Hiranyagarbha but Ishvara, Maya Sahitam Brahma, ultimate Karanam.

VI) Brahma Sutra : Atma Grihith Adhikaranam

आत्मगृहीतिरितरवदुत्तरात् ।

Atmagrihitiritaravaduttarat

(In the Aitareya Upanishad I.1.) the Supreme Self is meant, as in other texts (dealing with creation) because of the subsequent qualification. [3 – 3 – 16]

अन्वयादिति चेत्स्यादवधारणात् ।

Anvayaditi chetsyadavadharanat

If it be said that because of the context (the Supreme Self is not meant) (we reply that) it is so (i.e., the Supreme Self is meant) on account of the definite statement (that the Atman alone existed in the beginning). [3 – 3 – 17]

- What is Atma in Aitareya Upanishad – Atma Va Idam Agre Asit?

VII) Conclusion :

- Atma = Ultimate cause
- Sarvagya, Sarva Shakti, Samsara Dharma Varjitah = Hiranyagarbha = Samsara Dharma Sahitah.

VIII) Asit (Past tense) / Agree :

a) Atma alone was there before Srishti.

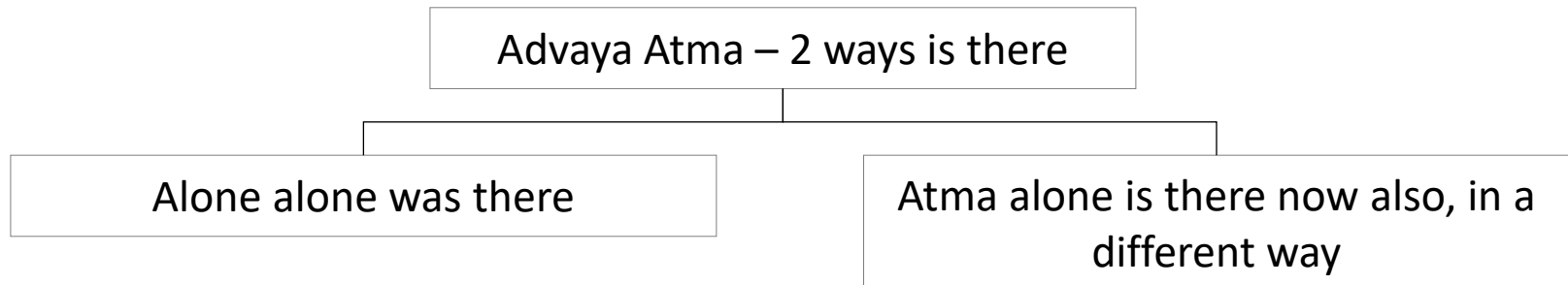
b) Vedantin :

- Atma alone is there in all 3 periods of time.
- Before, during, after Srishti.
- Sarvam Brahma Mayam.

c) Why Upanishad says – Atma alone was there before Srishti?

d) Asit / Agree used not to say something else is there now, but to show some difference.

e)



- To show this, enquiry starts.

IX) Answer :

- Atma alone is = Fact
- Purva Pakshi – why Asit / agree in Upanishad.

63) Chapter 1 - Section 1 - Verse No. 1 Continues...

प्रागुत्पत्ते- रव्याकृतनामरूपभेदमात्मभूतमात्मैक- शब्दप्रत्ययगोचरं
जगदिदानीं व्याकृतनामरूपभेदत्वादनेकशब्द-
प्रत्ययगोचरमात्मैकशब्दप्रत्यय-गोचरं चेति विशेषः ।

Gist :

I) Atma :

Before Srishti	After Srishti
<ul style="list-style-type: none">- Anatma was there in potential form also- Unmanifest Names and Forms- Avyakruta Nama Rupam- Mithya Anatma was there- Before Srishti, During Pralayam	<ul style="list-style-type: none">- Avyakruta Anatma is in manifest form- Vyakruta Nama Rupam- Manifest Nama Rupa is Mithya only- It does not exist separate from Atma

Before Srishti	After Srishti
<ul style="list-style-type: none"> - Since Anatma was in potential form, it was not experiencable as a separate entity - As in sleep today - Unmanifest thing can't be experienced - It appeared as though Atma alone was there - Anatma was not there, Anatma is unmanifest 	<ul style="list-style-type: none"> - Problem : When it is in Manifest form, since it is experiencable, many of us mistake Anatma as though existing separately

II) Anatma :

- Doesn't exist separately
- Now it looks as though Atma and Anatma, 2 things are there separately.

III) Previously :

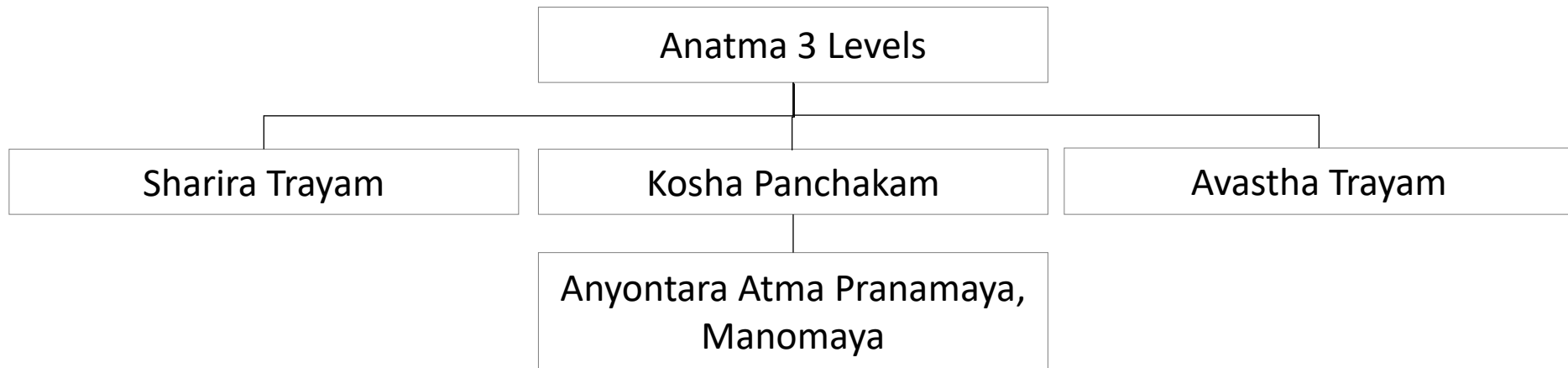
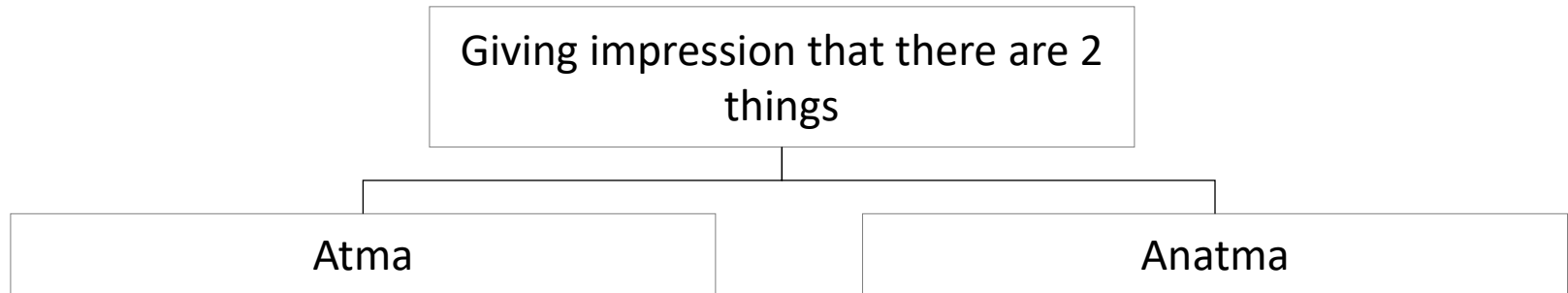
- Atma alone is there
- Paramartika Satyam alone exists all the time.
- Because Anatma is in Unmanifest form.
- Brilliant Shankara!

- Now it appears as though Atma and Anatma are there.

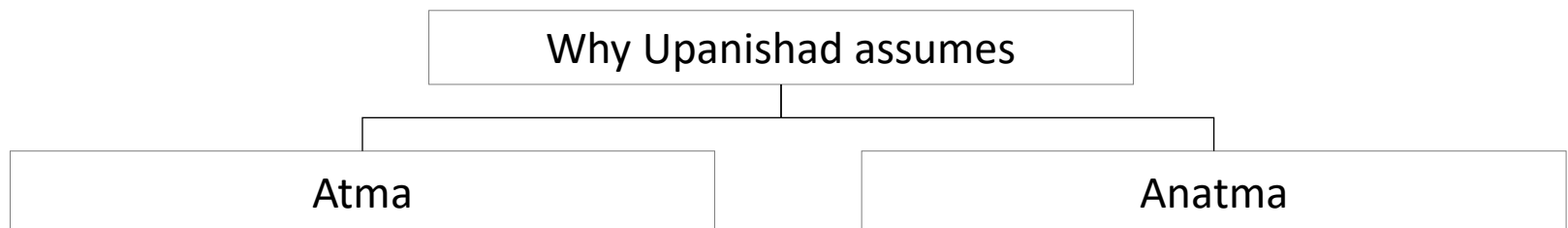
- **There is a seeming difference, duality.**

IV) For Junior student :

- Sruti and teacher talks about Atma – Anatma Bheda, Viveka.



V)

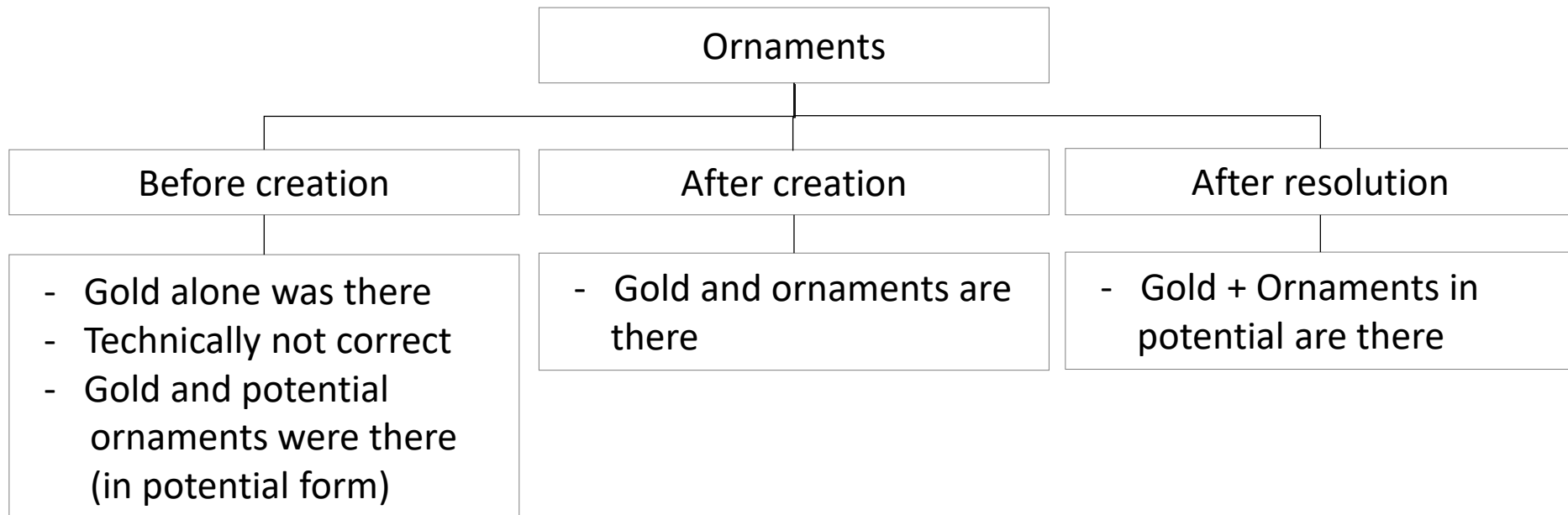


- Because it appears as though distinct entity.
- Now we say Atma + Anatma.
- After Jnanam, we understand Anatma appears to be separate from Atma.
- Really speaking, Anatma is only Nama, rupa, Kriya.
- What is behind Nama, Rupa, Kriya is Atma only.

VI) Anatma is Atma only

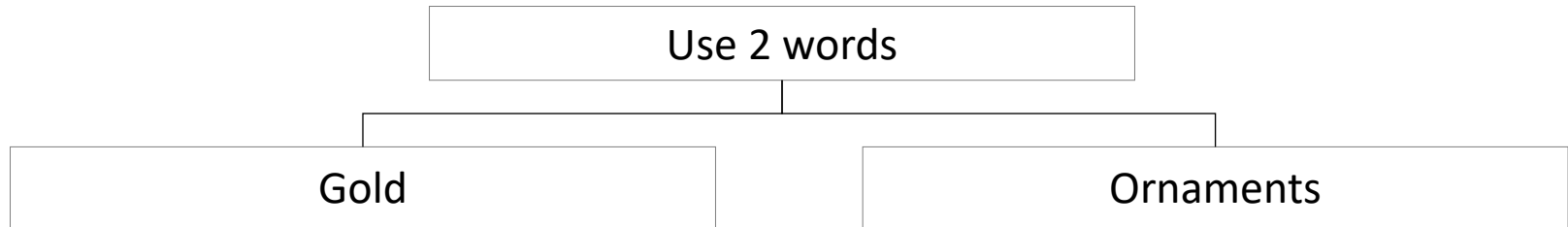
- Then only we say Atma alone is there, after Jnanam.
- Before Jnanam it appears as though Atma, Anatma are 2 separate entities are there.

VII) Example :



VIII) We don't say potential ornaments are there before creation because they are not experienced distinctly, also Mithya.

IX) After creation :



X) Since seeming difference is there after Srishti and before Srishti.

Before	Now also
<ul style="list-style-type: none">- Gold alone was there	<ul style="list-style-type: none">- Gold alone is there for a wise person- Even though he handles ring, chain, bangle

XI) Ornaments being manifest, it appears as though there is plurality.

Previous	Now
<ul style="list-style-type: none">- Ekam	<ul style="list-style-type: none">- Anekam- It appears- Respecting seeming difference, Upanishad uses words – “Agre – Asit”

XII) To conform to human experience, Agre, Asit used.

- **Really speaking Atma alone is there all the time.**

XIII) Prag Utpattehe Avyukruta Nama Rupa Bhedam Atma Bhutam Atmaika Shabda Pratyaga Gocharam Jagat.

XIV) Previously there was a Universe.

- Jagatu Asit
- Jagats descriptions are given.

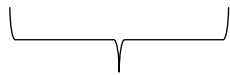
a) Prag Utpatte :

- Before creation, Jagat was not known as Jagat.

b) Avyakruta Nama Rupa Bhedam :

- **It was in a dormant form with Nama Rupa differences in undifferentiated form.**

- Nama Rupa – Bheda



Variety

c) In what form was Jagat?

- Avyakruta Nama Rupa Bheda Jagat.
- Because it was in unmanifest form, it does not exist separate from Atma.

d) Potential ornaments are identical with gold because manifestation.

e) Potential Ornaments are called Gold not potential ornaments.

- Potential Ornaments are called Gold.

f) Bheda mathvat Atma Butam :

- It was Atma only because that alone is.

g) Therefore, Atmaika Shabda Pratyaya Gocharam :

- Since Nama Rupas are not manifest, we have only one Nama and Rupa – Atma Nama.

h) Atma Eka Shabda Pratyaya

- Shabda – word.
- There is only one Atma deserving the word Atma.
- One Atma deserving the thought, idea of Atma, Gocharam, Vishayam.

i) Shabda Pratyaya Gocharam Jagatu

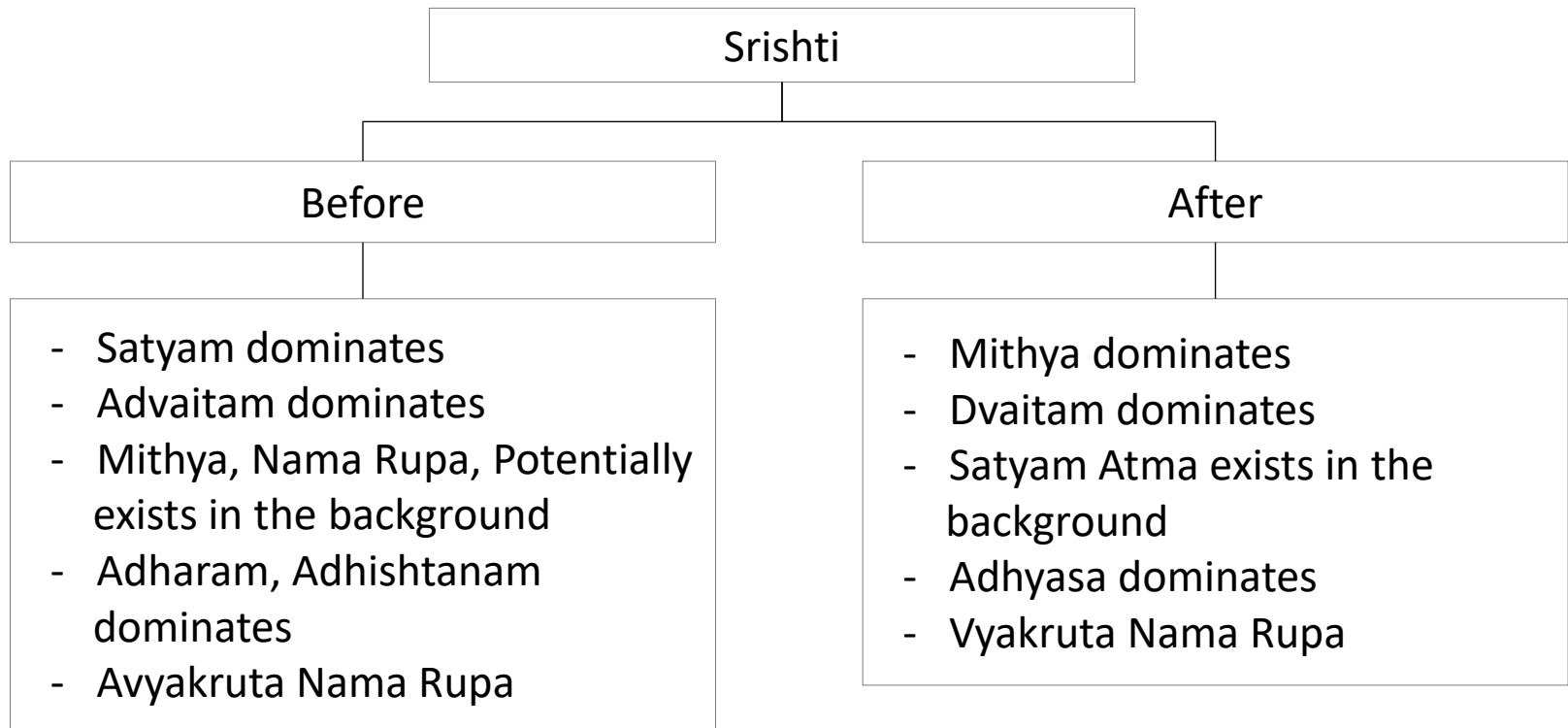
j) Beauty is before creation of ornaments

- Satyam Gold Dominates
- Mithya Potential Nama, Rupa, Ornaments are in the background when gold was dominant.

k) After creation of Ornaments :

- Mithya Ornaments dominate
- Gold goes to background.
- We name it Ring, Bangle, Chain.

l)



m) Difference has to be shown

- Hence Agre and Asit in the past tense used.
- Atma Eka Shabda Gocharam Jagatu.

n) Idanim – where as :

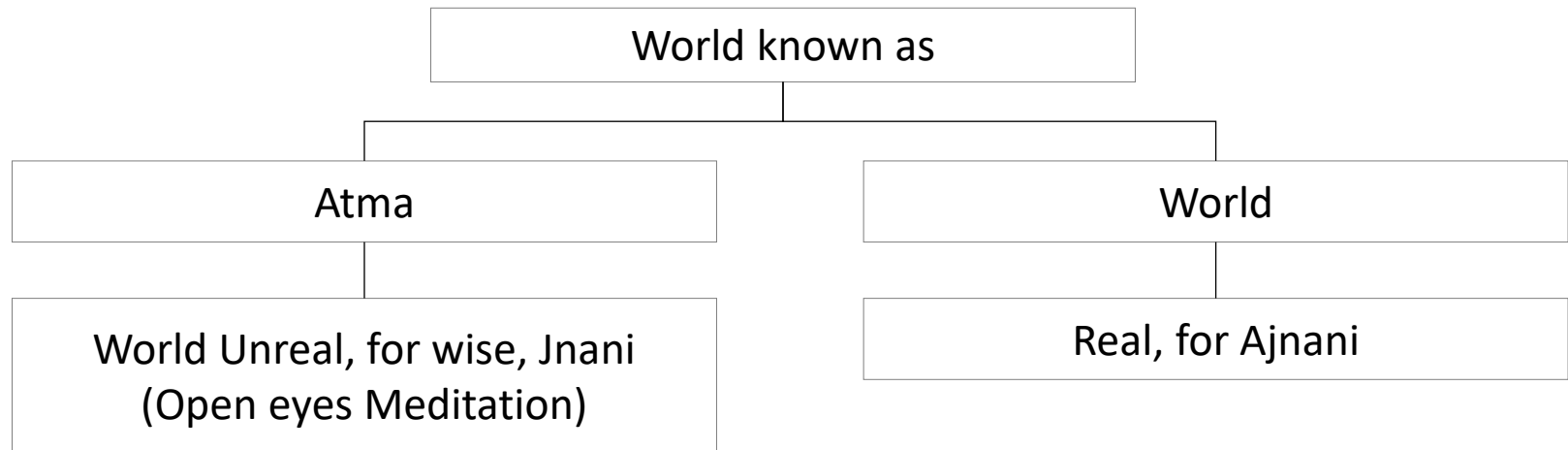
- Previously world was not recognized.
- Now Vyakruta Nama Rupa Bheda exists.
- Varieties, splash, splendour of Nama Rupa are fully evident.

o) World becomes visible, tangible, distinctly available, names and forms, it is Aneka Shabda Gocharam.

- What is in front?
- Nobody says Atma is in front.
- Here is a wall, car, desk, people.
- Atma has gone in the background.

p) Vivekinam :

- Only wise people say, it is all Atma.



