BRIHADARANYAKA UPANISHAD
Om poornamadah poornamidam I
Poornaath poorna mudachyate I
Poornasya poorna madaaya I
Poorname vaava sishyate I
Om shanti shanti shanti hi II

Om, That is Full, This also is Full,
From Fullness comes that Fullness,
Taking Fullness from Fullness,
Fullness Indeed Remains.
Om Peace, Peace, Peace.
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| 30.   | Verses for Introspection      | 92       |
SUMMARY

Brihadaranyaka Upanishad

6 Chapters – 434 Mantras

1. Sukla yajur veda
2. Brahmano upanishad – commentary on Isavasya Upanishad (Mantro Upanishad)
3. Kanka Khanda – Shankara
   Madhyantika Khanda – Vidyaranya
4. Shanti Mantra: Poornam Adha

Chapter I: 6 Sections – 80 Verses
Chapter III: 9 Sections – 92 Verses
Chapter V: 15 Sections – 29 Verses

Chapter II: 6 Sections – 66 Verses
Chapter IV: 6 Sections – 92 Verses
Chapter VI: 5 Sections – 75 Verses
Brihadaranyaka Upanishad

3 Khandas

Madhu
- Upadesha Khandam
- No Arguments
- Siddanta Presentation
- Chapters 1 & 2

Muni
- Upapatti Khandam
- Guru : Yajnavalkya
- Nyaya Pradhanam
- Logical – predominantly
- Chapters 3 & 4

Khila
- Upasana Khandam
- Supplement
- Upasanas, Karmas, Values.
- Chapters 5 & 6
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1st Chapter – 6 Sections

Introduction:

a) Upanishad wants to Teach:
   - Brahma Satyam Jagan Mithya by Adhyaropa and Apavada method.
   - Unreal can’t exist without Adhishtanam – support. Hence Brahman is Satyam, real.

b)

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<td>(ii) Negation</td>
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<td>(iii) Temporary acceptance of world.</td>
<td>(iii) Temporary negation of world.</td>
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<td>(v) Anatma not totally asat – not non-existent, but negatable.</td>
<td>(v) Anatma Prapancha is not totally Sat, Really existent because it is negatable in dream and sleep.</td>
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<td>(vi) It is Asat Vilakshanam</td>
<td>(vi) It is Sat Vilakshanam</td>
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c) Conclusion:

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<tr>
<td>- Not included in Adhyaropa – Apavada list.</td>
<td>- Falls in 3rd category.</td>
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<td>- Left out by Upanishad the experiencer, subject.</td>
<td>- Seemingly existent category called Mithya.</td>
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<td>- I am the only Adhishtanam of Universe.</td>
<td>- Jagan Mithya – whole universe coming under scope of Adhyaropa – Apavada is Mithya.</td>
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<td>- Aham Satyam, only real substratum.</td>
<td>- Mithya can’t exist without Satya Vastu.</td>
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Kaivalya Upanishad:
- Mei Eva Sakalam Jatam.... [Verse 19]
- Upanishad reveals by Strategic silence – Mounam Vakyam after world is Negated, what is left out.
- Sruti never negates experiencer.
- If experiencer I also included in the world. I will be reduced to Mithya.

- World is like:
  - Rope Snake
  - Dream
  - Shell Silver

Kaivalya Upanishad:

```
मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं तृणं याति तद्भवाहृतमस्यः। १९ ॥
```

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

Anatma Prapancha Adhyaropa

6 Topics - for Superimposition

(1) Acceptance of Sadhanani
- Karma Yoga
- Upasana Yoga

(2) Vyakruta Prapancha
- Sadhanam & Sadhyam
- Means + ends
- Manifest, visible universe.
- Phalam = Putra, wealth, land, heaven, health.

(3) Avyakruta Prapancha
- Unmanifest, invisible.
- Before Srishti and after Pralayam.

(4) Kartrutvam
- Doership
- Superimposition
- Temporarily accepted

(5) Boktrutvam
- Enjoyer, experiencer of Karma phalam.
- Negated later in Aham Brahma Asmi.

(6) Conclusion
- Anatma Prapancha = Nama / Rupa / Karma 1 – 5 in Nut shell.
1st Chapter – 6 Sections
Brahmanams – 80 Verses
(6 Topics for Superimposition)

Section 1 - 3

Sadhanani

Section 1:
- Ashvamedha Brahmanam
- Ashava – Virat Upasana

Section 2:
- Agni – Brahmanam
- Agnou Virat Upasana

Section 3:
- Udgeeta Brahmanam
- Prana Hiranyagarbha
  Upasanam.
- Hiranyagarba endowed with
  great virtues, meditated as
  Prana in every living being.

Section 4

Purusha Vidha Brahmanam

Vidya Sutram

Most Important

Section 5

Sapta Anna Brahmanam

Elaboration of Avidya Sutram

Section 6

Uktha Brahmanam

Elaboration of Avidya Sutram
Section 4:

a) Purusha vidha Brahmanam:
   - Upasana Phalam for 1 – 3 is obtaining of Hiranyakarbh, Prajapati position.

b)

   Prajapati Divides into
   
   - Manu
   - Shatarupa

   - All human pairs have come from them.

c) Avyakrutam:
   - Before Srishti, everything in unmanifest condition not nonexistent.
   - Chaturvaranyam in Deva and Manushya lokas – Brahmana, Kshatriya, Veishya, Shudra.

d) Jivas Kartrutva Adhyaropa:
   - Has to do Karma.
   - Feed Devas, insects, trees, family.
   - Object of enjoyment for whole Universe.
   - He is Bogya Vastu for the world.
Section 5: Sapta Anna Brahmanam

- Jivas Boktrutva Adhyaropa, Adhyasa.
- Jiva enjoys world.
- Others serve Jiva.

Section 6: Uktha Brahmanam

- All sections 1 – 5 summed up as Nama – Rupa – Karma.
- Universe = Name, form, function = Body / Anatma.
- If you know to handle Anatma Shariram, you can handle whole Anatma Prapancha.

Vidya Sutram: 1 – 4 – 7
Atma it

Upanishad elaborates
One who worships Lord as different from oneself is ignorant, he doesn’t know.

Avidya Sutra : 1 – 4 – 10

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]

- Atma it eva upasita.

Avidya Sutra : 1 – 4 – 10

This (self) was indeed Brahman in the beginning. It knew only Itslf as, ‘I am Brahman.’ Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, ‘I was Manu, and the sun.’ And to this day whoever in like manner knows It as, ‘I am Brahman,’ becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, ‘He is one, and I am another,’ does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- One who worships Lord as different from oneself is ignorant, he doesn’t know.
- Upanishad elaborates Avidya Sutra in 5th + 6th Brahmana.
IMPORTANT BASHYAMS IN CHAPTER 1

- Pillars of Vedantic Teaching.

a) Sambanda Bashyam:
   - 1st Chapter – 1st section – Introduction.
   - Relationship between Karma Khanda and Jnana Khanda.

b) Ghata Bashyam:
   - Karya – Karana Vada.
   - Cause – effect theory in creation.
   - Unmanifest was there before creation.

c) Pramana Bashyam:
   - 1st Chapter – 3rd Brahmam.
   - What is glorification – Artha Vada and what is Pramana Vakyam.
   - Titles to Hiranyagarbha – Vishudatvam, Durnamatvam, Mrtyu Ateetatvam.
d) 4th Section: 4 Bashyams

• Pravesha Bashyam – 7th Mantra:
  o How Brahman creates world and enters creation.
  o Brahmans availability in Jiva as Sakshi is as though entry.

• Vidya Sutra Bashyam – 7th Mantra:
  o Brahman should be recognised as I alone am.
  o Brahma Atma it eva upasita.
  o Only way to understand Brahman.

• Mahavakya Bashyam:
  o Aham Brahma Asmi.
  o Braheiva idam agre asit.
  o Jivatma / Paramatma Aikyam.

• After Jnanam, there can be no obstruction from Deva, Prarabda, for Moksha.

• 5th & 6th Bramanas – no Bashyams – discussions.
(1) Virat Upasana
- Lord as the universe.
- Lords form invoked on a horse with 25 Parts.
- Ashvamedha Yaga – done by Kshatriyas

(2) Virat Upasana on Sacred fire
- 10 portions of Agni, 10 portions of creation.

