
TAITTRIYA UPANISHAD
With
SHANKARABASHYAM

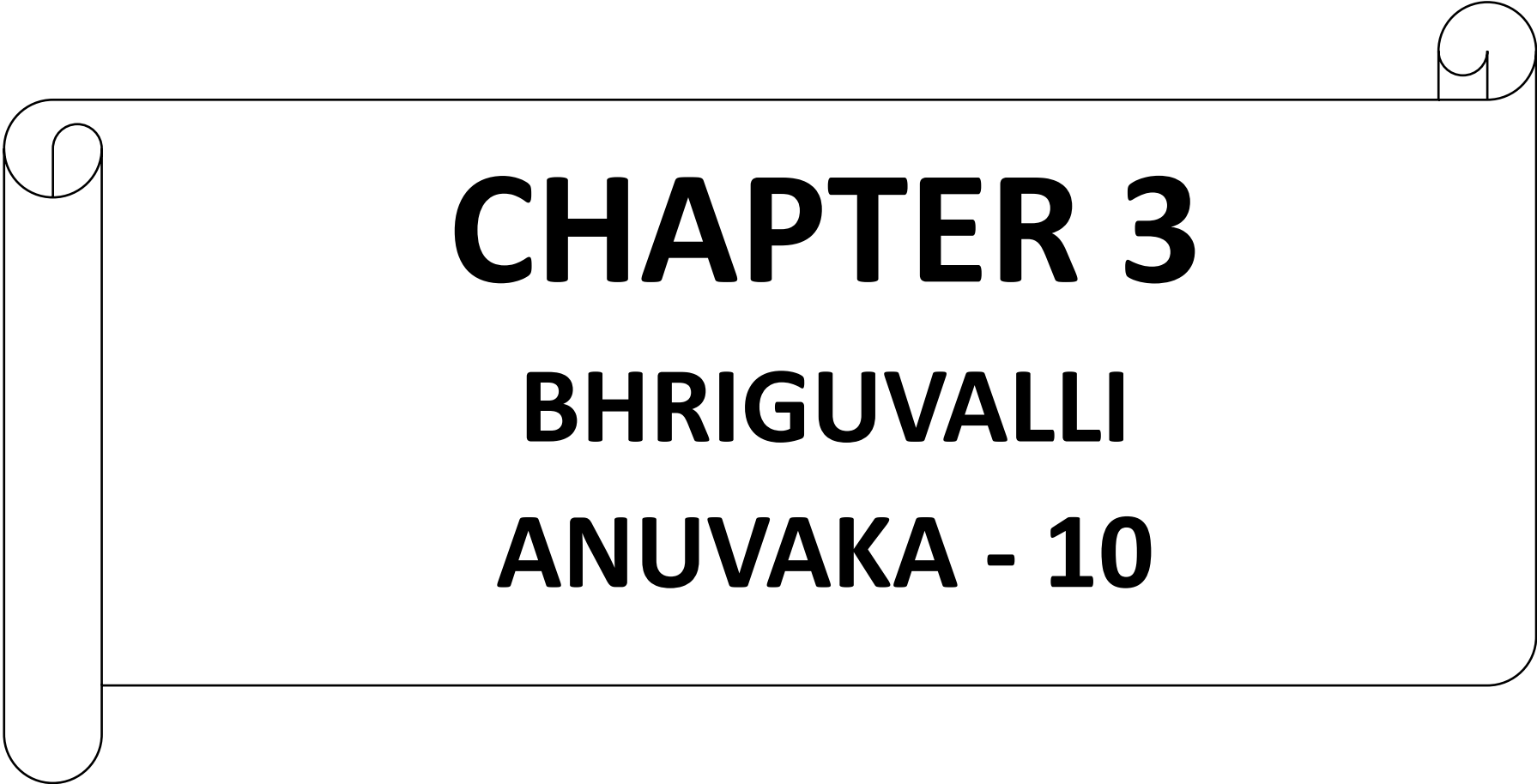
CHAPTER 3
BHRIGU VALLI
Anuvaka 10

VOLUME - 08



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CHAPTER 3
BHRIGUVALLI
ANUVAKA - 10

न कञ्चन वसतौ प्रत्याचक्षीत । तद्व्रतम् । तस्माद्यया कया च
विधया बह्वन्नं प्राप्नुयात् । अराध्यस्मा अन्नमित्याचक्षते । एतद्वै
मुखतोऽन्नं राद्धम् । मुखतोऽस्मा अन्नं राध्यते । एतद्वै
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अन्ततोऽन्नं राद्धम् । अन्ततोऽस्मा अन्नं राध्यते । य
एवं वेद ।

na kañcana vasatau pratyācaksīta | tadvratam |
tasmādyayā kayā ca vidhayā bahvannaṁ prāpnuyāt |
arādhyasmā annamityācaksate | etadvai mukhatō'nnam
rāddham | mukhatō'smā annam rādhyate | etadvai
madhyatō'nnam rāddham | madhyatō'smā annam
rādhyate | etadvā antatō'nnam rāddham | antatō'smā
annam rādhyate | ya evam vedat

(उपासकः) कञ्चन वसतौ न प्रत्याचक्षीत । तद् व्रतं (भवति) ।
तस्मात् (सः) यया कया च विधया बहु अन्नं प्राप्नुयात् । “अन्नम्
अस्मै अराधि” इति (उपासकाः) आचक्षते । एतद् राद्धम् अन्नं
मुखतः - मध्यतः - अन्ततः वै (प्रयच्छति) । अस्मै अन्नं मुखतः
- मध्यतः - अन्ततः राध्यते । यः एवं वेद (तस्य यथोक्तं फलं
भवति) ।

(upāsakah) kañcana vasatau na pratyācakṣīta । tad vratam
(bhavati) । tasmāt (saḥ) yayā kayā ca vidhayā bahu annam
prāpnuyāt । “annam asmai arādhī” iti (upāsakāḥ)
ācakṣate । etad rāddham annam mukhataḥ- madhyataḥ-
antataḥ vai (prayacchati) । asmai annam mukhataḥ-
madhyataḥ-antataḥ rādhyate । yaḥ evam veda (tasya
yathoktam phalam bhavati ।)

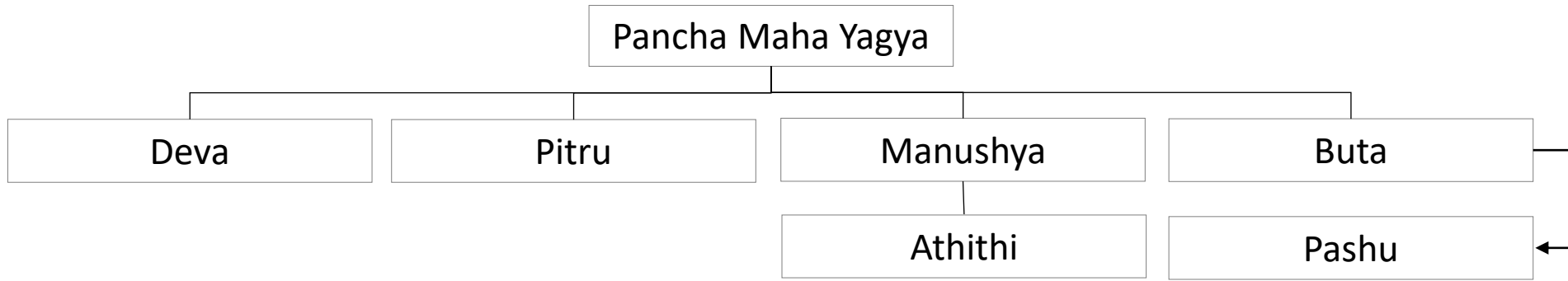
One should not turn away anyone seeking shelter. That is a vow. Therefore, one should acquire plenty of food somehow. “Food has been prepared for him” – Thus (The huseholders) declare. If food is prepared (and served) in the best manner, food is served back to him in the best manner. If food is prepared (and served) in a mediocre way, food is served back to him in a mediocre way. If food is prepared (and served) in the lowest manner, food is served back to him in the lowest manner. One who knows (and distributes food) in this manner (attains punya).

Bhasyam : Chapter 3 – Section 10 – Verse 1

तथा पृथिव्याकाशोपासकस्य वसतौ वसतिनिमित्तं कञ्चन कञ्चिदपि
न प्रत्याचक्षीत वसत्यर्थमागतं न निवारयेदित्यर्थः ।

So also (Tathā) for one who does Upasana on earth and space as Annam and Annadah (pṛthivi-ākāśaupāsakasya-the following vratam is prescribed). He should not turn away (na pratyācakṣīta = na nivārayet) any body, whom so ever, known or unknown (kañcana = kañcidapi) who comes (āgatam) for shelter (vasatau = vasati nimittam = vasatyartham). That is the ideal (iti arthaḥ.)

Siksha Valli :



- Matru devo Bava, Pitru devo Bava, Acharya devo Bava, Athithi devo Bava
- Athithi highlighted in this Anuvaka
- Athithi puja and Annadhanam prescribed for all - Part of Pancha Maha Yagya

Shankara :

- Here discipline prescribed for one who practices, Upasana of 9th Anuvaka (Vritam Prescribed)
- Prithvi - Akasha Upasana
- Vasati Nimittam - For the sake of
- Allow to stay overnight if some one approaches.
- When going on pilgrimage - Food can't be sold on those days
- Take shelter in outside portion without disturbing privacy
- Leave next day, automatically, stays only one day.

Modern Rule :

- Come only by invitation
- Give shelter and food to guests (Athithi)
- Katho Upanishad - Yama dharma Raja gave food, shelter to Nachiketa

This is Dharma shastra rule :

- Can't eat inside without giving to others (Like eating meat if you eat alone)
- Like drinking liquor if you drink water alone
- Offer whatever available
- If you have farm, grow grains in abundance (Sangraha - Accumulate Anna).

Bhasyam : Chapter 3 – Section 10 – Verse 1 continues...

वासे च दत्तेऽवश्यं हि अशनं दातव्यम् । तस्माद्यया कया च विधया
येन केन च प्रकारेण बहन्नं प्राप्नुयात् बहन्नसंग्रहं कुर्यादित्यर्थः ।

And once shelter is given (Vāse ca datte) food (Aśanam) indeed should be offered to him (Avaśyam hi dātavyam). Therefore (Tasmāt) by one legitimate means or the other (Yayā kayā ca vidhayā = yena kena ca prakāreṇa) may one gather enough food (Bahu Annam prāpnuyāt). It means (iti arthaḥ) may one keep sufficient food in the house (Bahu anna-sangrahaṁ kuryāt).

- This is instruction of Sruti and also was a practice of Shishta Achara Pramanam.
- What was followed by fore fathers – Vrutam for Upasakas and Jnani Grihasthas. 1525

यस्मादन्नवन्तो विद्वांसोऽभ्यागताय अन्नार्थिनेऽराधि संसिद्धमस्मा
अन्नमित्याचक्षते न नास्तीति प्रत्याख्यानं कुर्वन्ति । तस्माच्च हेतोः
बहन्नं प्राप्नुयादिति पूर्वेण संबन्धः ।

Thus (Yasmāt) to the guest (Abhyagatāya) who is in want of food (Annarthine), the Upasaka Grhasthas (Vidvāmsāḥ). Who have accumulated enough food (Annavantah) would say thus (iti acaksate)--- ‘The food (Annam) is ready to be offered (Aradhi = Samsiddham) to you also’ (Asmai). They would never turn him away (Pratyakhyanam Na Kurvanti) saying food is not there (Na Asti iti). Because of this reason also (Tasmat Ca hetoh) The Upasaka grhastha should collect enough food (Bahu Annam Prapnuyat). Thus this sentence is connected to the Previous Statement of the Sruti (iti Purvena Sambandhah).

- Encourage guest to stay at home
- Make guest feel comfortable
- Say, we are not deprived of Annam, cooked excess food, can share...
- Then guest comfortable Achakshata - They declare
- Don't say Nasti and turn guest away
- Anna Dhanam done by forefathers, we must also produce, cook and share.

अपि च अन्नदानस्य माहात्म्यमुच्यते - यथा यत्कालं प्रयच्छत्यन्नं
तथा तत्कालमेव प्रत्युपनमते । कथमिति तदेतदाह - एतद्वा अन्नं
मुखतो मुख्ये प्रथमे वयसि मुख्यया वा वृत्त्या पूजापुरःसरम्
अभ्यागतायान्नार्थिनि राद्धं संसिद्धं प्रयच्छतीति वाक्यशेषः । तस्य
किं फलं स्यादिति उच्यते -

Further (api ca) the glory (Māhātmyam) of the giving of food (Annadānasya) is given thus (ucyate) – In what manner (Yatha) one gives the food (Prayacchati annam) and at what age (Yatkālam-he gives), in that very same manner (Tathā) and in that very same period itself (Tatkālam eva) annam, prosperity comes back (Prati upanamate to him whether one wants it or not). How that is so (Katham iti) is being explained (Tat etad āha) - When the very food is offered (Etadvai annam) by a man in prime age and just married (Mukhataḥ = Mukhye prathame vayasi) or (vā) in a proper manner (Mukhataḥ mukhyayā vṛttyā) preceded by receiving properly and doing puja etc (Pūjā-puraḥsaram) to the guest who has come (Abhyāgatāya) and is desirous of food (Ānnārthine), saying to him "food is cooked ready to be served (Rāddham = samsiddham)" and offers it to him (Prayacchati)- this word has to be added to the sentence from the previous paragraph (iti vākyaśeṣaḥ); then what will be the result he will get (Tasya kim phalam syāt) is what is being told (iti ucyate).

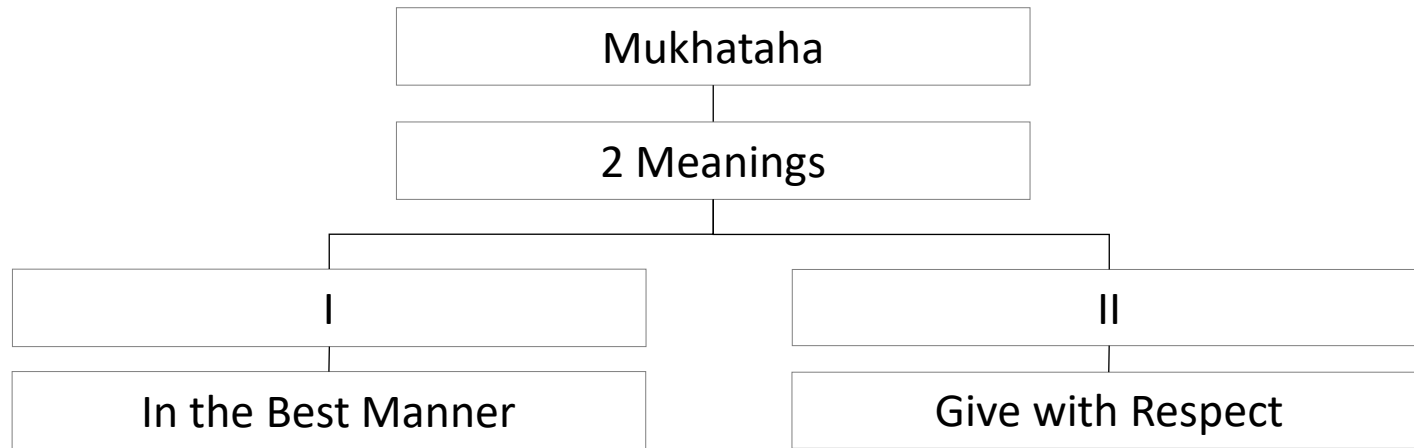
- Not only anna Dhanam is important but also the timing and Manner it is rendered.

Bhasyam : Chapter 3 – Section 10 – Verse 1 continues...

- मुखतः पूर्वे वयसि मुख्यया वा वृत्त्या अस्मा अन्नादायान्नं राध्यते यथादत्तमुपतिष्ठत इत्यर्थः । एवं मध्यतो मध्यमे वयसि मध्यमेन च उपचारेण । तथा अन्ततः अन्ते वयसि जघन्येन च उपचारेण परिभवेन तथैवास्मै राध्यते संसिध्यत्यन्नम् ।

When he is young itself (mukhataḥ = pūrve vayasi), or in a proper legitimate manner (mukhyayā vā vṛṭṭyā) if one gives food (annadāya), then for him (asmai) food grains or prepared annam will come (annam rādhyate in a praiseworthy manner). As it was given (yathā dattam), it comes back to him (upatiṣṭhate immediately). This is the idea (iti arthaḥ). And in the same way (evam) if a person in middle age only (madhyataḥ = madhyame vayasi-offers food) or serves mediocre food with mediocre type of courtesy (madhyataḥ = madhyamena ca upacāreṇa-then the result would be he would also get it back exactly at the same time of his life or in the same manner). Similarly (tatha) a person in old age (antataḥ = ante vayasi) pretending courtesy or with discourtesy (jaghanyena ca upacarena) insulting the person (paribhavena-serves the lowest kind of food), in the same lowest manner (tathaiva) food will come back (rādhyate = samsiddhyati annam) to him (asmai).

- If Dhanam done in younger age, in next Janma, will get plenty of food from young age.
- Give food with respect, accept with respect
- Don't insult others for taking food
- As you do, others will reciprocate.



- After Pada puja, give cooked Annam with respect to him who is seeking food and Shelter
- Give at young age, then will never starve.

2nd Meaning :

- Give food with respect
- As you give, so you will also get appropriate time
- Grihastha gives Anna Dhanam
- Other ashramas live on Biksha

• **Sanyasi has done Dhanam in previous Janma if he gets food now.**

- What you deposit in world bank, you can withdraw, according to Shastra
- True of Annam, love, care, compassion.
- As you treat others, so will others treat you.



- Yatha Datam Upadishtate... As you give, so, you will receive
- In the same manner, in the middle age if you remain neutral (Don't give respect or disrespect), you will get in same manner
- In old age, Jangamaya, worst manner you give by insulting, you will also get same way.

Aparoksha Jnanam :

- As you treat your parents, you will be treated by your children.

य एवं वेद यः एवमन्नस्य यथोक्तं माहात्म्यं वेद तद्दानस्य च फलं
तस्य यथोक्तं फलमुपनमते ।

The one who knows in this manner (yaḥ evaṁ veda) that is, the one who knows (Yaḥ veda) the glory of Annam as it was mentioned before (Annasya yathoktam māhātmyam) and also the benefit of giving of it (Tad dānasya ca phalam); for that person (Tasya) its Phalam as mentioned before (Yathoktam phalam) will come to him (upanamate—at the appropriate time.)

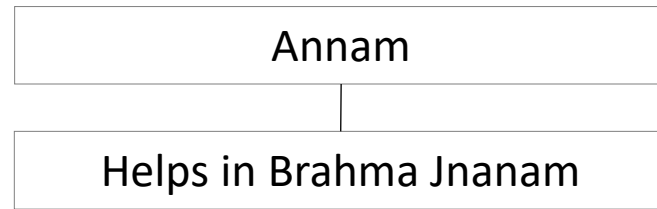
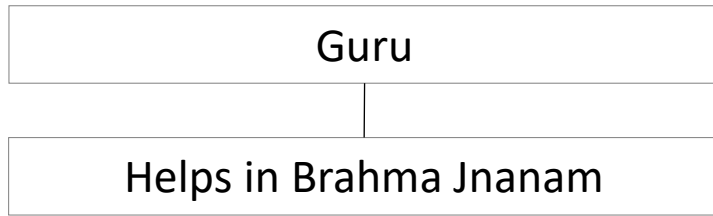
- Yaha Evam Veda
- Yaha Evam Anansya Yatha Oktam Mahatmyam Veda.

Glorify Annam :

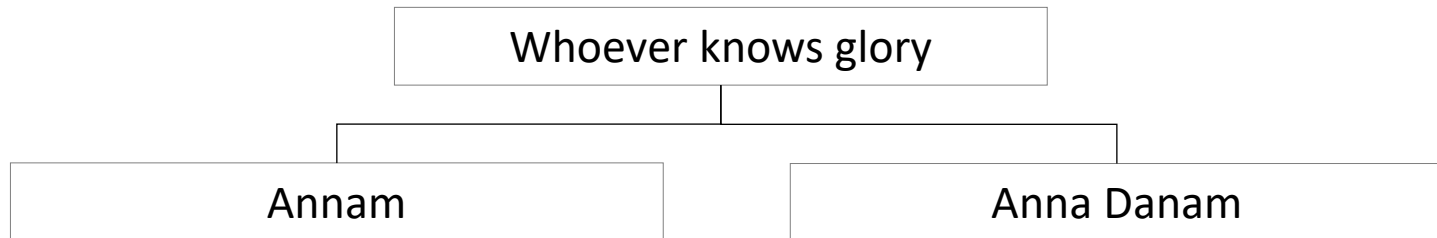
- Annasya Mahatmyam.