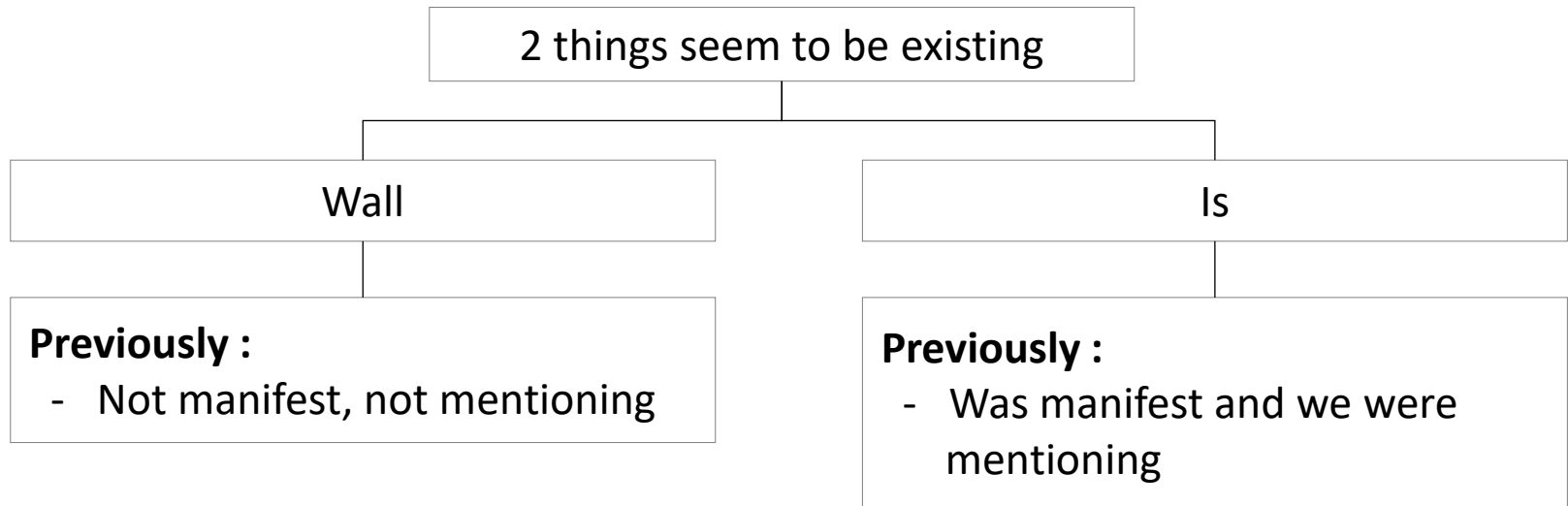
q) World is known by the word world.

- Atma is expressed as the is-ness of the world.

r)

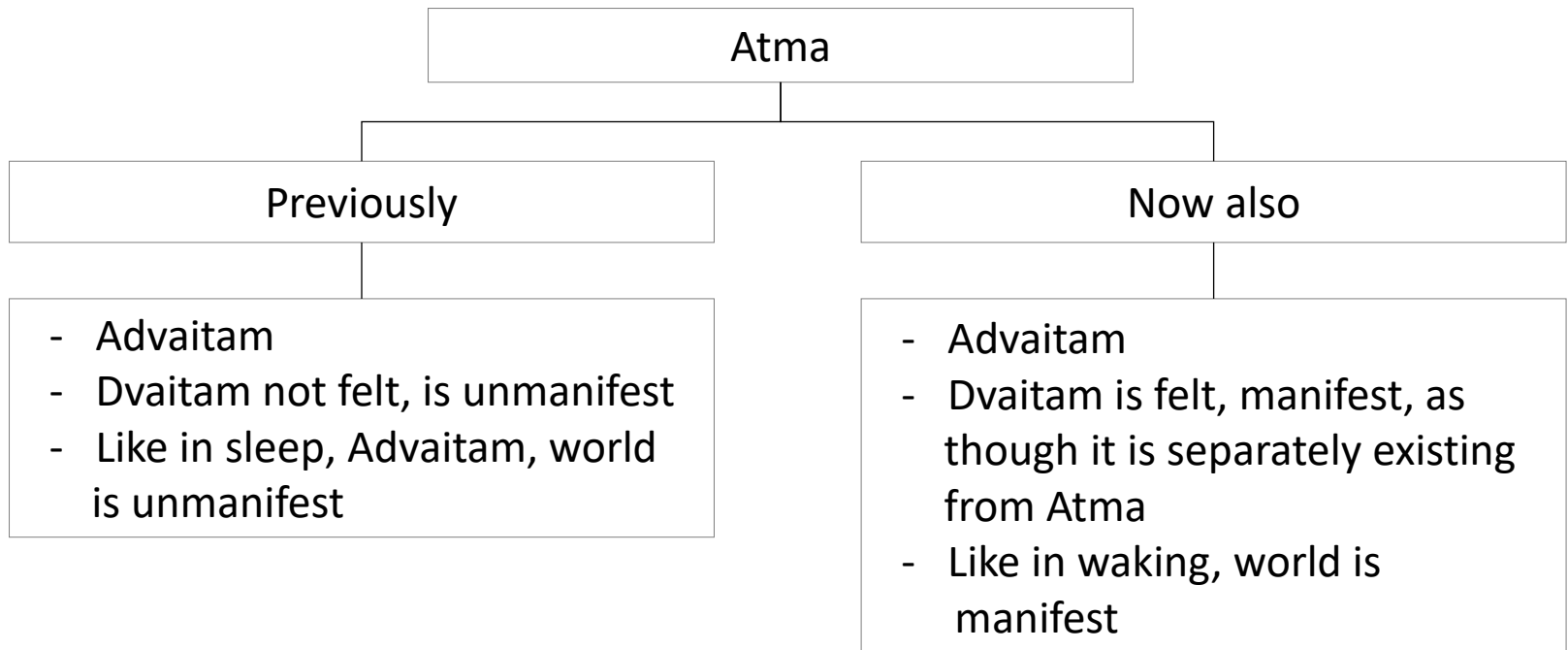
Wall / World	Wall is / World is
Refers to manifest Nama Rupa	Refers to existence Atma

s)



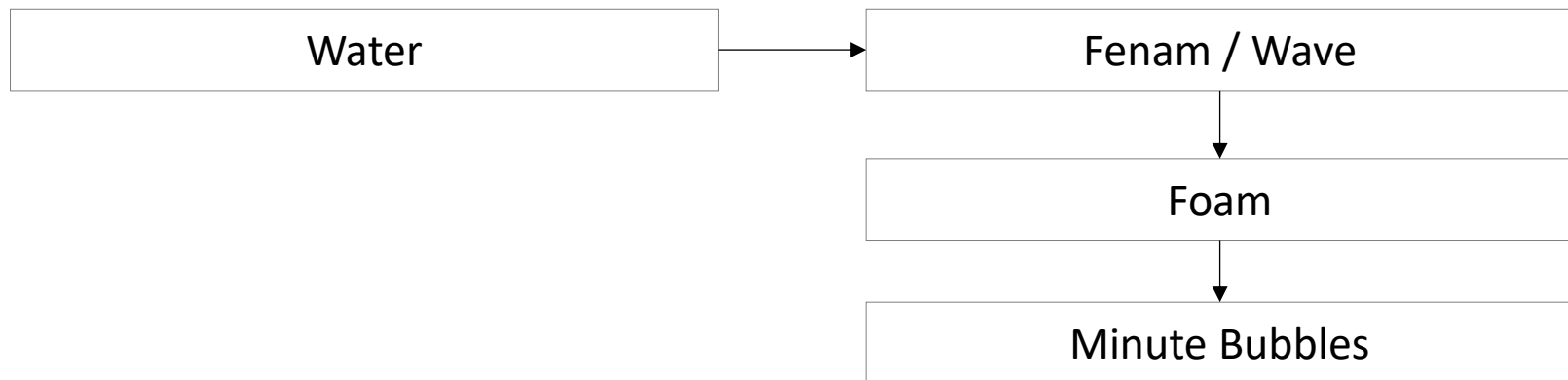
- Atma Shabda, Nama Rupa Shabda, Bheda Gocharam Vivekinam.
- This is the difference in Asti and Agre.

t)



- **Manifestation, unmanifestation of Prakrti is the secret vision of a Jnani.**

XV) Shankara takes another example :



64) Chapter 1 - Section 1 - Verse No. 1 Continues...

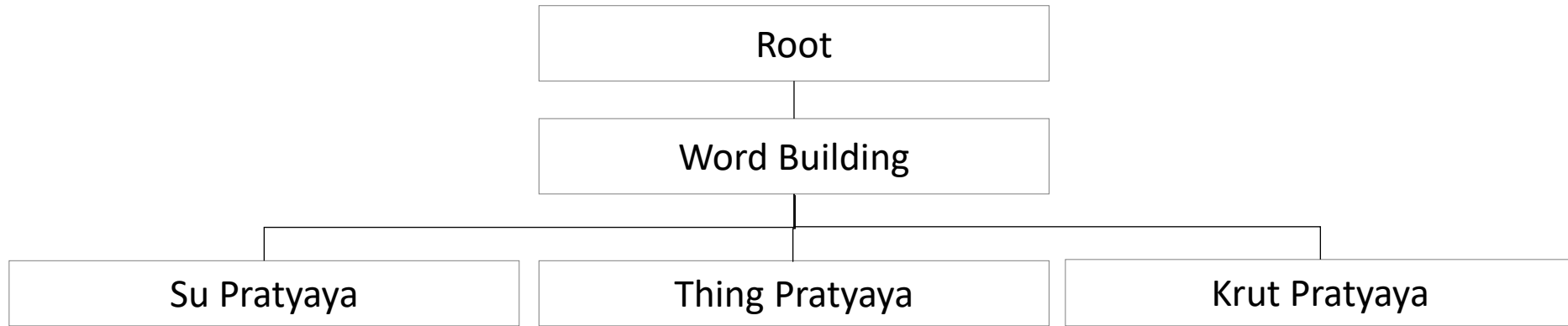
यथा सलिलात्पृथक्फेननाम- रूपव्याकरणात्प्राक्सलिलैकशब्द-
प्रत्ययगोचरमेव फेनम् , यदा सलिलात्पृथङ्नामरूपभेदेन व्याकृतं
भवति तदा सलिलं फेनं चेत्यनेकशब्दप्रत्ययभाक्सलिलमेवेति
चैकशब्दप्रत्ययभावश्च फेनं भवति तद्वत् ।

I) Distinct from (Salila – Prithak) waters.

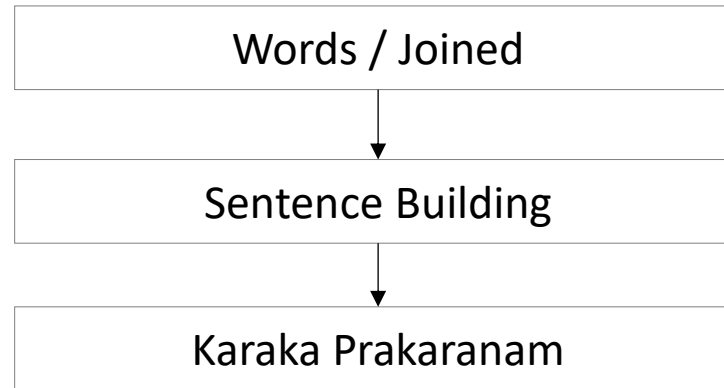
II) Fena Nama Rupa Vyakaranat Prag :

- Before manifestation (Vyakaranams, expansion) of bubbles or waves.

III) Grammar – called – Vyakaranam because it talks of expansion of words and sentence.



- (By adding pre-fixes and suffixes).



- (Case of subject, instrument)
- Paninian Grammar is word building, sentence building from the Root.

IV)

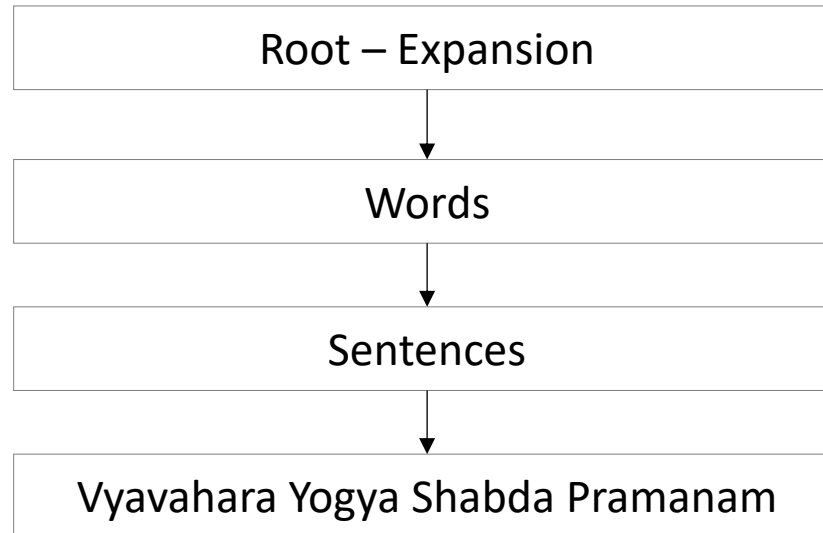
Root form	Word form / Padam	Sentence – Pramanam
- Not Shabda Pramanam	- Na Pramanam	- Pada Samuha with Tactical rules - Knowledge is given

- Table, paper, letter, write nothing communicated.

V) Sitting on the Chair, using table, paper, pen, he is writing a letter.

- Then communication takes place.

VI)



- V + A + Kru
- Vyakru

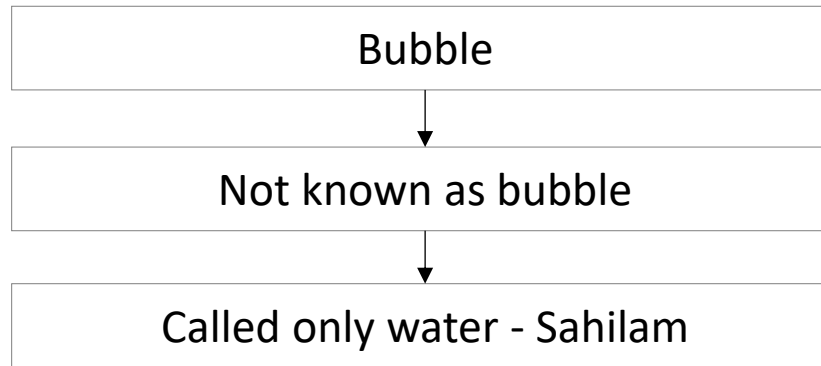
VII) Artha Prapancha :

- Prapancha Srishti = Vyakaranam (Expansion).
- Here Vyakaranam not Grammar but unfolding.

VIII) Here Vyakaranam not Grammar but unfolding.

IX) Nama Rupa Vyakaranat Prag :

- Before unfolding of bubble Nama Rupa, Salila Eka Shabda Gochara Meva Fenam

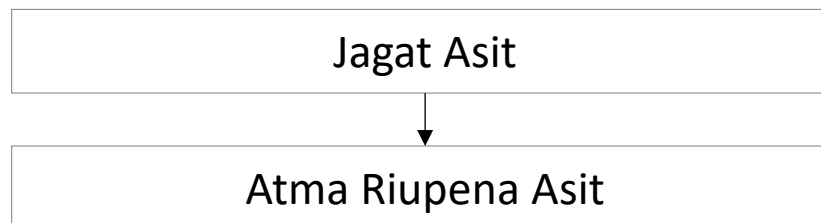


- It was not non-existent, non existent bubble can't be created.
- The Asat Karya Vadi.

X) Wave, bubble was there.

- Not in the Name bubble but as water.

XI)



XII) Wave (Fenam) was existing as unmanifest Nama Rupa.

- Not non-existent
- Becomes unfolded Vyakrutam, expanded

XIII) It looks as though there is wave and water also.

- Ocean and wave
- Water and bubble.

XIV) We use 2 words for one substance, 2 ideas.

- Viveki (Wise) = No bubble, only water
- Ignorant = Bubble and Water

XV)

Before Srishti	After Srishti
- Atma Eka Shabda	- Atma + World - Anatma + Atma Viveka

- World only manifests + Unmanifest.
- Only seeming difference, only wise people know.

XV) Junior Student :

- **I am subject Consciousness**
- **Matter is different.**
- No matter at all.

- Matter is another name of Atma.
- We keep on differentiating consciousness and matter.

XVI) Say Neti Neti :

- As though there are 2 things – Atma – Anatma.

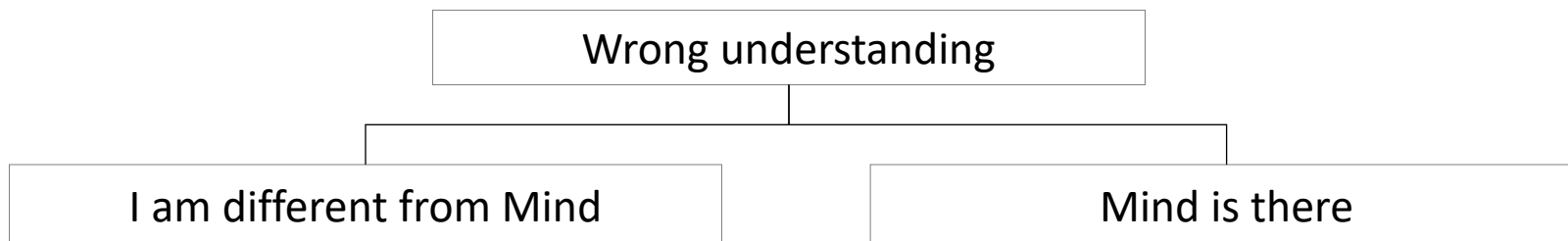
XVII) Mano Buddhi Chittani Naham :

Nirvana Shatkam :

मनोबुद्ध्याहङ्कारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योमभूमिः न तेजो न वायुः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham
Nacha Shrotra Jihve Na Cha Ghrana Netre
Nacha Vyoma Bhoomir Na Tejo Na Vayu
Chidananda Rupa Shivoham Shivoham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]



- Initially we say this.

- Later :**

Mind is another Name of me only.

XVIII)

Initial	Final
- I am different than the Mind	- I – alone appear as the mind and world also as consciousness, existence

XIX) I am not Annamaya but I alone appear as Annamaya, Pranamaya.

- I am the Sat in the Prana Maya.
- Otherwise duality problem will come.
- 1st sentence in 1st Mantra over.

XX) Atma Va Idam Eka Eva Agre Asit over.

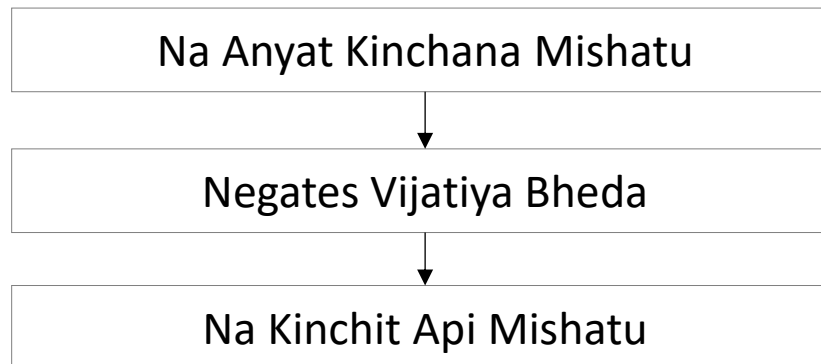
नान्यत्किंचन न किंचिदपि मिषन्निमिषद्व्यापारवदितरद्वा ।
यथा सांख्यानामनात्मपक्षपाति स्वतन्त्रं प्रधानं यथा च काणादाना-
मणवो न तद्वदिहान्य- दात्मनः किंचिदपि वस्तु विद्यते ।
किं तर्हि ? आत्मैवैक आसी- दित्यभिप्रायः ।

I) Nanyat Kinchana Mishatu :

- Nothing else was there.

Eka	Eva
Svagata Bheda Rahitaha	Sajatiya Bheda Rahitiha

II)



III) Mishati = Eyelid movement

- Un Mishati – opening eyelids
- Ni Mishati – closing eyelids
- Lalitha Sahasranama Buvanavali

IV) Transacting living beings = Mishatu, unmishatu, Nimishatu Jiva Butam

- Any transacting living being
- Vyaparavatu, Na Asit

• **There was no transacting Jivas before creation.**

- Non transacting, inert objects were also not there.
- Neither Jiva, Jagat was there.

V) Without Maya Shakti Srishti, Jiva, Jagat can't be explained.

- We add Maya later.
- Maya is always with Brahman.

VI) How can Upanishad says nothing is there other than Brahman?

- Isn't Maya there other than Brahman?

Add "Svatantram" :

• **There was nothing independent of Brahman.**

- Nothing as 2nd independent thing was not there.

VII)

Maya is

- Different from Brahman

- But non-separate from Brahman
- Does not have independent existence.

- It is Mithya, not Svatantra.

- **Paratantra Maya Asit, Parantu Svatantra Dvitiyam Vastu no Asit.**

VIII) Why Upanishad does not say “Paratantra Maya Asit”

- Why Upanishad does not acknowledge Maya.
- In sleep also it does not accept Maya.

IX) Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ |
ākāśādvāyuh | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

X) Upanishad does not mention Maya.

- Since Maya is not a separate entity, it is like a shakti of Brahman and it is Mithya.
- Therefore, Upanishad does not separately mention here.
- It mentions elsewhere.

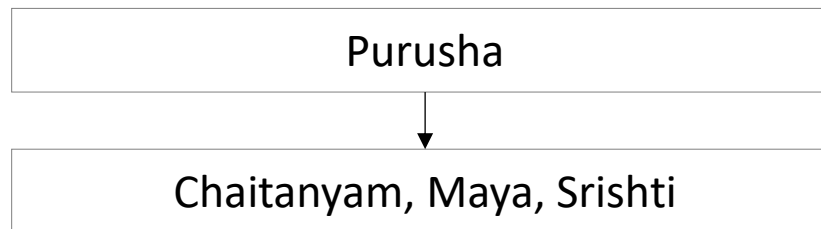
XI) Man has seeing, walking, hearing, singing, talking power

- Don't say, man and his speaking power is coming.
- No distinct existence of power separate from holder.

XII) Na Anyat Kinchana Mishatu means there is nothing Svatantram, independent of Brahman.

- MiShatu = Nimishatu = Vyaparavatu
- Or anything non-transacting was there

XIII) Sankhya :



- Sankhya introduces – Pradhanam, Svatantram.

XIV) From Pradhanam, entire creation evolves, clear Dvaitins.

- Accept Purusha also separate for Chaitanyam.
- **In Vedanta, we don't accept separate existence of Anatma.**

- 2nd thing – has to be named Anatma.
- Vedanta : No 2nd thing, Anatma = Atma only.

XV) Svatantra Pradhanam is not there, it is only Maya, seeming appearance.