(3) Prana Upasana
- Life force in individual is Hiranyagarbha (Total Prana Shakti).
- Suddatvam – purity
- Sreshtatvam – Superiority
- Jyeshtatvam – Seniority
- Prayer to Hiranyagarbha-Asatoma

(4) Purusha Vida Brahmanam

(5) Saptanna Brahmanam
- Upasana Phalam
- Srishti
- Anupravesha entry of Brahman into Body
- Jivatma / Paramatma – Aikyam.
- Jnana Phalam
- Infrastructure for ritual part of creation.

(6) Upasamhara Brahmanam
(4) Purusha Vidha Brahmanam

Upasana Phalam
- Status of Brahma
- Lord of creation
- Insecurity + loneliness
- Samsara – Bhayam and Aratihi
- Seek Atma Jnanam for Moksha.

Anupravesa
- Brahman enters body as Jiva like waker himself enters dream body + experiences dream.

Aikyam
- As Paramatma entered body of Jiva, every Jiva can claim he is Paramatma.
- Like dreamer can claim he is waker.
- Due to ignorance Jiva not aware of fact.

Jnana Phalam
- Freedom from limitation
- Gain fulfilment
- Purnatvam leads to Ananda
- One loves self unconditionally because self is Ananda Svarupa.

Karma Vyavastha
- When person does not choose to know he is Brahman, this ignorance leads to lack of fulfillment (Apurnatvam)
- Jiva beset with desires (Kama) and Karma.
- Cycle of Avidya-Kama Karma.

Srishti
- Universe = Nama / Rupa or Avyakritam
Chapter 1 – 5th & 6th Brahmanams

(5) Saptanna Brahmanam
- Univere – Bhogya
  Vishaya Annam
- 7 Annam’s – Experiences
  Manushya Annam
  Deva Annam
  Pasu Annam
  Vak Annam
  Prana Annam
  Mana Annam

(6) Upasamhara Brahmanam

**Universe:**
- Nama, Rupa, Karma
  Name, Form, Function
- World is nonsubstantial,
  available for experience, apparently tangible.
- Only substance is God / Brahman.
Chapter 1
Upadesha – Madhu Khanda
Meditate on the Lord as the Universe
(6 Bramanams – 80 Mantras)

1) Shanti Patha :
   • Contains the very essence of entire Upanishad.
   • Vastu Nirdesya Santhi Patha.
   • Brahma Satyam, Jagan Mithya, Jiva Brahma Naivoparah.
   • I am the only reality in the world and everything else is of a lower order of reality.

1st Bramanam :
   • Virat Upasana – Lord as the very Universe.
   • Lords universal form is invoked on 25 Parts of a horse.
   • Similar to Ashva Meda Yaga which only Kshatriyas can perform.

2nd Bramanam :
   • Another Virat Upasana where creation invoked on parts of Agni.

3rd Bramanam :
   • Prana Upasana
   • Prana life force invoked on Hiranyagarbha total Prana Sakti.
Glories of Prana:

- Shuddatvam – Purity
- Sreshtatvam – Superiority
- Jyeshtatvam – Seniority

1 – 3 – 28:

Now therefore the edifying repetition (Abhyaroha) only of the hymns called Pavamanas. The priest called Prastotr indeed recites the Saman. While he recites it, these Mantras are to be repeated: From evil lead me to good. From death lead me to light. From darkness lead me to immortality. When the mantras say "From evil lead me to good," Evil means death, and good immortality; so it says, From death lead me to immortality, i.e. make me immortal. When it says, from darkness lead me to light, darkness means death, and light, immortality; so it says, From death lead me to immortality, or make me immortal. In the dictum, From death lead me to immortality, the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should secure eatable food for himself by chanting. Therefore, while they are being chanted, the sacrificer should ask for a boon - anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiranyagarbha). He who knows the Saman (vital force) as such has not to pray lest he be unfit for this world. [I – III – 28]
- Asatoma Sadgamaya, tamosama, Jyotirgamaya, mrityorma amirtam gamaya – occurs in end of this Brahmana.
- This is prayer to Hiranyagarbha.

4th Bramanam:
- Purushavida Brahma – most important in 1st Chapter.

6 Topics

1. (1) Upasana Phalam
   - Benefit of Upasana
   - Brahma status, finite
   - Leads to fear, insecurity, loneliness.
   - Falls within Samsara
   - Seek Atma Jnanam for freedom from Samsara.

2. (2) Srishti Creation
   - Matter not newly created but only undergoes modification.
   - Brahma called Avyakritam.

3. (3) Anupravesha
   - Entry of Brahman into the body.

4. (4) Jivatma, Paramatma Aikyam

5. (5) Jnana Phalam

6. (6) Karma Vyavasta

26
Anupravesham:

- Brahman created this universe and also number of bodies. After creating these, Brahman itself entered the body as Jivatma. Thus none other than Paramatma is obtaining in this body, just as waker himself getting into dream body and experiencing the dream world.

Aikyam:

- As Paramatma only has entered the body as Jiva every Jiva can happily claim he is the Paramatma, just as dreamer can claim he is waker.
- Jiva is, was, and ever will be Brahman.

Jnana Phalam:

- Freedom from limitation Paricheda Nivritti or gaining fulfilment, Purnatva Prapti.
- Only in Purnatvam one does not miss anything and it can alone lead to Ananda.

Karma Vyavasta:

- If person has ignorance of Brahman, this leads to Apurnatvam, Kama, Karma. This is vicious cycle of Avidya – Kama - Karma.
- Pancha Maha Yagya is best form of Karma.
5th Bramanam:

- Saptanha Brahmana – whole universe is visualised as an object of experience Bhogha – Vishaya Annam.
- Manushya Annam, Deva Annam (counted as two), Pasu Annam, Prana Annam and Mana Annam.

6th Bramanam:

- Whole universe is Nama, Rupa, karma – Name form and function.
- Thus the entire universe is non-substantial, apparently tangible, available for experience.
- The only substance is Brahman or God (in Religious Parlance).
1) 1 – 3 – 28:

It is Japa to be practiced by Hiranyagarba Upasaka.
2) 1–4–2:

There will be fear as long as there is duality.

Advaitam Abayam Bavati = Moksha.

3) 1–4–7:

He was afraid, therefore people (still) are afraid to be alone. He thought, "If there is nothing else but me, what am I afraid of?" From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [I – IV – 2]
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). [I – IV – 7]

4) 1 – 4 – 8 : 

\[\text{This Self is dearer than a son, dearer than wealth, dearer than everything else, and is innermost. Should a person (holding the Self as dear) say to one calling anything else dearer than the Self, (What you hold) dear will die – he is certainly competent (to say so) – it will indeed come true. One should meditate upon the Self alone as dear. Of him who meditates upon the Self alone as dear, the dear ones are not mortal. [I – IV – 8]}\]

\[\text{Atma dearest to all. Self love universal, nobody can love anything else. Universal love can come by converting self into universe. If self includes whole universe, self love = universal love.}\]
5) 1–4–10:

This (self) was indeed Brahman in the beginning. It knew only Itsf as, ‘I am Brahman.’ Therefore It became all. And whoever among the gods knew It also became That; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, ‘I was Manu, and the sun.’ And to this day whoever in like manner knows It as, ‘I am Brahman,’ becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, ‘He is one, and I am another,’ does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Mahavakya + Avidya Sutram.
- Seeing difference between me & lord, me & world is ignorance.
6) 1–5–16:

There are indeed three worlds, the world of men, the world of the Manes and the world of the gods. This world of men is to be won through the son alone, and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation. [I – V – 16]

<table>
<thead>
<tr>
<th>Sadhana</th>
<th>Sadhyam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Putra</td>
<td>- Manushya Loka</td>
</tr>
<tr>
<td>- Karma</td>
<td>- Svarga</td>
</tr>
<tr>
<td>- Upasana</td>
<td>- Brahma Loka</td>
</tr>
</tbody>
</table>

- Supports Sanyasa.

7) 1–6–1:

trayaṁ vā idam, nāma rūpaṁ karma; teṣāṁ nāṁnāṁ vāg ity etad eṣām uktham, ato hi sarvāṇi nāmāṇi uttiṣṭhanti: etad eṣām sāma; etadd hi sarvair nāmabhiḥ samam; etad eṣām brahma, etadd hi etadd hi sarvāṇi nāmāṇi bibharti ॥ १ ॥
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 Saman (common feature), for it is common to all names. It is their Brahman (self), for it sustains all names. [I – VI – 1]

- World = Name, form, function.