Brighu Valli :

- Annam Brahmeti Dvijaniyat
- Prana Brahmeti Dvijaniyet
- Mano Brahmati Dvijaniyat
- Guru was compared to Annam before.



- Treat Annam like Guru, this is glory of Annam.



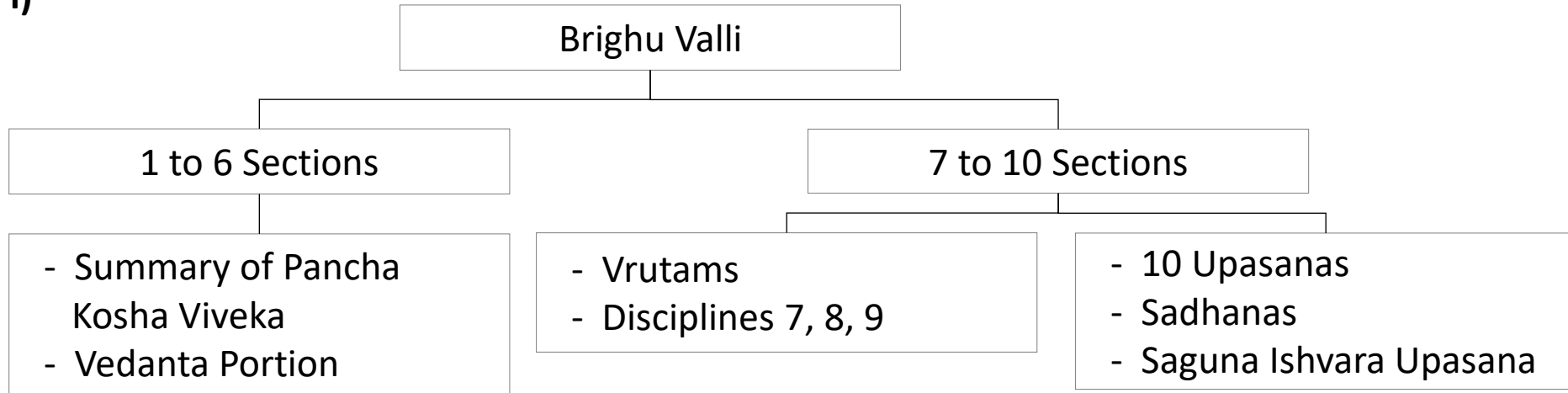
- Will get Annam in plenty in future
- Must get knowledge and also do Anushtnam (Practice)
- Benefit will come at appropriate time
- 3 Vrutams over

Next :

- Varieties of Brahma Upasana
- Kshema iti Vacha...
- Adyatmika and Adideivika Upasanas for Chitta Shuddhi and Chitta Samskaraha

Lecture 131

i)



Why Upanishad talks about Upasana After teaching Brahma Vidya?

- Jnani does not required any Sadhana because he has attained fulfillment.

For Jnani no relevance of Sadhanas

Jnana Karma

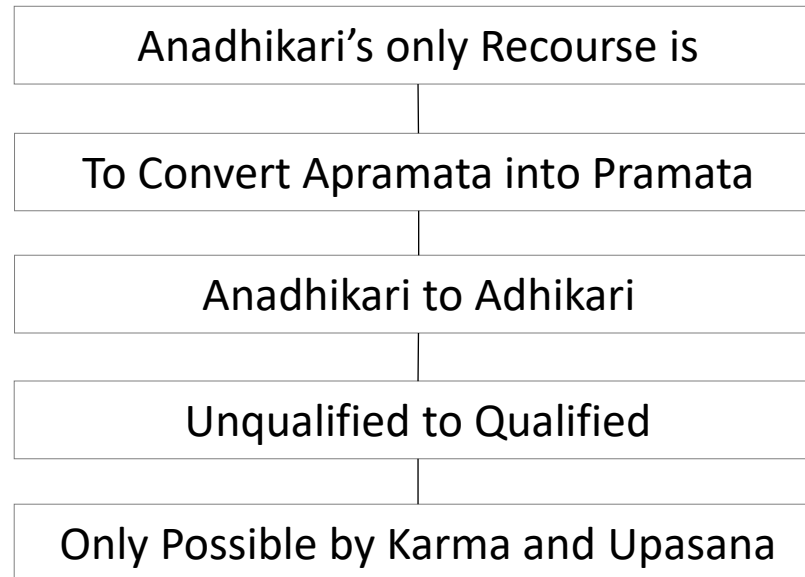
Upasana

Or Samuchhaya Jnana,
Karma

- Jnani does karma for Loka Sangraha, no personal benefit
- Sadhanas - 7 to 10 Anuvaka for Ajnanis.

Why for Ajnani after Brahman Jnanam?

- For many Brahma Vidya does not work as Pramanam.
- Prmanam - instrument of knowledge only for a Pramata
- **Student is Pramata only when he is Sadhana Chatushtasya Sampanna**
- **Asadhana Chatushtaya Sampanna if student is not a knower**
- Only Pramata as far as Upanishad is concerned - Can know Brahman.
- For Anadhikari, Upanishad will not do the job it is supposed to do.

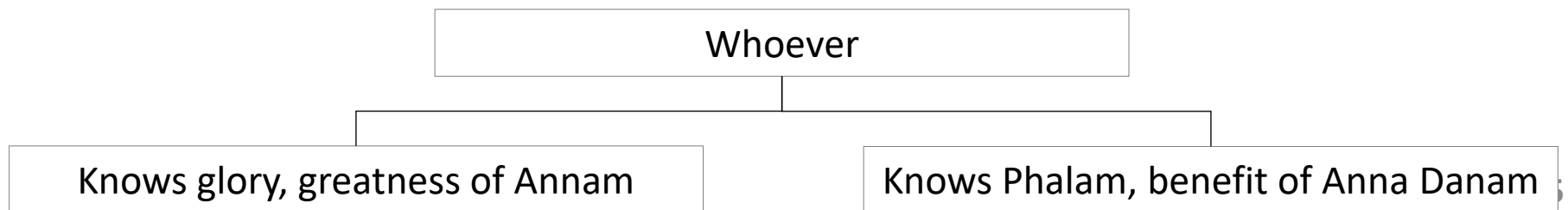


- Tutorial college is meant for someone who writes exam and fail
- When you pass, you don't require tutorials
- 3 Upasanas are like Tutorial coaching.

- **Interdependence of the Cosmos is seen in 3 Upasanas.**
- **World is like one Cosmic person (Purusha Sukhtam) waking and Manifesting world, Sleeping during Pralayam.**
- Everything is dependent on everything else
- Cosmic person (Vishwarupa Upasana)
- 3 Pairs mentioned, 3 Vratams mentioned.

Vrutams :

- Annam Na Nindayat
- Annam Na Parichakshita
- Annam Na Kurvita
- Athithi Puja - Give shelter and food to uninvited guests
- Have a generous heart
- Vrutams over
- Concluded in this Paragraph
- Yaha Evam Vada, Tasya Yathoktam Phalam Upalabyate.

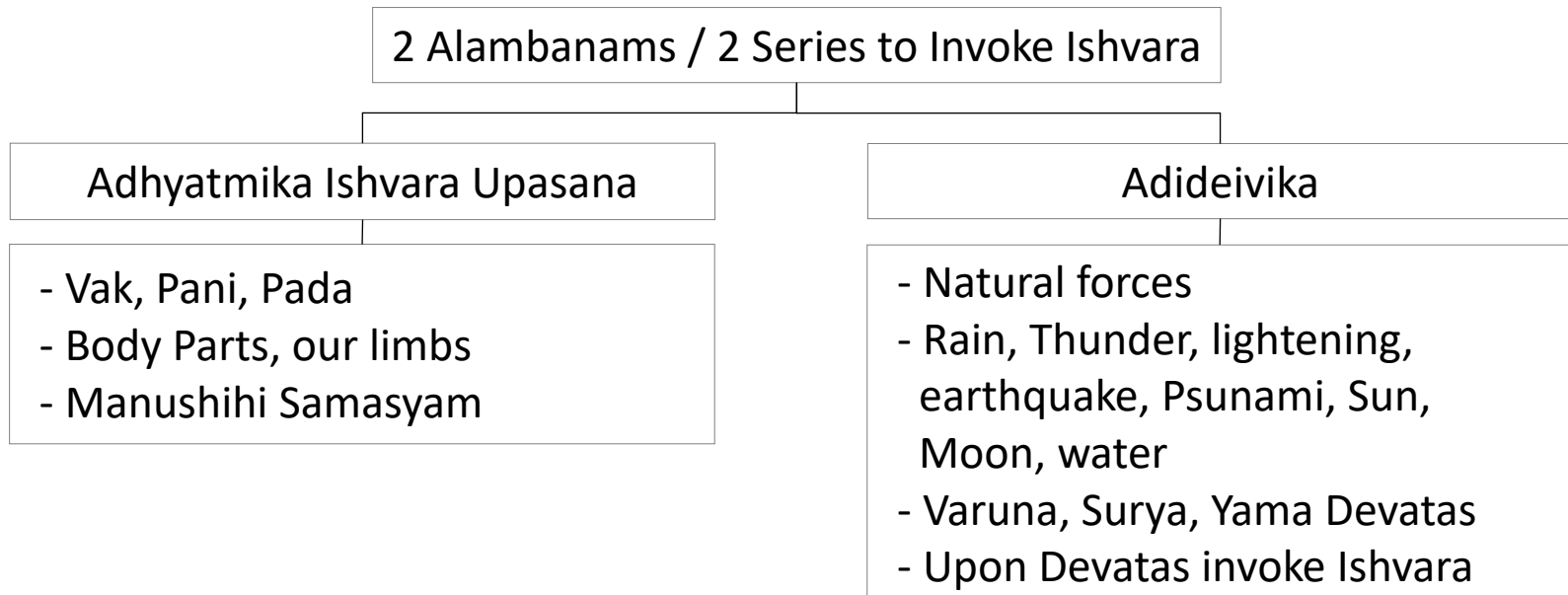


Mentioned in 7th Anuvaka - Bashyam 1st - 3 Lines :

- For those seekers, Annam serves as the 1st gateway to discover Brahman
- Hence Annam is Mahat
- Knows glory and gives Danam both important
- Know Yoga, do Asana - Pranayama
- Mukhatam Atmanam Radhye..
- As you give Annam, so you will get Annam when you need it, will get in the best manner.
- Annam Prapti Phalam.

Next :

- Saguna Brahma Upasanani, Ishvara Upasanani.



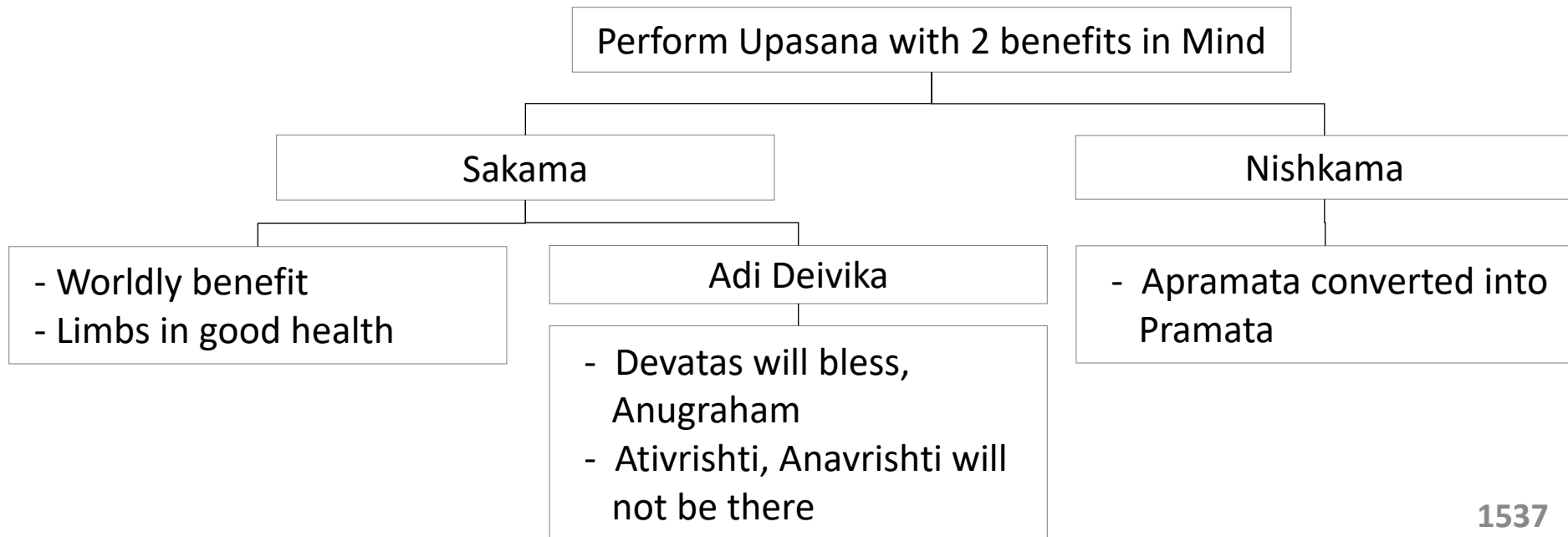
- Devatas - Limited
- Ishvara - Limitless

• **Limitless Ishvara is invoked on limited Devata - Agni, Varuna etc.**

- Ishvara common to all Upasanas
- Upanishad uses word Brahma = Maya Sahitam Ishvara.

What varies?

Symbol	Symbolised
<ul style="list-style-type: none"> - Varies - Agni, Vayu, Prithvi - Alambana Bheda 	<ul style="list-style-type: none"> - Ishvara - Constant - Natu Upasyam Bheda



- Anadhikari is converted into Adhikari
- Vedanta converted into Pramanam
- Otherwise Vedanta never functions as a Pramanam.

क्षेम॑ इति॑ वाचि॑ । योगक्षेम॑ इति॑ प्राणापानयोः॑ ।
कर्म॑ति॑ हस्तयोः॑ । गतिरि॑ति पादयोः॑ । विमुक्तिरि॑ति पायौ॑ ।
प्रजातिर॑मृतमानन्द इत्युप॑स्थे । इति॑ मानु॒षी॑स्समाज्ञाः॑ ।

kṣema itī vāci | yogakṣema iti prāṇāpānayoḥ | karmeti
hastayoḥ | gatiriti pādayoḥ | vimuktiriti pāyau | prajāti-
ramṛtam ānandaḥ ityupaste | iti mānuṣīssamājñāḥ |

अन्वयः

वाचि क्षेमः इति (ब्रह्म उपासीत) । प्राणापानयोः योगक्षेमः इति (ब्रह्म उपासीत) । हस्तयोः कर्म इति (ब्रह्म उपासीत) । पादयोः गतिः इति (ब्रह्म उपासीत) । पायौ विमुक्तिः इति (ब्रह्म उपासीत) । उपस्थे प्रजातिः अमृतम् आनन्दः इति (ब्रह्म उपासीत) — इति मानुषीः समाज्ञाः (उक्ताः)।

Anvayaḥ

vāci kṣemaḥ iti (brahma upāsīta) | prāṇāpānayoḥ gatiḥ iti (brahma upāsīta) | hastayoḥ karma iti (brahma upāsīta) | pādayoḥ gatiḥ iti (brahma upāsīta) | pāyau vimuktiḥ iti (brahma upāsīta) | upasthe prajātiḥ amṛtam ānandaḥ iti (brahma upāsīta)—iti mānuṣī samājñāḥ (uktāḥ) |

Once should meditate upon Brahman as well-being in speech, as acquisition and preservation in exhalation and inhalation, as activity in the hands, as movement in the feet, as evacuation in the anus [and as procreation, immortality, and pleasure in the genitals]; - these are the meditations related to the individual.

इदानीं ब्रह्मण उपासनप्रकारः उच्यते - क्षेम इति वाचि । क्षेमो नाम
उपात्तपरिरक्षणम् । ब्रह्म वाचि क्षेमरूपेण प्रतिष्ठितमित्युपास्यम् ।

Now in the following portion (idānīm), different modes of meditation on Brahman (brahmaṇaḥ upāsana prakāraḥ) are being stated (ucyate)-(one should meditate upon Brahman) as well being (kṣema iti) in the organ of speech (vāci.—Śankarācārya explains it thus-) the meaning of the word kṣema is (kṣemo nāma) preservation (parirakṣaṇam) of what all one has acquired (upātta.) Therefore Brahman has to be meditated upon (brahma iti upāsyam) as existing in (pratiṣṭhitam) speech (vāci) in the form of well being, success, family harmomy etc (kṣema-rūpeṇa).

- Yaha evam Veda joins previous paragraph
- Idanam Kshema iti Vachit...
- Different methods of meditating on Maya Sahitam Brahman
- Kshema - Upasya, Preservation of everything acquired
 - House, car, relationships
 - Pari Rakshanam

- If you are rude to Boss, he will disregard you
- Have to be a part of Team
- Non-hurtful speech is important
- Previously marriage continued as duty
- Mangala Sthutha vasa.

Katho Upanishad :

आशाप्रतीक्षे संगतं सूनृतां
चेष्टापूर्ते पुत्रपशूँश्च सर्वान् ।
एतद्वृङ्क्ते पुरुषस्याल्पमेधसो
यस्यानश्नन्वसति ब्राह्मणो गृहे ॥ ८ ॥

Asa pratikse sangatam sunrtam
cesta-purte putra pasums-ca sarvan,
etad vrnkte purusasya alpa medhaso
yasya anasnan vasati brahmano grhe ॥ 8 ॥

“Hopes and expectations, fruits of company with good men, merits of sweet and friendly discourses, beneficial results of sacred sacrifices, charitable deeds and pious gifts, sons and cattle – all these are destroyed in the case of an ignorant man, in whose house a brahmana guest stays without taking food.” [1 - 1 - 8]

- Treat Brahmana Properly otherwise will loose Punyam gained.
- Samruta Vacham important to maintain throughout life

• **Mangala vartakam, Vachi, auspicious speech, success in life, maintenance of relationship is possible because of Brahman**

- Tongue has so much power but credit goes to Devata Srotrasya Srotam... Vacho hi vak...

- Credit ultimately goes to Brahman / Ishvara
- Kshema rupaha - Sweet tongue, sweet words, wellness, success, family harmony = Brahma Pratisham
- Brahman exists, resides in tongue in form of Mangalam, Kshema.

Bashyam : Chapter 3 – Section 10 – Verse 2 continues...

योगक्षेम इति, योगः अनुपात्तस्योपादानम् । तौ हि योगक्षेमौ प्राणापानयोः सतोर्भवतो यद्यपि तथापि न प्राणापाननिमित्तावेव किं तर्हि ब्रह्मनिमित्तौ । तस्माद्ब्रह्म योगक्षेमात्मना प्राणापानयोः प्रतिष्ठितमित्युपास्यम् ।

Yoga-kṣema among these two (yoga kṣema iti), yoga (Yogaḥ) means acquisition (upādānam) of what one wants but as yet not in possession (anupāttasya and kṣema means protection of what one already possesses-upāttasya parirakṣanam). Indeed both yoga and kṣema are possible (tau hi yoga-kṣemau bhavataḥ) when inhalation and exhalation, in short breathing (prāṇa-apānayoh) exists (satoh-meaning when one is alive only). But even then (yadyapi) on enquiry (tathāpi) they (yoga ksema) are not really caused by prāṇa and apāna (na prāṇa apāna nimittau eva). Then what (kim tarhi) ? The cause is Brahman (brahma nimittau). Therefore (tasmāt) Brahman abides (brahma pratiṣṭhitam) in the form of yoga and kṣema in the prāṇa and apāna (prāṇa apānayoh). In this manner Brahman has to be meditated upon (iti upāsyam).

Next :

- Yoga not Karma Yoga

Yoga : Definition :

- **Anupatasya Upadanam, Adhishtanam of unacquired, necessary for life**
- **Money, spouse, house, children.**

Kshama - Definition :

- Upadasya Rakshanam
- Preservation of acquired
- Both when we are alive
- Life is experienced as Inhalation (Apana) and Exhalation (Prana)

- **Adho Gamanam = Apanaha**
= What goes to lungs
- **Prak Gamanam Vayu = Exhalation**
- **What goes Prak, outwards**

- Both of them, only when they are existent, Sataha
- In Their Absence, in Dead body, no Yoga – Kshema.

Prana - Apana	Yoga - Kshema
Satve, Abave	Satva, Abavaha

- Credit goes to Prana – Apana.

- Prana - Apana = Achetana, can't bless
- Pancha butas = Rajo Guna Karyam
- Chidabhasa = Blessing power required

• **Blessed by borrowing Satchit from Atma or Ishvara, or Brahman**

- Ultimate credit goes to Brahman on enquiry, not to Prana – Apana.