- Therefore, nothing else is there in 3 periods of time.
- Knowing this is Moksha.

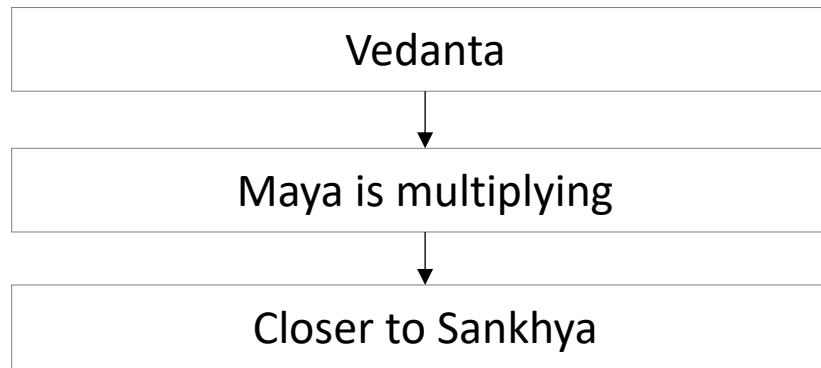
XVI) 2nd example :

- Kaanadaha – Veiseshika Philosopher.
- Kapila – Sankhya.

XVII)

Sankhya	Veiseshika / Neiyayika
<ul style="list-style-type: none"> - One Pradhanam Multiplies to become Universe - Universe = Multiplication through evolution one becomes many - Chapter 10 Gita - One seed becomes tree with many differences - One clay becomes many pots - One gold – Many ornaments 	<ul style="list-style-type: none"> - Many becomes one - Chapter 11 – Gita - Many Atoms are there, they combine to become Universe - Example : Car = Assemblage of several constituent parts - One world = Combination of trillions of Anus = Srishti. - Cook many Vegetables = One Diss - House, car - Asat karya Vada

XVIII)

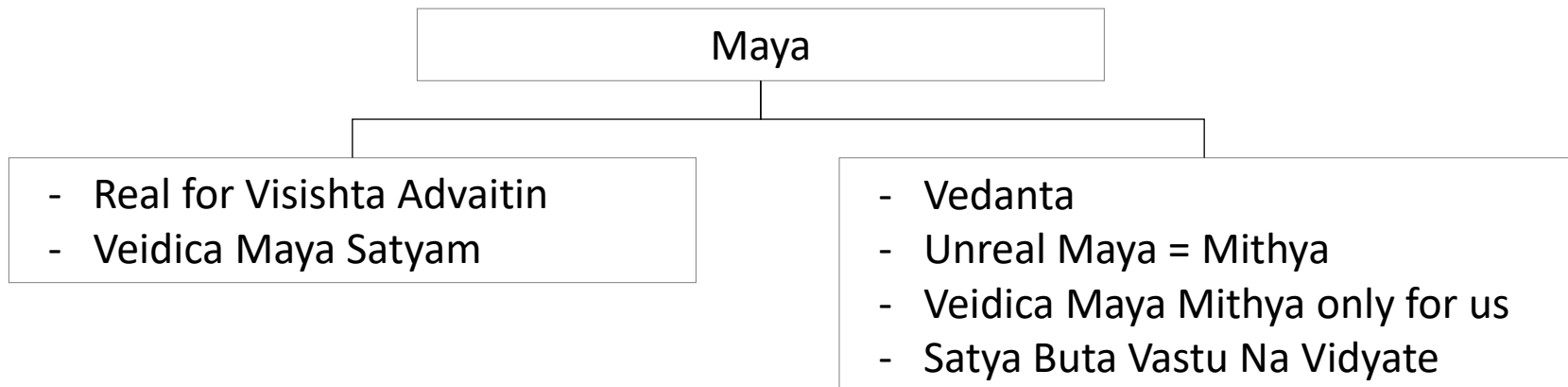


XIX) Taittiriya Upanishad :

- Bashyam Praja Yeyeti.

Sankhya	Vedantin
<ul style="list-style-type: none">- One = Real- Multiplication = Real- Multiplied = Real Universe- Sat Karya Vada	<ul style="list-style-type: none">- Maya = Unreal- Mithya Karya Vada

XX)



XXI) What was there? Kim Tarhi?

- **Atma Eva Ekaha Asit**
- **Mithya Maya can't be counted.**

- World is nonseparated from Atma and is Mithya.

XXII) Existence is only one

- When 2 isnesses are there, we become Dvaitin.
- We can have infinite number of Mithya Vastus in Dream or Waking.
- They don't have 2nd is-ness separate from Brahman.
- Is-ness is only me.
- Asit Iti Abhiprayaha.
- 2nd Sentence of Mantra over.

66) Chapter 1 - Section 1 - Verse No. 1 Continues...

स सर्वज्ञस्वाभाव्याद् आत्मा एक एव सन्नीक्षत ।
ननु प्रागुत्पत्तेरकार्यकरणत्वात्कथमीक्षित- वान् । नायं दोषः,
सर्वज्ञ- स्वाभाव्यात् तथा च मन्त्रवर्णः — “अपाणिपादो
जवनो ग्रहीता” (श्वे० उ० ३ । १९) इत्यादिः ।

3rd Sentence :

Sa Ikshata Lokannu Srija Iti :

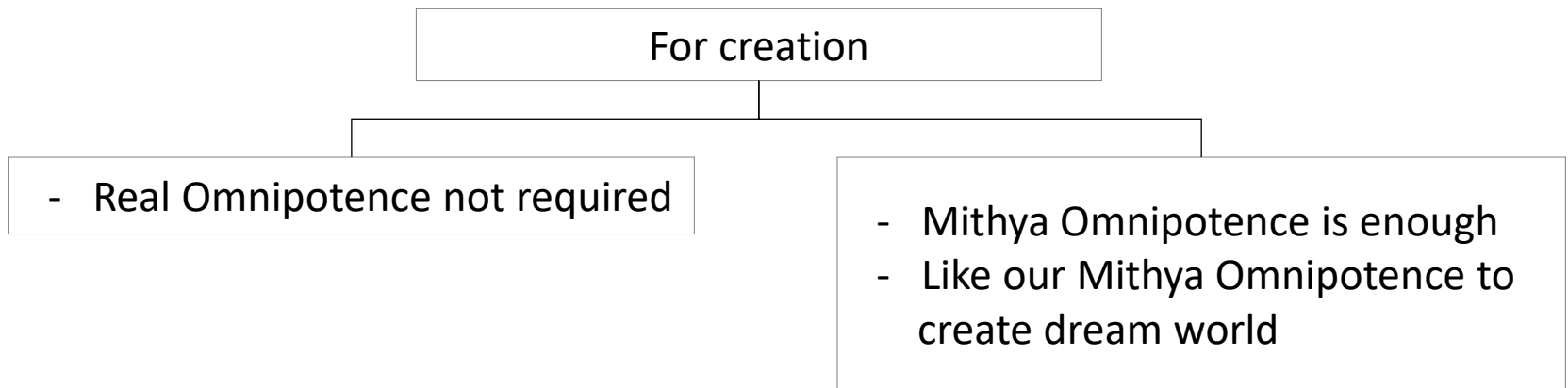
I) Saha – That Atma

- We avoid Brahman here
- No Saha (Pulling) – Brahman.

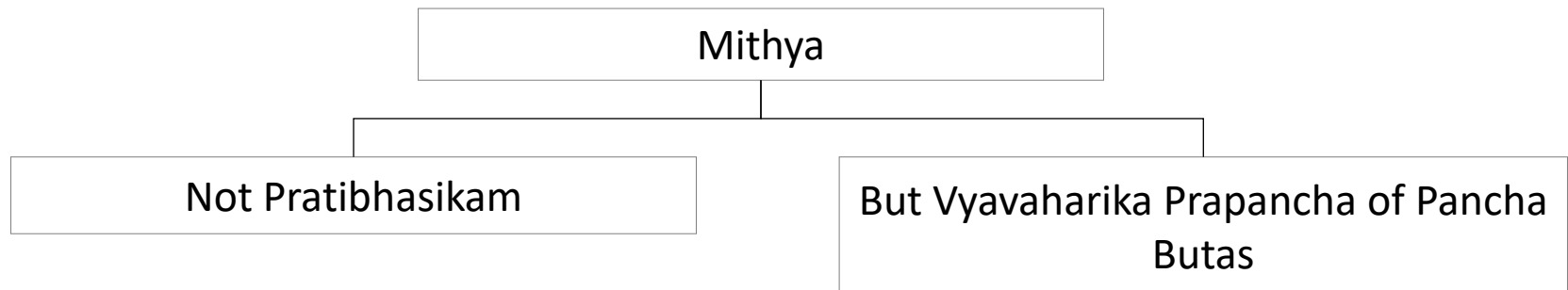
II) Because of Atma's Omniscience, Omnipotence, Maya Shakti (Not used).

III) Because of Mithya Maya Shakti, Mithya Omniscience, Mithya Omnipotence, creation is Mithya.

IV)



V)



VI) Because of its Omnipotent nature, Sarva Shakti, without any help (Carpenter, worker using Karakas)

VII) No Subject, object, Adhikaranam, Accessories

VIII) Aikshata = Perceived = Visualised

- Yah Sarvagya Sarvavitu Yasya Jnana Mayam Tapaha

Taittiriya Upanishad :

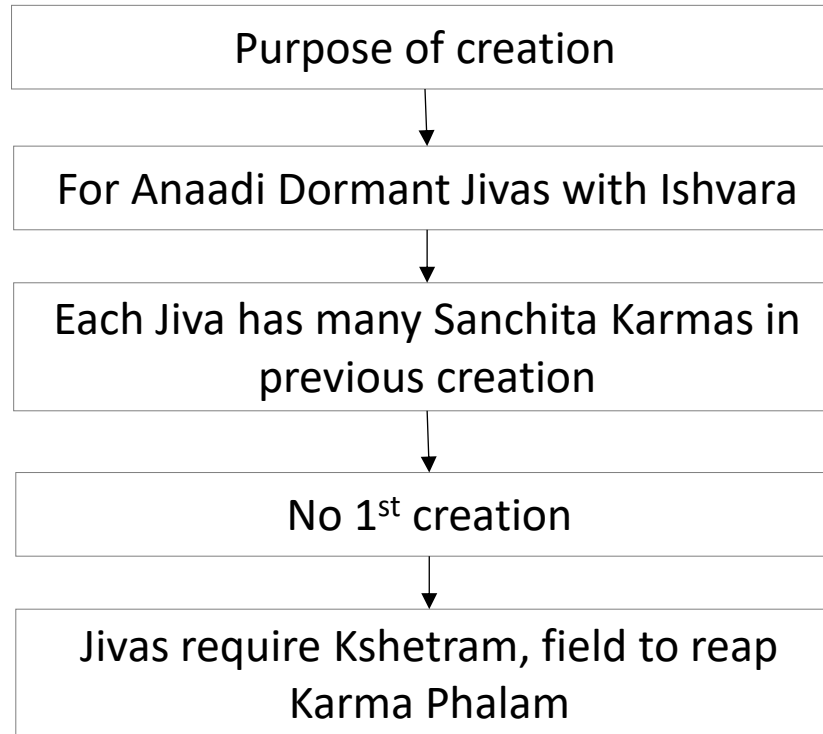
सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष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

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

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

IX) Visualisation = Type of creation required for the Jiva to exhaust the Karma = Kama = Sankalpa.

X)



- To do fresh Karma.

XI) Chapter 13 – Gita :

- Shankara – world called Kshetram, for reaping Karma, world is required.
- Hence working for Moksha.

XII) Ishvara = Karma Phala Dhata, gives design of Universe - Visualises

XIII) Purva Pakshi :

- How Bhagawan can do so many things without Karakams?
- Mind required for visualization, sense organs required for seeing, hands required for creation.

XIV) Nanu Prag Utpattehe Akarya Karanatvat?

Karyam	Karanam
Sthula Shariram	Sukshma Shariram

- Bhagawan has nothing, no creation before in Atma.
- How did he visualize.

Revision :

Bashyam – Verse 1 :

l) Atma before origination of the world.

- Direction of Upanishad.

a) First present Atma as Jagat Karanam.

- Universe = Product, Karyam.

b) 2 Important lessons :

Atma	Jagatu
Satyam	Mithya

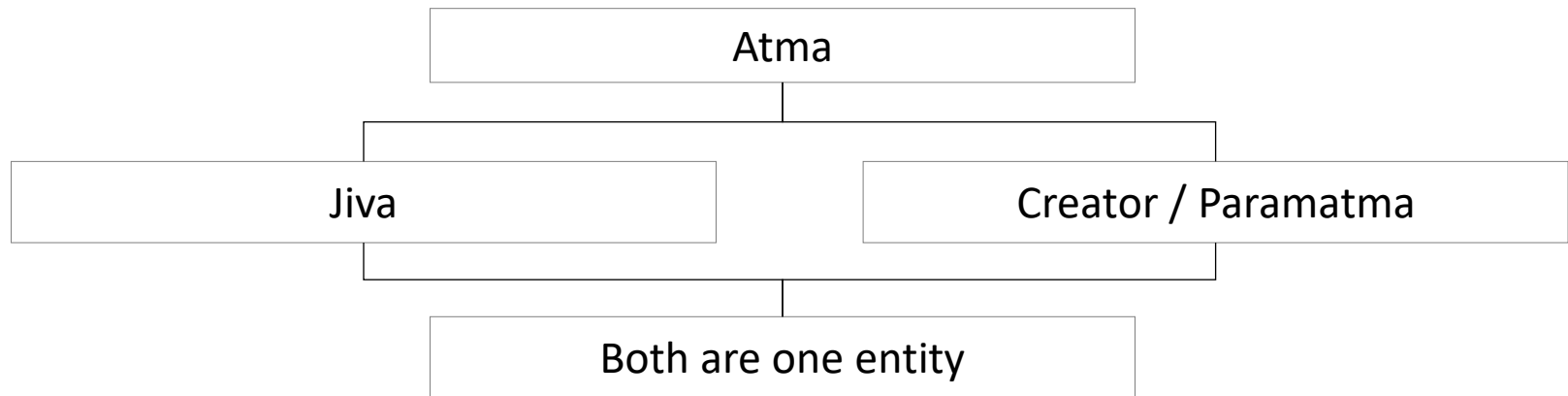
c) Anupravesha :

- That Atma alone enters every physical body in the form of Jiva.

d) Mahavakya Sruti :

- Since Atma alone is in the form of Jivaha in every body.

e)



- Creator Atma = Created Jiva

f) This is the Development

g) Atma alone is there in the beginning.

h) Before creation, Saha Ikshata, Visualised.

- Saha Atma = Saha Paramatma / Brahma Visualised the creation.

i) Maya – taken from other Upanishads

- Atma with Maya became Ishvara.
- As Ishvara, Atma visualized the following.
- Na Saha Ikshata, Lokanu Srja Iti.

j) Saha Sarvagya Svabavyat :

- That Paramatma being Omniscient and Omnipotent, was alone without a second thing, visualized.

II) Purva Pakshi :

- To create, mind is required to visualize, and various accessories.
- **Without Mind, accessories, no Sthula, Sukshma Shariram, how can Ishvara visualize and create.**

Karyam	Karanam
Sukshma Shariram	Sthula Shariram

III) Shankara :

a) Na Ayam Dosha

b) Bhagawan is Omnipotent, Omniscient without requiring any accessories.

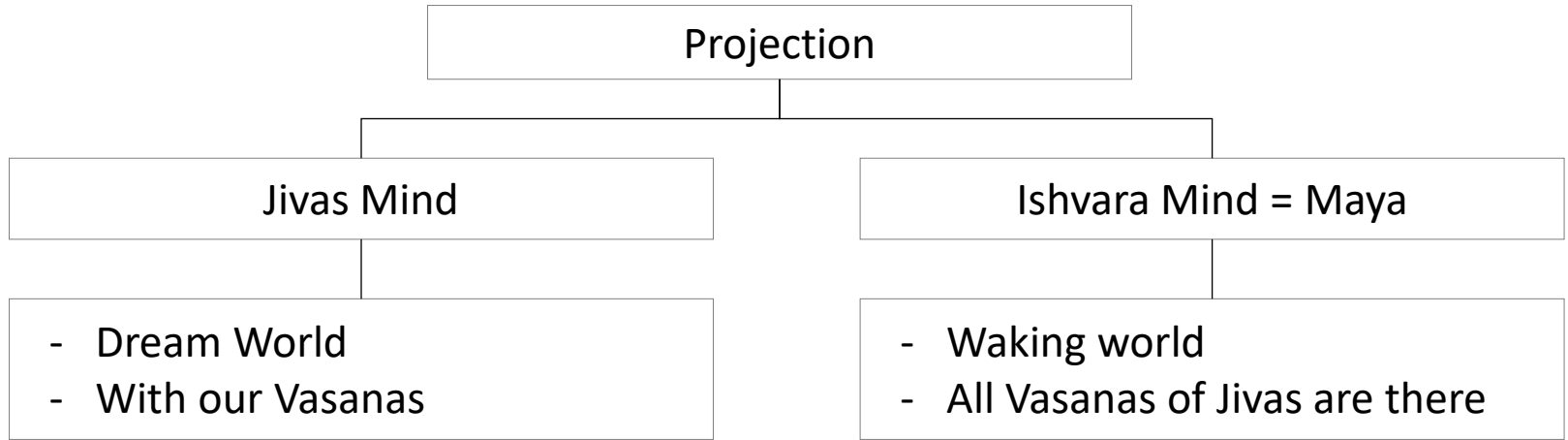
c) One Maya Shakti = Replaces all other accessories

= Body + Mind + Accessories of Bhagawan.

d) Example :

- We create dream world without any instrument.
- Shakti in us is capable of projecting entire universe.

e)



- In Maya, Karana Prapancha, Karana Sharirams, Sanchita Vasanas are there.
- With Samashti Karma + Samashti Vasana are hiding within Maya.
- Hence Bhagawan can create Sarvagya Svabavyat.

IV) Shastram = Pramanam for before creation.

V) Cosmology :

- What was before big bang, state of nondual, singularity, point of no information, Avidya = Apaurusheya Vishaya.

VI) Be humble to go to Shastra Pramanam

VII) Svetasvatara Upanishad :

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥ १९ ॥

apanipado javano grahita pasyaty acakshu sa 'srnoty akarnah I

sa vetti vedyam na ca tasyasti vetta tam ahur agryam purusam mahantam II 19 II

Without hands and feet He goes fast and grasps ; without eyes He sees ; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. they say He is the foremost, the great Infinite Being. [Chapter 3 – Verse 19]

- Apani Padau...

a) Before creation, Atma was there without hands, legs.

- **Ishvara can move fast, hold everything, can create everything.**

b) Without eyes, Bhagawan can see, without ears, Bhagawan can hear

c) Bhagavan is knower of everything, himself not known

d) That Bhagawan is Agrahyam, before creation, he was existing.

e) Sankalpa Matrena, he can create.

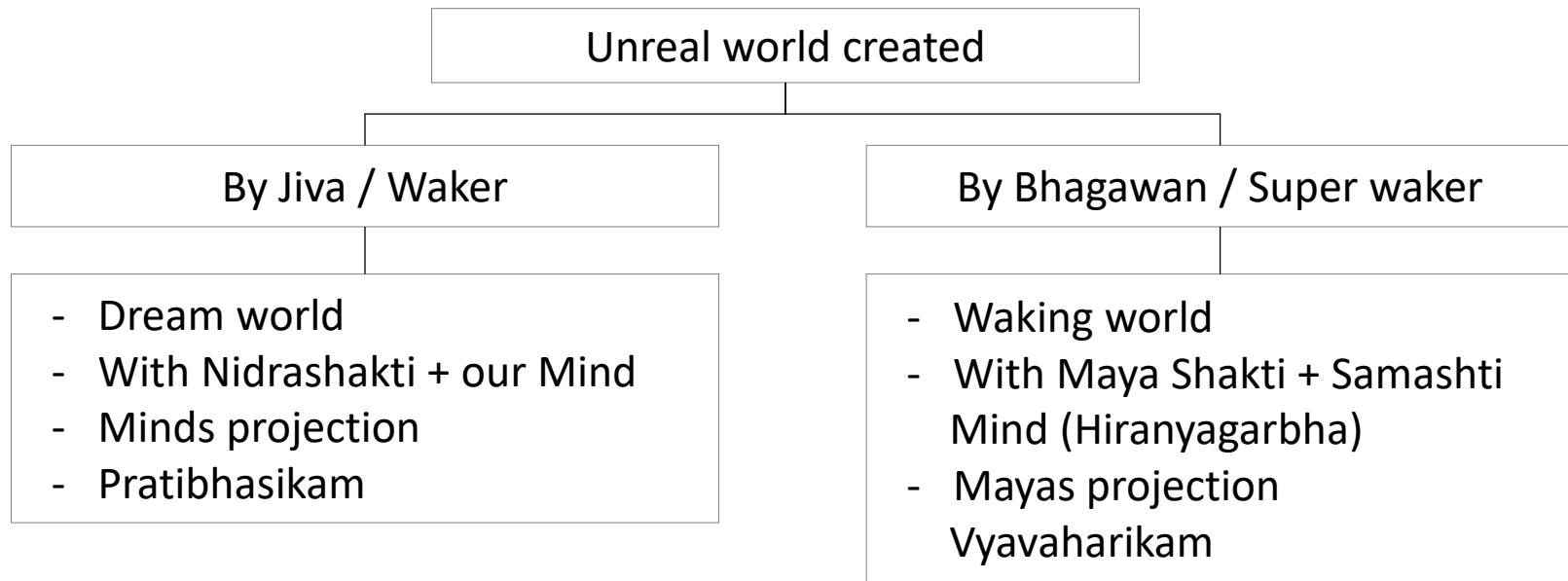
VIII) We create dream by mere Sankalpa because dream is unreal.

- **Bhagawan also creates this world by mere Sankalpa because the waking world is unreal.**

IX) World appears real, Dream appears real in Dream.

- Dream appears real in dream
- Waking appears real in waking.
- Both appear real in their respective states.
- Both unreal.

X)



XI) Both are projections and Mithya.

XII) Svetasvatara Upanishad :

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥ १९ ॥

apanipado javano grahita pasyaty acaksuh sa 'srnoty akarnah I
sa veti vedyam na ca tasyasti vetta tam ahur agryam purusam mahantam II 19 II

Without hands and feet He goes fast and grasps ; without eyes He sees ; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. they say He is the foremost, the great Infinite Being. [Chapter 3 – Verse 19]

- Without hands, legs
- Javana = But fast moving
- Grahita = One who handles everything without hands

केनाभिप्रायेणेत्याह — लोकान् अम्भःप्रभृतीन्
प्राणिकर्म- फलोपभोगस्थानभूतान्नु सृजै सृजेऽहमिति ॥ १ ॥

I) Kena Abhiprayena?