2nd Chapter:

- Apavada + Vidya Sutram elaboration.
CHAPTER 2

Chapter 2 – 6 Brahmanams

(1) Gargya (Sishya) / Ajatashatru (Teacher)
   - Saguna Brahman
     - Aikyam
   - Jiva Svarupam
     - Upanishad

(2 & 3) Commentary on Upanishad - Murtha Amurtha Brahmanam

(4) Meitreyi Brahmanam
   - (5) Madhuvidya
     - Atharvana Rishi – Ashivini Kumar

(6) Vamsa Brahmanam
   - Guru Parampara (for Paryanam)
1st Brahmanam:

a) Gargya – Approaches Ajatashatru, king of Kasi.
   - Gargya’s knowledge of Brahman – is only Saguna Svarupam, Manifestation of Nirguna Brahman.

b) Ajata Shatru:
   - Nature of Jiva.
   - Supta Purusha Example.
   - In sleep, our faculties of seeing, hearing smelling, tasting, touching, speaking, walking, are not present, incidental, not intrinsic.
   - Person is alive in 3 states. Life principle is called Pragyanam – Consciousness which is our intrinsic nature.
   - In sleep it is Pragyana Ghanam – undifferentiated consciousness.

c) Aikyam:
   - Jiva Svarupam, consciousness is cause of entire creation. Jiva is presented as Jagat Karanam Brahman.

d) Upanishad:
   - Secret name of Brahman is Satyasya Satyam, truth behind relative – Vyavaharika Satyam.
   - Creation is relative truth, Brahman is absolute truth.
2\textsuperscript{nd} + 3\textsuperscript{rd} Brahmanam:

a) Commentary on word Upanishad:

- **Paramartika Satyam (Absolute truth)**
  - Vyavaharika Satyam (Relative truth)
    - Micro
      - Vyashti
        - Individual
        - 2\textsuperscript{nd} Brahmanam
        - Sthula, Sukshma, Karana Shariram.
    - Macro
      - Samashti
        - Total
        - 3\textsuperscript{rd} Murtha Amurtha Brahmanam
        - Sthula, Sukshma, Karana Prapancha.

b) Paramartika Satyam is Neti Neti... not this, not this – What is left behind, witness, awareness, Sakshi, unnegatable, I – Consciousness.
4th Brahmanam: Meitreyi Brahmanam

- Sage Yajnavalkya, wife Meitreyi.
- Meitreyi not interested in material comfort but permanent happiness (Nitya Vastu).
- Teaching – 8 Stages.

i) Priyatmatvam:

- Love for all things is conditional.
- Love for oneself (Atma) is unconditional.

ii) Ananda Hetutvam:

- Atma is universally loved.
- Atma is object of love, not source of Dukham.

iii) Atma must be known by all.

- Atma Vigneyaha, Drishtavyaha, Mantavyaha Nididhyasitvyaha.

iv) Chetanatvam:

- Atma is Chaitanyam, Consciousness.

v) Jagatkaranalvam:

- Chaitanya Svarupam is Jagat Srishti, Sthithi, Laya Karanam.
- **Example**: Drum, fire, ocean.
vi) Atmanaha Sarvatvam:
   • Atma appears as universe.

vii) Nirvikalpatvam:
   • Atma is Nirvikalpam – Division free, which alone appears as Savikalpam – Jagat.

viii) Aparokshatvam:
   • Atma always subject, experiencer, never object of experience.

5th Brahmanam:
   • Madhu Brahmanam (Atharvana Rishi – Ashvini Kumara).
   • Teaching – 5 Stages.

i) Prapancha Mithyatvam:
   • Entire Anatma Prapancha, creation is Mithya, unreal.
   • Available for experience, lacks reality, substantiality.
   • Madhu means Mithyatvam.
   • In creation, everything dependent on another, nothing in creation independent.
   • Creation incidental, relative reality not intrinsic.

ii) Atmanaha Satyatvam:
   • I, the Atma, am support for entire universe – Adhishtanam.
iii) Atmanaha Purushatvam:
- The Satya Atma is the consciousness dwelling in the body.
- Puri Shayate iti Purushaha.

iv) Atmanaha Brahmatvam:
- This Atma, which is the indweller in the body is Brahman (Ayam Atma Brahman) which is the Mahavakyam negating plurality of Atma and limitations of Atma.
- Atmanaha Bahutvam \[\{\text{Negated}\}\]
  Atmanaha Alpatvam

v) Karya – Karana Atheetatvam:
- Atma is beyond Karanam – cause – Apurvam and Karyam – effect – Anaparam.

6th Brahmanam: Vamsa Brahmanam
- List of Guru Parampara for Parayanam – recitation.
- To gain their grace.
Chapter 3 - Poornamadah – Shanti Mantra – Shankara Bashyam

Analysis – 1st Line

Adhaha Poornam

That Paramatma is Limitless

Paramatma

(a)

- Chaitanyam (Atma)
+ Samashti, Sthula, Sukshma, Karana Prapancha (Anatma).
- Sophadika
- Sarvagya
- Sarva Ishvara
- Sarvavyapi
- Sarva Karta
- Sarva Srishta
- Vachyartha

(2) Idam Poornam

This Jivatma is Limitless

Jivatma

(b)

- Chaitanyam (Atma) minus 3 Prapanchas = Shudha Chaitanyam (Atma).
- Nirupadhika.
- Lakshyartha

(3) Poornat Poornam Udachyate

- From Sophadika Paramatma, Sophadika Jivatma is born.
- Paramatma – Karanam Jivatma – Karyam.
- Sophadika Drishti Karana – Karya Sambanda (Vachyarta).
- Nirupadhika Drishti Jivatma = Paramatma Aikya Sambanda (Lakshyartha).

(c)

- Chaitanyam + 3 Sharirams.
- Alpagya
- Alpashaktiman
- Vachyartha

(d)

- Chaitanyam minus 3 Sharirams = Shudha Chaitanyam.
- Lakshyartha
From Sophadika Atma, remove Atma, what remains?
- Atma + Upadhi minus Atma = Atma.

- Pot = Clay + Name + Form.
- Pot minus Clay = Nama Rupa.
- Nama Rupa does not remain.
- Upadhi, Shariram, Prapancha is Mithya.
- Nirupadhika Atma is Satyam.

Atma alone remains.
- Upadhi does not remain.
- Anatma does not exist independent of Atma hence it is Mithya, unreal, Vyavaharikam, Avastavam.

Both:
World:
- Samashti Upadhi Rupa
- Prapancha of Paramatma.

Shariram:
- Vyashti Upadhi Rupa
- Shariram of Jivatma
  Are Mithya, when Atma Adhishtanam is removed.
Final Translation:

- Nirupadhika Paramatma is limitless.
- Nirupadhika Jivatma is limitless.
- From Soapadhika Paramatma, Sophadhika Jivatma is born.
- From Sophadika Atma, when Atma is removed, Atma alone remains Upadhi does not remain.
- Brahma Satyam Jagan Mithya, Jeevo Braheiva Na Paraha.
- Mantra is goal of Upasanas, and summary of Brahma Vidya.
Bartur Haris Interpretation

- Veda Teaches both Dvaitam and Advaitam.
- Reality Brahma = Bheda + Abheda

Vedas Teach

Karma Khanda
- Teaches Bheda
- Karta, Devatas, Agni Kundam, Drivyam, Svarga Loka.
- 1st Portion

Jnana Khanda
- Teaches Abheda
- Ekam eva Advitiyam Brahma.
- Last Portion

Doshas:

a) Eka Desha Pramanya Dosha:
   - If you accept either one of them instead of both.
   - Accept Dvaitam – Jnana Khanda Apramanyam
   - Accept Advaitam – Karma Khanda Apramanyam

b) Pratyaksha Apramanya Dosha:
   - By accepting Advaitam, and dismissing Dvaitam.
Bartru Haris Philosophy:

Brahman:
- Both nature of Dvaitam and Advaitam.
- Both nondual and dual.
- Accept Poorna veda (Karma Khanda + Jnana Khanda)

Shankara:
- Dvaita – Advaita vada has Ekata Virudha Dharma Dosha (Contradiction).
- Any object can’t enjoy opposite attributes. It can have any number of non-opposite attributes but not opposite attributes.
- **Person:**
  - Tall, fat, fair ok
  - Not tall & short, fat & thin, dar & fair
- Opposite attributes can’t exist in one locus.
- Brahman can’t be simultaneous Advaitam and Dvaitam.

Bartru:
- Opposite attributes can exist in one locus.