Kim Tarhi - Then to what credit can go?

Brahmananda valli :

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

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

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

Katho Upanishad :

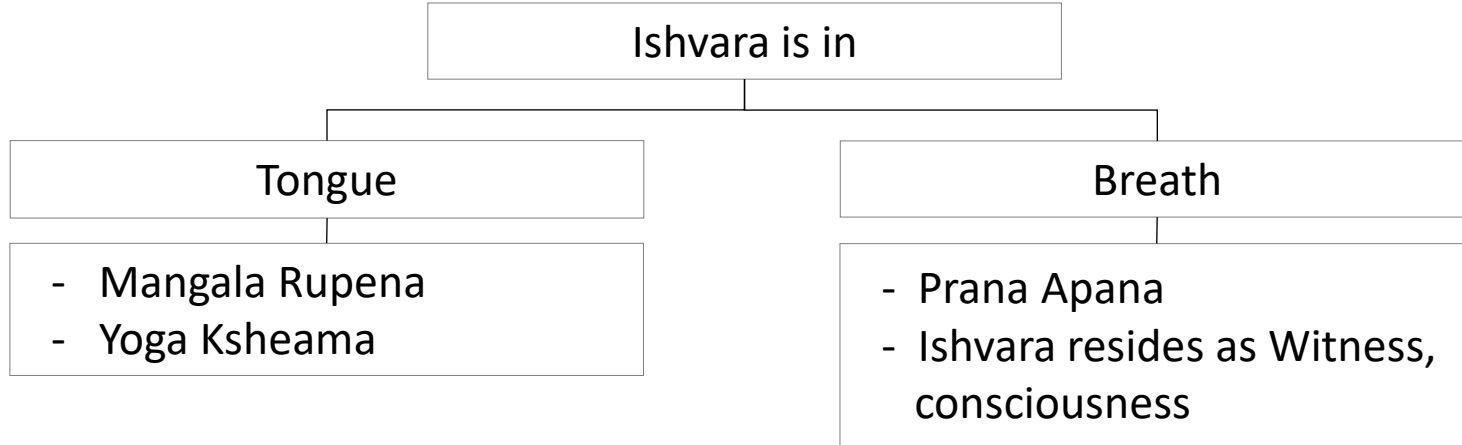
न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

Na pranena na apanena, martyo jivati kascana,
Itarena tu jivanti, yasminn etav upasritau || 5 ||

Not by Prana, not by Apana does any mortal live ; but it is by some other, on which these two depend, that men live. [2 - 2 - 5]

Upasritou :

- Prana, Lives, because of Itarena, something else, Brahman, Atman
- Brahma Nimitrou = Yoga Kshema.



Bashyam : Chapter 3 – Section 10 – Verse 2 continues...

एवमुत्तरेष्वन्येषु तेन तेन आत्मना ब्रह्मैवोपास्यम् । कर्मणो
ब्रह्मनिर्वर्त्यत्वात् हस्तयोः कर्मात्मना ब्रह्म प्रतिष्ठितमित्युपास्यम् ।
गतिरिति पादयोः । विमुक्तिरिति पायौ । इत्येता मानुषीः मनुष्येषु
भवाः मानुष्याः समाज्ञाः ; आध्यात्मिक्यः समाज्ञाः ज्ञानानि
विज्ञानान्युपासनानीत्यर्थः ।

In the same manner (evam) with regard to other successive cases also (uttareṣu anyeṣu-which śruti mentions).

Brahman alone has to be meditated upon (brahma eva upāsyam) as identified with those respective faculties in those respective limbs (tena tena ātmanā), because all activities are accomplished by Brahman, Isvara only (karmaṇaḥ brahma nirvartyatvāt). Therefore Brahman should be meditated upon (brahma iti upāsyam) as residing (pratiṣṭhitam) in the form of power or skill in action (karmātmanā) of the hands (hastayoḥ). (Similarly Brahman should be meditated upon as residing) in the feet in the form of movement (gatiḥ iti pādayoḥ). (So also Brahman should be meditated upon as residing in the form of power or skill) of evacuation faculty (vimuktiḥ iti) in the organ of excretion (pāyau). In this manner (iti etāḥ) they are upāsanās (samājñā) related to the individual human being (mānuṣīḥ = manuṣyeṣu bhavā = mānuṣyāḥ). Whatever so far have been mentioned, they are all upāsanās (samājñāḥ = jñānāni = vijñānāni = upāsanāni) centered on the body (ādhyatmikyaḥ). That is the idea (iti arthah).

General Comment :

- In all Upasanas

Common Upasya Devata	Adhikaranam Symbols, Locus changes
<ul style="list-style-type: none"> - Ishvara - Invariable 	<ul style="list-style-type: none"> - Limbs - Variable

- Manner of Brahman invoked is also Different
- Shakti, Vyapakatvam, Shuddham, Nityam.

- Brahman not variable
- The way we perceive is variable, different, in different contexts, Panchakoshas, 3 Avasthas, 3 Sharirams
- In each limb, there is a Particular skill, power
- Walking, grasping, generating, seeing, hearing, tasting faculties, powers are different.
- Omnipotence, Omniscience highlighted
- Knowledge and skill, faculties, Symbolised by one Ishvara
- Yoga Kshema , Mangala Kshema are also faculties, expressions of one Brahman, Ishvara
- Faculty Rupena Ishvara Upasana is Adhyatmika Ishvara Upasana
- Breheiva - Eva important
- Upasaka devatas different - Ishvara is one.

Limbs, faculties, devatas	Ishvara / Brahman
Varies	One

General Observation :

- Apply throughout all Upasanas.

Next Upasana : Brahma Upasita :

- Yoga Kshema, Prana Apana Yoho Brahma Upasita
- Hastebhi Brahma Upasita...

- Karmas done by Karma Indriyas
- Credit goes to Ishvara
- Hand is hand only when there is Sat / chit pervading hand
- Every karma / action pervaded by Sentient factor, Brahman alone.

Keno Upanishad : Story - Chapter 3 :

- Indra, Varuna Claimed glory for Success over Asuras.

Yaksha Taught :

- Agni can't burn blade of grass by itself
- Vayu couldn't lift blade of grass
- Brahma Nirvartyatvat - It is accomplished by Brahman.

Rudra end :

- Aham me Hasto Bhagawan
- **In the form of power, skill, faculty of action, Brahma Pratishtam**
- Brahman resides in the hand, feet, genitals, eyes ears...
- Iti Brahma Upasyam
- Gathi iti Jnanadayo...
- Brahman is motion power in the feet, movement power.
- Vimukti in Upayu = Freedom evacuation of wastage in the body.

- Garbage removal from body = Moksham = Freedom
- Skill in organ of excretion = Power of Brahman
- All organs, limbs are sacred
- Manushyaha = Subjective, Adyatmika Upasana.
- Samajnani, Vijnani, Upasanani - Meditation
- 1st Group of meditation over
- Next Adideivika Upasana.

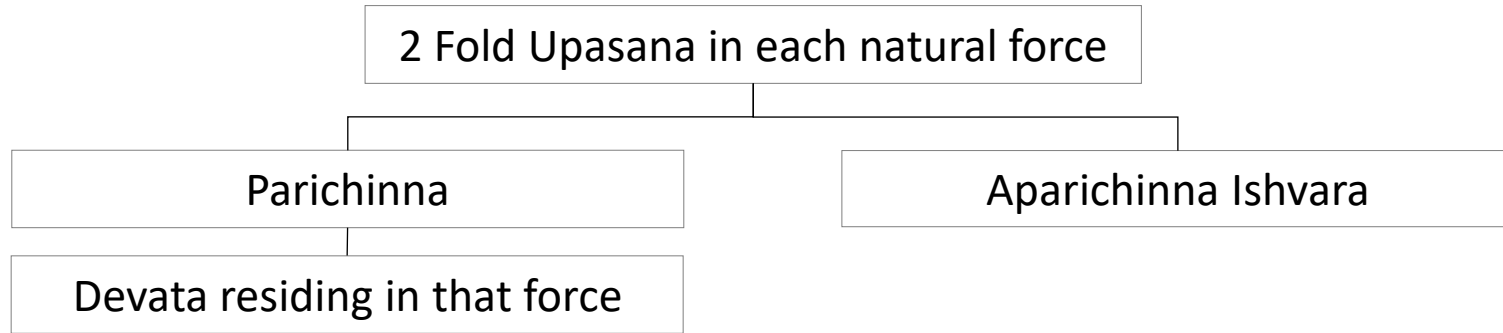
Lecture 132

- Whole portion = Anuvaka
- Panchadihi = Each Para
= 10 Sentences Together
- Kshema iti Vachi, Vag Indriyam = Refined Speech
- Devata = Saguna Brahma Ishvara.

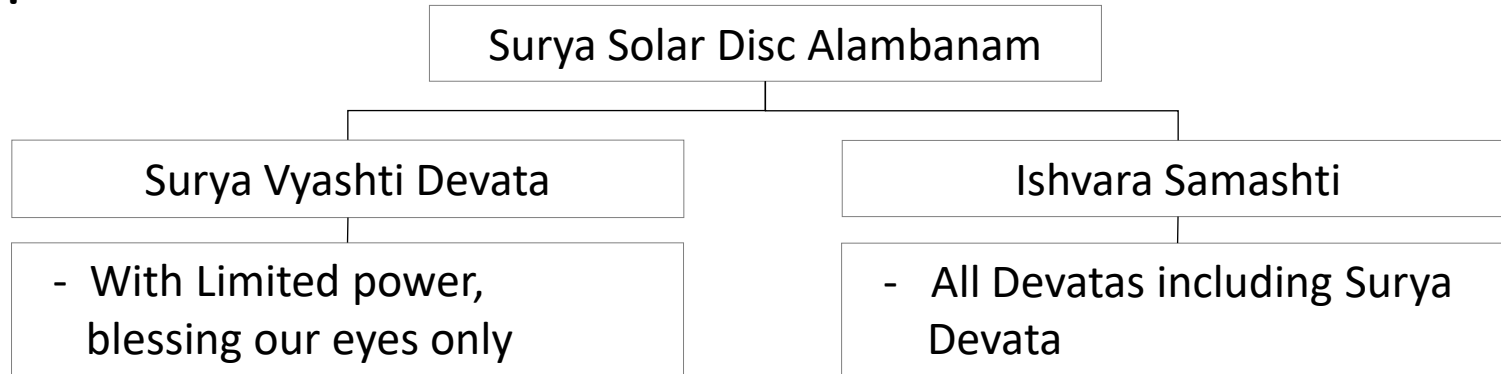
Alambanam Symbols	Ishvara
- Limbs, organs in the Body	- One - Upasya Devata

- Kshema iti Vachi, Yoga Kshema Prana Apanayoho, Hastha, Pada Yoho
- **In each Alambanam, Ishvara is Meditated in a Different manner, faculty, power**
- Kshema Rupena, Yoga Kshema Rupena Brahma Upasanam.
- Karma Rupena, Gathi Rupena, brahma Upasanam.
- Walking, holding, talking, hearing, seeing, evacuating, breathing powers, faculty in the body = One Ishvara
- Individual organs used as Alambanam, hence Adhyatmika
- Manushi Samagnya, Upasana, meditation
- Next, Adideivika, Deivihi Samagnya.

Alambanam	Aparichinna Ishvara
<ul style="list-style-type: none"> - Natural forces, Rain - Parichinna Devata - Finite Limited 	<ul style="list-style-type: none"> - Infinite, Limitless, power



Example :



Sandhya Vandanam :

- Invoke Samashti Devata
- Dhyeyas Sada Muddha Vadini Nareyane = Surya Narayana
= Total Devata

Chapter 3 – Section 10 – Verse 3 :

अथ दैवीः । तृप्तिरिति वृष्टौ । बलमिति विद्युति । यश इति
पशुषु । ज्योतिरिति नक्षत्रेषु । सर्वमित्याकाशे ।

atha daivīḥ | tṛptirīti vṛṣṭau | balamīti vidyuti | yaśa iti
paśuṣu | jyotirīti nakṣatreṣu | sarvamītyākāśe |

Anvayah :

अथ दैवीः (समाज्ञाः उच्यन्ते) । वृष्टौ तृप्तिः इति (ब्रह्म उपासीत) ।
विद्युति बलम् इति (ब्रह्म उपासीत) । पशुषु यशः इति (ब्रह्म
उपासीत) । नक्षत्रेषु ज्योतिः इति (ब्रह्म उपासीत) । आकाशे सर्वम्
इति (ब्रह्म उपासीत) ।

atha daivīḥ (samājñāḥ ucyante) vṛṣṭau tṛptiḥ iti (brahma
upāsīta) | vidyuti balam iti (brahma upāsīta) | paśuṣu
yaśaḥ iti (brahma upāsīta) | nakṣatreṣu jyotiḥ iti (brahma
upāsīta) | ākāśe sarvam iti (brahma upāsīta) |

Now follows the meditation related to gods. (One should meditate on Brahman) as contentment in rain, as power in lightning, as fame in cattle, as light in the stars, and as everything in space.

Bashyam : Chapter 3 – Section 10 – Verse 3

अथ अनन्तरं दैवीः दैव्यो देवेषु भवाः समाज्ञा उच्यन्ते । तृप्तिरिति वृष्टौ । वृष्टेरन्नादिद्वारेण तृप्तिहेतुत्वाद्ब्रह्मैव तृप्त्यात्मना वृष्टौ व्यवस्थितमित्युपास्यम् । तथा अन्येषु तेन तेनात्मना ब्रह्मैव उपास्यम् । तथा बलरूपेण विद्युति । यशोरूपेण पशुषु । ज्योतीरूपेण नक्षत्रेषु ।

Thereafter (atha = anantaram—after adhyātmika upāsanās), upāsanās (samājñāḥ) related to devās (daiviḥ = daivyaḥ = deveṣu bhavāḥ) are being taught (ucyante). (The first upāsanā is, that Brahman exists in the form of) satisfaction (tr̥ptiḥ iti) in rains (vr̥ṣṭau), because rain (vr̥ṣṭeh) is the cause of contentment (tr̥pti hetutvāt) by way of providing food etc (anna ādi dvāreṇa). Thus (iti) Brahman alone (brahma eva) should be meditated (upāsyam) upon as residing or as established (vyavasthitam iti) in the form of contentment (tr̥pti ātmanā) in the rains (vr̥ṣṭau). Similarly (tathā) in the case of later natural forces also (anyeṣu) Brahman alone has to be meditate upon (brahma eva upāsyam) as existing in those very forms (tena tena ātmanā). In that manner (tathā—Brahman has to be meditated upon) in the form of power (balarūpeṇa) in lightning (vidyuti followed with thunder), in the form of wealth and fame.

- Atha = Ananthara, Hereafter, after Adhyatmika Upasana, subjective Upasana

Dvaihi Triptou :

- Enter objective Deivi Upasana
- Devata = Natural forces
- Samagnyaha = Meditation
- Devata centric = Meditation
- Uchyante Triptihi Iti Vrishtou...
- Vrishti = Rains in right measure is source of contentment, Constructive, contributes to prosperity.
- Anavrishti - Less rain
- Athivrishti - Psunami

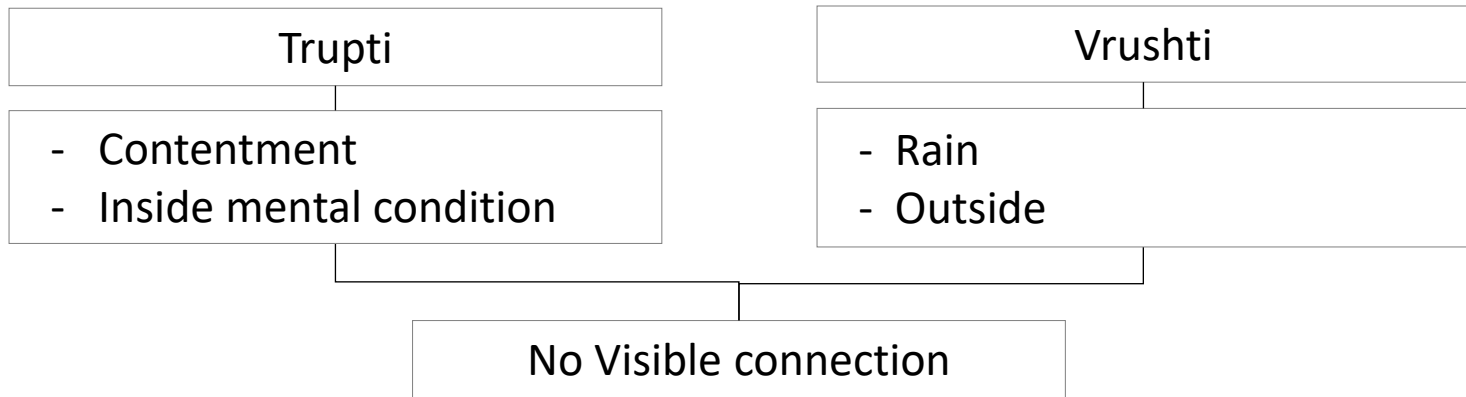
Both Destructive :

- Here only Vrushti
- Upon Vrushti, Trupti, contentment is meditated
- Meditate on Brahman, contentment, Trupti.

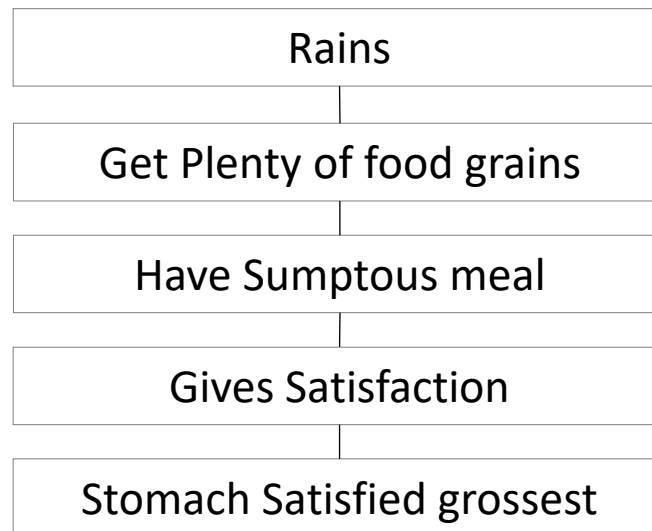
Brahman	Truptihi
Object of Meditation	Alambanam

- **Brahman as Trupti, contentment is Meditated.**

- Brahma Upasana as Trupti
- There are many Upasanas in Brahma Sutra
- Sampad Upasana, Adhyasa Upasana, Visishta kriya Upasana
- Mentioned in Samanvaya Sutra
- In Chapter 3, 4, Brahma Sutra, have hair Splitting Discussions.



Logic :



- No other Truptosmi for human beings
- Only stomach satisfaction, Contentment possible for all human beings.

We are forced to say :

- I am Truptaha
- Therefore Annadanam is great, get Punyam
- Vrishti = Trupti Hetutvat

Rain = Cause of contentment through food

- Brahman alone is appearing in the form of contentment, Poornatvam, satiation
- Trupti Rupena Atmana

Brahman resides in the Rain as Ananda, Truptaha.

Chandogyo Upanishad : Bhuma Vidya

Prasno Upanishad :

- Vrishti = Source of Ananda
- Vrishti Ananda Rupena Tishtati
- Taittiriya Upanishad - Trupti Rupena Tishtati
- When rain comes, in right quantity, Ananda comes
- Ananda / Trupti - Brahma in Upasyam.

In the same way :

- I) Balam (Strength) - Vidyut lightening
- II) Yasha (Fame) - Pashu (Cattle)
- III) Jyoti (illumination) - Nakshetra (Stars)

Upasya Devata - Object of Meditation is
Brahman

• In the form of different features, faculties, powers, Brahma Eva Upasanam.

- Powers - Alambanam - vary
- Devata - Ishvara one - alone
- As a group when you meditate Vayu, Agni, Vidyut, Pashu Rupena, Brahma Upasana, it becomes Vishvarupa Brahma Upasana.

Bashyam : Chapter 3 – Section 10 – Verse 3 continues...