- With what intention, motive, Bhagavan visualized.
- What was the purpose of creation / projection?
- Purpose is creation of 14 Lokas for Jivas exhaustion of Karma Phalams.

II) Lokan : Ambah Pravritti

- Ambaha, Marichihi, Maram, Apaha.
- 4 words – represent 14 Lokas.

III) Why create 14 Lokas?

- Creation not for himself but for Jivas.

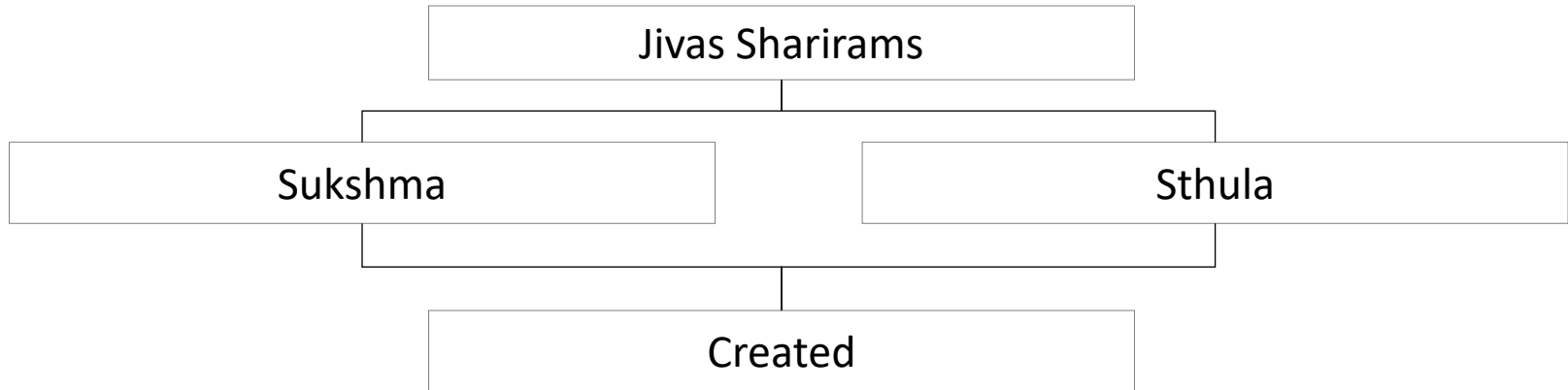
IV) Why Bhagavan create Jivas?

- Never created Jivas.
- Jivas beginningless as Bhagavan.

V) What is Jiva?

- **Consciousness + Karana Shariram = Jiva = Anaadi.**

VI)



VII) Karana Sharira Sahita Jiva is Anaadi.

- This Jiva has Sanchita Punyam, Papam.

VIII) Jivas have to experience Punya Phalam, Papa Phalam.

IX) Rule :

- Avashya Anuboktavyam Krutam Karma Shubhashubham.
- As long as you have Punyam, Papam in your account, you have to pay price of enjoyment and suffering.

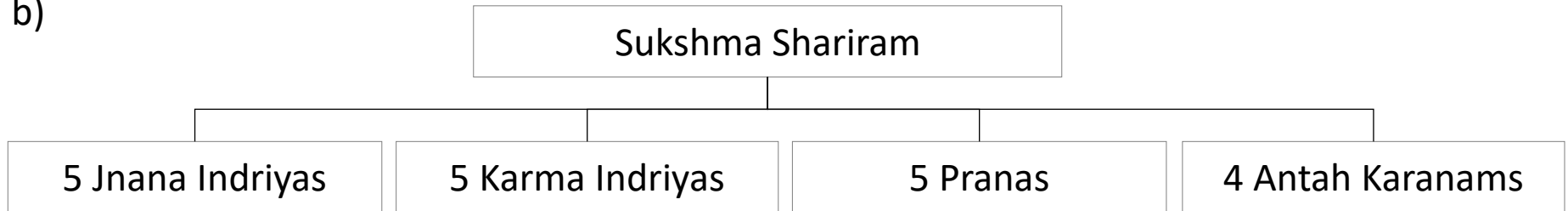
X) Jiva can't experience pleasure and pain with only Karana Shariram.

- Karana Shariram is not enough to experience Punya Phalam, Sukham, Papa Phalam, Dukham.

XI) To experience Punya – Papam, 3 things are required, to be created.

a) 14 Lokas, Narakam, Svargam, Bhuloka (Mishra Phalam) for Anaadi Jivas.

b)

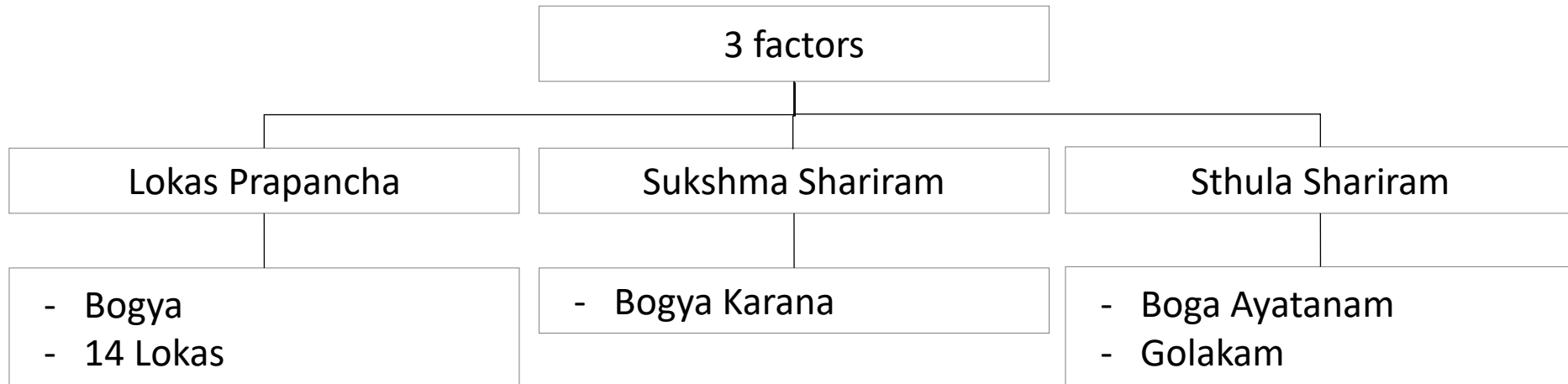


c) Sthula Shariram :

- Every Indriyam requires a Golakam.

d) Indriyam function only when they are located in Golakams.

- Golakams are there only in Sthula Shariram.



e)

3 factors	Ishvara, Jiva, Sanchita Karma
<ul style="list-style-type: none"> - Not Anaadi - Has beginning, end - Bhagawan has to create - Therefore, Bhagawan visualised 	<ul style="list-style-type: none"> - Anaadi - Beginningless

f)

Prani	Karma	Phalam
<ul style="list-style-type: none"> - Jivas 	<ul style="list-style-type: none"> - Sanchita Karma stored in Karana Shariram 	<ul style="list-style-type: none"> - Result of Karma - Sukham, Dukham

Upabhoga	Sthanam
Experiencing	14 Lokas

g) All 3 factors required by Jivas to experience pleasure and pain.

h) Srije Aham :

- Let use visualize first.
- Bhagawan is Karma Phala Dhata.
- Bhagawans responsibility.

68) Introduction to Chapter 1 - Section 1 - Verse No. 2 :

एवमीक्षित्वा आलोच्य—

- Bhagawan after visualizing 14 Lokas.

69) Chapter 1 - Section 1 - Verse No. 2 :

स इमाँल्लोकानसृजत । अम्भो मरीचीर्मापोऽदोऽम्भः
परेण दिवं द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः
पृथिवी मरो या अधस्तात् आपः ॥ २ ॥

sa imāḷlokānasṛjata । ambho marīcīrmāpo'do'mbhah
pareṇa divaṃ dyauḥ pratiṣṭhā'ntarikṣaṃ marīcayaḥ
pṛthivī maro yā adhastāta āpaḥ ॥ 2 ॥

He created all these worlds: Ambhah, Marici, Maram and Apah. Yonder is the Ambhah, above is the heavens; heaven is its support. Marici is the region of the atmosphere. The Marah is the earth and what is underneath is the Apah. [I - I - 2]

Gist :

I) 4 words :

1) Anubaha, 2) Marichihi, 3) Maram, 4) Apaha

II) Ambaha :

- Parena Divam
- Normally Ambaha = Waters
- 4 Lokas above Svarga

- Suar
 - Mahar
 - Jana
 - Tapo
 - Satya
- Ambaha 4 + 1 supporter = Svarga = 5 Lokas

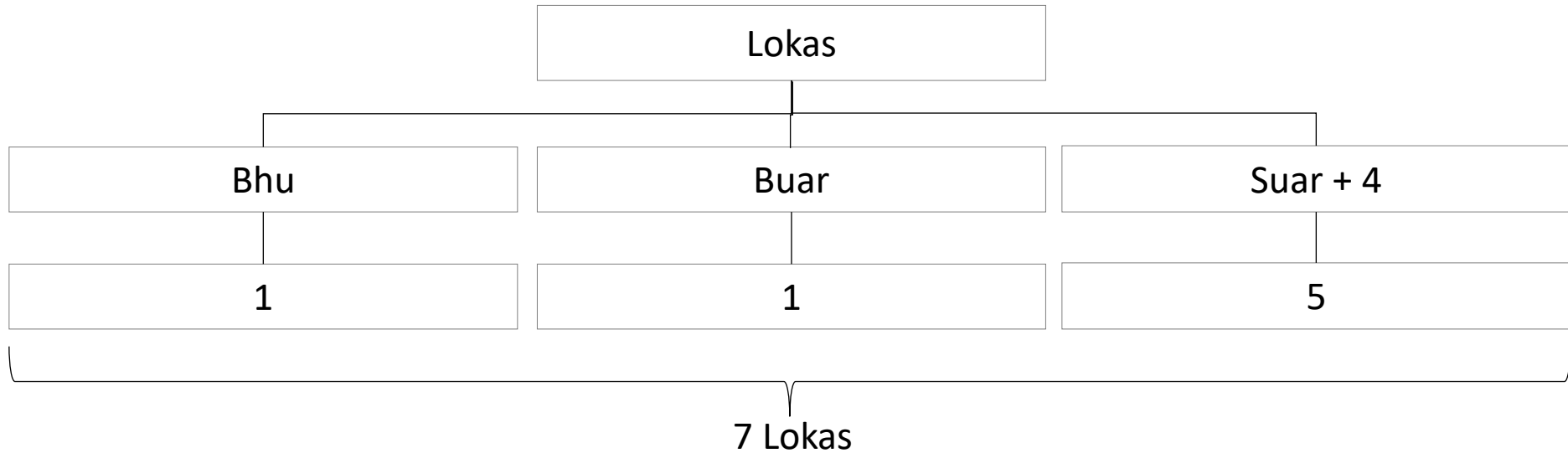
III) Dhyau = Pratishta

= Svarga = Support of 4 Lokas

IV) Marichi :

- Antariksham
- Buar Loka, Above Bhuloka

V) Maram = Prithivi = Bhu Loka

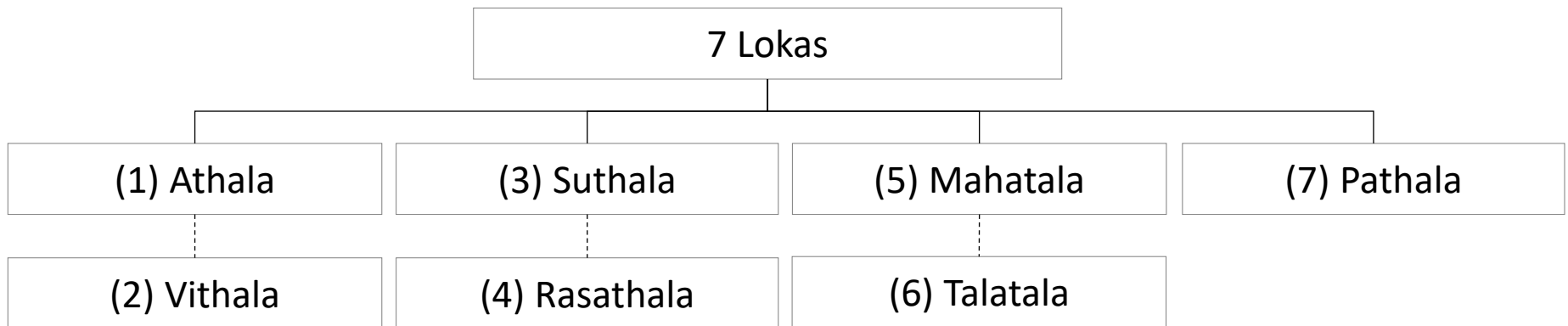


VI) Apaha = Water = Ambaha

= Lower 7 Lokas

= Yaha Adhasthat

= Down below



VII) 4 Words = 14 Lokas, Bhagawan created with help of Maya, Sankalpa Matrena

70) Bashyam : Chapter 1 - Section 1 - Verse No. 2 Starts...

स आत्मेमाँल्लोकानसृजत सृष्टवान् । यथेह बुद्धिमांस्तक्षादि-
रेवंप्रकारान्प्रासादादीन्सृज इति ईक्षित्वेक्षानन्तरं प्रासादादीन्सृजति
तद्वत् ।

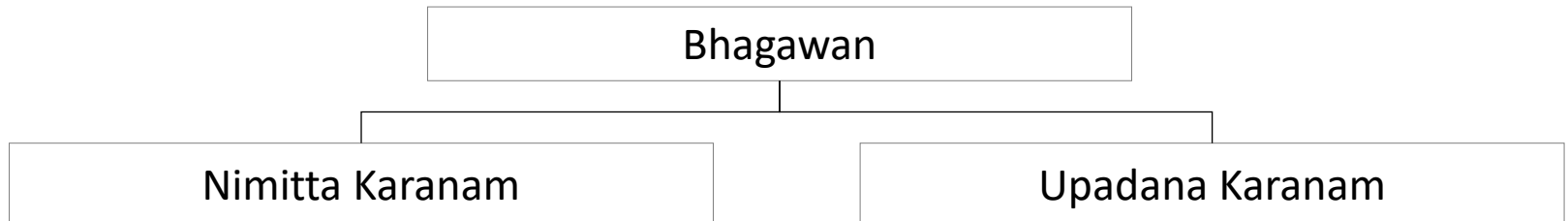
I) Saha Atma :

- Paramatma = Ishavara = Maya Sahitam Brahma.

II) Iman Lokan Asrujata :

- Created the following 14 Lokas.

III)



IV) Nimittam Example :

- Carpenter, Gold Smith, Potter

V) Brahma Sutra :

यथा च तक्षोभयथा ।

Yatha cha takshobhayatha ।

And as the carpenter is both. [II – III – 40]

VI) In this world – carpenter – Takshadihi, Potter, gold smith etc.

- Let me create (Srje) Palatial house, Prasaadaha.
- Small house = Griham.
- Furniture has to be created.
- Sofa, bed, chair, table visualizes – 1st step, then creation – 2nd step.
- Exactly like this is Bhagawan Nimitta Karanam.

VII) Upanishad does not mention Upadana Karanam.

- Carpenter alone, not enough.
- Requires material cause.
- Needs logs of wood.

VIII) Mundak Upanishad : Chapter 1 – 1 - 7

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।

यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७॥

Yathorna-nabhih srjate grhnate ca yatha prathivya-mosadhayah sambhavanti,

Yatha satah purusat keshalomani tatha-'ksarat sambhavatiha visvam ॥ 7 ॥

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]

- Bhagawan is Nimitta and Upadana Karanam.
- Example : Spider

71) Basyam : Chapter 1 - Section 1 - Verse No. 2 Continues...

ननु सोपादानस्तक्षादिः प्रासादादीन्सृजतीति युक्तं
निरुपादानस्त्वात्मा कथं लोकान् सृजति ?

Purva Pakshi :

I) Carpenter needs Upadana Karanam.

II) Upanishad :

- Atma Va Idam, Eka Eva Agre Asit.
- Upanishad does not talk of even space for creation.

III) Taittiriya Upanishad : Chapter 2 – 1 – 2

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ || 2 ||

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

- Akasha created later.
- Time, materials not there.

IV) Bhagawan has no raw material other than himself.

- Atma = Nir Upadanam, not Sa – Upadanam.

Example :

- Match stick factory only near forest.

V) For brain where is the Raw Material? How 14 Lokas.

नैष दोषः; सलिलफेन-स्थानीये आत्मभूते नामरूपे अव्याकृते
आत्मैकशब्दवाच्ये व्याकृतफेनस्थानीयस्य जगत उपादानभूते
सम्भवतः । तस्माद् आत्मभूतनामरूपोपादानभूतः सन्सर्वज्ञो
जगन्निर्मिमीत इत्यविरुद्धम् ।

Shankara :

I) Bhagawan does not require any Raw material.

- Raw material is included within himself.

II) Example : Our Dream

- Vasanas within us.
- Universe within Bhagawan.

III) Bhagawan = Maya Sahita Atma

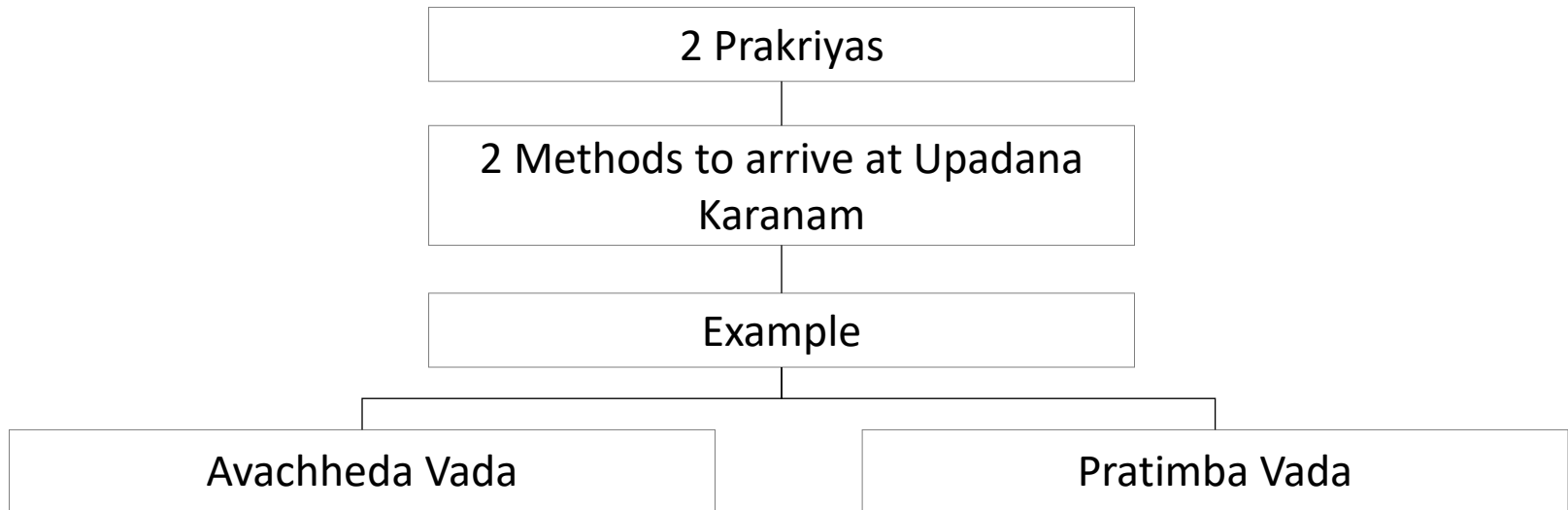
= Nimittam + Upadanam

= Shakti.

IV) What is Raw material, Upadanam?

- Atma or Maya
- Generally Ishvara = Nimitta, Upadana Karanam.

V) This discussion only in Aitareya Upanishad.



VI) Here – 1st Prakriya :

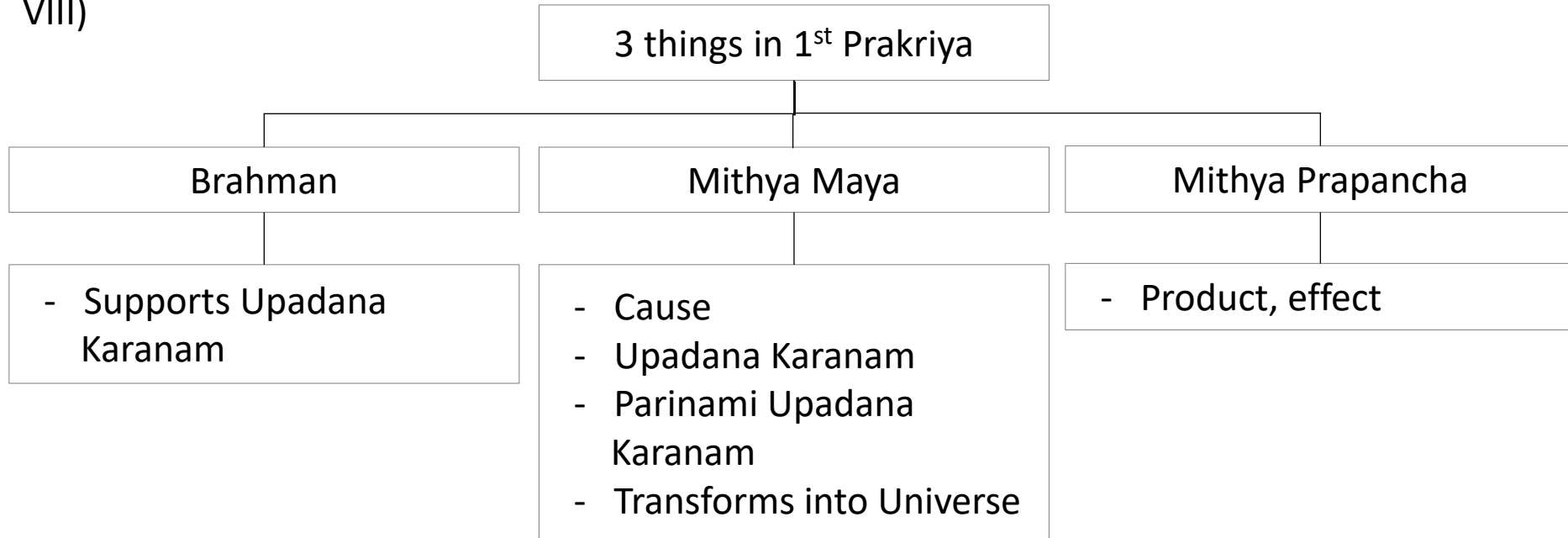
Brahman	Maya
Satyam	Mithya

- Supported by Brahman, Mithya Maya is the material cause.
- Mithya Maya transforms to Mithya Universe.