![Diagram](attachment://diagram.png)
Tree – Avasta – Kala Bheda

- Seed becomes tree in Karya Avasta.
- Has trunk, leaves, fruits.
- Dvaitam

- Causal condition Karana Avasta.
- One indivisible seed.
- Advaitam

Tree Drishti Bheda

- As whole one tree.
  - Ekaha Vriksha
  - Advaitam like one person.

- As leaves, flowers, Branches, fruits.
  - Karyaha, Anetana
  - Dvaitam

Brahman

- One as whole Perumal / Infinite.
  - Ekatmakam
  - Advaitam

- Lokas, Mountain, Oceans, Leaves, Jivas.
  - Aneka Atmakam
  - Dvaitam
Shankara:

- Accept Avasta – Drishti Bheda.
- Ocean – wave – accepted.
- Avata Drishti Bheda can’t apply to Brahman.

a) Seed undergoes change, Vikara.
   - Wherever Avasta Bheda is there, it is subject to Vikara, Dvaita - Advaita is possible.

b) When one entity with many parts (Savayavatvam) it can be Dvaita – Advaitatmakam.
   - Tree with leaves, fruits.
   - Ocean with wave, bubble, froth.
   - Man with legs, fingers.

c) Whatever is Savikaram, Savayavatvam, is Anityam.
   - Tree, ocean, man Anityam.
   - If Brahman is Dvaita – Advaita Atmakam it will be Savikaram, Savayam, Anityam.

Bartru:

- Let Brahman be Savikaram, Savayavam.

<table>
<thead>
<tr>
<th>Poornam Adah</th>
<th>Poornam Idam</th>
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</thead>
<tbody>
<tr>
<td>- Karanam Brahman</td>
<td>- Karyam</td>
</tr>
<tr>
<td>- Advaitam Brahman</td>
<td>- Dvaitam</td>
</tr>
<tr>
<td>- Before Srishti Advaitam</td>
<td>- After Srishti</td>
</tr>
<tr>
<td></td>
<td>- Savayavam, Savikaram.</td>
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</tbody>
</table>
Shankara:

2 Doshas

Sruti Virodha Dosha
- Brahman is Nirvikaram
- Brahman has no Karana – Karya Avasta.
- Brahman has no parts
  Nirgunam, Nirakaram, Nishkalam [Mundak Upanishad : 2 – 2 – 9]

Anir Moksha Prasanga
- Jiva is Savikaram, Savayavam, Anitya goes to Brahman also Anityam.
- Brahman becomes Maha Samsari if with big parts.

Mundak Upanishad:

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden he – the highest. That is what the knowers of the Atman know. [II – II – 9]
Bartru:

- You also have 2 Doshas.

2 Doshas

- Karma Khanda Falsified
- Pratyaksha Reveals Dvaitam

- Advaitam
- Pratyksha Falsified

Shankara:

- Karma Khanda never teaches Dvaitam it can’t teach Dvaitam.
- If so, whoever has not studied Karma Khanda will not know Dvaitam. All Aveidika Purushas – Chinese, Africans must be Advaitin.
- Everybody is born Dvaitin. Nobody needs to come to Karma Khanda to learn Dvaitam. It need not teach Dvaitam.
- Karma Khanda not teaching reality of Dvaitam. If it teaches Dvaita Satyatvam. Whoever has not studied, will not know reality of Dvaitam.
- Everybody born Dvaitin and with Dvaita Satyatva Buddhi. We take Dvaitam as reality without study of vedas.
- Veda meant to teach something not known.
Vedanta meant to teach:

• Dvaita Mithyatvam which is the truth.
• Brahma Satyam, Jagan Mithya Jeevo Braheiva Na Paraha.

Technical Mimamsa:

• 6 Lingams:
  Upakrama, Upasamhara, Abyasa, Apoorvata, Arthavada, Uppatti.
• Dvaitam not Apoorvam Advaitam is Apoorvam.

Bartru Hari – Debate:

• Veda wants to teach Dvaita Mithyatvam but most not ready to receive this startling revelation.

<table>
<thead>
<tr>
<th>In Class</th>
<th>Outside In Vyavahara</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Advaitam</td>
<td>- Dvaitam</td>
</tr>
<tr>
<td>- I and God one</td>
<td>- Dressed up God and I different.</td>
</tr>
</tbody>
</table>

• Veda wants to prepare person. Makes use of already obtaining Dvaitam.

Anuvada Method:

a) Temporary acceptance of Dvaitam which people already accept.

• Don’t say Dvaitam is reality.
• Do Karma, be Yajamana. While doing Karma Khandam person assumes Dvaitam is Satyam.
• Veda does not disturb initially.
• Let him do karma with Satyatvam.
• Assume duality is real. Not shake misconception.
• Subject of Karma Khandam is for knowing Dharma – Adharma.
• Advaitin accepts Karma Khanda for learning Dharma.
• Karma Khanda never talks of Dvaita Satyatvam.
• Hence Karma Khanda – Apramanya dosha is not there.
• Learn Dharma – Adharma, get qualification, come to Jnana Khanda. Falsify Dvaitam and be free.
• If person has gone through Karma Khanda + Jnana Khanda, attained knowledge, for him both invalid, irrelevant.

<table>
<thead>
<tr>
<th>Karma Khanda</th>
<th>Jnana Khanda</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Relevant for Karta to know</td>
<td>- Relevant for Jnanata, Pramata.</td>
</tr>
<tr>
<td>Dharma – Adharma</td>
<td>- Pramanam for Dvaita Satyatva Nivritti.</td>
</tr>
</tbody>
</table>

Wise:
• Neither Karta, Pramata... Sivoham.
Pratyaksha – Apramanya Dosha:

- Pratyaksha does not say Dvaitam is Satyam or Mithya.
- Real or false.
- Eyes see small star, smallness is real or unreal.
- Smallness is misconception.
- Star bigger than Sun + earth.
- Pratyaksha sees flat earth science says – experience not real.
- Sun rise is Pratyaksha.
- **Pratyaksha:**
  - Reveals Dvaitam
  - Empirically ok
  - Never says Dvaitam is Satyam.
- Dvaitam is Satyam is our false conclusion.
- Vedanta does not negate Pratyaksha.
- Vedanta negates false conclusion of Dvaita Satyatvam.
- It negates conclusion that Dvaitam is ultimate reality.
- Advaitam Brahman is correct.
- Jivatma / Paramatma – Aikyam is correct.
- For bheda Darshanam, Shastra is not required.
• Veda teaches only Prapancha Nityatvam and Jiva – Ishvara Abheda which I don’t know and can’t know by Pratyaksham.

• Mahavakyam – Pramana Vakyam teaches Apoorvam, Karanam – Satyam – Karyam – Mithya.

• **Hence Dvaitam is Mithya** – Brahman alone has two orders of reality:
  o Paramartikam
  o Vyavaharikam.

• Brahman alone appears as Jiva, Jagat, Ishvra in Vyavaharika field and its Svarupam is Sat Chit Ananda in Paramartikam.

**Hence:**

• Brahma Satyam, Jagan Mitya,
  Jeevo Braheiva Na Paraha.
Chapter 3

Mukti Khanda or Upapatti Kanda

Atma Jnanam alone gives liberation

9 Bramanams – 92 Mantras

1 – 3
Upasana

4 & 5
Jiva Svarupa

6 – 8
Paramatma Svarupam

9
Upasamhara Conclusion

Story:

• Vedic Ritual conducted by Janaka.
• Vedic scholars invited to take part in scriptural teaching.
• For greatest vedic scholar reward was 1000 cows whose horns were fitted with gold caps.
• Yajnavalkya asks his disciple Samasrava to take all 1000 cows to his Asrama.
• 8 Scholars debated with Yajnavalkya.
• One Bramanam each for 7 Scholars two Bramanas for Gargi.
Rituals and Meditation:

1) Asvala Bramanam: 2 Topics
   
a) Meditation on Devatas along with rituals.
      - Benefit = Brahma Loka Phalam.
   
b) Ordinary rituals visualised as extraordinary rituals.
      - Eating converted to Prana, Agnihotram or simple Sradha being visualised as Gaya Sradham.
      - These Upasanas give benefit of Svarga Loka Phalam.

2) Aarthabagha Bramanam:
   - Exalted Devata is subject to pleasure and pain.
   - Yajnavalkya clarifies that even in Brahma Loka, one can’t be free from sense organs (Graha) and sense objects (Athi Graha).
   - Self knowledge alone is capable of giving liberation in the form of Jeevan and Videha Mukti.
   - If a seeker does not gain liberation, he will be subject to travel from Loka to Loka.