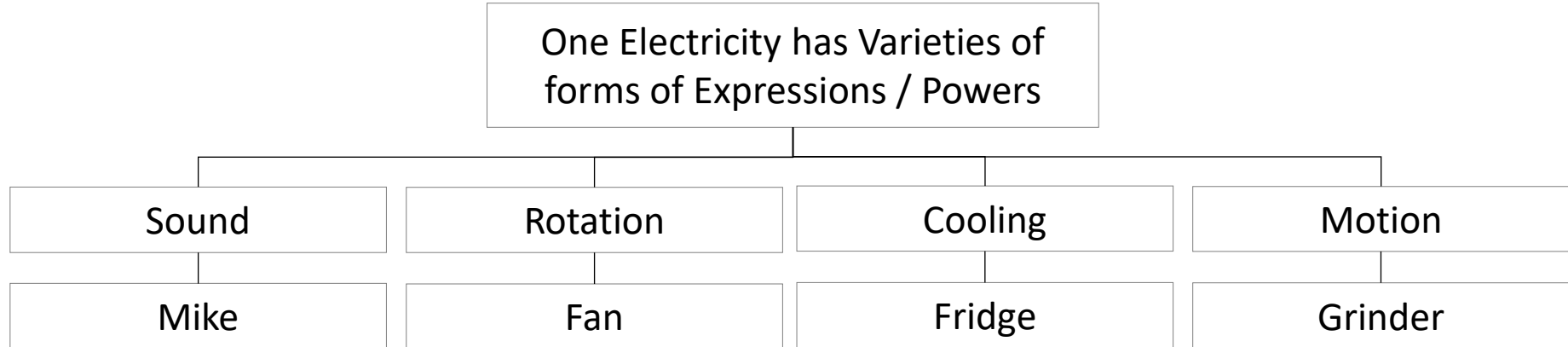
प्रजातिः अमृतम् अमृतत्वप्राप्तिः पुत्रेण ऋणविमोक्षद्वारेण आनन्दः
सुखमित्येतत्सर्वमुपस्थनिमित्तं ब्रह्मैव अनेनात्मना उपस्थे
प्रतिष्ठितमित्युपास्यम् ।

(In the organ of reproduction, Upastha, Brahman alone is present in three forms, namely) as the power of progeny (prajātiḥ), as the attainment of relative immortality (Amṛtam) because through a son (Putrena) one can gain relative immortality (Amṛtatvaprāptiḥ), and as happiness (Ānandah = Sukham) as the son pays his debts to his father or as he pays his father's debts (Rna vimoksa dvārena). All these three features (iti etat sarvam) are associated to the organ of procreation (Upastha nimittam).

And Brahman alone (brahma eva) should be meditated upon (Upasyam) as existing (pratiṣṭhitam iti) in the organ of procreation in those three forms (Anenatmana).

i) Balam- Power :

- **In the form of power Brahman resides in Vidyut**
- Each stream of lightning has electric power to light up entire earth
- Bala, Shakti Rupena Brahma Asti.



- Meditate on lightning, Sun power of Brahman
- We can't even tap Solar power, very far to tap lightning power
- End of Panchadi
- Panchadi is corrupt form of Veda, not Sanskrit.

ii) Yasha - Fame = Possession of cattle wealth :

- With wealth can do a lot of Danam, charity.

- Individuals and Institutions will run after you
- You become well known
- Wealth creates name and fame

Brihadaranyaka Upanishad :

- Janaka gives 1000 Cows and 1000 Elephants for each class to Yajnavalkya.

III)

Jyoti Rupena	Nakshatreshu Star
Brilliance, Radiance, Effulgence	Star like sun has light

- Our sun is Ordinary Star, not biggest.

Gayatri Mantra :

ॐ तत्सवितुर्वरेण्यम्
भर्गो देवस्य धीमहि ।
धीयो योनः प्रचोदयात् ॥

Om tatsavirturvarenyam
bhargo devasya dhimahi |
dhiyoyonah prachodayaat ||

Om, Almighty Supreme Sun Impel us with your divine brilliance So that we may attain a noble understanding of Reality. [Mantra 1]

- Bhargo = Effulgence of Surya Devata, one of Nakshatrams, invoke Brahman.

- Physical light can also represent Chaitanya Jyoti
- Surya Jyoti - Bautika Jyoti
- Chaitanya Jyoti - Spiritual Jyoti
- For Vedantic student, Dhiyoyona Prachodayat

• **Spiritual light activates the buddhi**

- There are layers of interpretations.

IV) Prajati iti Amrutatva Anandaha :

- Brahman is in Upastha Indriyam, organ of reproduction.

Brahman in 3 forms

Praji

- Progeny
- Children
- Putrena

Amrutatvam

- Relative immortality,
apekshika
- Not Absolute

Rina Vimoksha Dvara

Religious context

Every Hindu born with 3 Rinams - Debts

Adhishtana Devatas

- Blesses every organ

Pitru

- Ancestors
- Lineage chain

Rishi

- Sages

• **Remove 3 fold Rinams to get Jnana Yogya Antahkaranam.**

• Mind ready for Brahma Vidya.

Manu Smruti :

- Rina Trini Apakrutya Mano Mokshe Nivartayet...
- If person does not discharge Rinam, his will not be spiritually lit up.

How to remove 3 Rinams?

I) Deva Rinam by Deva Yagya, Ishvara Aradhana

II) Pitru Rinam - by Sradham, Tarpanam, perpetuated through Putra

- Putrena Pitru Rina Nivritti

III) Rishi Rinam :

- Do Veda Adhyayana, Parayanam.

Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।
Athato Brahmajijnasa

Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]

- Sadhana Chatushtaya Sampatti Anantaram.

Purva Paksha :

- Sadhana Chatushtaya Sampatti will only come through Rina Vimochana
- Deva / Pitru / Rishi - Only Grihastha can do
- Hence Grihastha is compulsory.

Shankara - Disturbed, comments :

- Person with Vairagyam and intense desire for Jnanam means he has done Rina Vimochanam in last birth
- Without Rina Vimochana, there will be no desire for Vedanta
- Grihastha not compulsory.

Context :

- Putrena Rina Moksham
- Children do Shradha karma, father gets Svarga Prapti = meaning of Amrutam.

Ananda :

3 Fold form of Brahma Upasana
through Upasthe Indriyam

Prajati

Amrutam

Ananda

Children

Immortality

Pleasure

- Brahma resides in Upastha Indriyam.

Anena :

- Trupti - Rain
 - World - Devata
- } Adideiva

- Upastha - Add in Manushi Samagyna
 - Cut and Paste
 - Says commentator
 - Re-arrange in the mind
- Adhyatmika, Adideivika Upasanas over

Next - New pair :

- Akasha - Alambanam
- Entire universe is in Akasha, Akasha Ashrita Sarvam Jagat, Ishvara Upasana
- Akasha - Closest to Brahman, subtlest.

Benefit :

- Mind becomes sharper, focussed.

Akasha / Brahman :

- No form, colour, smell, pure, indivisible, all pervading
- Gives Sukshma buddhi for Brahma Jnanam.

Katho Upanishad :

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

Esa sarvesu butesu, gudho'tma na prakasate,

Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [1 - 3 - 12]

- When mind finds difficulty in Grasping Brahman, meditate on Akasha
- Appreciate features of Akasha.

Gita - Chapter 13 :

- Akasha, Prakasha

Lecture 133

I) In 2nd Part of Brighu valli :

- Upanishad presents Adhyatmika Upasana
- Individual organs taken up for meditation
- Next - Adideivika, natura forces taken.

a) Prajati, Sangatih, progeny

b) Amruta, Putrena Rina vimukta, Amrutatva Prapti

c) Anandaha Sukham Prapti :

- All 3 through Upasthith Indriyam, organ of procreation (Prjati, Amrutatvam, Ananda)
- Brahman alone is in these 3 forms in Upastheindriyam.

II) 2 Upasanas associated with Akasha :

तत् प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति । तन्मह इत्युपा-
सीत । महान् भवति । तन्मन इत्युपासीत । मानवान्
भवति । तन्नम इत्युपासीत । नम्यन्तेऽस्मै कामाः । तद्ब्रह्मेत्यु-
पासीत । ब्रह्मवान् भवति । तद्ब्रह्मणः परिमर इत्युपासीत ।
पर्येणं म्रियन्ते द्विषन्तस्सपत्नाः परि येऽप्रिया भ्रातृव्याः ।

tat pratiṣṭhetyupāsīta | pratiṣṭhāvān bhavati | tanmaha
ityupāsīta | mahān bhavati | tanmana ityupāsīta |
mānavān bhavati | tannama ityupāsīta | namyantē'smai
kāmaḥ | tadbrahmetyupāsīta | brahmāvān bhavati |
tadbrahmaṇaḥ parimara ityupāsīta | paryeṇam mriyante
dviṣantāssapatnāḥ | pari ye'priyā bhrātr̥vyāḥ |

तत् (ब्रह्म-अभिन्नम् आकाशम्) प्रतिष्ठा इति उपासीत । (उपासकः) प्रतिष्ठावान् भवति । तत् (ब्रह्म-अभिन्नम् आकाशम्) महः इति उपासीत । (उपासकः) महान् भवति । तत् (ब्रह्म-अभिन्नम् आकाशम्) मनः इति उपासीत । (उपासकः) मानवान् भवति । तत् (ब्रह्म-अभिन्नम् आकाशम्) नमः इति उपासीत । (उपासकाय) अस्मै कामाः नम्यन्ते । तत् ब्रह्म इति उपासीत । (उपासकः) ब्रह्मवान् भवति । तत् (ब्रह्म-अभिन्नम् आकाशम्) ब्रह्मणः परिमरः इति उपासीत । एनम् द्विषन्तः सपत्नाः परिम्रियन्ते । ये अप्रियाः भ्रातृव्याः (ते च) परि (म्रियन्ते) ।

tat (brahma abhinnaṃ ākāśam) pratiṣṭhā iti upāsīta । (upāsakaḥ) pratiṣṭhāvān bhavati । tat (brahma abhinnaṃ ākāśam) mahāḥ iti upāsīta । (upāsakaḥ) mahān bhavati । tat (brahma abhinnaṃ ākāśam) manaḥ iti upāsīta । (upāsakaḥ) manavān bhavati । tat (brahma abhinnaṃ ākāśam) namaḥ iti upāsīta । (upāsakaya) asmai kāmāḥ namyante । tat brahma iti upāsīta । (upāsakaḥ) brahmavān bhavati । tat (brahma abhinnaṃ ākāśam) brahmaṇaḥ parimaraḥ iti upāsīta । enam dviṣantaḥ sapatnāḥ parimriyante । ye apriyāḥ bhrātrvyāḥ (te ca) pari (mriyante) ।

One should meditate on that (Akasa Rupa Ishvara or Saguna Brahma) as the support. He becomes well supported. One should meditate on that as the great one. He becomes great. One should meditate on that as intelligence. He becomes intelligent. One should meditate on that as prostration. Pleasures serve him. One should meditate on that as the biggest, he becomes big. One should meditate on that as Brahman's agent of destruction. The enemies who dislike him perish. The enemies who are disliked (by him also) perish.

i) Bashyam : Chapter 3 – Section 10 – Verse 3

सर्वं हि आकाशे प्रतिष्ठितमतो यत्सर्वमाकाशे तद्ब्रह्मैवेत्युपास्यम् ।
तच्च आकाशं ब्रह्मैव । तस्मात् तत् सर्वस्य प्रतिष्ठेत्युपासीत ।
प्रतिष्ठागुणोपासनात् प्रतिष्ठावान् भवति । एवं पूर्वेष्वपि यद् यत्र
अधिगतं फलं तत् ब्रह्मैव । तदुपासनात् तद्वान् भवतीति द्रष्टव्यं
श्रुत्यन्तराच्च - “तं यथा यथोपासते तदेव भवति” इति ।

Everything that is here, known and unknown, the whole cosmos (sarvam hi) is located (Pratiṣṭhitam) in space (ākāśe). Therefore (atah) whatever is there in the space (yat sarvam ākāśe) should be meditated (upāsyam) upon as saguṇam Brahman or as ākaśa rūpa īśvaraḥ only (tad brahma eva iti). The space itself where everything is located in (tat ākāśam) is also Brahman only (brahma eva). Therefore (tasmāt---the space, which is not different from Īśvara), which sustains or supports everything (tat sarvasya pratiṣṭhā iti) should be meditated upon (upāsīta).

By meditating on sustenance as Brahman (pratiṣṭhā guna upāsanāt) one gets sustenance and will be well established in life (pratiṣṭhāvān bhavati. He is not tossed about by the world). In the same manner (evam), with regard to all the previous upāsanās (pūrveṣu api-of adhyātmika and adhidaivika also), which ever faculty (yat) is mentioned to be there in which ever organ or in which ever natural force, that respective faculty or power (yatra adhigataṁ phalam tad), one should do upāsanā upon that respective faculty (tad upāsanāt) as īśvara only (tat brahma eva; and then the result of it is), one will become endowed with that faculty in abundance (tadvān bhavati). This should be taken note of (Draṣṭavyam iti), and Śruti also says (Śrutyantārāt ca) that (iti) "as you meditate on Ishvara endowed with which ever attribute (tam yathā yathā upāsate), so will you be endowed with that attribute (tadeva bhavati)".

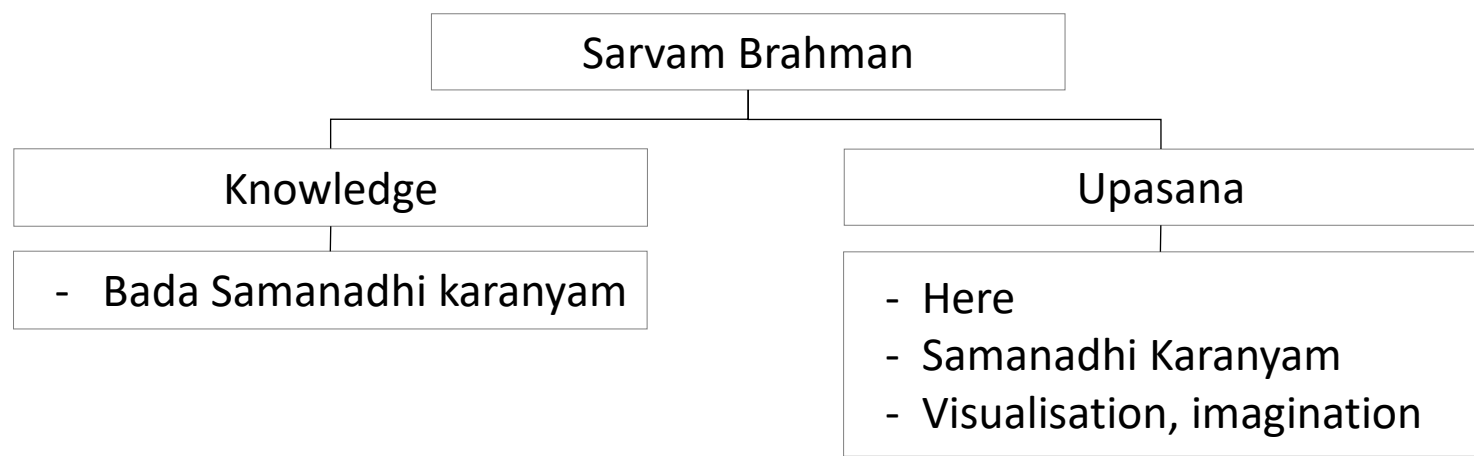
A) In Akasha, cosmos is accommodated :

- Meditate Akasha as Brahman.

B) Look at everything in universe as Ishvara

iii) Sama Veda shanti Patha :

- Sarvam Brahma Upanishadam Maham, Ma Ma Nirakuryam, Mama Brahma Nirakarot..



- Everything is Divine, Divinization of entire Universe.

iv) Gita :

- Chapter 7 - Onwards till 12th Chapter
- Everything is myself, Ishvara Says.

Gita :

अहं क्रतुरहं यज्ञः
स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यम्
अहमग्निरहं हुतम् ॥ ९-१६ ॥

ahaṃ kraturahaṃ yajñaḥ
svadhāham aham auśadham ।
mantrō'ham aham ēvajyam
aham agnirahaṃ hutam ॥ 9-16 ॥

I am the Kratu ; I am the sacrifice; I am the offering (food) to pitrs (ancestors); I am the medicinal herb, and all plants; I am the mantra; I am also the clarified butter; I am the fire; I am the oblation. [Chapter 9 – Verse 16]

V) Everything is located in space :

- That space = Brahman, Meditate

VI) Maya Sahitam Brahma = Sagunam Brahma not Nirgunam :

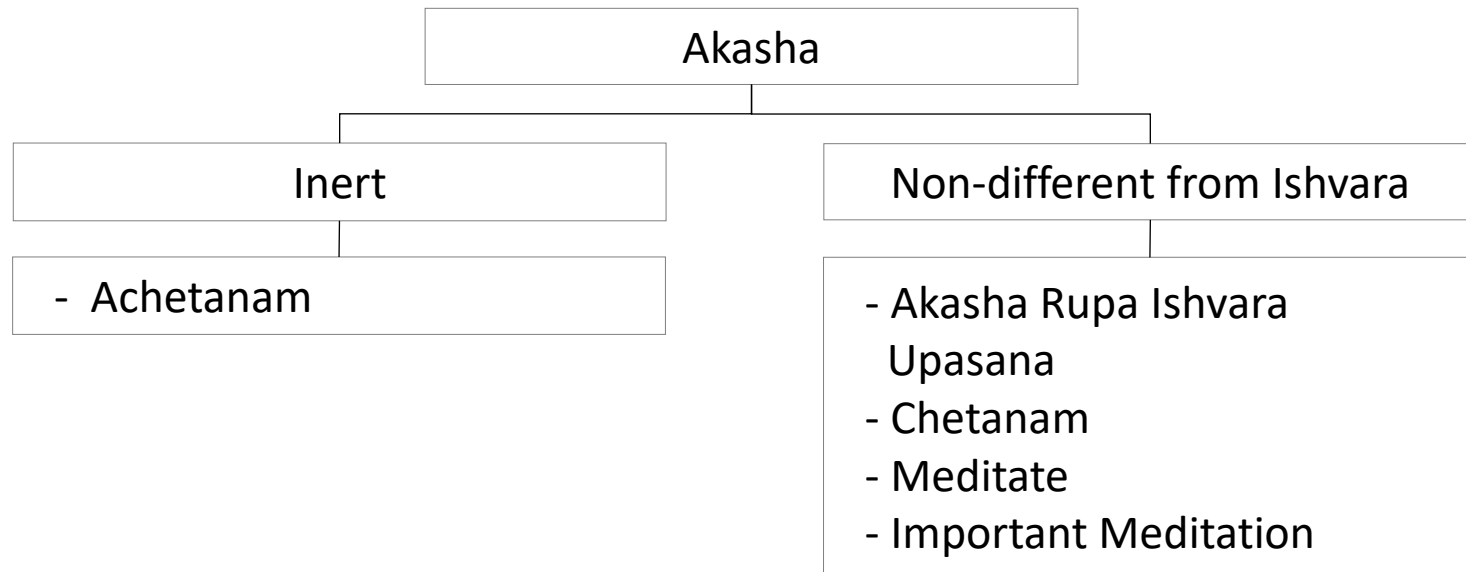
- Whatever is in Space is Ishvara only.

VII) Everything located in which Akasha, that you meditate upon as Brahma

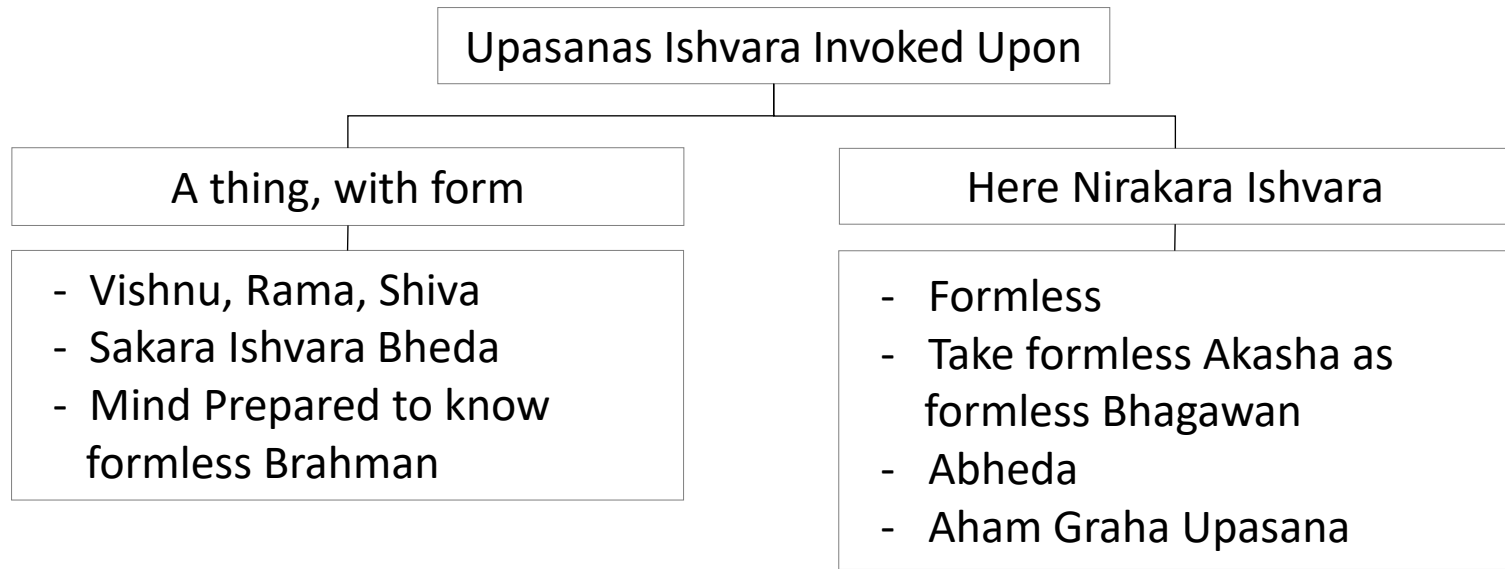
VIII) Space is support of everything :

- Brahma is support of Akasha
- Universe is Brahman, Akasha is Brahman.