VII) Mithya Maya = Material Cause

- It transforms into Mithya Universe.
- Supported by Brahman, Mithya Maya transforms into Mithya Universe = One Prakriya.

VIII)



IX) 2nd Prakriya :

Shankara :

a) Maya, not Upadana Karanam

- Brahman alone is Upadana Karanam.
- Brahman transforms into the Universe.

b) Upadana Karanam alone transforms into Karyam

- Gold – Chain
- Wood – Chair

c) **Problem :**

- Maya can transform to universe because Maya is Savikara.
- Subject to transformation.
- Brahman = Nirvikaram.

d) Brahman seemingly transforms into the Universe

- Universe = Mithya only.
- If actual transformation, Universe will be Satyam.
- Seeming transformation is Mithya only.

e) How can Brahman seemingly transform itself?

- How Brahman able to seemingly transform?

f) Brahman can do that, supported by Maya Shakti, seemingly transforms into Universe.

- Maya Shakti – cause of Universe is Mithya.
- Product, effect also Mithya.

g)

Brahman	Universe
Satyam	Mithya

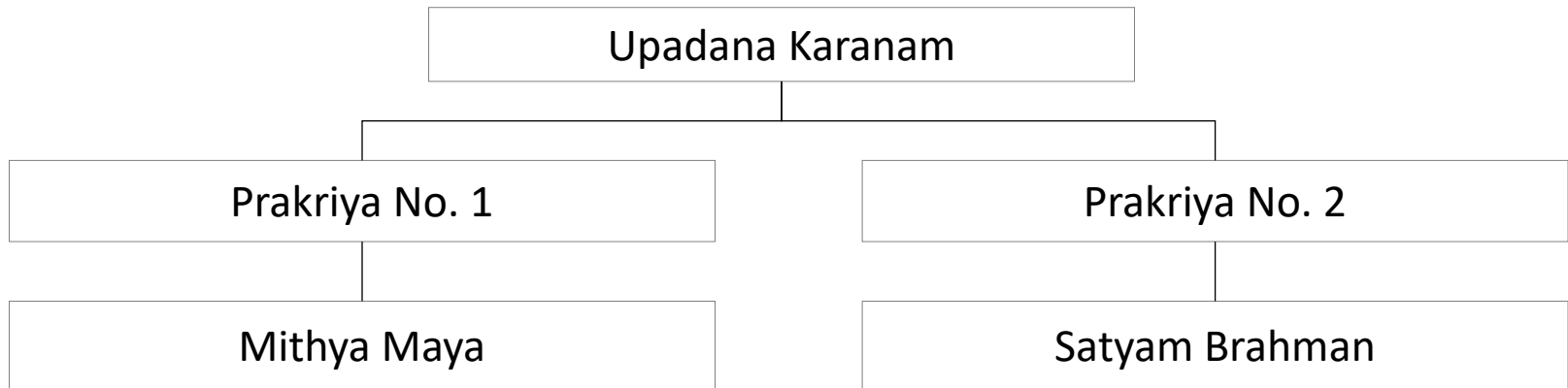
h) Prakriya No. 2 :

- **Supported by Mithya Maya, Satyam Brahma seemingly transforms into Mithya Jagatu.**

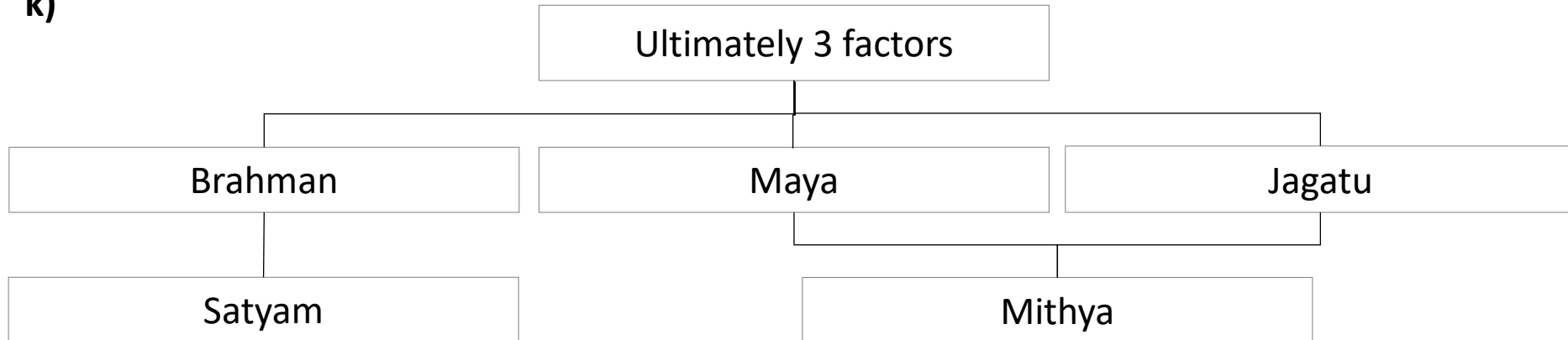
i) Previous Prakriya No. 1 :

- **Supported by Satyam Brahma, Mithya Maya transforms into Mithya Universe.**

j)



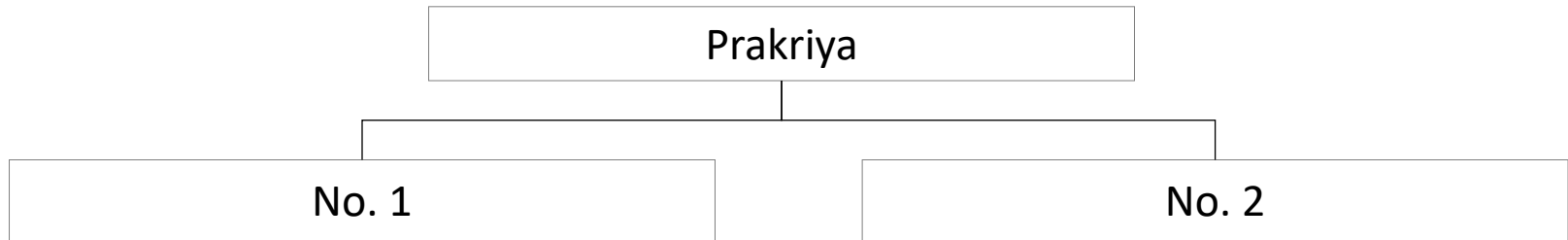
k)



I) Shankara's – Conclusion :

- Brahman alone is Satyam, everything else is Mithya.
- Maya, Prapancha = Mithya.

m)



- Srishtou Tatparya Abavat.
- We are not interested in the explanation of creation, use any Prakriya.

x)



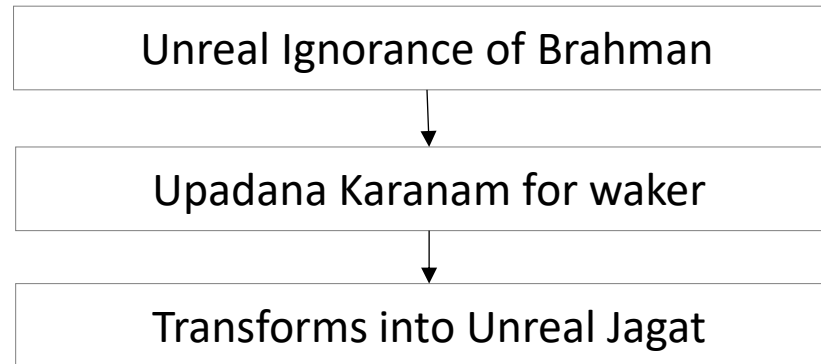
XI) Apply to Rope Snake?

- What is material cause of Snake?
- How Snake is created out of Rope?

a) Prakriya No. 1 :

- Supported by Rope, Mithya Rope ignorance, transforms into Mithya Snake.
- Here relative example, Rope = Real, Satyam
- Unreal ignorance transforms into unreal Snake.

b)

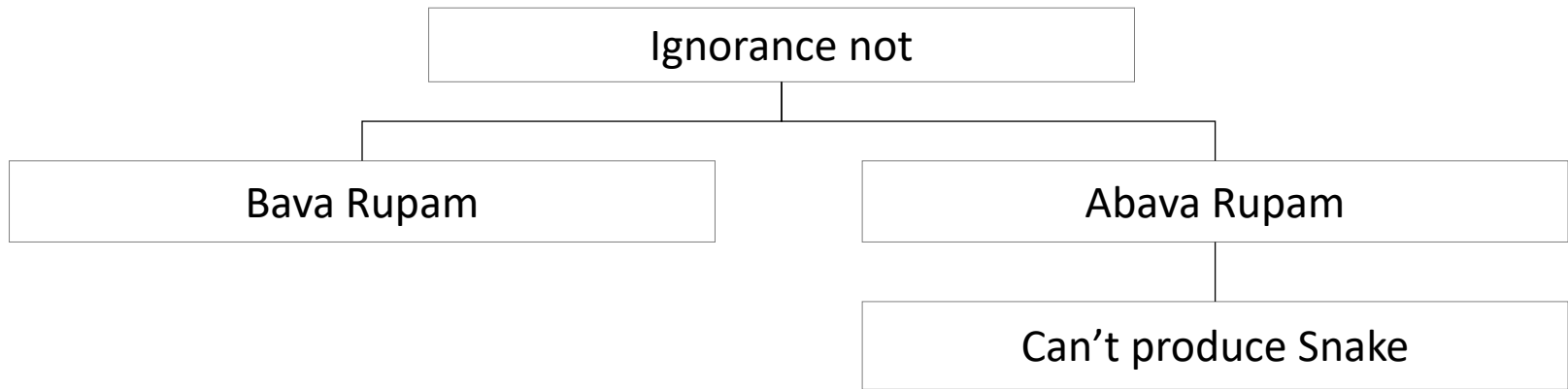


c) Upadana Karanam = Bava Rupa, Toola Avidya

d) Rope ignorance = Material cause

- Ignorance, not absence of Knowledge.
- Ignorance = Mithya
- Sadasatbyam Anirvachania Avidya.
- Not Asat Rupa Avidya

e)



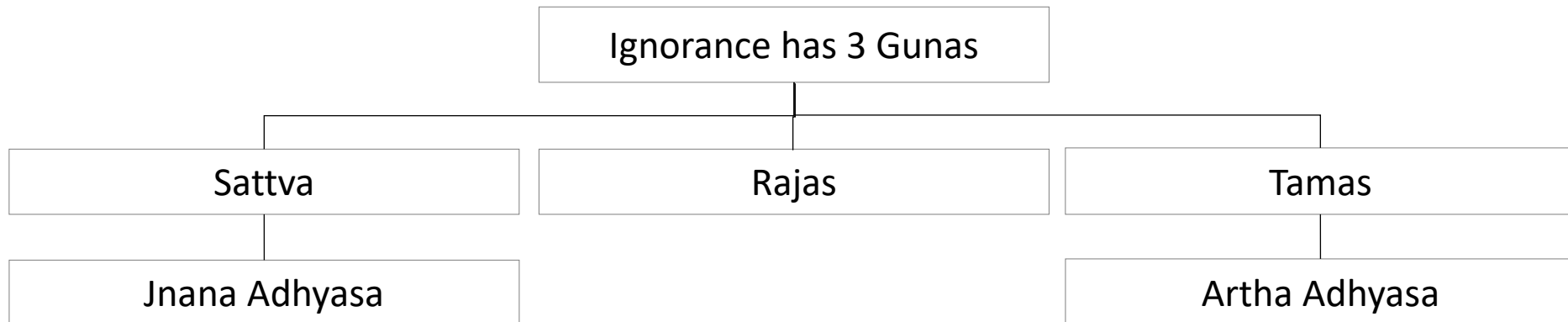
f) Ignorance = Sat Asat Vilakshana Mithya ignorance transforms into Mithya Snake.

g) Supported by Satyam Rope Mithya ignorance transforms into Mithya Snake.

h) In this Prakriya, material cause of snake is ignorance.

i) Ignorance can transform.

XII) Anirvachania Khyati of Vichara Sagaram :



XIV) Prakriya No. 1 :

- Supported by Satya Rope Mithya ignorance transforms into Mithya Snake.

XV) Prakriya No. 2 :

a) Supported by Mithya Rope ignorance, real Rope seemingly transforms into unreal snake.

b) Upadana Karanam = Rope

c)

1 st One	2 nd One
<ul style="list-style-type: none">- Ignorance is Upadana Karanam- Parinami Upadana Karanam	<ul style="list-style-type: none">- Rope is Vivarta Upadana Karanam

d) We have both Prakriyas

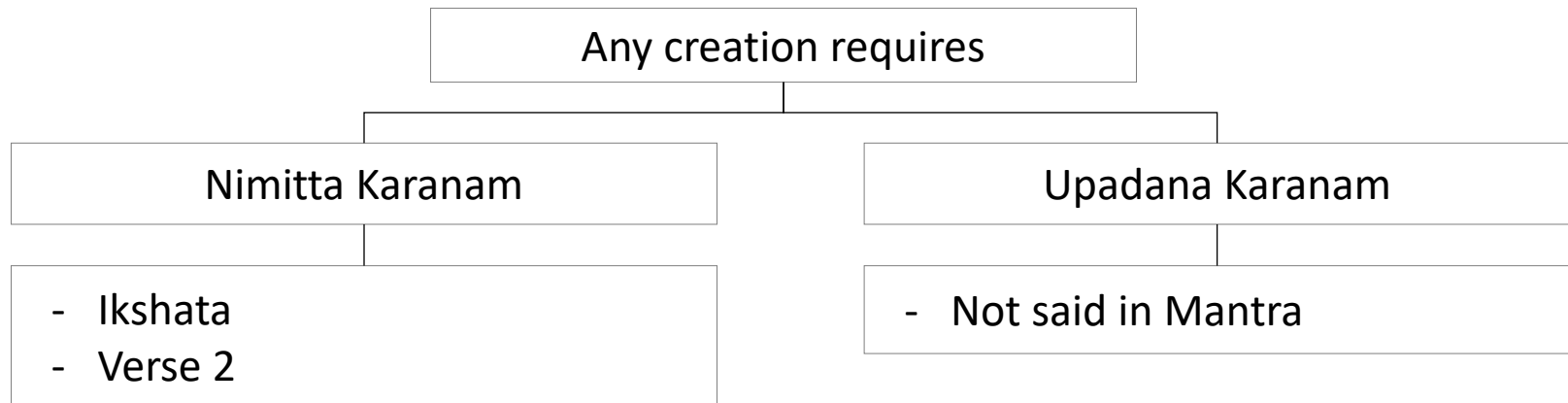
- For both Prakriyas Upanishadic support is there.

Revision :

Verse 2 – Topic 72 – Bashyam :

I) Saha Ikshata = Paramatma visualized creation, Nimitta Karanam.

II)



Taittiriya Upanishad : Chapter 2 – 6 – 3

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

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

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

III) What is Upadana Karanam?

- 2 methods to derive.

a) Already Nama Rupas are there in potential form in the Paramatma.

Example :

Water has potential Nama Rupa to become

Wave

Bubble

Ice

Example :

- Clay – has potential Pot Nama Rupa
- Spherical, lump form contains all forms.
- Hexagon, Triangle, Rectangle.

b) Brahman has all Nama Rupas in potential forms.

- Avyakruta Nama Rupa.
- Avyakta Nama Rupa.

c) Brihadaranyaka Upanishad : Chapter 1 – 4 – 7

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत्,
असौनामायमिदंरूप इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते,
असौनामायमिदंरूप इति; स एष इह प्रविष्ट आ नखाग्रेभ्यः,
यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वम्भरो वा विश्वम्भरकुलाये;
तं न पश्यन्ति । अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति,
वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वानो मनः;
तान्यस्यैतानि कर्मनामान्येव ।
स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति;
आत्मेत्येवोपासीत्, अत्र ह्येते सर्व एकम् भवन्ति ।
तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद ।
यथा ह वै पदेनानुविन्देदेवम्; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥

taddhedam tarhyavyākṛtamāsīt, tannāmarūpābhyāmeva
vyākriyata, asaunāmāyamidaṃrūpa iti;
tadidamapyetarhi nāmarūpābhyāmeva vyākriyate,
asaunāmāyamidaṃrūpa iti; sa eṣa iha praviṣṭa ā nakhāgrebhyaḥ,
yathā kṣuraḥ kṣuradhāne'vahitaḥ syāt,
viśvambharo vā viśvambharakulāye; taṃ na paśyanti |
akṛtsno hi saḥ, prāṇanneva prāṇo nāma bhavati, vadan vāk,
paśyaṃścakṣuḥ, śṛṇvan śrotram, manvāno manaḥ;
tānyasyaitāni karmanāmānyeva |
sa yo'ta ekaikamupāste na sa veda,
akṛtsno hyeṣo'ta ekaikena bhavati; ātmetyevopāsīta,
atra hyete sarva ekam bhavanti |
tadetatpadanīyamasya sarvasya yadayamātmā,
anena hyetatsarvaṃ veda | yathā ha vai padenānuvindedeḥvam;
kīrtiṃ ślokaṃ vindate ya evaṃ veda || 7 ||

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

- Avyakruta Khandika.
- **Avyakruta Nama Rupa alone is called Maya.**
- **Brahman has potential Nama Rupa world as Maya Shakti.**
- In sleep I have potential Nama Rupa called Maya, ignorance, Avidya.

d) Svetasvatara Upanishad :

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

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

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

Avyakruta Nama Rupa	Maya
Brihadaranyaka Upanishad Chapter 1 – 4 – 7	Svetasvatara Upanishad Chapter 4 – Verse 10

- Both indicate Upadana Karanam.

e) Lump form – modifies into all forms.

- Clay remains clay.
- Gold remains gold.

f) Lump form is non-separate from gold or clay, instead of saying lump form becomes pots, we say lump becomes earthenware.

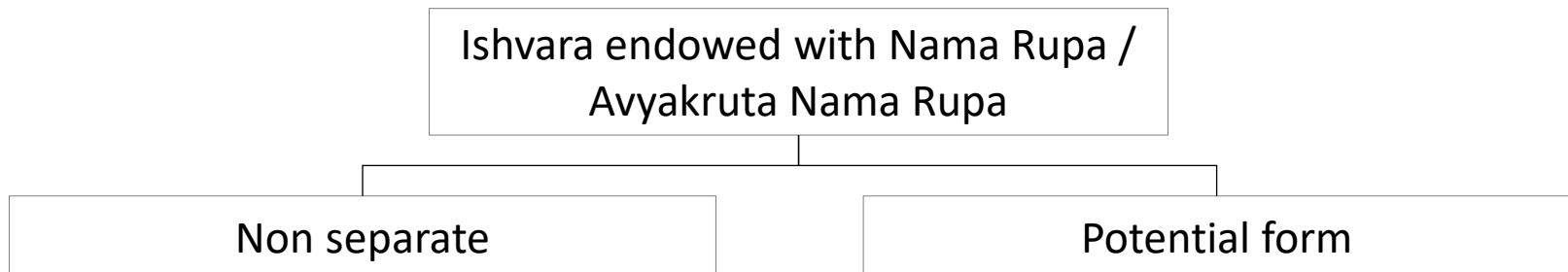
g) Form and material we don't differentiate.

h) Maya modifies into Universe.

- Maya can't be differentiated from Atma.
- Atma Butaha Avyakruta Nama Rupa becomes the Universe.

i) Material cause = Unmanifest Nama Rupa or Maya

j)



IV) Ishvara with Avyakruta Nama Rupa, nonseparated from Ishvara, creates Universe.

a) Can say : Maya is Upadana Karanam

b) Can say : Ishvara is Upadana Karanam because Maya is not separate from Ishvara.

c) Nirnimete = Creates

- This is Prakriya No. 1.

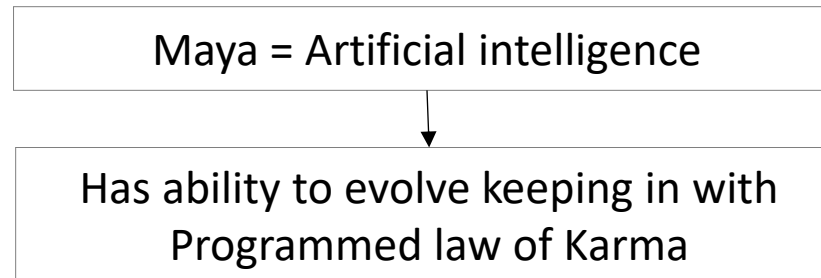
V) Shankara does not clearly distinguish 2 Prakriyas.

VI) 1st Prakriya :

- **Supported by Satyam Brahman, Mithya Maya transforms into Mithya Universe observing the law of Karma.**

VII) Brahman has passive role, just present, does not do anything.

VIII)



- Program is inbuilt into Maya.

VIII) Example :

a) Mundak Upanishad :

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।

यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,

Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam || 7 ||

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]

b) From a live body, Kesha – Hair on the head, and body.

- Grows according to our Prarabdha.

c) Hair – White, Black, mixed, may not grow

– Inbuilt

d) I sentient cause, intelligent cause am not using my intelligence.

e) As sentient being, I am alive.

- There is no separate thought I entertain.
- It is inbuilt in the body, embedded.

f) Similarly, in Brahman, Universe is inbuilt in Maya.

- Brahman / Ishvara need not separately look into the computer and order each Hair.
- In Maya, the program is inbuilt.

g) Ishvara or Brahmanaha, Sannidya Matrena, Mithya Maya transforms into Universe is Prakriya No. 1.

IX) Prakriya No. 2 :

- In the presence or supported by Maya, it is required, Sannidhi Matrena.
- Supported by Mithya Maya, Satya Atma, seemingly transforms (Vivarta Karanam) Into Mithya Universe.

X)

Prakriya No. 1	Prakriya No. 2
<ul style="list-style-type: none">- Maya transforms- Maya is Mithya- Parinama change- Actual change- Post Shankara- Popular, used first- Junior student- In Brahman's presence Maya transforms	<ul style="list-style-type: none">- Satya Atma seemingly transforms- Vivarta Atma- Not actual change- Atma seemingly transforms into Mithya Universe- Shankara says 2nd Prakriya is better.- Second Prakriya is more dominant.