3) Bhujyu Bramanam:
   - Performance of Ashvamedha Yaga will get Brahma Loka, falls within Samsara.
4) Ushasta Bramanam:
   - Important Bramanam – Jeeva Svarupam.
   - Atma is consciousness and can be experientially recognised by the seeker as different from what he experiences.
   - Jeevatma in real terms is different from the world and the body – mind complex and the various thoughts arising in the mind, Vritti Jnanam which can come and go.
   - Jeevatma is the witness of everything that arises in the mind, including all emotions.

5) Kahola Bramanam:
   - Atma is ever free – Nitya Muktaha, Nitya Asamsari.
   - Free from physical, emotional and intellectual problems.
   - Anatma is ever bound and can never be free.
   - Atma is ever free and need not be freed.
   - What is the means for gaining Atma Jnanam?
   - Sravanam, Manana and Nididhyasanam.
   - Atmosphere of internal renunciation in terms of being prepared to lose anything that we possess.

6) Gargi Brahmanam:
   - Yajnavalkya gives an account of different Lokas (fields of experience) numbering 9 in all.
   - All the Lokas constitute matter (Anatma).
• There are gradations among the Lokas.
• Consciousness is beyond the relative means of knowledge.
• Pourusheya Pramanam.
• Deals with inert universe.

7) Uddahlaka Brahmanam:
• Hiranyagarbha and Antaryami discussed in this Brahmanam.
• Deals with consciousness associated with very fine subtle matter or total matter in gross form.
• Antaryami (Ishvara) is the controller indwelling in every living.

8) Gargi Bramanam:
• What is the entity beyond relative matter?

<table>
<thead>
<tr>
<th>Antaryami</th>
<th>Aksharam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Saguna Ishvara (with attributes)</td>
<td>- Nirguna Brahman.</td>
</tr>
</tbody>
</table>

• When consciousness manifests through matter, it is distorted by the reflecting medium and the attributeless consciousness appears as consciousness with attributes.
<table>
<thead>
<tr>
<th>Jeevatma</th>
<th>Ishvara</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Vyashti individual level</td>
<td>- Total, Samashti level</td>
</tr>
<tr>
<td>- Inferior Medium</td>
<td>- Superior medium</td>
</tr>
<tr>
<td>- Limited in Knowledge and power</td>
<td>- All knowing, all powerful</td>
</tr>
</tbody>
</table>

- Aksharam is pure consciousness – Asthoolam, Ananvaharsvam, Adheergam, Alohitam, Asnekan, Achayam, Amatram – Abagyam.

9) Shakalya Bramanam:

- Hiranyagarbha Upasana and Nirguna Brahman.
- Finally, Yajnavalkya himself raises questions which other scholars are unable to respond. He provides answers on his own and summarises the teaching.
Chapter 4
Summary – 3rd Bramanam

Svayam Jyoti Bramanam

Verse 1 - 6
- Atma Jyoti
- Svapna

Verse 7 - 19
- Nature of Atma Jyoti
- Dream
- Deha Vilakshanam
- Karma Rahitatvam
- Kama Rahitatvam

Verse 20
- Avidya – Vidya Phalam
- Vidya = Sushupti
- Avidya = Jagrat / Svapna

Verse 21 - 34
- Atma Svarupam
- Sushupti Analysis

Verse 34 - 38
- Nature of Atma in form of Jiva.
- Chid – Chidabasa
- Paramatma – Jivatma
- What is Samsara – Transmigration?
- Discussed to get Vairagyam.

3 Example:
- Bullock cart
- Fruit ripening
- King

2 Example:
- Fish – moves left to right
Bank unaffected by events on shore.
- Bird moves in sky comes to rest in nest.
- Jiva moves in cities – Jagrat + Svapna but not affected by cities.
- Atma unaffected.
Introduction:
- Guru = Yagnavalkya
- Student = King Janaka
- Janakas question: What is Self effulgent Atma?

Verse 1 – 6:
- Atma Jyoti illumines Svapna.
- All bodily functions illumined by someone other than body.

<table>
<thead>
<tr>
<th>Wakers Body</th>
<th>Dreamers / Sleepers Body</th>
</tr>
</thead>
<tbody>
<tr>
<td>- External illuminator</td>
<td>- Internal illuminator</td>
</tr>
<tr>
<td>- Material illuminator</td>
<td>- Non-material illuminator</td>
</tr>
<tr>
<td>- Bautika Jyoti</td>
<td>- Abautika Jyoti</td>
</tr>
<tr>
<td></td>
<td>- Deha Vyatrikta Atma Jyoti</td>
</tr>
</tbody>
</table>

Verse 7 – 19:

Nature of Atma Jyoti:

a) Atma Jyoti Deha Vilakshanam:
- Chaitanyam is distinct from Body + Mind, Independent substance.
- Not property, part of matter. Not adjective of matter.

b) Karma Rahitavam:
- Unassociated with any Punya, Papa Karma.
Corollaries:
- No Sukha – Dukha Bhoga.
- No Punar Janma.

c) Kama Rahitatvam:
- Akamavatvam
- Free from desires.

2 Examples:

<table>
<thead>
<tr>
<th>Fish</th>
<th>Jiva</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Moves from right to left bank of river.</td>
<td>- Moves in Jagrāt and Svapna and in the middle – sleep state.</td>
</tr>
<tr>
<td>- Not affected by what happens in the banks of river.</td>
<td>- Untainted, unconnected by all events and experiences in 3 states.</td>
</tr>
<tr>
<td>- Untainted, unconnected.</td>
<td></td>
</tr>
</tbody>
</table>

Kaivalya Upanishad:
- Puratraye kridati.... [Verse 14]
- Atma sports in 3 cities, not affected.

Again due to its connection with the deeds done in its previous births, that very same individuality (Jiva) comes back to the dream or the waking-state. The being, who sports thus in three cities – from whom verily have sprung up all diversities, He is the substratum, the indivisible Bliss-Consciousness and in Him alone the three “Cities” go into dissolution. [Verse 14]
<table>
<thead>
<tr>
<th>Bird</th>
<th>Jiva</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Moves in Sky morning till evening.</td>
<td>- Moves in Jagrat, Svaqna, experiencing Sukham, Dukham, Mishra Anubava.</td>
</tr>
<tr>
<td>- Comes to rest in the nest in the evening by folding its wings.</td>
<td>- Folding sense organs, Jiva goes to rest in Pragnya.</td>
</tr>
<tr>
<td></td>
<td>- Atma unaffected, whatever happens around.</td>
</tr>
</tbody>
</table>

**Verse 20**:

In him are those nerves called Hita, which are as fine as a hair split into a thousand parts, and filled with white, blue, brown, green and red (serums). They are the seat of the subtle body, in which impressions are stored. Now when (he feels) as if he were being killed or overpowered, or being pursued by an elephant, or falling into a pit, (in short) conjures up at the time through ignorance whatever terrible things he has experienced in the waking state, (that is the dream state). And when (he becomes) a god, as it were, or a king, as it were, thinks, “This (universe) is myself, who am all, that is his highest state. [IV – III – 20]
<table>
<thead>
<tr>
<th>Vidya (Jnanam)</th>
<th>Avidya (Agyanam)</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Knowledge</td>
<td>- Ignorance</td>
</tr>
<tr>
<td>- Sushupti</td>
<td>- Jagrat &amp; Svapna</td>
</tr>
<tr>
<td>- Advaitam</td>
<td>- False, Mithya Dvaitam</td>
</tr>
<tr>
<td>- Sarvatma Bavaha</td>
<td>- Projection caused by Avidya, ignorance.</td>
</tr>
<tr>
<td>- I am everything, nothing away from me.</td>
<td></td>
</tr>
</tbody>
</table>

Verse 21 – 34:

- Atma Svarupam through Sushupti analysis.
- Sleep equated to Moksha Svarupam.

<table>
<thead>
<tr>
<th>Sleep</th>
<th>Moksha</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Not actual Moksha.</td>
<td>- Samsara not potentially there.</td>
</tr>
<tr>
<td>- If so, no need to gain Brahma Vidya.</td>
<td></td>
</tr>
<tr>
<td>- Samsara is potentially there, not experienced.</td>
<td></td>
</tr>
<tr>
<td>- No Dvaitam, no limitations</td>
<td></td>
</tr>
<tr>
<td>- No Kama, Krodha, Karma, Karmaphalam</td>
<td></td>
</tr>
</tbody>
</table>
Verse 34 – 38:

• Nature of Chid and Chidabasa.