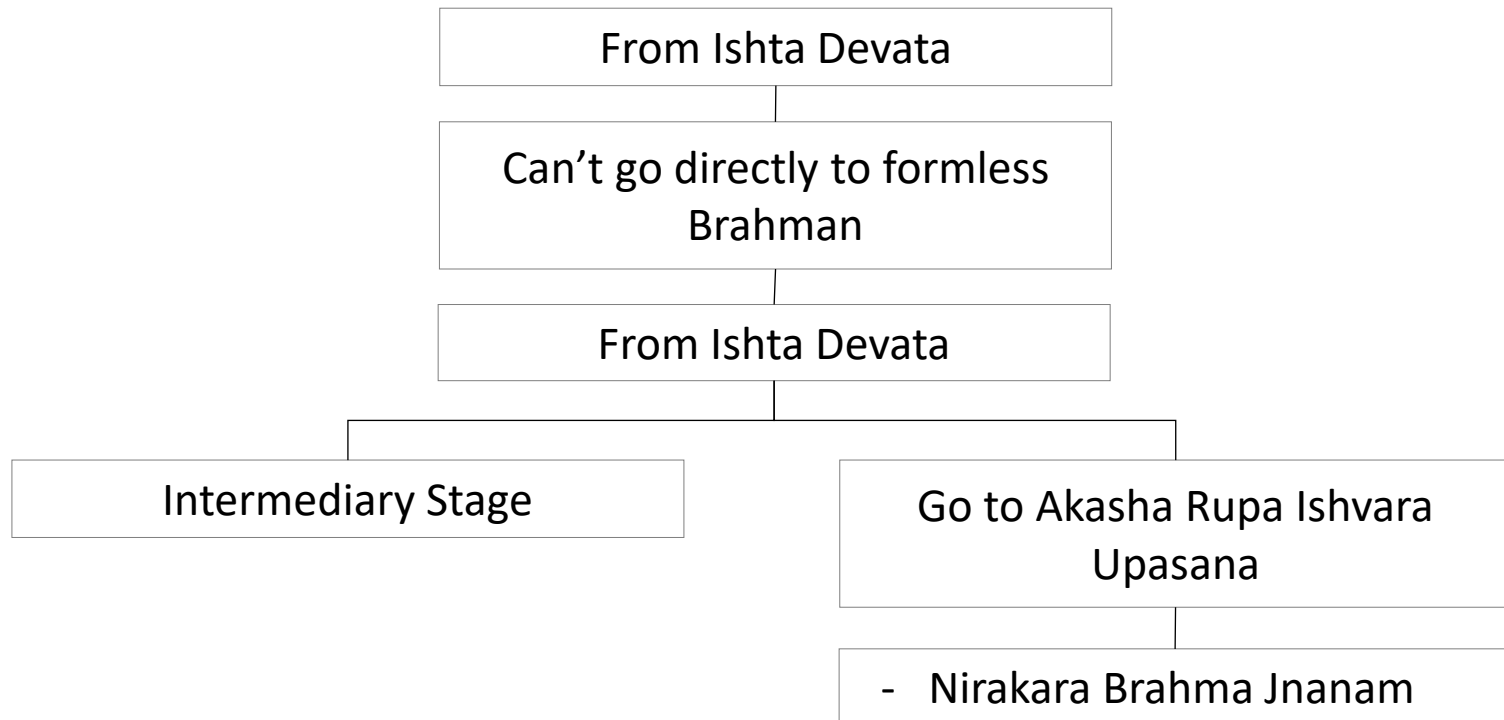
IX)



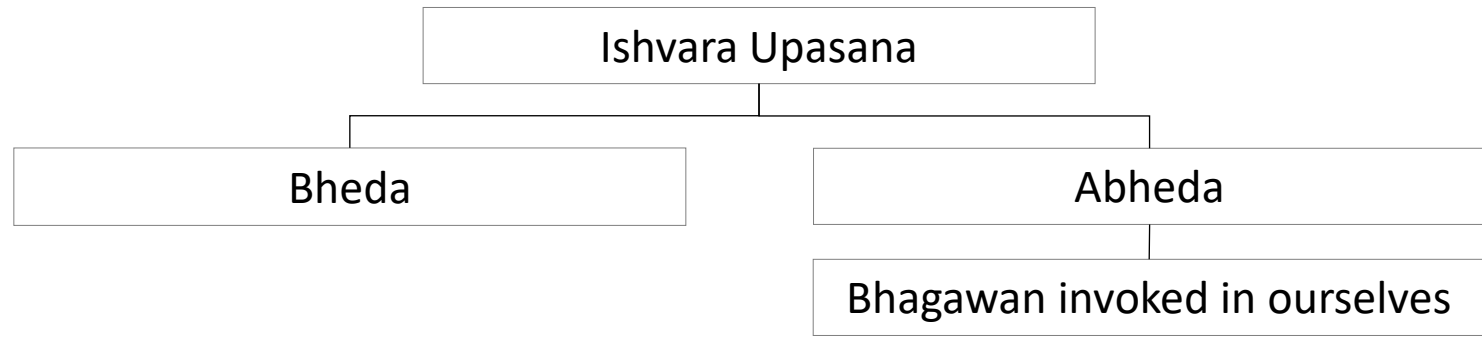
x)



xi)



xii)



Dhyana Shloka Lalitha Sahasranamam Stotram :

**अरुणां करुणातरङ्गिताक्षीं
धृतपाशाङ्कुशपुष्पबाणचापाम् ।
अणिमादिभिरावृतां मयुखैः
अहमित्येव विभावये भवानीम् ॥**

**arunaam karunaatarangitaaksheem
dhri'tapaashaankushapushpabaanachaapaam ।
animaadibhiraavri'taam mayukhaih'
ahamityeva vibhaavaye bhavaaneem ॥**

I imagine of my goddess Bhavani, Who has a colour of the rising sun. Who has eyes which are waves of mercy, Who has bow made of sweet cane, Arrows made of soft flowers, And pasanugusa in her hands, And who is surrounded, By her devotees with powers great, As personification of the concept of "Aham" [Verse 2]

- We come from Bheda to Abheda Upasana
- Sakara - Nirvikara
- Bheda - Abheda

This is training for Nirvikara Nirguna Abheda Jnanam - Important Upasana.

Upadesha Sara :

भेद-भावनात् सोऽहमित्यसौ ।
भावनाऽभिदा पावनी मता ॥८॥

bheda-bhāvanāt so'ham-ityasau ।
bhāvanā-'bhidā pāvanī matā ॥8॥

Contemplation without duality that 'He is me' is considered as holy and superior to contemplation with duality (of the individual and the Lord). [Verse 8]

- Tatu = Akasha rupam Brahma.

Meditate :

- Akasha = Ishvara

XIV) Akasha has varieties of Attitudes, Gunas :

- Guru Visishta Akasha Rupa Ishvara Upasana
- **Space is God, empowered with attributes, virtues**
- **Adibuta belongs to Akasha Rupa Ishvara.**

Gunas :

a) Pratishtha Akasha Guna Visishta Ishvara Upasana :

- Pratishtha = Support of everything, Base for everything.

Vishnu Sahasranamam dhyana sloka :

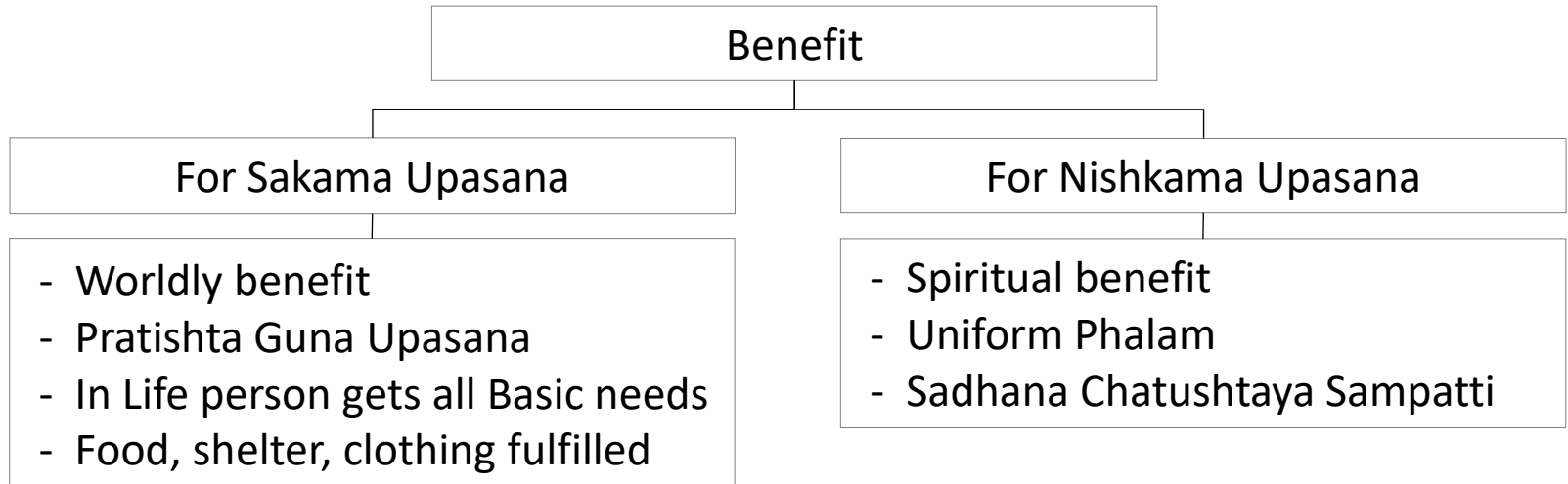
शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यं
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥ ३ ॥

śāntākāraṁ bhujagaśayanaṁ padmanābhaṁ surēśaṁ
viśvādhāraṁ gaganasadr̥śaṁ mēghavarṇaṁ śubhāṅgam |
lakṣmīkāntaṁ kamalanayanaṁ yōgih̥rddhyānagamyāṁ
vaṁdē viṣṇuṁ bhavabhayaharaṁ sarvalōkaikanātham || 3 ||

I bow before the God Vishnu, Who is personification of peace, Who sleeps on his folded arms, Who has a lotus on his belly, Who is the God of gods, Who is the basis of earth, Who is similar to the sky, Who is of the colour of the cloud, Who has beautiful limbs, Who is the consort of Lakshmi, Who has lotus like eyes, Who is seen by saints through thought, Who kills all worries and fears, And who is the lord of all the worlds. [Verse 3]

- Dhyana sloka is borrowed from Brighu Valli
- Gaganam = Akasha.

What is benefit of Upasana?



Shankara adds a note for Phalam : Previous Upasanas :

- Kshema iti Vacha
- Yoga Kshema iti prana - Apana Yoho
- Karmedi - Hasta Yoho
- Gathi Rithi - Pada Yoho
- Vimukti - iti Payou
- No Phalam mentioned for these Upasanas in the Upanishads

Shankara says you have to infer the Phalam :

- **What attribute you see in God, that one you will also get**

a) Kshema iti Vachi - Brahma Upasana :

- Auspiciousness, Mangalam
- Everything at home will be Mangalam, Ananda, no tension, crying ,feel divinity.

b) Yoga Kshema Karma Rupa - Ishvara Upasana :

- Will have good job
- Extension – Upalakshanam

- **As you think, so you become**
- **For previous Adhyatmika and Adideivika Upasanas, Phalam is better faculties, Karyam.**

- Kshema = Karyam of Vag Indriyam.

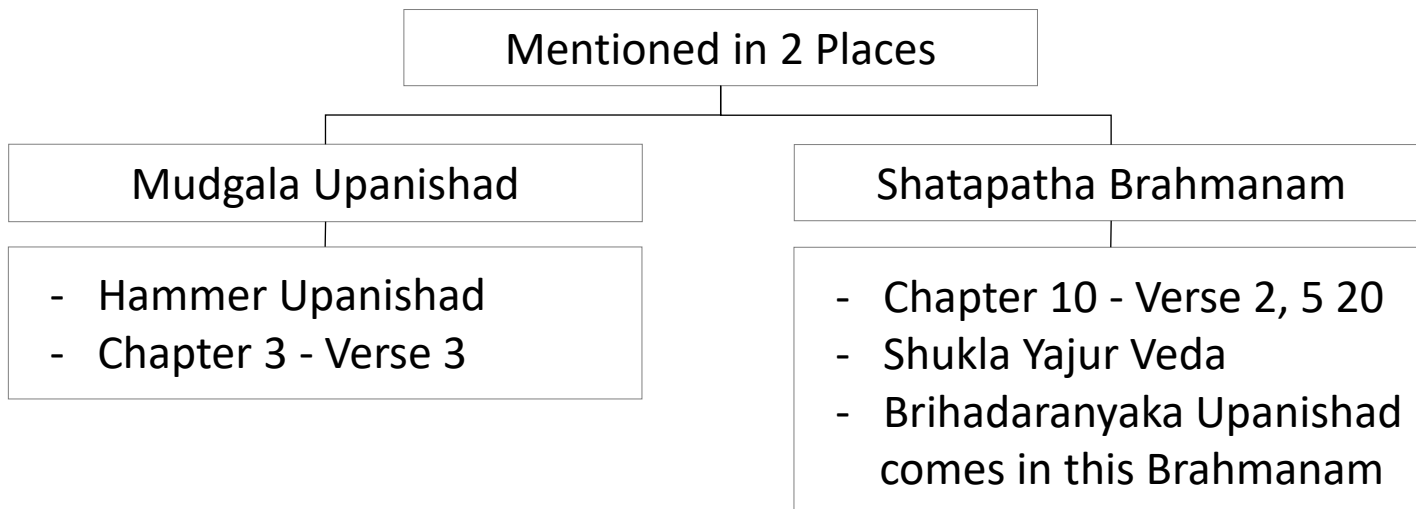
- Yoga Kshema = Karyam of Prana - Apana Indriyam
- All faculties are Ishvara's manifestations
- Ishvara is in respective organs

• **Upasaka will be endowed with abundant faculties.**

Shankara :

- As you meditate, so you get attributes.

Meditate on Ishvara	Jiva gets
<p>a) As beauty :</p> <ul style="list-style-type: none"> - Ishvara Sundara - Satyam, Shivam Sundaram <p>b) Sarvagya c) Sarva Shaktiman</p>	<p>a) Beauty b) Jnanam</p> <p>c) Shakti :</p> <ul style="list-style-type: none"> - Tadwan, Person endowed with that Virtue



Mudgala Upanishad :

तं यथायथोपासते तथैव भवति । तस्माद् ब्राह्मणः
पुरुषरूपं परंब्रह्मैवाहमिति भावयते । तद्रूपो भवति ।
य एवं वेद ॥ ३ ॥

taṃ yathāyathopāsate tathaiva bhavati | tasmād brāhmaṇaḥ
puruṣarūpaṃ parabrahmaivāhamiti bhāvayet |
tadrūpo bhavati | ya evaṃ veda ॥3॥

The element of supreme soul changes its form according to the recognition of the devotee while worshipping him. Hence, the people known to the Brahman should develop the Spirituality as i myself is the perfect man and the supreme brahman. By virtue of such presumption, the devotee attains the same form of that god, the person who duly understands this mystery himself becomes as that supreme soul is. [Chapter 3 - Verse 3]

**sa etaiḥ suptaḥ na kasya cana veda na manasā saṃkalpayati
na vācānnasya rasaṃ vijānāti na prāṇena gandhaṃ vijānāti
na cakṣuṣā paśyati na śrotreṇa śrṇotyetaṃ hyete tadāpītā bhavanti
sa eṣa ekaḥ sanprajāsu bahudhā vyāviṣṭastasmādekā satī lokamprṇā
sarvamagnimanuvibhavatyatha yadeka eva tasmādekā [10 - 5 - 2 - 20]**

That same (divine person), the Adhvaryus (Yajur-veda priests) serve under the name of 'Agni' (fire-altar) and 'Yajus,' because he holds together (yuj) all this (universe); the Chandogas (Sama-veda priests, chanters) under that of 'Saman,' because in him all this (universe) is one and the same (samana); the Bahvricas (Rig-veda priests, Hotars) under that of 'Uktham,' because he originates (utthap) everything here; those skilled in sorcery, under that of 'sorcery (yatu),' because everything here is held in check (yata) by him;

the serpents under that of 'poison;' the snake-charmers under that of 'snake;' the gods under that of 'urj (strengthening food);' men under that of 'wealth;' demons under that of 'maya (magic power);' the deceased Fathers under that of 'svadha (invigorating draught);' those knowing the divine host under that of 'divine host;' the Gandharvas under that of 'form (rupa);' the Apsaras under that of 'fragrance (gandha),'—thus, in whatsoever form they serve him that indeed he becomes, and, having become that, he is helpful to them; whence he who knows should serve him in all these (forms), for he becomes all that, and, having become all that, he is helpful to him. [10 - 5 - 2 - 20]

- Motilal Banarasi Publications - Book 200 Upanishads
- No commentary, translation
- Only Moolam
- Book called
- Upanishad Sangraha
- Ta Yatha Tatha Upasathe Tad Eva Bavati.

ii) Bashyam : Chapter 3 – Section 10 – Verse 3 continues...

तन्मह इत्युपासीत । महः महत्त्वगुणवत् तदुपासीत । महान्भवति ।

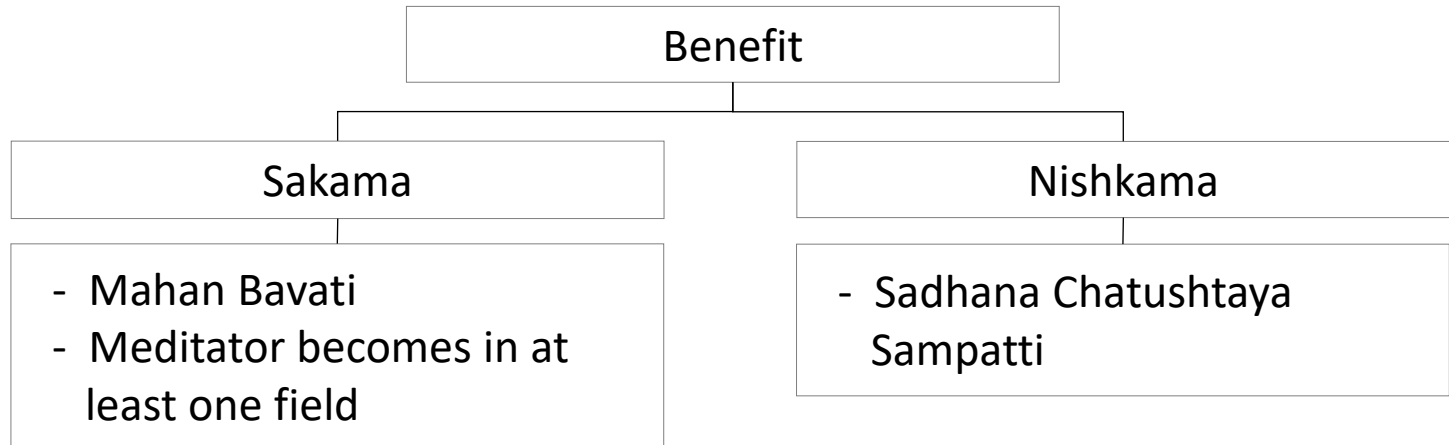
Do Upasana on Ishvara in the form of the greatness of Space (Tan Maha iti Upasita). Meditate (Upasita) on that Akasa Rupa Ishvara (Tad), endowed with the attribute of greatness (Mahah = Mahattva Gunavat). And one will become great in one field or the other. (Mahan Bhavati).

Guna Visishta Akasha - Rupa Ishvara Upasana :

i) Pratishtita Guna Visishta Support for Universe - Over

ii) **Mahatva Gunavatu :**

- Mahaha = Greatest one
- Endowed with greatness, Ishvara not ordinary human being.



iii) Akasha Rupa Brahma Manaha iti Upasita :

Bashyam : Chapter 3 – Section 10 – Verse 3 continues...