XI) Brahma Sutra : Prakriyadikaranam

प्रकृतिश्च प्रतिज्ञादृष्टा
न्तानुपरोधात् ।

Prakritischa pratijna
drishtantanuparodhat

(Brahman is) the material cause also on account of (this view) not being in conflict with the proposition and the illustrations (quoted in the Sruti). [1 – 4 – 23]

अभिध्योपदेशाच्च ।

Abhidhyopadesaccha

On account of the statement of will or reflection (to create on the part of the Supreme Self, It is the material cause). [1 – 4 – 24]

साक्षाच्चोभयाम्नानात् ।

Sakshacchobhayamnanat

And because the Sruti states that both (the origin and the dissolution of the universe) have Brahman for their material cause.[1 – 4 - 25]

आत्मकृतेः परिणामात् ।

Atmakriteh parinamat

(Brahman is the material cause of the world) because it created Itself by undergoing modification. [1 – 4 – 26]

योनिश्च हि गीयते ।

Yonischa hi giyate

And because (Brahman) is called the source. [1 – 4 – 27]

a) Brahman = Prakrti, Upadana Karanam

b) Instead of saying :

- Mayam Tu Prakritim Vidyad.
- Maya, Prakrti is Upadana Karanam, post Shankara.

c) 2nd one, Shankara says its better.

XII) 2nd Prakriya :

a) Brahman itself is Upadana Karanam.

- In sleep I am Brahman, Which is Upadana Karanam for waking Universe.

b) Brahman in eternal as long as world is there.

c) Taittiriya Upanishad : Chapter 2 – 6 – 3

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

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

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

e) Brahman itself seemingly transformed into Universe.

- Sentient, insentient, moving, non-moving, supported, non-supported.

f)

Taittiriya Upanishad	Svetasvatara Upanishad
<ul style="list-style-type: none"> - Prakriya No. 2 - Brahman became seemingly the Universe - Senior student - Instant Moksha 	<ul style="list-style-type: none"> - Prakriya No. 1 - Maya became Universe - Gita : Prakrti / Maya became Universe - Junior student

XIII) Taittiriya Upanishad : Chapter 2 – 7 – 1

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadvā idamagra āsīt | tato vai sadajāyata |
tadātmānaṁ svayamakuruta |
tasmāttatsukṛtamucyata iti || 1 ||

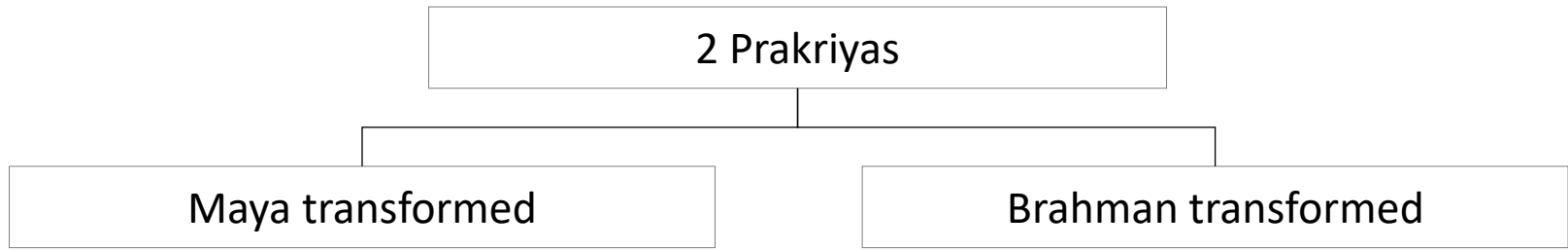
In the beginning was verily this non-existence. From that the existent was born. That created itself by itself. Therefore, it is called the self-made or the well made. [2 - 7 - 1]

a) Brahman itself, by itself seemingly converted into Universe.

b) Tatu Atmanam Svayam Kuruta.

c) Brahman itself seemingly transformed into Universe.

XIV)



XV) Conclusion :

- **In the end, there should be 2 Mithya (maya + Prapancha), one Satyam (Brahman).**
- Shankara does not refute any Prakriya.

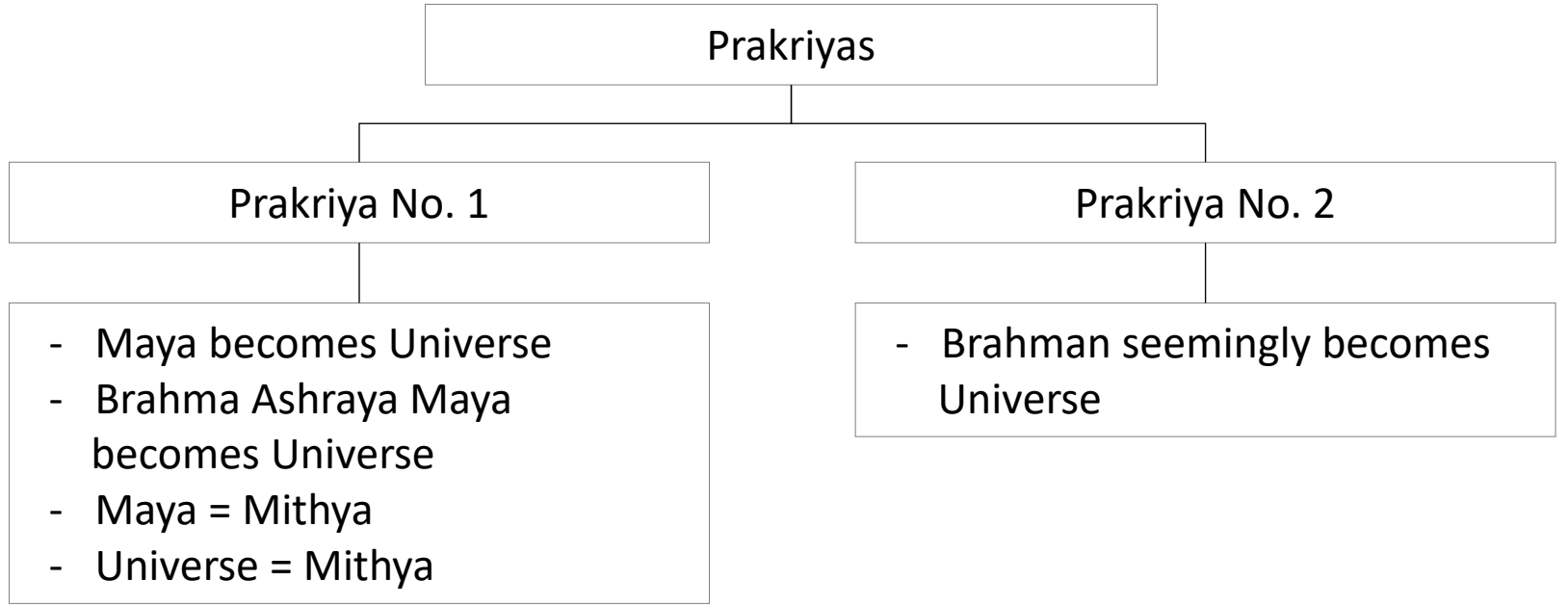
XVI) Shankara prefers, Prakriya No. 2 – Brahman becomes Universe.

XVII) Post Shankara Acharyas use Prakriya No. 1.

- Maya became the Universe.

XVIII) What should we do?

- Whatever is convenient.



73) Chapter 1 - Section 1 - Verse No. 2 Continues...

अथवा, यथा विज्ञानवा- न्मायावी निरुपादान आत्मानमेव
 आत्मान्तरत्वेनाकाशेन गच्छन्त- मिव निर्मिमीते, तथा सर्वज्ञो
 देवः सर्वशक्तिर्महामाय आत्मान- मेवात्मान्तरत्वेन जगद्रूपेण
 निर्मिमीत इति युक्ततरम्।

I) 2nd Paksha :

a) Brahma Sutra : Chapter 1 – 4 – 23 – to 27

प्रकृतिश्च प्रतिज्ञादृष्टा
न्तानुपरोधात् ।

Prakritischa pratijna
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साक्षाच्चोभयाम्नानात् ।

Sakshacchobhayamnanat

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योनिश्च हि गीयते ।

Yonischa hi giyate

And because (Brahman) is called the source. [1 – 4 – 27]

b) Maya here magician, well informed to produce anything.

- Produces Srishti, without any material cause.
- Magician himself = Upadana Karanam.
- Convertly himself seemingly.

c) Creates himself into another form.

d) I create 2nd me for Vyavahara.

- I – waker myself transform to dreamer I with different body, sense organs, continue transaction.

e) I am all the time continuing my waker status.

- Seemingly I convert into Dreamer I.
- Dreamer I is also reversible.

f) Waker – Dream – Sleeper – Turiyam is a reversible transformation.

- Hence we happily go to sleep.
- We know we will wake up.
- Not total transformation.

g) I become dreamer I

h) Purusha Sukhtam :

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।

तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसः ॥

prajāpātīś caratī garbhē antaḥ | ajāyāmāno bahudhā vijāyate |

tasya dhīrāḥ parijānanti yonim | marīcīnāṃ padam icchanti vedhasaḥ ||

Prajapati (the Supreme Creator) moves inside the cosmic womb. (Though) unborn, He takes birth in a variety of ways. The wise ones know His (real nature) as the origin (of the universe). The (secondary) creators desire to attain the positions of Marichi and others. [Verse 21]

- Prakriya no. 2
- Seeming transformation

i) Atmanatarena = Magician converts himself into another individual, another self.

j) Continues on earth

- Another magician in sky.
- Real I – hidden, he is moving in the sky.
- Prakriya No. 2 – Vivarta Karanam Brahman.
- Recreates himself.

k) Bhagawan, Nimitta Karanam, Omniscient one

- Nimittam = Chetana Tattvam
- How far his intervention is required for Srishti, there is no Tatparyam.
- There is a Chetana Tattvam = Nimitta Karanam = Sarvagya.

l) When you are in Karma Yoga and Upasana Yoga, people want a Bhagawan, who has love, compassion, (Emotion), who responds to human emotions.

m) We are comfortable with living Bhagawan with emotions and who responds.

n) Theological systems :

- Supplied this Bhagavan, has become popular.

o) Vedanta :

- Importance of such a Bagawan becomes lesser and lesser.

p) Final Stage :

- Don't need living like Bhagavan but consciousness – Bhagawan is required.
- Whose presence is required, need not have human like emotions or respond.
- Human actions, Bhagawan need not interfere.
- Maya has inbuilt program.

q) Personal God not required and responding to human emotions.

r) Ultimate Vedanta :

- God with emotions not a Tatparyam.

Vedanta :

- If a Devotee wants a Bhagavan, don't Snatch away.
- Example : Baby with Barbie doll

s) Vedantic Acharya don't disturb a devotee.

- No Tatparyam in human like emotional god.
- It is Vyavaharika Satyam.
- Emotions, Karma, Phalams, compassion of God, is Vyavaharikam.

t) Advaitin :

- Not a Ruthless Machine, with Rock like heart.
- Jnani has knowledge of Vyavaharikam, Paramartikam.
- Jnani holds to Paramartikam as Satyam and Vyavaharikam as Maya programmed events.

II) a) Sarvagya Devaha Bhagavan :

- Sarva Shakti = Omnipotent
- Can jump when Draupadi or Gajendra Screams.
- Devotional Bhagavan jumps into action.

b) Religious Mind is often disturbed by Vedantic teaching

c) Gita :

न बुद्धिभेदं जनयेद्
ज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि
विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥

na buddhibhēdaṃ janayēd
ajñānāṃ karmasaṅginām |
jōṣayēt sarvakarmāṇi
vidvān yuktaḥ samācaran || 3-26 ||

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

d) Advaitin sounds like Atheist for religious people.

e) Maha Maya – Weapon

- Sannidhya Matrena.
- Converts himself, changeless Vivarta self
- Changes into Krishna, Rama

f) Purusha Suktam :

प्रजापतिश्चरति गर्भे अन्तः । अजायमानो बहुधा विजायते ।
तस्य धीराः परिजानन्ति योनिम् । मरीचीनां पदमिच्छन्ति वेधसः ॥

prajāpātīś caratī garbhē antaḥ | ajāyāmāno bahudhā vijāyate |
tasya dhīrāḥ pari jānanti yonim | marīcīnām padam icchanti vedhasaḥ ||

Prajapati (the Supreme Creator) moves inside the cosmic womb. (Though) unborn, He takes birth in a variety of ways. The wise ones know His (real nature) as the origin (of the universe). The (secondary) creators desire to attain the positions of Marichi and others. [Verse 21]

g) Gita :

अजोऽपि सन्नव्ययात्मा
भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय
सम्भवाम्यात्ममायया ॥ ४-६ ॥

ajō'pi sannavyayātmā
bhūtānām īśvarō'pi san |
prakṛtiṃ svāmadhiṣṭhāya
sambhavāmyātmamāyayā || 4-6 ||

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

h) I am as though transformed into Jagat

I) Yukta Taram :

- This Prakriya No. 2 looks more appropriate.

II) In Prakriya No. 2, all Purva Pakshi's get easily refuted

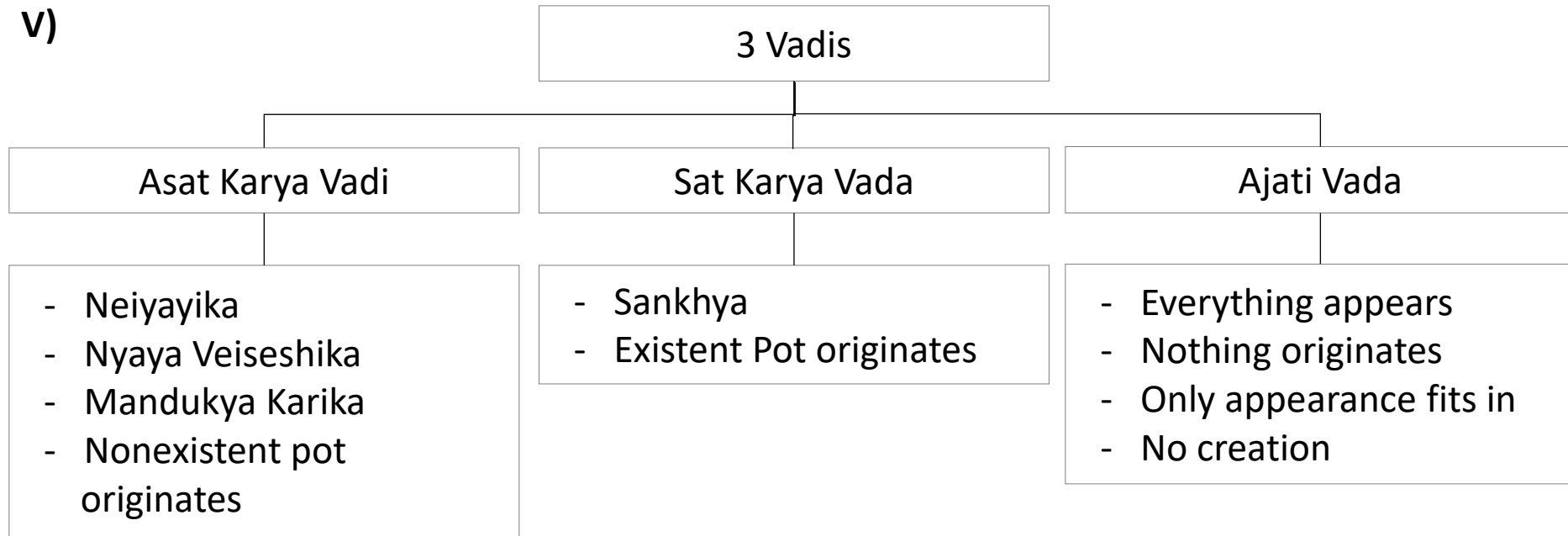
III) Srishti important topic in all schools of philosophy

- Karya – Karana theory.

IV) Brahma Sutra : 2nd Chapter

- To refute other philosophers, Vyasa takes only topic of Srishti.
- What is theory of creation?
- Refute to all Paksha.

V)



VI) Asat Karya Vada :

- Before origination of Pot, does pot exist in the clay.
- Utpattehe Purvam, Karyam Karane Sat Va Asat Va?

VII) Sat Karya Vada : Sankhya

- Pot is already there in clay

VIII) Asat Karya Vada :

- Pot is not there in clay.
- Non existent Pot originates
- Both fight

IX) Sat Karya Vadi :

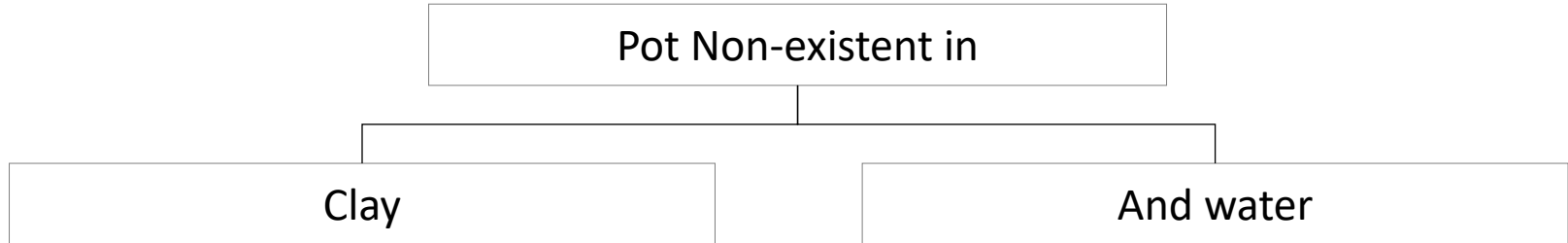
a) Non existent pot can't originate

- Because it is non-existent.

b) If non existent pot can originate, why should you take clay for producing pot?

c) Takes water and create a non-existent pot.

d)



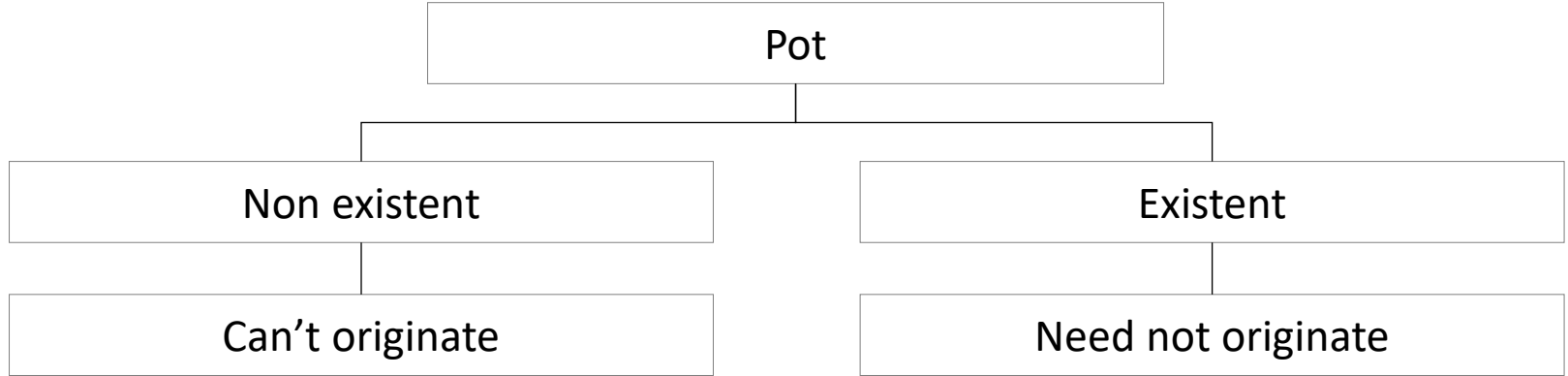
- Why choose clay?
- Why choose milk for butter, ghee.

e) Non existent product can't originate.

X) Asat Karya Vadi :

a) Existent Pot need not originate

b)



XI) Ajativada :

a) Gaudapada :

- Nothing originates, everything appears.

b) Ajati Vada alone will logically fit in.

XII) Mandukya Upanishad : Chapter 3 – Verse 48

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

na kaścijjāyate jīvaḥ saṁbhavo'sya na vidyate |
etattaduttamaṁ satyaṁ yatra kiṁcinna jāyate || 48 ||

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

XIII) Nothing is born

- World is an appearance
- If you go for origination, your head will burst.
- Programmed universe of Maya, appears – disappears as per law of Karma, embedded in the world (Artificial intelligence).

XIV) Karma Asat Vadi :

- Svabava Vada.
- World originates because it is its nature to originate.
- Don't ask : Cause, is there God.
- That is nature of world, to evolve.
- Scientist have similar theory.

XV) Advaitin :

a) We don't find anything originating without a cause.

b) Tree – Seed not from sand

- Children – from parents.
- In inert bottles worms come.
- Organisms become worm.
- Cause is always there.

XVI) Shunya Vada :

- a) There is neither Karyam – Karanam everything nonexistent, appearance only (including the observer consciousness).
- b) Everything is Mithya, appearance, no Satya Atma.
- c) No world, world never originated, it is an appearance.
- d) Idea of creation, creates Samsara, nothing is there, all theories minds imaginations.
- e) Shunya Vada – similar to Advaitin.

f) Advaitin :

- You can never say everything is appearance.
- Appearance always requires a reality, as Adhishtanam.

g) We have never seen an appearance without an Adhishtanam.

h) Waker – Dream Universe

- Rope – Rope Snake
- Sand – Mirage Water

i) Niradhishtan Drishtanaha Kwachit Na Drishyate

j) Shunya Vada :

- Everything nonexistent
- There is no Adhishtanam
- Nir Atmakam, Niradhishtanakam

k) Advaitin :

- There is neither Karyam or Karanam.
- **Everything is Mithya, appearance, both Karanam and Karyam are appearances.**

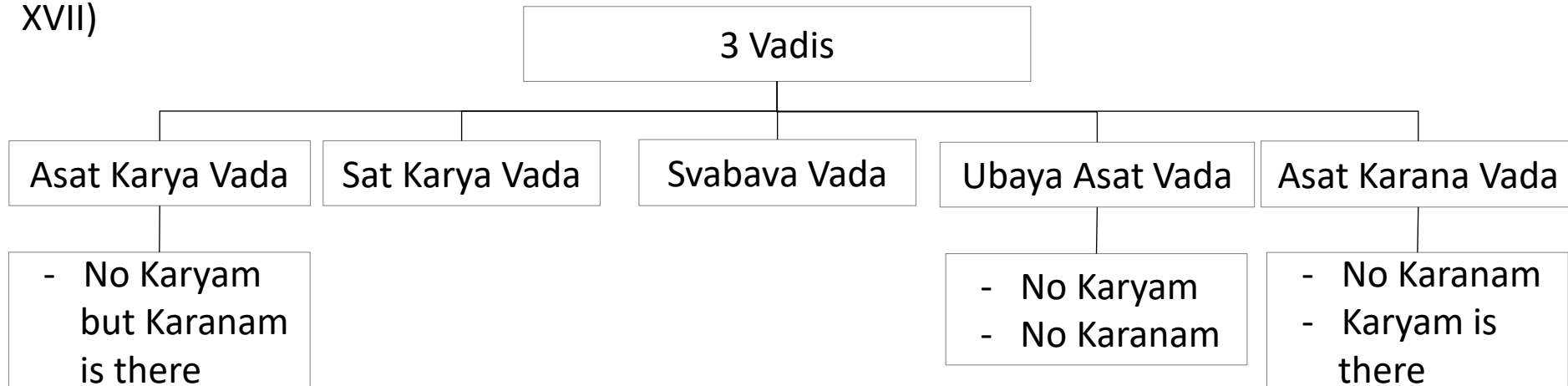
l)

Maya	World
<ul style="list-style-type: none">- Karana – 3rd Pada- Appearance	<ul style="list-style-type: none">- Karyam – 1st – 2nd Pada- Appearance

- Behind them, there has to be an Adhishtanam
- That Adhishtanam is Turiyam, Atma, Brahman
- That is my Svarupam, Adhishtanam of my Body, Mind, Sense complex

m) Adhishtanam of my parents appearance is Satyam, Turiyam, Atma.