<table>
<thead>
<tr>
<th>Chid – Paramatma</th>
<th>Chidabasa – Jivatma</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Conciousness in original form.</td>
<td>- Conciousness when available in mind in relative Vyavaharika plane.</td>
</tr>
<tr>
<td>- Paramartika Rupam</td>
<td>- Vyavaharika rupam.</td>
</tr>
<tr>
<td>- Bimba</td>
<td>- Pratibimba</td>
</tr>
<tr>
<td>- Purusha</td>
<td>- Vigyanamaya</td>
</tr>
<tr>
<td>- does not travel.</td>
<td>- Travels.</td>
</tr>
</tbody>
</table>

Verse 35 – 38:

How Paramatma becomes Samsari in form of Jivatma?

• As long as I claim my original Svarupam I am Paramatma, Asamsari.
• When I come to Chidabasa, Transactional, Vyavaharika level, I become Samsari.

What is Samsara – transmigration?

• When mind travels from one body to another, Chidabasa also travels.
• As Chidabasa, I will always be Samsari.

Why Yajnavalkya discusses Samsara?

• To get Vairagya and to get rid of attachment to body.
• We know this is temporary miserable residence after 50 years.
• After learning to live, we have to pack up and leave. It is a transferable residence.
3 Examples to convey transmigration of Jiva:

a) Shakatam: Bullock cart

- Person changes rented house, puts material on bullock cart and cart moves from one house to another.
- Makes lot of noise because it is overloaded and moved by cartman.
- Jiva quits body fully loaded with Sanchita Karma, making sound during death, moaning, shouting, etc.
- Yama Dharmaraja is the cartman.
- Ishvara directs Jivas journey.

b) Ripening of fruit:

- Fruit remains in tree till it ripens.
- Fruit grew because of tree but has to leave.
- Fruit can’t hold to tree.
- Tree can’t hold to Fruit.
- Right time varies from fruit to fruit, tree to tree.
- Jiva fruit has to get separated from body tree when all karmas are fructified.
c) Kings travel:

- King leaves with ministers, attendants to go to new city.
- Received by new people in the next city.
- Jiva indweller in the body, leaves with 19 organs – Sukshma Shariram, and Karmas.
- **No senses in Golakams:**
  - Eyes – No perception
  - Ears – No hearing
  - Mouth – No Swallowing
- Sense organs have joined the Jiva to go to another body.
- At other end, Parents ready for baby to be born, dresses bought, LKG Admission taken.
- Samsara Varnanam from 4 – 3 – 35 to 4 – 4 – 6.
Chapter 4
Muni Kanda

Pure Consciousness the light of all lights

• Gained by pure understanding, not available for perception through experience.
• Yajnavalkya assumes role of teacher.
• 6 Brahmanams – 92 Mantras.

1st Brahmanam:
• Upasana – Presiding deities of sense organs including Prana and mind are invoked in the respective organs and meditated upon as Brahman.

2nd Brahmanam:
• Kurcha Brahmanam.
• Yajnavalkya teaches Janaka Chatuspad Atma.

<table>
<thead>
<tr>
<th>1st Pada</th>
<th>2nd Pada</th>
<th>3rd Pada</th>
<th>4th Pada</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jagrat Avasta</td>
<td>Svapna Avasta</td>
<td>Sushupti Avasta</td>
<td>Atma without any association.</td>
</tr>
<tr>
<td>Includes Samadhi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Avastha.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
• Pure consciousness can be arrived at only through understanding and is not available for perception.

• Upanishad helps us to gain this understanding by means of negation of everything experienced by us as Anatma.

• **2 Laws:**
  - What is existent can never be negated.
  - What is non-existent need not be negated.

• Universe belongs to 3rd category neither existent or non-existent – Sat Asat Vilakshanam.

• World available for experience but lacks reality, therefore known as Mithya.

• When I am apparently related to the world, I get the name of Viswa, Teijasa, Pragya.

• One is always Turiyam unconnected with the world.

**3rd Brahmanam:**

• Most important in entire Scripture.

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![Diagram](3 Topics)

- Atma Vidya
- Samsara Varnanam
- Moksha Varnanam
Atma Vidya:

- Atma is comparable to Jyoti.
- Jyoti in whose presence, forms and colours are known and in whose absence forms and colors are not known.
- When we operate the sense organs and mind, things are grasped and in the absence of operation, things are not grasped.

Ultimate light:

- The ultimate light is the consciousness principle as only in its presence everything is known and in its absence renders everything inert.
- Sense organs and mind can function only in the presence of consciousness.
- Hence, consciousness is called light of all lights – Jyotisham Jyoti.
- This Svayam Jyoti, self evident consciousness is called Atma and the Upanishad reveals that I am that Atma.
- **Important features of Atma**:
  - Suddatvam – Uncontaminated
  - Asangatvam – Free from all relations.
- I am that consciousness which illumined the mind in any Avasta, but I am free from the experiences of the mind in the form of pleasure and pain, merit and demerit (Punya Papa), like and dislike (Raga / Dvesha).
• Taking on the problems of the world as my own is called Samsara.
• I am really not related, I am totally pure.
• Dream is cited by Yajnavalkya as an example of Samsara as whatever happens to me in that state does not really affect me though at the time of dream this is taken as mine.
• The Upanishad gives the example of deep sleep to illustrate a state of liberation, as in sleep, we drop all superimposed limitation and duality in the form of doership and enjoyership (Kartrutvam and Boktrutvam) and we enjoy fullness Purnatvam and Ananta limitlessness.

4th Brahmanam:
• Shariraka Brahmanam

5 Topics

Samsara Varnanam
Bondage
Moksha
Liberation
Jnana Mahima
Glory of knowledge
Jnana Sadhanam
Means of knowledge
Jnana Phalam
Benefit of Jnanam
Bondage:
- Punar Janma – travel from one body to another is Bondage.
- We get visions of next birth closer to death.
- Punar Janma is close to dream except that we do not get back to the present body as in the case of dream.
- Example:
  Snake sheds its skin and moves away without getting affected.
- We drop identification with body and mind, look upon it as Mithya and our understanding is that we are not related to the Body at any time.
- Knowledge alone can give liberation, which is not an event in time but is pure understanding that I am always free and liberated.

Ashrama Dharma:

- 4 Asramas
  - Brahmacharya
  - Grahastha
  - Vanaprasta
  - Sanyasa

are prescribed for self purification and knowledge of real self, leading to liberation
Benefit of Knowledge:

• Purnatvam and freedom from Guilt and regret (Sarva Papa Rahitatvam).

5th Brahmanam:

• Meitreyi Brahmanam.
• Repetition of 2nd Chapter.

6th Brahmanam:

• Vamsa Brahmanam.
• Guru Sishya Parampara.
Important Mantras – Chapter 4

1) 4 – 3 – 6:

When the sun and the moon have both set, the fire has gone out, and speech has stopped, Yajnavalkya, what exactly serves as the light for a man? The self serves as his light. It is through the light of the self that he sits, goes out, works and returns. It is just so, Yajnavalkya. [IV – III – 6]

- Atma is light in which all transactions take place.

2) 4 – 3 – 7:

Which is the self? This infinite entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being indentified with dream, it transcends this world – the forms of death (ignorance etc.). [IV – III – 7]
Definition of Atma:

- Vigyana Maya Praneshu Jyotir Purusha.
- Pramanam for Chidabasa.
- Dhyayati Eva, Leelayati Eva.
- Atma knows as it were, does as it were.
- Atma is Akarta, Abokta, Apramata, not knower, doer, enjoyer.

3) 4 – 3 – 9:

That man has only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction, he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light – and dreams. In this state the man himself becomes the light. [IV – III – 9]
- Title of chapter from this verse.
- Atma is self evident.
- Need to only get Jnanam and claim.
- We never work for self knowledge because it is self evident.
- We only work for removal of false ideas regarding the self.

<table>
<thead>
<tr>
<th>False ideas</th>
<th>Right ideas</th>
</tr>
</thead>
<tbody>
<tr>
<td>- I am here, young.</td>
<td>- I am</td>
</tr>
<tr>
<td></td>
<td>- Aim of Vedanta = Negation of all Adjectives.</td>
</tr>
</tbody>
</table>

4) 4 – 3 – 10:

There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, the animals and the roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent. [IV – III – 10]
• Atma is creator of everything.