तन्मन इत्युपासीत । मननं मनः । मानवान्भवति मननसमर्थो भवति ।

One should meditate upon akasa rupa Ishvara as the mind (Tan Manah iti Upasita). Here the mind means, the thinking faculty, the intelligence (Manah Mananam.– And the result will be that one) becomes capable of independent proper thinking (manavan Bhavati = Manana Samarthah Bhavati.)

- Thinking power, intelligence = Mananam
- Ishvara = Greatest thinker
- We get great thinking faculty after Upasana
- Jnana Yoga involves Sravanam / Mananam / Nididhyasanam
- Then Brahma vidya becomes your knowledge
- Till then in CD, website, I cloud

- **Guru tells - Tat Tvam Asi**
- **Student - Aham Brahma Asmi**
- **Brahman not view of Veda or Guru but fact for me**

- I claim Binary format with special thinking faculty aided by Vedanta.

तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति ।
तन्मह इत्युपासीत । महान्भवति ।
तन्मन इत्युपासीत । मानवान्भवति ।
तन्नम इत्युपासीत । नम्यन्तेऽस्मै कामाः ।
तद्ब्रह्मेत्युपासीत । ब्रह्मवान्भवति ।
तद्ब्रह्मणः परिमर इत्युपासीत ।
पर्येणं म्रियन्ते द्विषन्तः सपत्नाः ।
परि येऽप्रिया भ्रातृव्याः ॥ ४ ॥

tatpratiṣṭhetyupāsīta | pratiṣṭhāvān bhavati |
tanmaha ityupāsīta | mahānbhavati |
tanmana ityupāsīta | mānavānbhavati |
tannama ityupāsīta | namyante'smai kāmāḥ |
tadbrahmetyupāsīta | brahmavānbhavati |
tadbrahmaṇaḥ parimara ityupāsīta |
paryeṇaṃ mriyante dviṣantaḥ sapatnāḥ |
pari ye'priyā bhrāṭṛvyāḥ || 4 ||

Let him meditate the Supreme as the support; he becomes well supported. Let one worship Brahman as great, one becomes great. Let one worship it as mind; He becomes thoughtful. Let him worship that as Namah (Obeisance); to him all desires shall come to pay homage. Let him meditate Upon that as the Supreme; he comes to supremacy in life. Let him contemplate upon That as the 'Destructive aspect" of Brahman; all those enemies who hate him and those rivals whom he does not like "Die around him". [3 - 10 - 4]

- **Becomes respectable person, capable of independent thinking**
- I should speak in my language, then clear for me
- Tatu Manaha Iti Upasita... (3 - 10 - 4)

iv) Bashyam : Chapter 3 – Section 10 – Verse 3 continues...

तन्नम इत्युपासीत । नमनं नमः नमनगुणवत् तदुपासीत । नम्यन्ते
प्रह्वीभवन्ति अस्मा उपासित्रे कामाः काम्यन्त इति भोग्या विषया
इत्यर्थः ।

Meditate upon Akasa rupa Brahman as Namah (Tan Namah iti Upasita). Bending, prostrating (Namanam) is Namah (Namah). On that quality of Prostration (Namana Gunavat) if one should do Upasana (Tad Upasita) all the desirable sense objects of Pleasure (kamah = Kamyante iti bhogya Visayah) will fall at the feet (Namyante = Prahvibhavanti) of this Upasaka (Asmai = Upasitre) That is what is meant here (iti Arthah).

- Namaha = Namanam = Bending, falling at feet, prostrate, obedience

Sayana Bashyam on Taittiriya Upanishad :

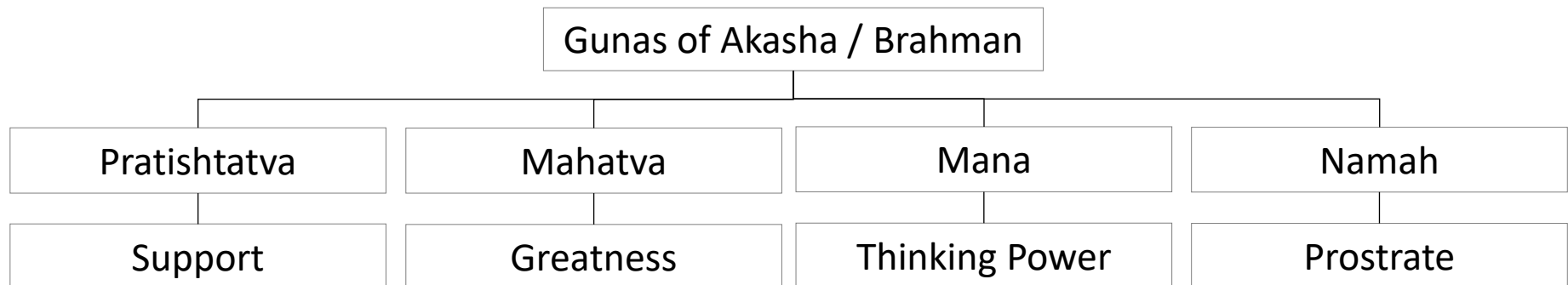
- Namana = Vashi Karanam
- After Namaha, Seeker is my devotee, my student, under my instruction
- Namaha - indicates devotion, obedience, Vashi Karanam
- Bring others under my control, my sway
- All objects, people, under my control
- Sarva Kamaha, all desired objects ,wealth, house, car, people offer unasked
- Upasaka does not go after them.

Others come and Say :

- I am at your beck and Call
- Everything falls in his feet, Namayante, under his control
- All Kamas, desired objects will come.

Desire	Desired Object
<ul style="list-style-type: none">- Inside- Sense objects, Sense pleasures	<ul style="list-style-type: none">- Outside- Kamaha- External Object- Karma Vyutpatti not Bava Vyutpatti- Bogyaha Vishaya

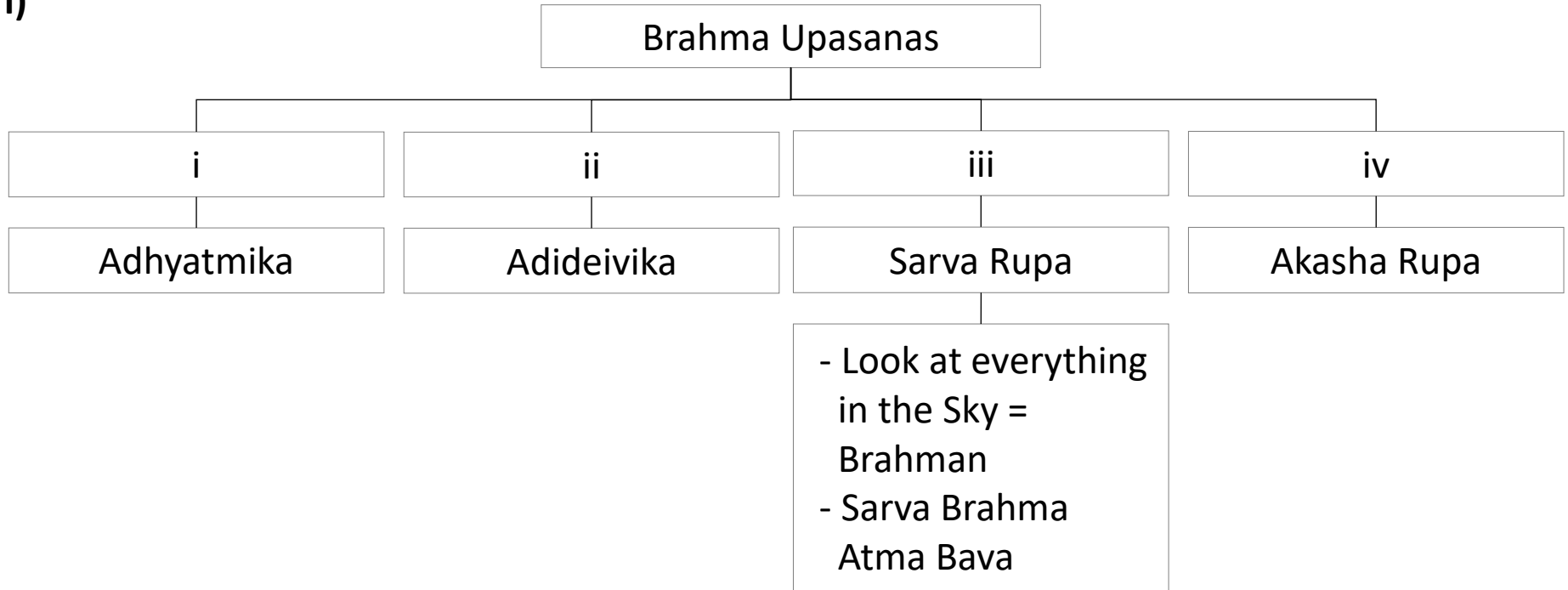
- Prakvi Bavanti - will come to him
- He need not go after anything.



- Guna Visishta Akasha - Brahma Upasana.

Lecture 134

i)



ii) Akasha is closest to Nirgunam Brahman :

- Upasaka develops a fine, sharp mind
- Similarities between Akasha - Brahman

a) Ekaha

b) Sarva Vyapakaha

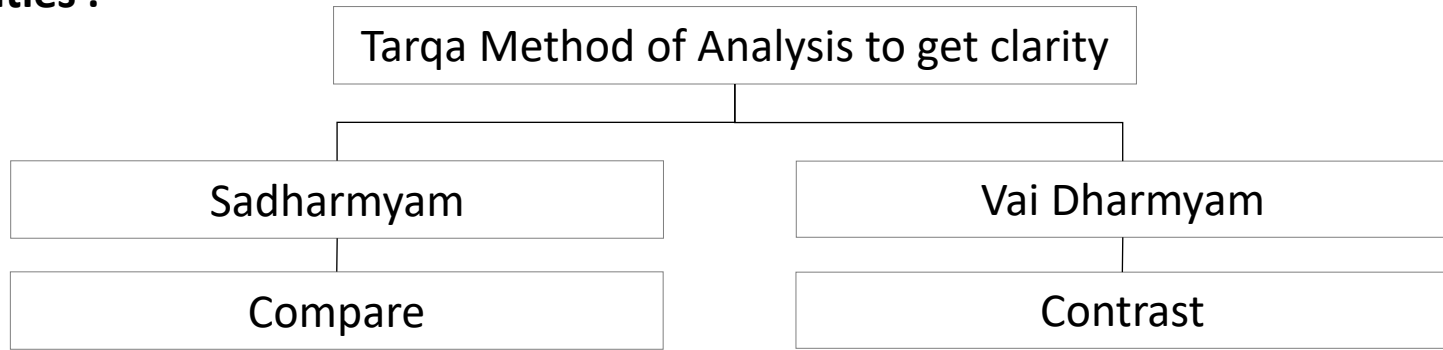
c) Indivisible - Akhanda

d) Formless - Nirakara

e) Asanga Rupa - Can't be tainted, un-pollutable

- f) Sarva Adharam
- g) Nivikaratvam – Changeless
- h) Akartrutva - Incapable of doing karma
- i) Achalatvam - Can't move, no more place left, where it is not there
 - Akasha is closest to Brahman
 - Why Space is not Brahman?

Dissimilarities :



Contrast - Akasha	Brahman
i) Achetanam, inert ii) Karyam iii) Object of knowledge, Drishyam of Consciousness : - Hence we ca know, understand, talk of Akasha - Observed	i) Chetanam Sentient, consciousness ii) Karanam Taittriya Upanishad : - Tasmad Va Etasmat Atma... iii) Subject, Drk Rupam : - Observer

Taittiriya Upanishad :

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]

Example :

- Enter class, look for space
- **Akasha is not Brahman but closest to Brahman**
- Meditation will refine the mind.

Gita :

यथा सर्वगतं सौक्ष्म्याद्
आकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे
तथात्मा नोपलिप्यते ॥ १३-३३ ॥

yathā sarvagataṁ saukṣmyād
ākāśaṁ nōpalipyatē |
sarvatrāvasthitō dēhē
tathātmā nōpalipyatē || 13- 33 ||

As the all-pervading ether is not tainted, because of its subtlety, so too the Self, seated everywhere in the body, is not tainted. [Chapter 13 - Verse 33]

- Akasha rupam Brahma Upasana, not mere Akasha meditation
- Akasha Abinnam Brahma Upasana

Meditate :

- **Space in the form of Brahman**
- **Brahman in the form of space**
- Akasha Rupa Brahman endowed with 6 special attributes
- Shad Guna Visishta Akasha Rupa Brahman
- All attributes in creation superimposed on Brahman
- All attributes are in Nirguna Brahman.

Doubt : How?

- **Nirgunam Brahma appears as though enclosed with infinite attributes.**

Chandogyo Upanishad :

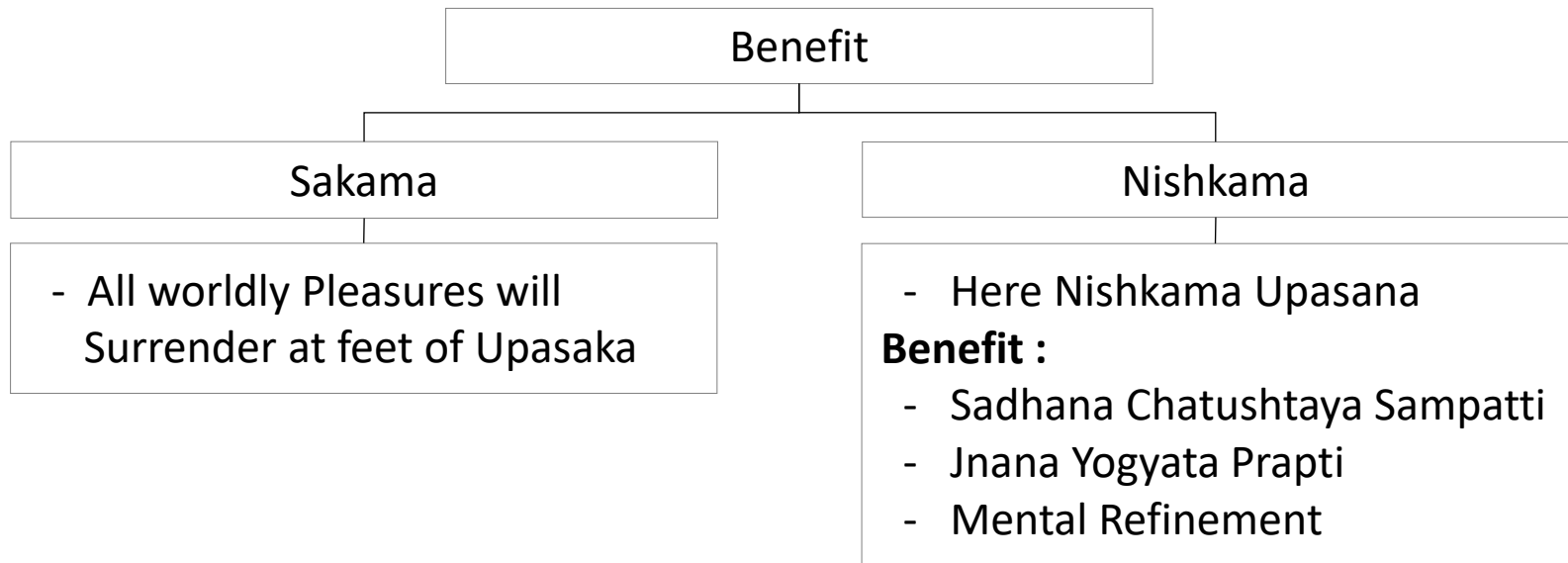
सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः
सर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्मान्तर्हृदय
एतद्ब्रह्मैतमितः प्रेत्याभिसंभवितास्मीति यस्य
स्यादद्धा न विचिकित्सास्तीति ह स्माह शाण्डिल्यः
शाण्डिल्यः ॥ ३.१४.४ ॥

sarvakarmā sarvakāmaḥ sarvagandhaḥ sarvarasaḥ
sarvamidamabhyātto'vākyanādara eṣa ma ātmāntarhṛdaya
etadbrahmaitamitaḥ pretyābhisambhavitāsmīti yasya
syādaddhā na vicikitsāstīti ha smāha śāṇḍilyaḥ
śāṇḍilyaḥ || 3.14.4 ||

He who is the sole creator, whose desires are the desires of all, whose odours are the odours of all, whose tastes are the tastes of all, who is everywhere, who has no sense organs, and who is free from desires—he is my Self and is in my heart. He is no other than Brahman. When I leave this body, I shall attain him. He who firmly believes this has no doubt in his mind. [He will surely attain Brahman.] This is what Śāṅḍilya has said. [3 - 14 - 4]

Taittiriya Upanishad :

- i) Pratishtatvam - Support
- ii) Mahatvam - Mahaha - great one
- iii) Manana Guna Visishta
- iv) Namanam Guna Visishta - Surrender, physical Namaskaram, indicates intellectual surrender
 - Be endowed with open mind without pre-conditioning, then will understand Vedanta
 - Intellectual openness is called Namaskaram, surrender
 - It is an attribute, belongs to Brahman
 - Brahma Karanam, all attributes in Brahman
 - When we meditate with Brahman as surrender attribute, what is benefit?



4 Over, 2 Left

Derivation of Kamaha

Desire

Bava Vyutpatti

- Internal emotional Mental condition

Karma Vyutpatti

- External object desired by me
 - Here desired objects fall at his feet
 - Kamyate iti Kama
 - Pleasure giving objects
 - Bogya Vishaya

v) Bashyam : Chapter 3 – Section 10 – Verse 3 continues...

तद्ब्रह्मेत्युपासीत । ब्रह्म परिवृढतममित्युपासीत । ब्रह्मवान् तद्गुणो
भवति ।

Saguna Brahman should be meditated upon thus (Tad brahma iti Upasita). The bigness or Limitless ness, or in other words the all Pervasiveness (Parivrdhatamam) of Brahman (Brahman) should be meditated Upon (iti Upasita). Then the person who meditates upon such a Brahman also gets that attribute of Brahman (Brahmavan = Tadgunah Bhavati - which is not being a limited person, but a person with extra Ordinary happiness).

- Brahmatva Guna Visishta Brahma Upasana
- “Tatu Brahma iti Upasita” in Moolam.

Bashyam : Chapter 3 – Section 10 – Verse 3 continues...

तद्ब्रह्मणः परिमर इत्युपासीत । ब्रह्मणः परिमरः परिभ्रियन्तेऽस्मिन्
पञ्च देवताः विद्युत् वृष्टिश्चन्द्रमा आदित्योऽग्निरित्येताः । अतो
वायुः परिमरः श्रुत्यन्तरप्रसिद्धेः ।

May you meditate (Upasita) upon that Akasa Rupa Brahman (Tadbrahmanah) in the form of Vayu, which has the attribute of being a destructive agent (Parimarah). Brahman, in the form of vayu (Brahmanah Parimarah---at the time of Pralaya) Devours (Parimriyante) those five Devatas (Asmin Panca Devatas.

Mentioned in the Aitareya Brahmana, namely), the lightening Devata (Vidyut), the rain devata (Vrstih), the moon Devata (Candramah), the sun Devata (Aditya) and the fire Devata (Agnih), all of them (iti etah). Therefore (Atah) Vayu being Parimarah is well known in the Sruti (Vayuh Parimarah Srutyantara Prasiddheh).

- **Brahma (Brahma Dhatu) = Pari Vruddha Taman**
- **That which has expanded to maximum extent**
- Ba = Va - identical in Bengal
- Vengal, Venga Desha
- Pranava Mukherjee = Pranab Mukherjee - Va = Ba
- Pranava = Ohmkara = 1st Name of God
- Brh or Mrh - Dhatu = Pari vrucham tamam
 - = Limitless
 - = Expanded most
 - = Virat Ishvara

Meditate :

- Akasha rupam Brahma = Virat Ishvara, is everywhere.

Benefit :

- Brahmavan Bavati
- Upasaka gets glories of Virat
- Virat has extraordinary Ananda.