XVII)



- All these Pakshas are negated.

XVIII) Advaitin :

- Nothing is there, other than Adhishtanam Brahman.
- Karanam and Karyam both are appearances.
- 3rd , 2nd , 1st Padas appearances.
- Adhishtana Turiyam is Satyam

74) Bashyam : Chapter 1 - Section 1 - Verse No. 2 Continues...

एवं च सति कार्यकारणोभयासद्वाद्यादि- पक्षाश्च न प्रसज्जन्ते
सुनिराकृताश्च भवन्ति।

I) Once you understand Atma is Adhishtana Karanam

II) Vivarta Karanam means Adhishtana Karanam Turiyam.

III) Parinami Karanam means – Maya / 3rd Pada / Antaryami.

IV) In Prakriya No. 2 :

- We have a facility to refute all theories of creation.
- Here it is easier.
- In Prakriya No. 1, it can also be done.

V) Na Prasajjante :

- Not fitting

VI) Sunirakrutashcha Bavanti :

- They can be effortlessly refuted.

VII) Elaborated in Brahma Sutra – Chapter 2

- Nyaya – Asat – Vada discussed

VIII) Aitareya Upanishad discussed Nimitta Karanam

- It did not discuss Upadana Karanam.
- Shankara presents 2 Prakriyas distinctly.
- Uniqueness of this Bashyam.
- Nimitta, Upadana Karanam is over.
- Next Srishti Appearance is going to come.

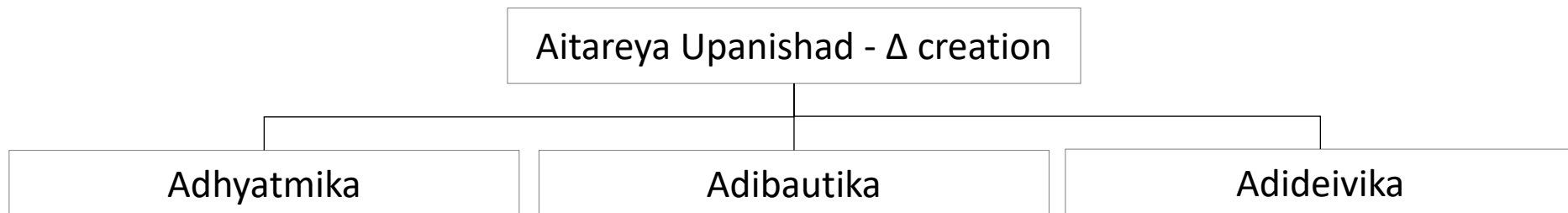
Conclusion :

- I am Adhishtana Turiya.
- 3 Padas, world, Jiva, Jagat, Ishvara are appearance, Mithya.

75) Chapter 1 - Section 1 - Verse No. 2 Continues...

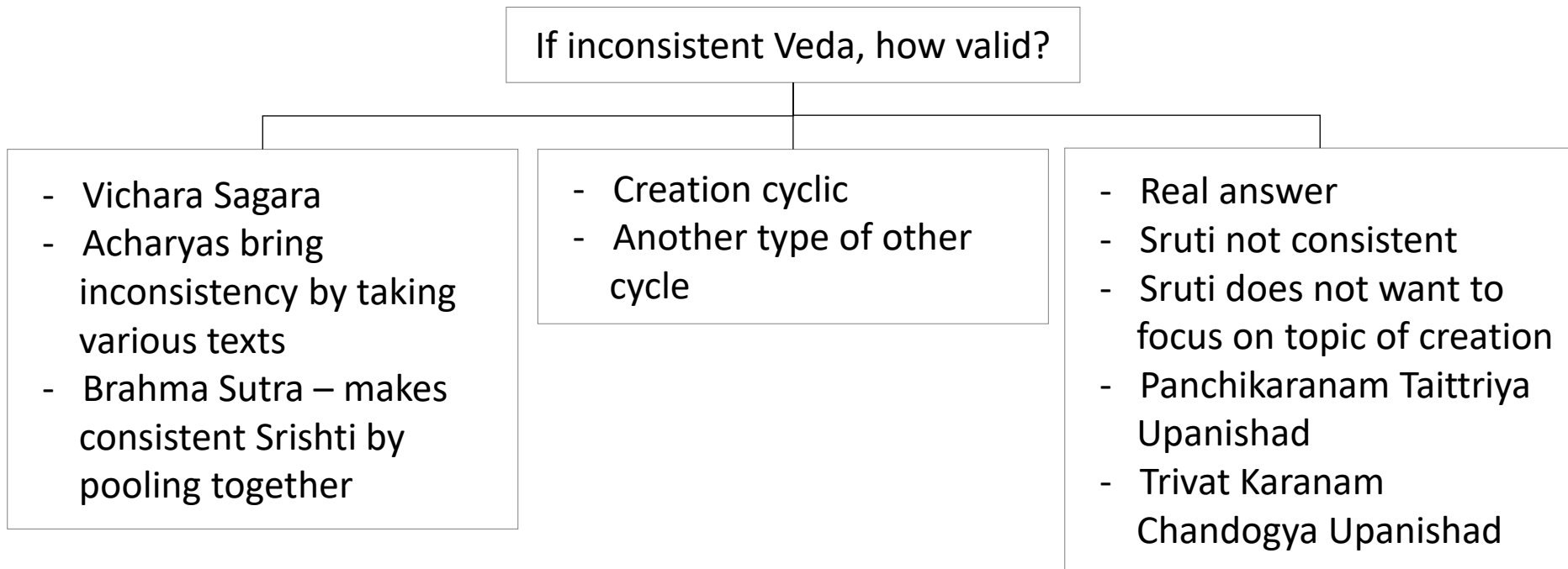
काँल्लोकानसृजतेत्याह— अम्भो मरीचीर्मरमाप इति। आकाशादि-
क्रमेण अण्डमुत्पाद्याम्भःप्रभृतीन् लोकानसृजत। तत्राम्भःप्रभृतीन्
स्वयमेव व्याचष्टे श्रुतिः।

I) Scriptures not consistent about creation



- Not found in other Upanishads.

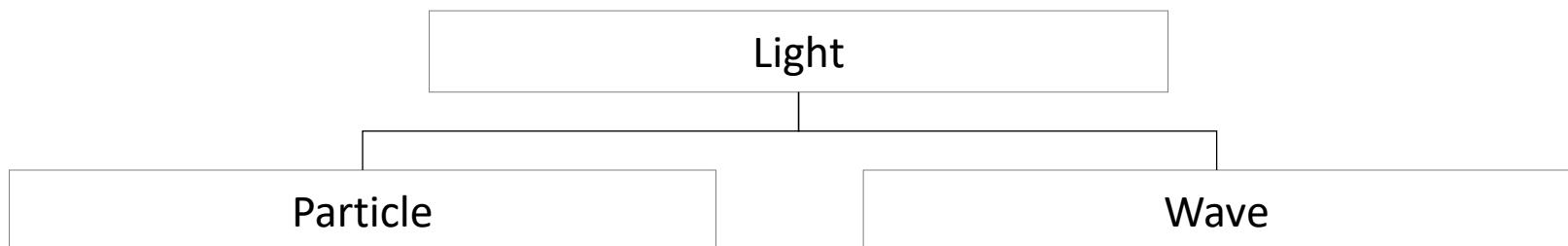
II) Brahmandam - Creation



III) Sruti :

- Creation is Mithya appearance.
- Anirvachaniyam, Vagueness is more when you study deeper.

IV)



- Both works

V) Maya keeps you engaged and you will miss the Adhishtanam.

- Our focus changes everytime because our mind is changing constantly – Maya.

VI) Mandukya Upanishad :

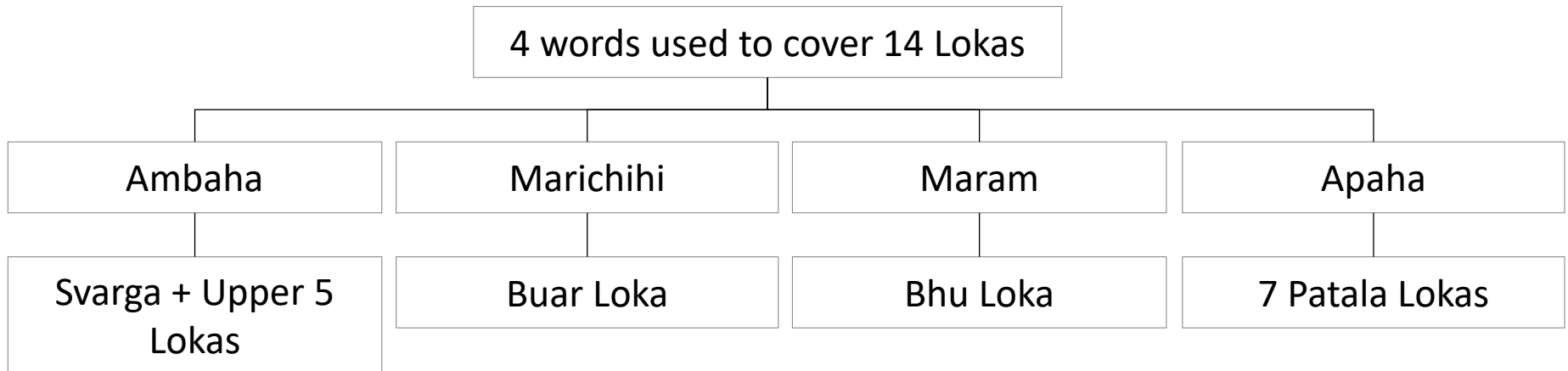
- No creation, Ajativada.
- It just appears.
- There is no consistency, Tatparya Abavat.

- **It will make you extrovert and make up forget your true nature.**

VII) 14 Lokas here.. (Panchabutas Brahmandam, not mentioned in Aitareya)

- Brahmandam mentioned in Taittiriya, not 14 Lokas.
- Tatparya Abavat.

VIII) What are Lokas Paramatma created?



- No Tatparyam

Revision :

Mantra 1 – 1 – 2 : Bashyam – Page 35 topic 6

I) Srishti Prakriya :

- No Tatparyam in Srishti, this topic is an Artha Vada.
- Main Idea : Atma / Brahma Satyam, Jagatu Mithya.

II) Chandogya Upanishad : Chapter 6 – 1 – 4

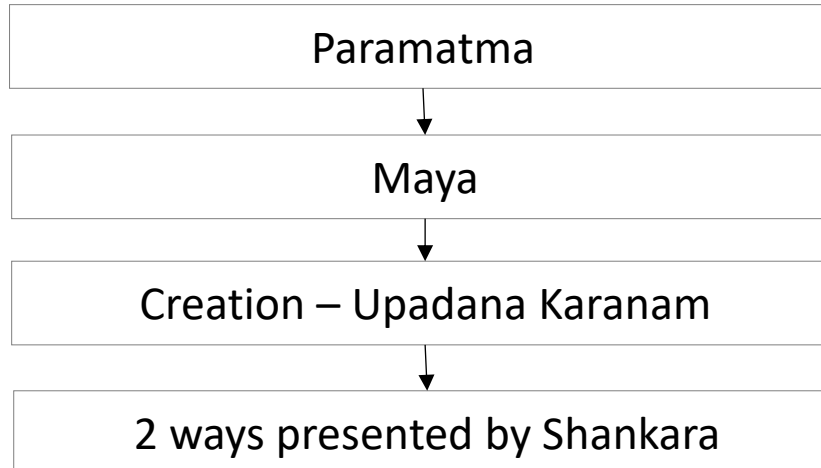
यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayam
vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

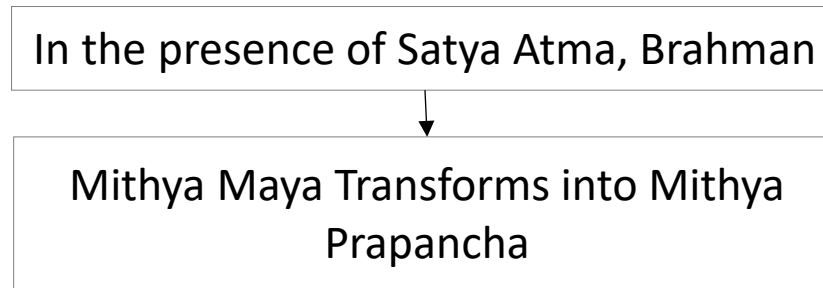
O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

III) To convey this idea, varieties of Srishtis are mentioned.

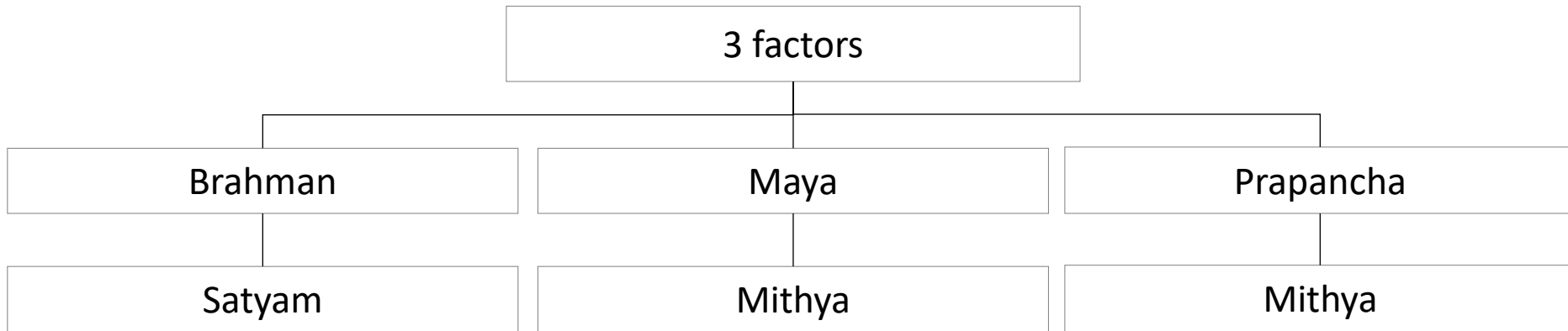
IV)



V) Prakriya No. 1 :



VI)



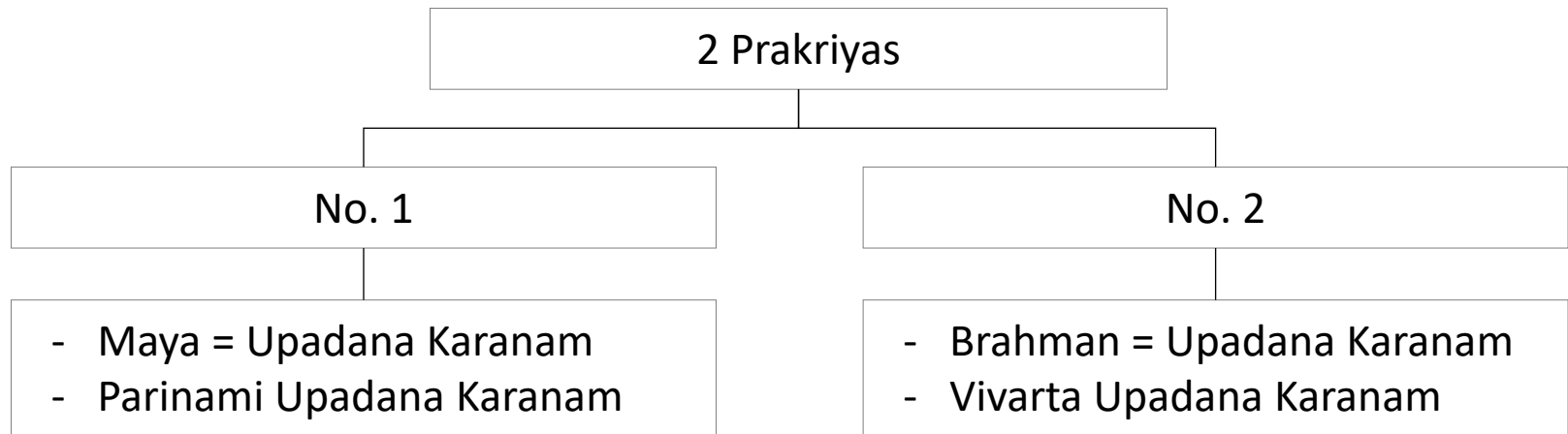
VII) Satyam should be one

- This is secondary Prakriya.

VIII) Prakriya No. 2 :

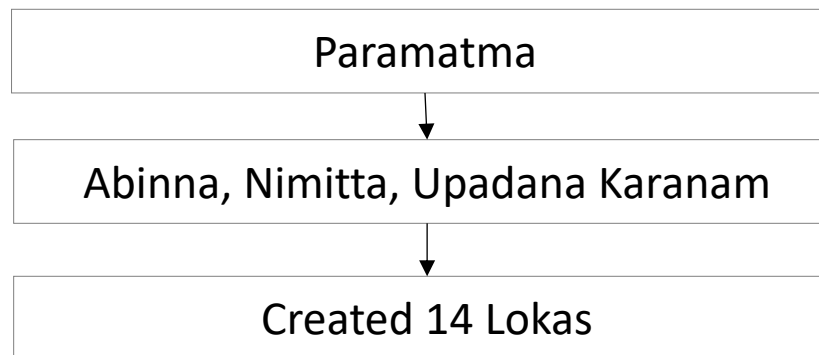
- In the presence of Mithya Maya, Satyam Brahman seemingly transforms into Mithya Prapancha.

IX)



- 2nd Prakriya is more appropriate.
- Yukta Taram.
- Brahma Sutra follows Prakriya No. 2 presenting Brahman as Upadana Karanam rather than Maya.

X) Saha Imam Lokan Asrujata :



XI) Aitareya mentions 4 Lokas

- 4 includes all 14 Lokas.
- Ambaha – mariachi – Maram – Apaha.
- 4 Unique words

XII) Before Loka Srishti, Brahmanda is created.

- 5 Sukshma Butani
- 5 Sthula Butani
- Out of them Brahmandam = Virat Shariram, originates.
- Within Virat Shariram, Andam, 14 Lokas come.
- Buta, Anda, Lokaha.
- Akasha, Brahmandam originates.

XIII) After Virat Sharirams – 4 Lokas here created.

76) Bashyam : Chapter 1 - Section 1 - Verse No. 2 Continues...

अदस्तदम्भःशब्दवाच्यो लोकः परेण दिवं द्युलोकात्परेण पर-
स्तात् ; सोऽम्भःशब्दवाच्यः, अम्भो भरणात् ।

I) Adaha Ambaha :

- Upper, higher 4 Lokas, beyond heaven, Parena.
- Mahar, Jana, Tapo, Satya Lokas.
- Svarga Later included
- Ambaha = 5 Lokas

II) Why name Ambaha?

- Ambaha Baranam = Holding, carrying waters.
- All higher Lokas Sustain waters.

77) Chapter 1 - Section 1 - Verse No. 2 Continues...

द्यौः प्रतिष्ठाश्रय- स्तस्याम्भसो लोकस्य । द्युलोकादधस्ता- दन्तरिक्षं यत्तन्मरीचयः ।
एकोऽप्यनेकस्थानभेदत्वाद्बहुवचन- भाक् — मरीचय इति; मरीचि-
भिर्वा रश्मिभिः सम्बन्धात् ।

I) Dhyau :

- 3rd Loka – Suar Loka
- Pratishtha for upper 4 Lokas
- Ashraya, support of Ambo Loka

II) Svarga Loka also included in Ambo Loka

III) Dhyau + Pratishta = 5

= Ambo Loka

IV) Antariksham Marichaya :

- Dhyulokad Adhastat
- Below Svarga → Antariksha Loka of buar Loka, intermediary world.

V) Name of Buar Loka = Marichaya = Rays of source of sunlight

VI) Maru Marichika – Mirage water

- Sunlight reflected on Sand produces illusion of water.
- Ground looks like waters.
- Reflected light = Waters
- Marichi = Surya Rashmi.

VII) Here Marichi means Antariksha Loka.

VIII) Grammar :

Marichaya	Antariksha
<ul style="list-style-type: none">- Plural- How?	<ul style="list-style-type: none">- One- Has many continents

2 Reasons :

a) Even though Antariksha Loka is one, Aneka Sthana Bhedatvat.

- It is a vast Loka, some countries vast.

b) Antariksha Loka is one but associated with many rays of the sun.

- Surya Rashmi – many – plural.
- Because of connection with rays it is called Rays.
- Not Lokas many, but rays many, Lakshanaya Sambandat it is called Marichi.

c) Ajahal Lakshanaya :

- Surya Rashmibihi Sambandat, Bahu Vachanam.



78) Bashyam : Chapter 1 - Section 1 - Verse No. 2 Continues...

पृथिवी मरो म्रियन्तेऽस्मिन् भूतानीति । या अधस्तात् पृथिव्यास्ता आप
उच्यन्ते; आप्नोतेः, लोकाः । यद्यपि पञ्चभूतात्मकत्वं लोकानां
तथाप्यबाहुल्यादब्नामभिरेवाम्भो मरीचीर्मरमाप इत्युच्यन्ते ॥ २ ॥

I) 7th : Bhu Loka

- Earth = maraha
- Why Earth called maraha?
- Living beings keep dying and keep merging into the earth.
- Born upon earth, die on earth.

II) Ambah, Marichi, Maram over.

III) Apaha : (Hell)

- 7 Lokas below earth.
- Yaha Adhasthat – down below.
- Why Apaha – Aapnote – vast.
- AAP – Dhatu.
- Gachati – Gam Dhatu
- Patati – Pat – Dhatu.

IV) All Lokas made of Pancha Butas.

- World of water, used more.
- Ab-bahulya
- Predominance of water.
- Pralaya... 5 Butas dormant, Bhagawan floats in the waters.
- On earth, our body, water dominant.