Gita:

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dream), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself. [IV – III – 15]

5) 4 – 3 – 15:

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dream), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself. [IV – III – 15]

• Asangoham Purushaha.
• Entire vedanta established on this.
• For negation of Visishta Advaitin, this mantra used.
• Asangaha Ayam Purusha.
Visishta Advaitin:

- Atma is with Attributes.
- Atma being Asanga, can’t have attributes.
- Nirvisesha advaitin alone is correct.
- Mantra repeated in Verse 16.

6) 4 – 3 – 18:

As a great fish swims alternately to both the banks (of a river), eastern and western, so does this infinite being move to both these states, the dream and waking states. [IV – III – 18]

<table>
<thead>
<tr>
<th>Fish</th>
<th>Jiva</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Moves from right to left bank of river.</td>
<td>- Moves in Jagrat and Svapna and in the middle – sleep state.</td>
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<tr>
<td>- Not affected by what happens in the banks of river.</td>
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</tr>
<tr>
<td>- Untainted, unconnected.</td>
<td></td>
</tr>
</tbody>
</table>

Kaivalya Upanishad:

- Puratraye kridatī... [Verse 14]
- Atma sports in 3 cities, not affected.
As a hawk or a falcon flying in the sky becomes tired, and stretching its wings, is bound for its nest, so does this infinite being run for this state, where, falling asleep, he craves no desire and sees no dream. [IV – III – 19]

Again due to its connection with the deeds done in its previous births, that very same individuality (Jiva) comes back to the dream or the waking-state. The being, who sports thus in three cities – from whom verily have sprung up all diversities, He is the substratum, the indivisible Bliss-Consciousness and in Him alone the three “Cities” go into dissolution. [Verse 14]
In this state a father is no father, a mother no mother, worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brahmana no killer, a Candala no Candala, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [IV – III – 22]

- Real self not father, mother, brother, sister, husband, wife.
- All temporary roles in Jagrat, Svapna Avasta.
- Atma free from Punyam, Papam.

That it does not see in that state is because, though seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see. [IV – III – 23]
Technically Important:

2 Types of Jnanam / Perceptions

- Savikara Drashta
  - Changing perception as Chidabasa in Jagrat, Svapna.

- Nirvikara Drasta
  - Non changing perception in Sushupti Avasta

• Upadesa Sahasri – Chapter 18 – Tat Tvam Asi – whole chapter based on this mantra.

10) 4 – 3 – 31:

When there is something else, as it were, then one can see something, one can smell something, one can taste something, one can speak something, one can hear something, one can think something, one can touch something, or one can know something. [IV – III – 31]

• Duality is apparent, Dvaita Mithyatvam.

<table>
<thead>
<tr>
<th>Shankara</th>
<th>Upanishad Says</th>
</tr>
</thead>
<tbody>
<tr>
<td>- World unreal</td>
<td>- In non duality, no transactions.</td>
</tr>
<tr>
<td>- Seeming duality</td>
<td></td>
</tr>
</tbody>
</table>

yatra vānyad iva syāt, tatrānyo’nyat paśyet, anyo’nyay jighret, anyo’nyad rasayet, anyo’nyad vadet, anyo’nyat śrṣṇuyāt, anyo’nyan manvīta, anyo’nyat sprṣṣet, anyo’nyad vijānīyāt  || 31 ||
10) 4 – 3 – 32:

It becomes (transparent) like water, one, the witness, and without a second. This is the sphere (state) of Brahman, O emperor. Thus did Yajnavalkya instruct Janaka: this is its supreme attainment, this is its supreme glory, this is its highest world, this is its supreme bliss. On a particle of this very bliss other beings live. [IV – III – 32]

- Atma is nondual.

**Visishta Advaitin:**

- Atmas many.
- Jivas many.
- One separate Paramatma.

**Here Ekaha Drashta – Advaitaha**

- Atma is Ananda Svarupa.
- Only one Atma Ananda, no Vishaya Ananda.
- One Atma Ananda manifests through various experiences which we falsely claim as sense pleasure.
He who is perfect of physique and prosperous among men, the ruler of others, and most lavishly supplied with all human enjoyments, represents greatest joy among men. This human joy multiplied a hundred times makes one unit of joy for the manes who have won that world of theirs. The joy of these manes who have won that world multiplied a hundred times makes one unit of joy in the world of the celestial minstrels. This joy in the world of the celestial minstrels multiplied a hundred times makes one unit of joy for the gods by action – those who have attained their godhead by their actions. This joy of the gods by action multiplied a hundred times makes one unit of joy for the gods by birth, as also of one who is versed in the Vedas, sinless and free from desire. This joy of the gods by birth multiplied a hundred times makes one unit of joy in the world of Prajapati (Viraj), as well as of one who is versed in the Vedas, sinless and free from desire. This indeed in the supreme bliss. This is the state of Brahman, O emperor, said Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself. At this Yajnavalkya was afraid that the intelligent Emperor was constraining him to finish with all his conclusions. [IV – III – 33]

- Ananda analysis – similar to Taittriya Upanishad.
Chapter 5
Khila Kanda

Four disciplines Vital for liberation

- Supporting steps should be practiced till final state.

4 Disciplines for a seeker / Mumukshu

Karma Yoga  Upasaka  Sadgunyam Values  Vedanta Vichara

- Sahakarya Sadhana
  - Supportive means
- Mukhya Sadhana
  - Primary means.

- Sahakarya Sadhanas in Taittiriya, Chandogya and Chapter 5 + 6 of Brihadaranyaka Upanishad.
- 15 Bramanams – 29 Mantras.

1<sup>st</sup> Brahmanam :

- Omkara Upasana :
  Meditate Akasha space as Omkara or Consciousness.
• **Akashas Attributes:**
  All pervasiveness, nondivisibility, non-attachment.

• **Poornamadha – Mantra here.**

\[ Om \text{purna-madah purna-midam purnat purnam-udacyate,} \]
\[ Purnasya purna-madaya purna-mevasisyate \]
\[ Om \text{Santih! Santih!! Santih!!!} \]

That is Whole, this is Whole; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

**2nd Brahmanam:**

• Lord Brahma approached by Devas (celestials) Asuras (Demons) and Manushyas for teaching.

  3 letters to meditate

  **Devas**
  - Da
  - Dama – sense control
  - Generally Vulnerable to Karma, enjoyment of Sense objects.

  **Manushya**
  - Da – Danam
  - Lobha – Greed was obstacles

  **Asuras**
  - Lack of compassion and tendency to hurt others.
  - Needed to develop Daya (Empathy)
Chapter 16 – Gita – mentions same 3.

Upanishad compares teaching of Lord Brahma to the sound of thunder – Da, Da, Da.

3rd to 8th Brahmanam:

- Hiranyagarbha Upasanam.
- Hiranyagarbha stands for subtle bodies and subtle universe in creation, other names of Hiranyagarbha are Aditya Purusha, Akshi Purusha, Samashti Manomaya Purusha for the purpose of Meditation.
- Hiranyagarbha represents the very life principle (Prana) in all living beings.
- We must have reverence to life in any form.

9th Brahmanam:

- Virat or Vaishvanara Upasana.
- Virat represents the total gross bodies and the total gross universe.
- Upanishad presents Virat as Aditya or Jataragni.
- Lord Vaisvarana is sound of Jataragni in Chapter 15 Gita.
10th Brahmanam:
- Benefit of various Upasanas is Brahma Loka Prapti and Krama Mukti.
- Will be taught self – knowledge by Lord Brahma himself and get liberated.
- Similar to Chapter 8 – Gita.

11th Brahmanam:
- 3 Upasanas to develop Kshama (Tolerance) and Vairagya (Detachment).
  a) Meditate on Sickness or pain as a form of penance and as exhaustion of Papa Karma. This will assist in our ability to withstand sickness or pain besides contributing to Chittasuddhi (Purification of mind).
  b) Smasanagamanam:
    Journey to graveyard is to be looked upon as taking to Sanyasa or Vanaprastha Asrama.
  c) Cremation of Body to be looked upon as Agnipravesa (entering the fire) or becoming one with Agni Devata.

12th to 14th Brahmanam:
- Few more Hiranyagarbha Upasanas presented here.

15th Brahmanam:
- Contains a prayer to the Lord at the time of death for liberation. (Krama Mukti or Jeevan Mukti) Similar prayer in Isavasya Upanishad.
Chapter 6
Kila Kanda
The role of Karmas and Upasanas

• They refine and lead the Jiva in its fight after death.
• 5 Brahmanas – 75 Mantras.
• First 2 Brahmanas are repetition of 5th Chapter of Chandogya Upanishad.