2nd Chapter - Brighu Valli :

ते ये शतमिन्द्रस्याऽऽनन्दाः ।
स एको बृहस्पतेरानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ ९ ॥

te ye śatamindrasyā''nandāḥ ।
sa eko bṛhaspaterānandaḥ ।
śrotriyasya cākāmahatasya ॥ 9 ॥

A hundredfold the bliss of Indra is the unit of Joy of Brhaspati and it is also equal to the bliss of a Srotriya who is devoid of all desires. [2 - 8 - 9]

ते ये शतं बृहस्पतेरानन्दाः ।
स एकः प्रजापतेरानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ १० ॥

te ye śataṃ bṛhaspaterānandāḥ ।
sa ekaḥ prajāpaterānandaḥ ।
śrotriyasya cākāmahatasya ॥ 10 ॥

A hundredfold the bliss of a Brhaspati is the unit of measure of the bliss of Prajapati and it also gives us a measure of the bliss enjoyed by a Srotriya who has no Desires.[2 - 8 - 10]

ते ये शतं प्रजापतेरानन्दाः ।
स एको ब्रह्मण आनन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ ११ ॥

te ye śataṃ prajāpaterānandāḥ ।
sa eko brahmaṇa ānandaḥ ।
śrotriyasya cākāmahatasya ॥ 11 ॥

A Hundredfold the bliss of Prajapati is the unit of measure of the Bliss of Brahman, which is in no way greater than the bliss of one who is a Srotriya and who, in his experience of the Reality, is devoid of all other desires. [2 - 8 - 11]

- **Prajapati = Virat = Sentient being not like inert, Akasha.**
- Upasaka will get higher Ananda ,Virat Guna bavati for Jiva.

Sayanacharya :

- Brahman = Veda
- Meditate = Akasha rupam Brahman = Shabda Brahma
- Phalam = Brahmavan bavati will get basic knowledge in abundance
- This is the 5th Attribute.

Next - 6th Attribute :

Bashyam : Chapter 3 – Section 10 – Verse 3 continues...

स एष एवायं वायुराकाशेनानन्य इत्याकाशो ब्रह्मणः परिमरः
तमाकाशं वाय्वात्मानं ब्रह्मणः परिमर इत्युपासीत ।

The vayu mentioned in the Aitareya Brahmana (Sah Esah eva Ayam Vayu) is not different from Space (Akasena Ananyah--- which is mentioned in this Taittiriya Upanishad). Therefore Space (Akasah iti) is the destructive agent of Ishvara (Brahmanah Parimarah). That space (Tam Akasam) which is non-different from vayu (Vayvatmanam), Upasana should be done upon it as the (iti Upasita) Destructive Aspect of Ishvara, the Sagunam brahma (Brahmanah Parimara).

- Don't take superficial meaning of this part
- Invoke Parimaraha, Destructive power of Brahman
- Upasakas enemies will be Destroyed.

Question :

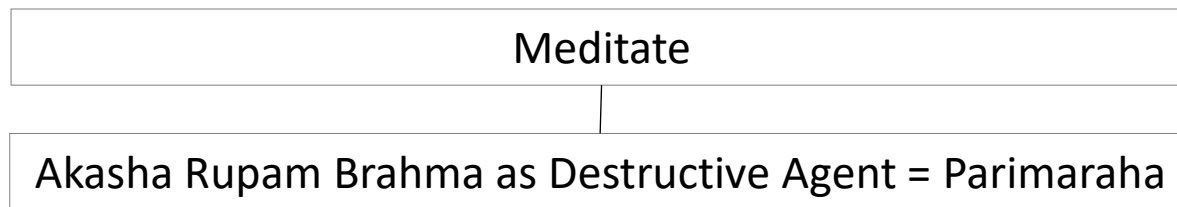
- How can Upasakas have enemies? How Himsa?

Answer :

- Take symbolic sense of destruction, not literal.

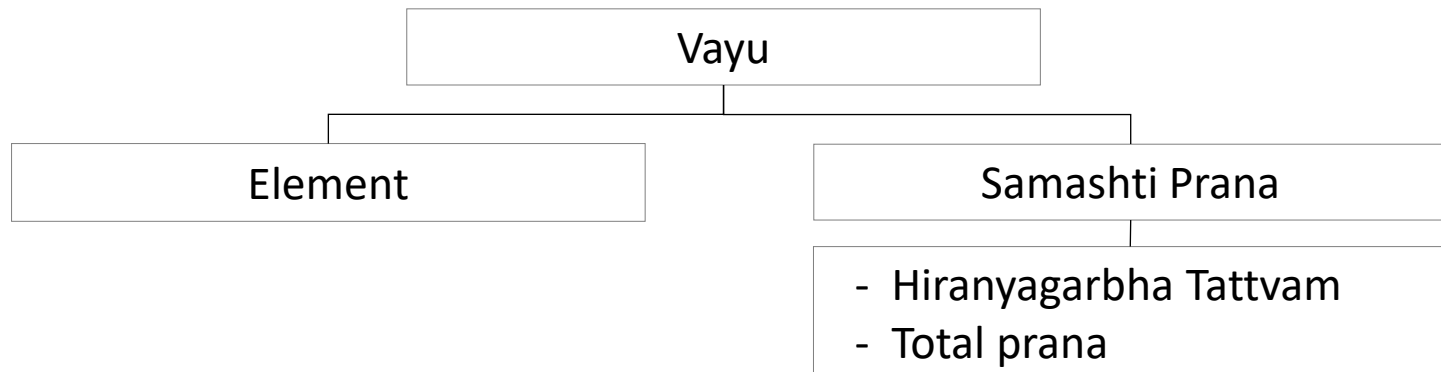
Symbolic Meaning :

- Destruction of enemy = Converting enemy into friend
= Forgiveness, Vengefulness will go away
= Inner meaning of Parimaraha (Technical word)



2nd Meaning :

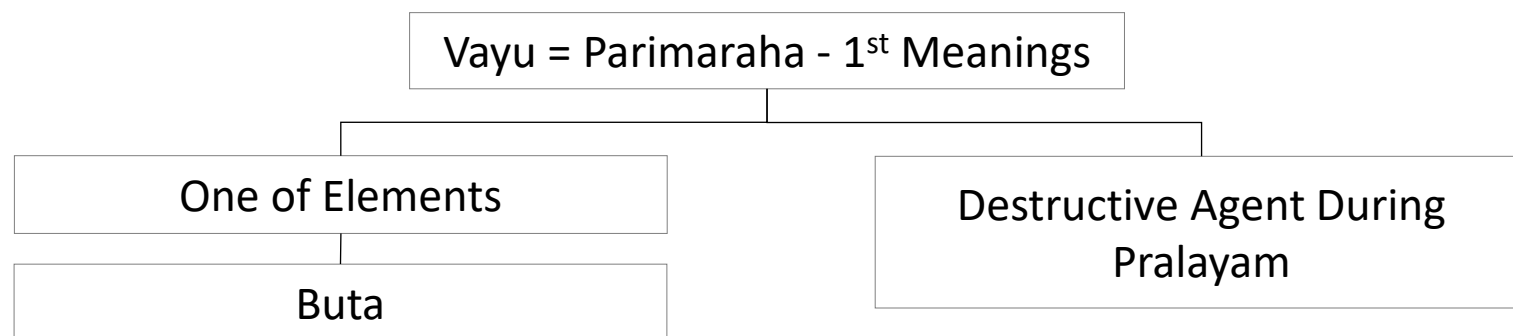
- Aitereya Brahmanam : Chapter 40 - 5 - 28
- Parimara = Vayu



As Element what does Vayu do?

Origination :

- Akasha
 - Vayu = Karanam for all Later products Agni, Jalam, Prithvi, Ushadi Annam, Beings things.
-
- All come from Vayu
 - Here Parimaraha not Akasha
 - At Pralayam, being Karanam, Vayu Swallows all later products.
 - Vayu Devata - Resolution ground Laya Karanam, Swallower of everything, Destructive Agent at Pralaya
 - Vacuum cleaner, Sucks the entire Universe (Agni, Jalam, Prithvi, Plants, beings)



- Prh - Root - Prihate to Resolve.

2nd Meaning

Samashti Devata = Hiranyagarbha

- Devata of all organs of knowledge and action
 - Srotram = Dik
 - Tvak = Vayu
 - Chakshu = Surya
 - Rasana = Varuna
 - Grahna = Ashvini
 - Vacha = Vannihi
- Vyashti devatas originate from Samashti 'Hiranyagarbha'
- At Pralayam, resolve into 'Hiranyagarbha'.

Katho Upanishad :

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

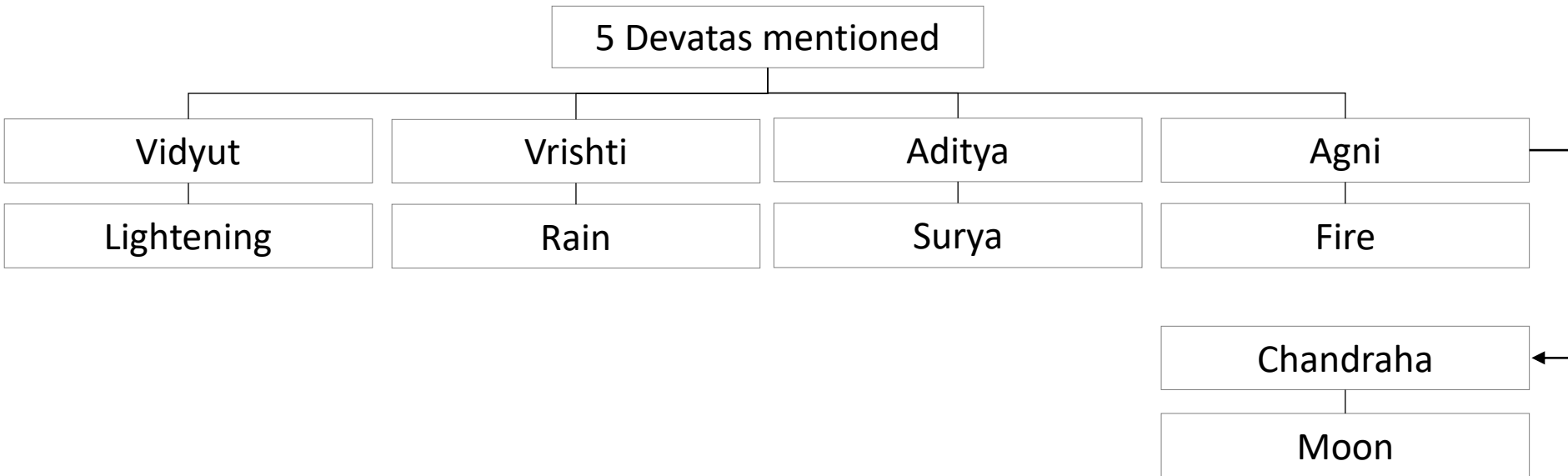
Yatas-codeti suryo astam yatra ca gacchati,

Tam devah sarve arpitah tadu na atyeti kascana. Etad vai tat ॥ 9 ॥

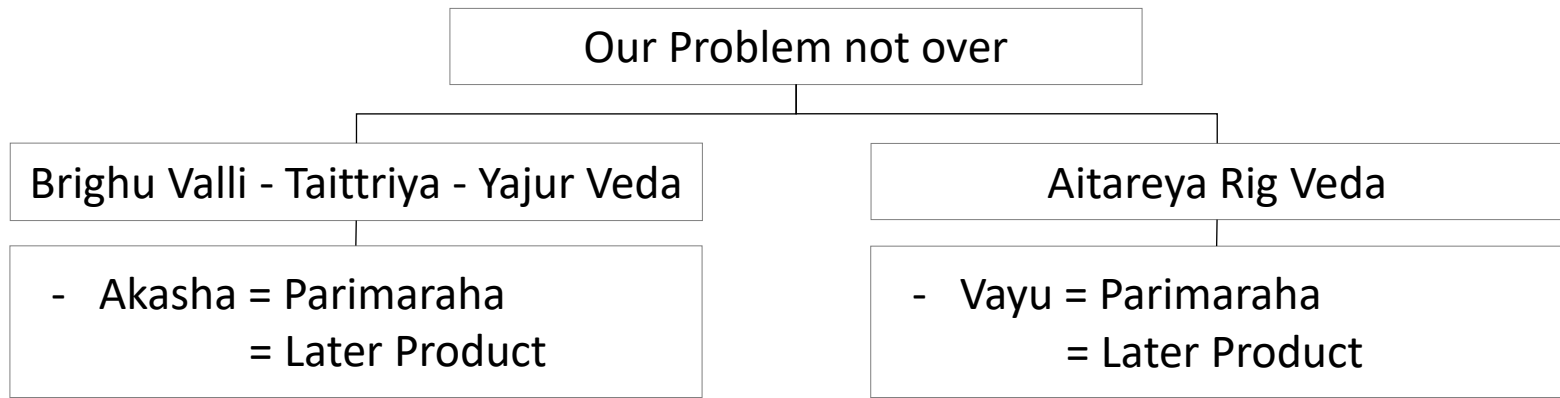
And that, from which the sun rises, and into which it merges, on that, all the Devata-s depend and no one goes beyond. This is indeed That. [2 - 1 - 9]

- 'Hiranyagarbha' / Vayu Devata = Destructive agent of Ishvara, absorbs all devatas
- Devatas = Parimaraha originates from 'Hiranyagarbha'
- This is mentioned in Aitereya Brahmanam - Shankara remembers
- 1 Lakh - Verses of Mahabharata, Yajurveda Brahmanam
- Yajurveda and Rigveda quotes Parimara = Vayu.

a) Rig Veda - Aitereya Brahmana :



- **At Pralayam all 5 devatas resolve into Vayu Tattvam**
- Hence Vayu = Parimaraha
- Satchit Ananda Saraswathi - Gives Aitareyam Brahmanam - Chapter 45 – Verse 28
- Anandagiri quotes - Chandogyo Upanishad
- Up - Samaveda - only 4 Devatas.



How Both Parimaraha?

Akasha	Vayu
Karanam	Karyam

Not Essentially Different

Example :

From Ice	From Water
Water comes	Vapour comes

- Karya Karana Yoho Abhedat
- Hence both Akasha and Vayu are Parimaraha
- Vayu Non-different from Akasha
- Akasha = Vayu = Brahma Parimanaha
= Vaccum cleaner of Ishvara

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

amī ca tvāṁ dhṛtarāṣṭrasya putrāḥ
sarve sahaivāvanipālasaṅghaiḥ ।
bhīṣmo droṇaḥ sūtaputrastathāsau
sahāsmadīyairapi yodhamukhyaiḥ ॥ 26 ॥

All the sons of Dhrtarastra with hosts of kings of the earth, Bhisma, drone and the son of a charioteer, Karna, with the warrior chieftains of ours... [Chapter 11 - Verse 26]

वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु
सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

vaktrāṇi te tvaramāṇā viśanti
daṁṣṭrākarālāni bhayānakāni ।
kecidvilagnā daśanāntareṣu
sandṛśyante cūrṇitairuttamāṅgaiḥ ॥ 27 ॥

Into your mouths with terrible teeth and fearful to behold, they precipitately enter. Some are found sticking in the gaps between the teeth with their heads crushed into pulp. [Chapter 11 - Verse 27]

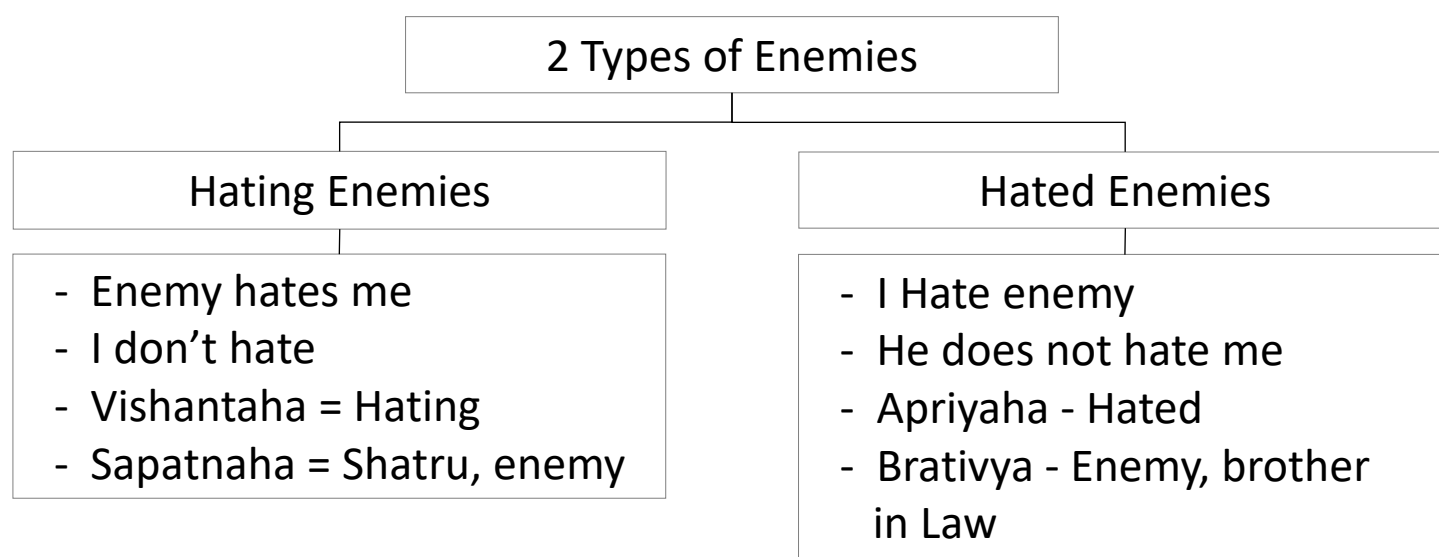
- Akasha Non-different from Vayu
- Brahman = Parimatvatva Guna Visishta Akasha Upasana
- Shankara Analyses each word thoroughly.

एनम् एवविदं प्रतिस्पर्धिन्नो द्विषन्तः अद्विषन्तोऽपि सपत्ना यतो
भवन्ति अतो विशेष्यन्ते द्विषन्तः सपत्ना इति । एनं द्विषन्तः सपत्नाः
ते परिम्रियन्ते प्राणाञ्जहति । किं च ये च अप्रियाः अस्य भ्रातृव्याः
अद्विषन्तोऽपि ते च परिम्रियन्ते ।

The result of this sort of Upasana is that (Enam = evam vidam), one's enemies (Pratispardhinah) who are the hating ones (Dviṣantaḥ), as there are people even though they do not hate (Advīṣantaḥ api) yet become enemies (Sapatnāḥ bhavanti), so in order to distinguish them from these enemies (yataḥ), therefore (Ataḥ) these are qualified (Viseṣyante) as hating enemies (Dviṣantaḥ sapatnā itī); such hating enemies (Enam dviṣantaḥ sapatnāḥ), they will give up their life (te parimriyante = prāṇān jahati). Moreover (Kim ca) one's enemies (ye ca apriyāḥ = Asya bhrātr̥vyāḥ) who have no hatred (advīṣantaḥ api— but are disliked by the upāsaka) they are also destroyed (te ca parimriyante).

1st Literal Meaning :

- All Upasakas enemies will perish.



- Both perish because of Upasana
- Pari and Enam and Mriyante (Refix for Mriyante)
- Prefix and verb - should not be separated
- Example - Post dated cheque
- Pari and Mriyante = Giving up prana
- Jahati, Upasakas enemies will die as a result of Upasana means.
- Enemies will turn into friends, good relationships
- All Upasanas over, but Upanishad worried
- If Taittiriya concludes with Upasana, we will remember only Killing enemies Upasana – Parimaraha.
- Hence it concludes with Jnanam once again, Mahavakyam once again of Chapter 2 and Phalam.

Taittiriya Upanishad :

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

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

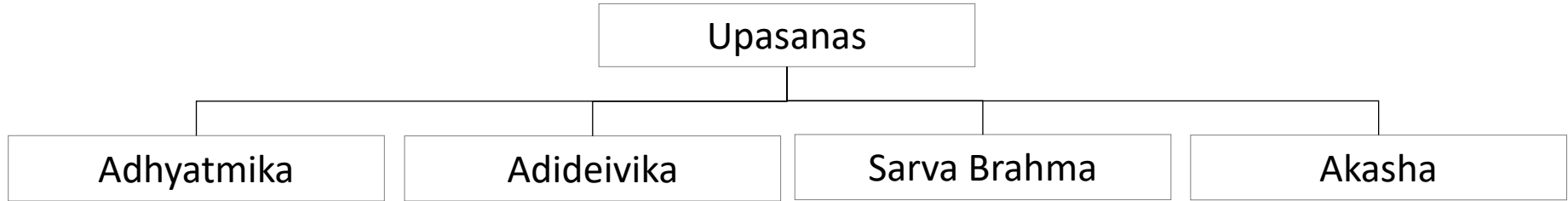
The reality in the core of man and the reality which is in the sun are one. He who knows this, on Leaving from this world, first attains the Atman made of food, next the Atman made of Prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss...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

Phalam :

- Shankara Conducts a Mini Enquiry.