V) Ambaha, upper 5 Lokas, Water referring

- Apaha – Lower 7 Lokas, Water referring
- 2nd Mantra over.

79) Chapter 1 - Section 1 - Verse No. 3 Introduction...

सर्वप्राणिकर्मफलोपादानाधिष्ठान- भूतांश्चतुरो लोकान् सृष्ट्वा—

80) Bashyam : Chapter 1 - Section 1 - Verse No. 3 :

स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति ।
सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्छयत् ॥ 3 ॥

sa īkṣateme nu lokā lokapālānnu sṛjā iti |
so'dbhya eva puruṣaṁ samuddhṛtyāmūrchayat || 3 ||

He reflected, “here now are the worlds. Let me create the world-protectors. Then he raised the Purusha from the waters (and) shaped it. [1 - 1 - 3]

I) 14 Lokas he created

- **14 Lokas – basis – Upadana, Resource, Karanam – for all Jivas to exhaust Punyam, Papam.**

- Jivas in 14 Lokas, to exhaust Karma.
- Each Jiva requires Body, food (Resources).

II) Loka = Storehouse of resource material required by Jivas.

- Sustains generation.

III) We become resource for next generation of plants, human beings.

- Hence world is sustainable.

IV) 14 Lokas provide and sustain Jiva.

V) Bhagawan looked at 14 Lokas.

- Let me create – “Incharge Devatas of 14 Lokas”
- Lokapalaha Devatas.
- Created maintenance.

VI) Abyaha Eva :

- From Pancha Butas, he created a human like Macro human body called Brahmandam.
- Pindam, Lump, which has the human shape.
- He assembled out of Pancha Butas.

81) Bashyam : Chapter 1 - Section 1 - Verse No. 3 Starts...

स ईश्वरः पुनरेवेक्षत । इमे नुअम्भःप्रभृतयो मया सृष्टा लोकाः
परिपालयितृवर्जिता विनश्येयुः, तस्मादेषां रक्षणार्थं
लोकपालाँल्लोकानां पालयितृन्नु सृजै सृजेऽहमिति ।

I) Atma = Paramatma with Maya

- Looked around, feels incomplete.
- Infrastructure required by Jivas for running their life is to be created.
- Body, sense organs, loka.

II) 1st :

- Infrastructure – 3rd section completed.

2nd :

- Jivas Anupravesha waiting for completion of house.

3rd :

- Paramatma will enter every body in the form of Jivatma.

III) Infrastructure build up :

a) 4 Lokas – Ambaha, created Lokas will perish.

- 1st stage over.
- Maintenance, caretaker Devatas are required.

b) For preservation of Lokas, Loka Palas created, visualized (Aikshata).

82) Bashyam : Chapter 1 - Section 1 - Verse No. 3 Continues...

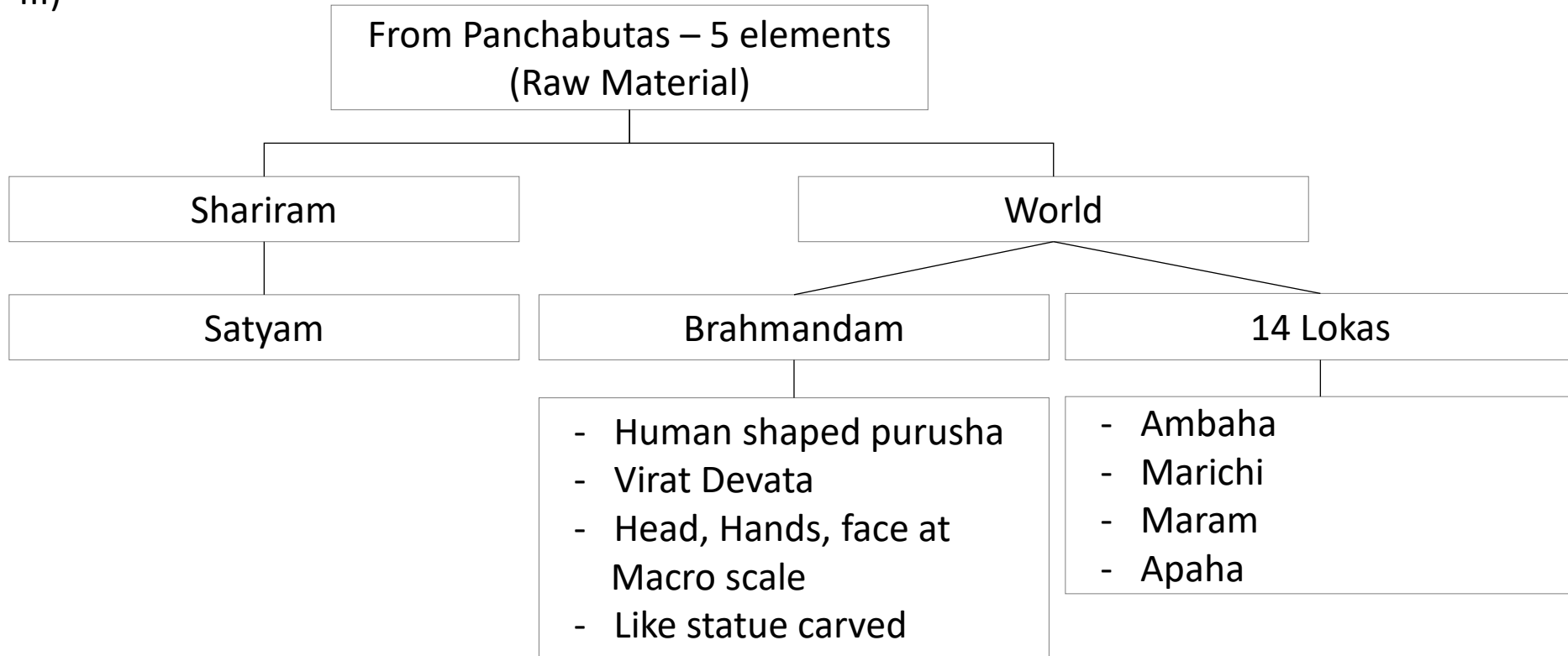
एवमीक्षित्वा सोऽद्भ्य एव अप्रधानेभ्य एव पञ्चभूतेभ्यो
येभ्योऽम्भःप्रभृतीन्सृष्टवांस्तेभ्य एवेत्यर्थः । पुरुषं पुरुषाकारं
शिरःपाण्यादिमन्तं समुद्धृत्य अद्भ्यः समुपादाय मृत्पिण्डमिव
कुलालः पृथिव्याः, अमूर्छय- न्मूर्छितवान् संपिण्डितवान्
स्वावयवसंयोजनेनेत्यर्थः ॥ ३ ॥

I) Ishvara creates 5 gross elements

- From which Pancha Butas 14 Lokas are created.

II) Pancha Butas used for Virat – Brahmandam also and also for Shariram.

III)



IV) Potter – Out of lump of clay, earth, creates and shapes a Pot.

V) Amurchayatu = Creator crystalised.

- Brahmandam = Virat Shariram has come
= 2nd Stage

तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत यथाऽण्डं
मुखाद्वाग्वाचोऽग्निः नासिके निरभिद्येतं नासिकाभ्यां
प्राणः प्राणाद्वायुः अक्षिणी निरभिद्येतमक्षीभ्यां चक्षुश्चक्षुष
आदित्यः कर्णौ निरभिद्येतां कर्णाभ्यां श्रोत्रं श्रोत्रद्दिशः
त्वङ् निरभिद्यत त्वचो लोमानि लोमभ्य ओषधिवनस्पतयो
हृदयं निरभिद्यत हृदयान्मनो मनसश्चन्द्रमाः
नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः शिश्नं निरभिद्यत
शिश्नाद्रेतो रेतस आपः ॥ 4 ॥

tamabhyatapattasyābhitaptasya mukhaṃ nirabhidyata yathā'ṇḍaṃ
mukhādvāgvāco'gniḥ nāsike nirabhidyetaṃ nāsikābhyāṃ prāṇaḥ
prāṇādvāyuh akṣiṇī nirabhidyetamakṣībhyāṃ cakṣuścakṣuṣa ādityaḥ
karṇau nirabhidyetāṃ karṇābhyāṃ śrotraṃ śrotraddiśaḥ
tvañnirabhidyata tvaco lomāni lomabhya oṣadhivanaspatayo
hṛdayaṃ nirabhidyata hṛdayānmano manasaścandramāḥ
nābhirnirabhidyata nābhyā apāno'pānānmṛtyuḥ śiśnaṃ nirabhidyata
śiśnādreto retasa āpaḥ ॥ 4 ॥

When he had been brooding upon, there burst forth on him (The lump) a cleft in the shape of a mouth, as an egg does; from the mouth proceeded speech and from speech fire; Then his nostrils came forth; and from the nostrils, the smell; and from the power-of-smell, the Air. Eyes were separated out; from the eyes, sight emerged; and from sight, Aditya, the sun; Ears burst forth; from the ears proceeded hearing; from hearing, the quarters; Then the skin was separated out; from the skin proceeded hairs; and from the hairs, the 'herbs and trees'; The heart sprung up; from the heart proceeded the mind; and from the mind, the Moon; A navel burst forth; from the navel, the Apana; and from Apana, the Death; The generative organ burst forth; from this organs, the seeds; and from seeds, the Waters. [1 – 1 – 4]

I) Brahmandam, Human shaped, like Andam of Bird.

- At appropriate time, Andam breaks open, chick comes out.

II) From Virat Shariram, each portion breaks open.

- Hole formed, each is macro Golakam.
- Macro Indriyam comes.
- Devatas come.

III) Golaka, Indriya, Devata break open from Virat Shariram.

- Sthanam, Karana, Devata



Golakam

Indriyam

IV) In Sukshma Shariram, there are 17 organs.

- 5 Jnana Indriyas + Mind + 3 Karma Indriyas mentioned here.
- All just popped up = Infrastructure.

V) Individual Jiva is not born, Anupravesha has not taken place.

- Infrastructural preparation is going on.

84) Bashyam : Chapter 1 - Section 1 - Verse No. 4 Starts...

तं पिण्डं पुरुषविधमुद्दिश्याभ्यतपत् । तदभिध्यानं संकल्पं कृतवा-
नित्यर्थः, “यस्य ज्ञानमयं तपः” (मु० उ० १।१।९) इत्यादिश्रुतेः ।
तस्याभितप्तस्येश्वरसंकल्पेन तपसाभितप्तस्य पिण्डस्य मुखं
निरभिद्यत मुखाकारं सुषिरमजायत

I) Whole portion is Artha Vada

- These details need not be told.

II) Puranas and in Upanishads, details of creation are given.

- Guru is required.
- Upanishad gives importance.

III)

Brahman	Jagatu
Satyam	Mithya

IV) a) Andam – Has Purusha like form

- Bhagawan Meditated on this, visualized, performed Tapas.

b) Mundak Upanishad : Chapter 1 – 1 – 9

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ९ ॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah I
Tasmad-etad brahma nama rupam-annam ca jayate II 9 II

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

- Bhagawan bringing out necessary knowledge and skill is called Tapas.

c) Abidyayam = Sankalpa, Meditation, Wishing, willing.

d) Bhagavans Tapas – Not Padmasan, no hands.

- Tapas = Sankalpa, willing, wishing.

e) Pindam Meditated by Ishvara.

- 1st – Mouth broke open
- An opening cracked
- Golakam for Mouth.

84) Bashyam : Chapter 1 - Section 1 - Verse No. 4 Continues...

यथा पक्षिणोऽण्डं निर्भिद्यत एवम् । तस्मान्निर्भिन्नान्मुखाद्वाक्करणमिन्द्रियं
निरवर्तत; तदधिष्ठाताग्निस्ततो वाचो लोकपालः ।

I) Just as egg of a bird hatches open, brings out hatchling.

- Process has similarity.
- Here opening of mouth involved.

II) From face, Vak, Karanam, Indriyam came out, Niravartata, emerged.

a) 1st Face – Mukham opened out from Andam.

b) Vak = Karanam Indriyam Karma Indriyam, originated, emerged.

c) Golakam, not cause of Indriyam.

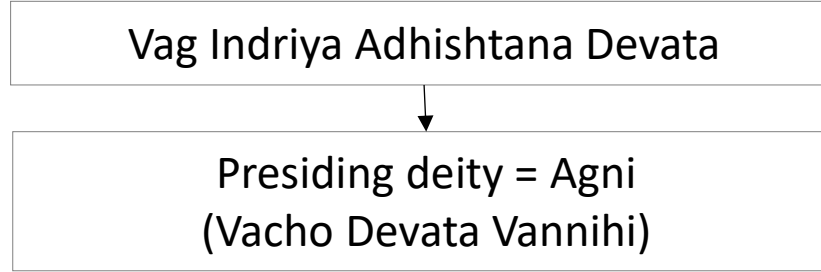
- Vak Indriyam, Sukshma manifested in the Sthula mouth of Virat.

d) Individual body comes in next section

e) Macro Organ – Mouth and speech of Virat Devata here.

f) Devata not Macro – Micro.

g)



h) Tattwa bodha borrows from these portions only.

i) Agni Devata = Loka Pala to take care of Lokas.

j) Groups :

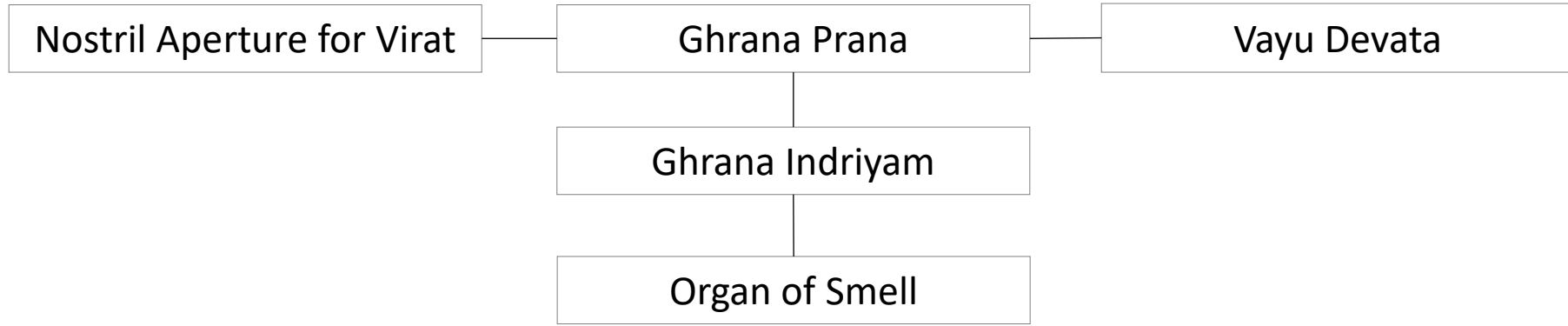
- Golakam
- Karanam
- Devata

85) Bashyam : Chapter 1 - Section 1 - Verse No. 4 Continues...

तथा नासिके निरभिद्येताम् । नासिकाभ्यां प्राणः, प्राणाद्वायुः,
इति सर्वत्राधिष्ठानं करणं देवता च त्रयं क्रमेण निर्भिन्नमिति ।

l) Like mouth for Virat – Speech – Agni Devata.

II)



III) In this manner, Adhishtanam – Sthanam – Golakam – Sthula Shariram, Karanam, Indriyam, Sukshma Shariram, Devata.

IV) Trayam Kramena Nirbinnam

- All 3 come in following manner in Virat Devata.

86) Bashyam : Chapter 1 - Section 1 - Verse No. 4 Continues...

अक्षिणी कर्णौ त्वग् हृदयमन्तःकरणाधिष्ठानम्, मनोऽन्तःकरणम्। नाभिः
सर्वप्राणबन्धनस्थानम्। अपान- संयुक्तत्वादपान इति पाय्विन्द्रियमुच्यते। तस्मात्
तस्याधिष्ठात्री देवता मृत्युः। यथान्यत्र, तथा शिश्नं निरभिद्यत प्रजननेन्द्रियस्थानम्।
इन्द्रियं रेतो रेतोविसर्गार्थत्वात्सह रेतसोच्यते। रेतस आप इति ॥ ४ ॥

I) Akshini = Golakam of Eyes, Chakshu – Indriyam, Surya Devata.

II) 2 ears, Srotram Indriyam, Dik Devata

III) Tvak, Lomani, Vayu Devata

Tvak	Lomani
Golakam	Sparsa Indriyam

Revision :

Chapter 1 – Section 1 – Verse 4 – Bashyam :

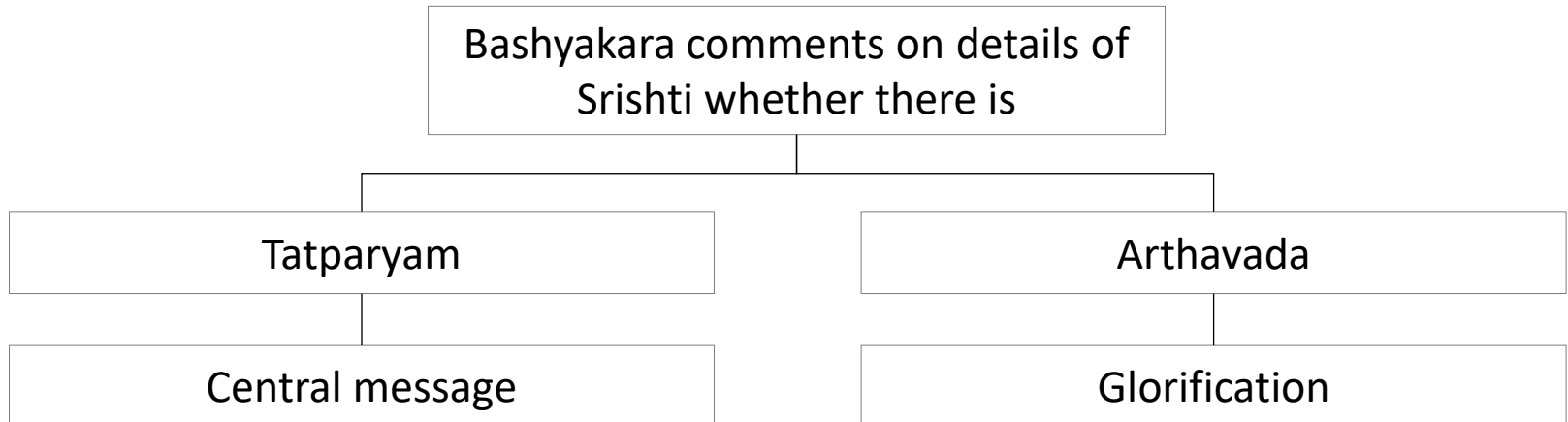
I) Paramatma = Brahman + Maya

- Paramatma = Srishti, Sthithi, Laya Karanam.

II) Srishti here :

a) Adhyaropa Prakaranam, no Tatparyam, finally negate Srishti as Mithya or appearance.

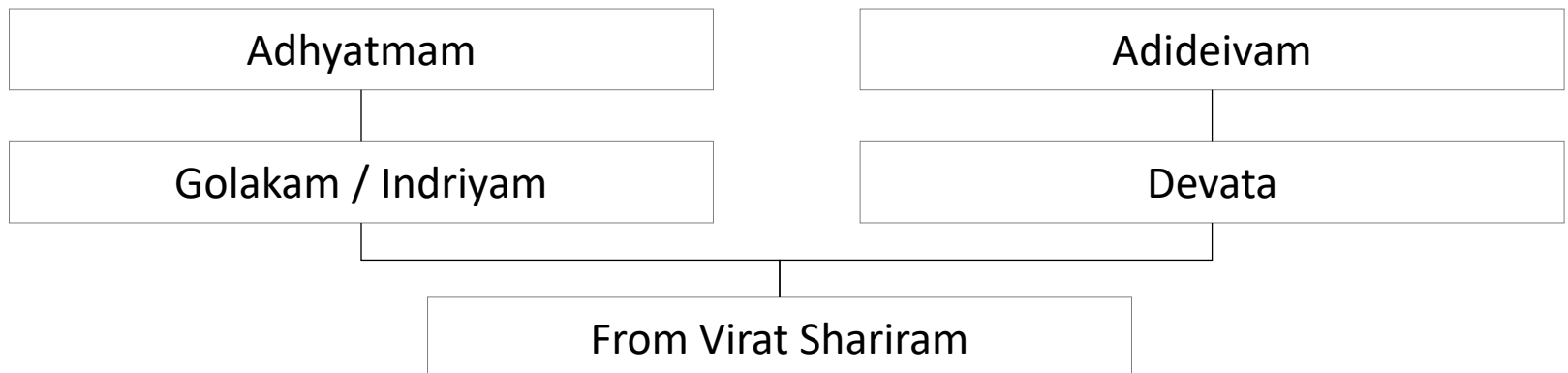
b)



c)



d)



e) 5 Jnana Indriyas + 3 Karma Indriyas + Mind mentioned.

f) Shankara :

Indriyam	Golakam	Devata
1) Akshni – Srotram 2) Sparsha (Hair is Name of Indriyam) 3) Antahkaranam - Manaha 4) Apnaha Prana - Payu organ of excretion - Pushes down waste from body 5) Procreation - Upastha Indriyam - Rethaha - Reproductive Organ	1) Chankshu (Eyes) - Karanam ears 2) Tvavaku 3) Hridayam 4) Anus (Power Plant of Body – Nabhi) 5) Genital organ = Sishnam	1) Aditya - Dik 2) Vayu (Oshada Vanaspathaya) 3) Chandrama 4) Mrityu 5) Apaha - Prajapathi - Brahma = Procreator

III) All these are Virat's Indriyam

a) Tattvam, Principle

- Why Indriyam called Rethaha

b) Lakshyartha

c) Indriyam Upastha Producer = Process Retaha

- Producer known by Product.

d) Retaha (karya – karana Sambandha, Lakshyartha)

e) Alongwith retas is Indriyam, Ajahal Lakshana.

f) All Academic, Technical

- Retaha = Retas + Upastha Indriyam
= Ajahati Lakshana

g) Only Indriyam = Jahati Lakshanam

- Includes Retas + Indriyam = Ajahati Lakshana.

h) Alongwith Rethas + Indriyam – Apaha – Devata came = Prajapati Devata.

IV) Kailasha Ashram Book :

- Subcommentary given.
- Introductory note by Vishnu Devananda Swami, footnote Swami.
- Generally subcommentaries are written by Anandagiri.
- Tika of Shankara Bashyam = Anandagiri.

V) Aitareya Tika = Not from Anandagiri.

- Vidyaranya referred.
- Anandagiri was before.
- Abhinava Narayanendra Saraswati has written Tika.
- Kanchimatam Swami.

VI) Apaha = Prajapati Devata said by Abhinava

- 1st Chapter – 1st Section, over – 4 verses.