1st Brahmanam :

Prana Upasana :

• Prana, the life principle at Macro level Samshti which is known as Hiranyagarbha Upasana.

Story :

• Each sense organ claims to be most important.
• They go to Lord Brahma to resolve the dispute.
• Each organ leaves the body individually while the other remains inside to see if the body becomes non-functional.
• Each finds that their absence individually does not affect survival.
• Prana tries to leave, all sense organs notice that they are also being drawn out.
• They fall at the feet of Prana requesting it not to leave the body.
Visishta Guna Prana Upasana:

- Prana endowed with glories – Jyeshtatvam, shreyastvam, Varishtatvam.

2nd Brahmanam:

- Karma Phalam and Gati.

4 Topics

- Aakyaika - Anecdote
- Panchagni Vidya
- Krishna Gathi
- Shukla Gathi

Story:

- Svetaketu learnt from Udhalaka and went to Pravahani Jamili the King.
- King asked Svetaketu 5 questions and he couldn’t answer any.
- Went to his father who suggested both go and learn from the king.
- Svetaketu refused, Uddalaka went alone.
- King gave the teaching of Panchagni Vidya, the course of the soul after death.
- What happens to Jiva after it departs from one body and before it takes up another.
  a) Body consigned to Agni Devata as an offering.
  • Subtle new physical body is given by Agni with which Jiva goes to appropriate Loka – Process called Svarga Agni – [1].
b) Jiva undergoes refinement by Rain water (Parjnya Agni – [2])

- It travels through the earth – Prithvi Agni – [3]
- Goes to Fathers body by means of food – Purusha Agni - [4].
- Goes to mother body during conception – Yosha Agni – [5].
- The physical body is complete and a new child is born.
- Meditation on this will provide the seeker with Vairagyam - dispassion for rebirth.

c) Krishna Gathi :

- Jiva who has performed noble actions during his life, will travel to Svarga Loka after death, enjoy comforts and return to earth once the Punya (Merit) is exhausted.
- Krishna Gathi is maintained by Rathri Devata, Krishna Paksha Devata, Dhuma Devata, Dakshinayana Devata.

d) Shukla Gathi :

- Route taken by Jiva who has done noble Karmas and also meditated on the Lord.
- Jiva reaches Brahma Loka, gains Atma Jnanam, Moksha by Krama Mukti.
- Shukla Gathi is maintained by Ahar Devata, Shukla Paksha devata, Jyotir Devata, Uttarayana Devata and others.
3\textsuperscript{rd} Brahmanam:
- Srimanta Karma – Ritual for gaining wealth.
- Fix date, time, place, mobilise grains and fruits.
- Ghee is offered to Prana Devata.
- A paste of grains and fruits is kept between the Yajamana and homa Kunda.
- Paste has to be divided into 4 handfuls, chanting the Mantras and then consumed.
- Yajamana sleeps in the Yagyasale, in the morning offers gratitude to the sages.

4\textsuperscript{th} Brahmanam:
- How to get noble children?
- Suputra Prapti – Putra – Manta Karma.

8 stages:
1) Charu Homam:
- Oblations in the form of rice.

2) Odhana Prasanam:
- Eat cooked rice mixed with curd or milk.
- Depending on what child the seeker wants.

3) Prarthana:
- Prayer for begetting a healthy child.
4) Jata Karma:
   - At time of delivery so that delivery is comfortable.

5) Veda uttered 3 times in Childs ears.
   - Oblation in form of honey, curds and ghee used in ritual.

6) Nama Karanam:
   - Child is give a secret name by the father who utters the words (Veda Asi – you are Brahman).

7) Ksheera Danam:
   - As soon as the child is born, the mother suckles the child with a prayer to goddess Saraswati.

8) Mother and father congratulated on getting a noble child.

5th Brahmanam:
   - Vamsa Brahmanam
   - Rishi Parampara
   - List of Rishis given.
BRIHADARANYAKA UPANISHAD

Verse for Introspection
Now therefore the edifying repetition (Abhyaroha) only of the hymns called Pavamanas. The priest called Prastotr indeed recites the Saman. While he recites it, these Mantras are to be repeated: From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the Mantra says, ‘From evil lead me to good,’ ‘evil’ means death, and ‘good’ immortality; so it says, ‘From death lead me to immortality, i.e. make me immortal.’ When it says, ‘From darkness lead me to light,’ ‘Darkness’ means death, and ‘light,’ immortality; so it says, ‘From death lead me to immortality, or make me immortal.’ In the dictum, ‘From death lead me to immortality,’ the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should ask for a boon – anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiranyagarbha). He who knows the Saman (vital force) as such has not to pray lest he be unfit for this world. [I – III – 28]
This (self) was indeed Brahman in the beginning. It knew only Its self as, ‘I am Brahman.’ Therefore It became all. And whoever among the gods knew It also became That; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, ‘I was Manu, and the sun.’ And to this day whoever in like manner knows It as, ‘I am Brahman,’ becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, ‘He is one, and I am another,’ does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]
Ajatasatru said, ‘When this being full of consciousness is thus asleep, it absorbs at the time the functions of the organs through its own consciousness, and lies in the Akasa (Supreme Self) that is in the heart. When this being absorbs them, it is called Svaपितi. Then the nose is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed.’ [II – I – 17]
As a spider moves along the thread (it produces), and as from a fire tiny sparks fly in all directions, so from this Self emanate all organs, all worlds, all gods and all beings. Its secret name (Upanishad) is the Truth of truth. The vital force is truth, and It is the truth of that. [II – I – 20]
The form of that being is as follows: Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman): Not this, not this. Because there is no other and more appropriate description than this Not this. Now Its name: The Truth of truth. The vital force is truth, and It is the Truth of that. [II – III – 6]
He said, It is not for the sake of the husband, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one’s own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one’s own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one’s own sake that it is loved. The Self, my dear Maitreya, should be realised – should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [II – IV - 5]
The Brahmana ousts one who knows him as different from the Self. The Ksatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these gods, these beings, and this all are the Self. [II – IV – 6]
This is that meditation on things mutually helpful which Dadhyac, versed in the Atharva-Veda, taught the Asvins. Perceiving this the Rsi said, (he) transformed Himself in accordance with each form; that form of His was for the sake of making Him known. The Lord on account of Maya (notions superimposed by ignorance) is perceived as manifold, for to Him are yoked ten organs, nay hundreds of them. He is the organs; He is ten, and thousands - many, and infinite. That Brahman is without prior or posterior, without interior or exterior. This self, the perceiver of everything, is Brahman. This is the teaching. [II – V – 19]
Usasta, the son of Cakra, said, You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct - the self that is within all. This is your self that is within all. Which is within all, Yajnavalkya? You cannot see that which is the witness of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable. Thereupon Usasta, the son of Cakra, kept silent. [III – IV – 2]
He who inhabits the organ of generation but is within it, whom the organ does not know, whose body is the organ, and who controls the organ from within, is the Internal Ruler, your own immortal self. He is never seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal. Thereupon Uddalaka, the son of Aruna, kept silent. [III – VII – 23]
He said: O Gargi, the knowers of Brahman say, this Immutable (brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody. [3 – 8 – 8]
This Immutable, O Gargi, is never see but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gargi, is the (unmanifested) ether pervaded. [III – VIII – 11]
On what do the body and the heart rest? On the Prana. On what does the Prana rest? On the Apana. On what does the Apana rest? On the Vyana. On what does the Vyana rest? On the Udana. On what does the Udana rest? On the Samana. This self is That which has been described as Not this, not this, It is imperceptible, for it is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upanishads, who definitely projects those beings and withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off. Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else. [III – IX – 26]
In this state a father is no father, a mother no mother, worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brahmana no killer, a Candala no Candala, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [IV – III – 22]
By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [IV – IV – 19]
As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the Self without interior or exterior, entire, and Pure Intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this separateness) it has no more (particular) consciousness. This is what I say, my dear. So said Yajnavalkya. [IV – V – 13]
The Sun does not shine there, nor does the moon, nor do the stars, nor the lightnings shine and much lies this fire. When He shines, everything shines after him; by His light, all these shine.

*Kathopanishad [verse 15, section 2.5]; Mundokopanishad [verse 10, section 2.2]*
Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions.

_Bhagavad Gita [Chapter 4 – Verse 24]_