Lecture 135

i)



ii) Akasha endowed with 6 Attributes :

- a) Pratishta Guna Visishta
- b) Mahatva Guna Visishta
- c) Manastva Guna Visishta
- d) Namatva Guna Visishta
- e) Brahmatva Guna Visishta
- f) Parimaritva Guna Visishta

Brahma Upasana

iii)

Whoever meditates on Parimaratva
Upasana Phalam is

Sakama

- Shatru Nasha - converting external enemies into friends
- Or Internal enemies Kama, Krodha, which are born along with me are eliminated
- Hating and Hated enemies both gone
- Braturvyaha = Shatru

Nishkama

- Purity of Mind

- Brighu Valli Purpose is over.

iv)

Taittriya Chapter

1

- Sadhana Pradhana
- Siksha valli
- Upakrama

2

- Brahma Vidya
- Brahmananda Valli

3

- Sadhana Pradhana
- Brighu Valli
- Upasamharou
- Mahavakya of 2nd Chapter Repeated and its Phalam

Taittiriya Upanishad :

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

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

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

Next :

- Profound Topic - Enquiry.

“प्राणो वा अन्नं शरीरमन्नादम्” इत्यारभ्य आकाशान्तस्य
कार्यस्यैव अन्नान्नादत्वमुक्तम् । उक्तं नाम – किं तेन ?

("If the body is Annam, prana becomes the eater of the Annam), or if prana is the Annam (Prāno vā Annam), body becomes the eater (Sariram Annādam"), thus having started the teaching (iti arabhya—in the seventh Anuvāka, the shruti goes on thus) upto space (ākāśāntasya—in the ninth Anuvāka, where space and earth were said to be interchangeable as subject - object. Thus the śruti) pointed out (uktam) that the created world, both subject as well as object is a product alone (kāryasya eva), both being the eaten as well as the eater (anna-annādatvam). If it was already said so (uktam nāma), what is intended to be accomplished by repeating it (Kim tena) ?

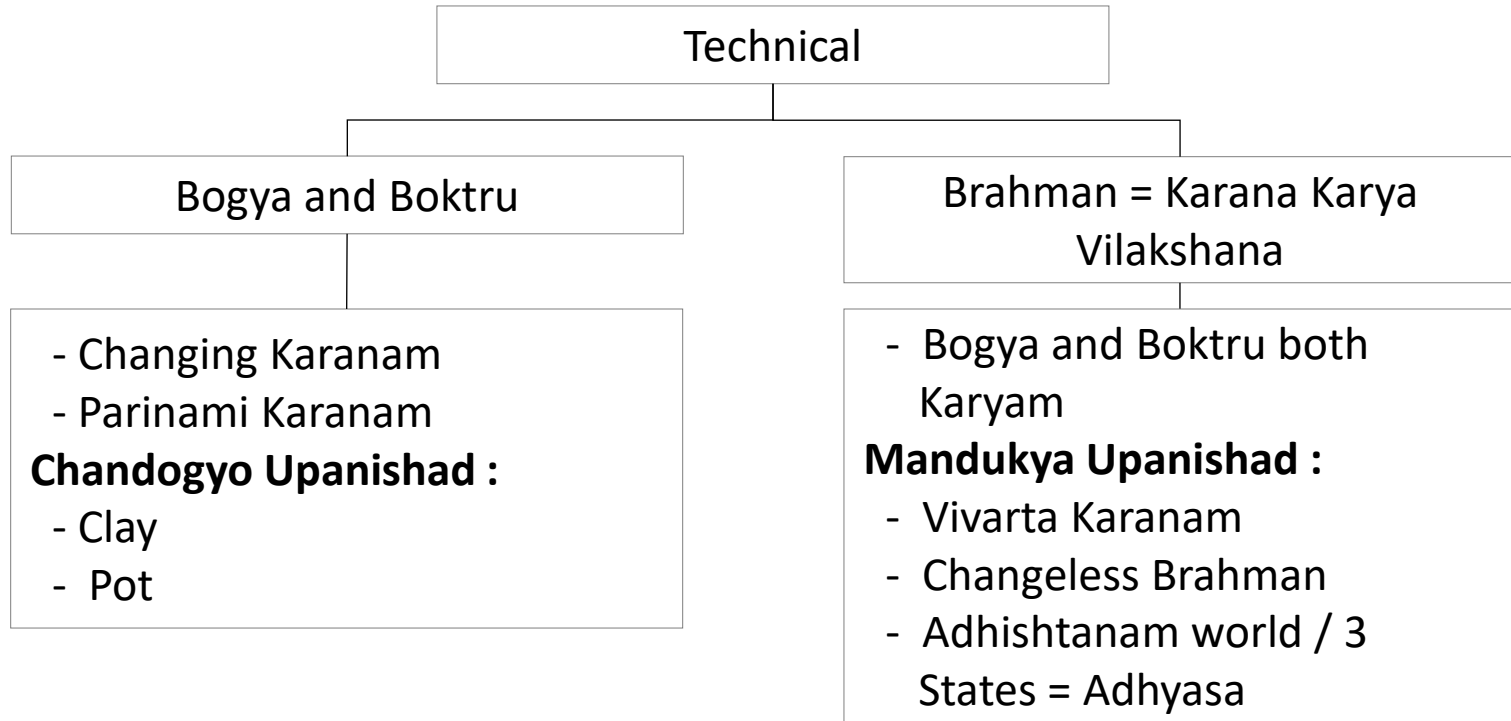
Upanishad gave 3 Pairs of Upasanas :

- Prithvi - Akasha
- Ab - Jyoti
- Prana Anna - Annadaha - Prana
- Paraspara Sambandha between

Consumer	Consumed
- Prana - Bogtru	- Annam - Object of Consumption - Bogyam

This is in 7th Anuvaka :

- Bogya - Boktru Sambandha



Clay	Pot
<ul style="list-style-type: none"> - Mritika - Satyam 	<ul style="list-style-type: none"> - Nama / Rupa - Mithya

तेनैतत्सिद्धं भवति - कार्यविषय एव भोज्यभोक्तृत्वकृतः संसारो न
त्वात्मनीति । आत्मनि तु भ्रान्त्या उपचर्यते ।

(Because) from that (tena) the following very important corollary is being accomplished or understood (etat siddham bhavati)- saṁsāra comprising of enjoyment and enjoyership, meaning happy and unhappy experiences as well as the experiencer of those experiences (bhojya-bhokṛtva-kṛtaḥ saṁsāraḥ) pertains only to the field of created things (kāryaviṣaye); but not to the ātmā, the kāraṇa (na tu ātmani iti.-But due to the mithyā saṁsāra being superimposed on the ātmā) through ignorance and delusion (ātmani tu bhrāntyā) ātmā is figuratively said to be (upacaryate-associated with saṁsāra).

- Bogya - Bokta = Samskara Adhyasa on Atma, delusion, Brantya.

Purva Paksha :

- Bogyam - Bokta both within creation.

How one is Karanam Brahman?

Shankara :

- Following important corollary can be Siddham - Extracted, presumed, understood
- Samsara = Karya Vishaya, Prapancha only (Field, Kshetram, Karya Prapancha)
- Samsara arises out of contact of Bogya - Boktru Sambandha.

Gita :

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

- I am Bokta - Varieties of Bogyas come to me.

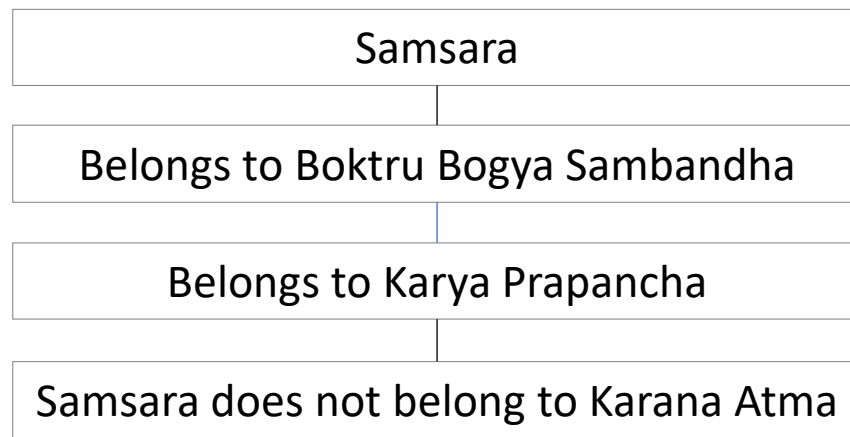
What is the problem?

- They come as per Law of Karma, Punya - Papam, unasked, Pleasant, unpleasant surprises, Diseases, wealth, floods, accidents.

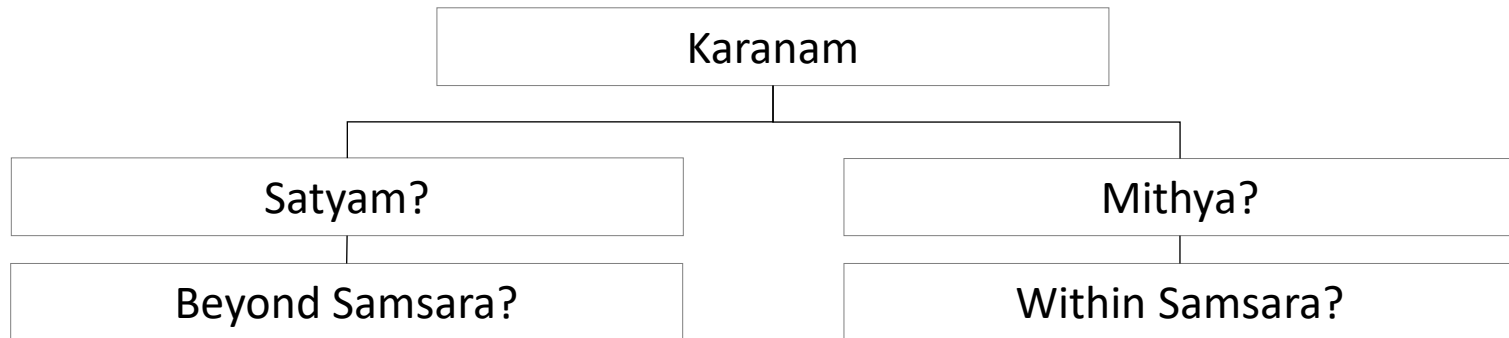
- **All Samsara only because of Bogyaha.**

In Sushupti :

- **Bogtru - Bogyas Sambandha is not there**
- **No Samsara**



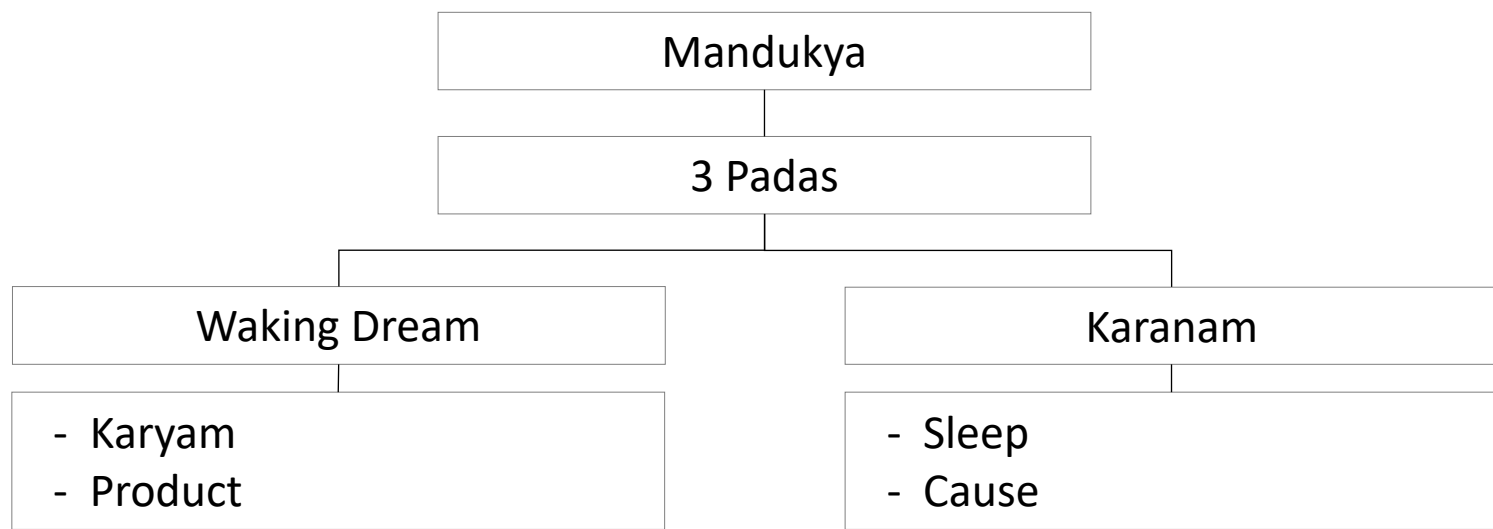
- Atma is beyond Samsara
- In Sleep no Samsara experienced.



Chandogyo Upanishad :

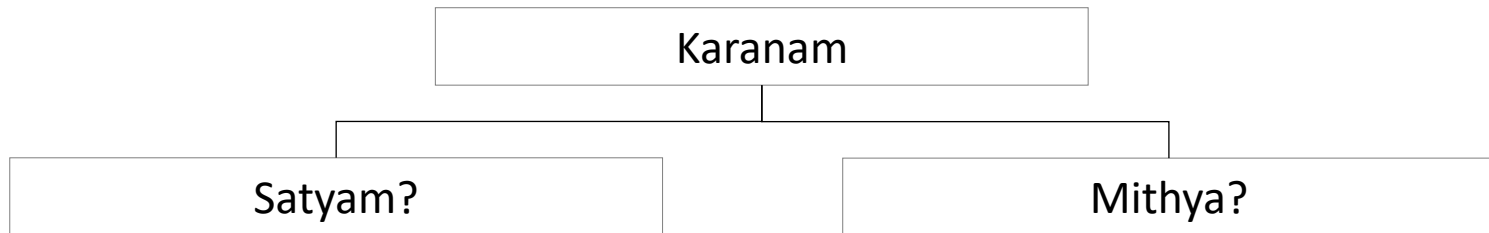
Mritika	Ghata
<ul style="list-style-type: none"> - Karanam - Satyam 	<ul style="list-style-type: none"> - Nama Rupa - Mithya

- Karanam = Satyam.



- Karanam also Mithya
- Brahman = beyond Karya - Karanam = Vilakshanam
- Turiyam = Satyam.

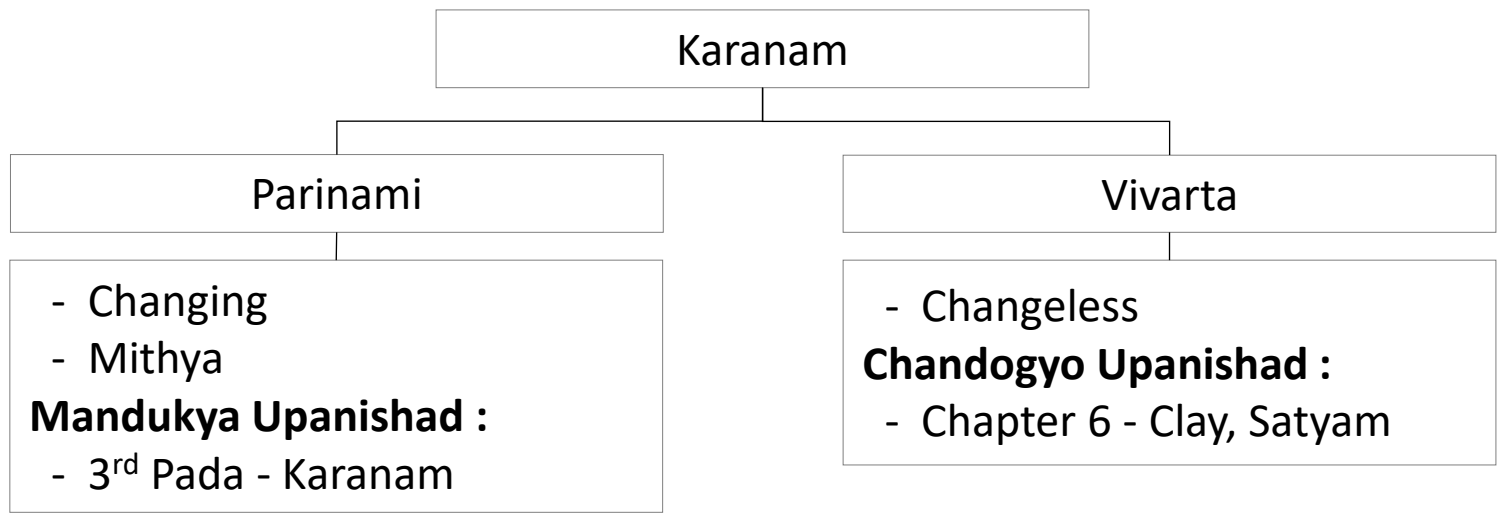
Purva Paksha :



- When we study Mandukya, forget Chandogyo Upanishad.

Shankara :

- Answer depends on what type of Karanam is in the Context.



Taittiriya Upanishad :

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]

- Atma - Vivarta Karanam
- Changeless cause

• **Atma = Satyam, no Samsara in Atma, Satyam**

- Vivarta, Adhishtana, Karanam = Atma.

Adhyasa Bashyam :

- Na Nu Gunenaka, Adhyasenava...
- **If Vivarta Karanam = Adhishtanam, then always Karya = Adhyasa**
- **In Parinami Karanam, no Adhyasa**
- **I am Vivarta Karana, Satya Atma, not Parinami Karanam**
- **Adhyasa can't taint Adhishtanam**
- **Karanam = Asamsari, Satyam**
- **Dwell on this topic in Meditation**
- No Samsara in Atma - Karya - Karana Vilakshana Turiyam
- Karanam - Agyanam - Maya - within Samsara
- Brantya Upacharita = Brandy effect
 - = Samsara
 - = Moha Madira
 - = Avidya - Entire Waking and dream
 - = Adhyasa
- Samsara figuratively said for Jiva not actual Samsara.

Corollary :

- **In Vivarta Karanam, Atmani, Samsara Nasti**
- Ingenious extraction of meaning from Upasana.

Bashyam : Chapter 3 – Section 10 – Verse 3 continues...

ननु आत्मापि परमात्मनः कार्यं ततो युक्तः तस्य संसार इति ।

A doubt (nanu. Atma also (Atma api) being a product of Paramatma (Paramatmah Karyam), therefore (tatah) it is Proper (Yuktah) to say that the individual Atma, the Jivatma (tasya) is within Samsara (Samsarah iti).

Purva Paksha :

- Samsara is in the field of Karyam, not in Karanam, is Accepted.

Paramatma	Jivatma
- Karanam - Samsara Nasti	- Karyam - Samsara Asti - In Jiva Srishti of all Upanishad

Mundak Upanishad : 2nd Chapter 1st Section Srishti is given :

तस्माच्च देवा बहुधा सम्प्रसूताः साध्या मनुष्याः पशवो वयांसि ।

प्राणापानौ व्रीहियवौ तपश्च श्रद्ध सत्यं ब्रह्मचर्यं विधिश्च ॥ ७ ॥

Tasmac-ca deva bahudha samprasutah sadhya manusyah pasavo vayamsi I

prana-pranau vrihiyavau tapas-ca sraddha satyam brahma-caryam vidhis-ca II 7 II

From Him also the Gods of various orders, the celestials, the men, the beasts (cattle), the birds, the in-breaths and the out-breaths, the corn and barely, thought, devotion, truth, self-control and values of life (were born).[II – I – 7]

From Paramatma following were born :

- Deva, Pashu, Manushya
- Jiva is born out of Paramatma
- Jiva is Samsarin, Karyam
- Paramatma is in trouble
- Paramatma has to be Samsarin.

Shankaracharya's Answer :

Bashyam : Chapter 3 – Section 10 – Verse 3 continues...

न असंसारिण एव प्रवेशश्रुतेः । “तत्सृष्ट्वा तदेवानुप्राविशत् ”
(तै-उ । २-६) इत्याकाशादिकारणस्य हि असंसारिण एव
परमात्मनः कार्येष्वनुप्रवेशः श्रूयते । तस्मात्कार्यानुप्रविष्टो जीवः
आत्मा पर एव असंसारी । सृष्ट्वा अनुप्राविशदिति समान-
कर्तृत्वोपपत्तेश्च । सर्गप्रवेशक्रिययोश्चैकश्चेत्कर्ता ततः क्तवाप्रत्ययो
युक्तः ।

No, I do not agree (na) because it has been made quite clear that jīvātmā is not a saṁsārī (asaṁsāriṇa eva) by the praveśāśruti (praveśāśruteḥ,—which pointed out in this upaniṣad itself in 2-6-) that “brahmātmā having created that, he entered into that very thing” (“tatsrstvā tad eva anuprāviśat iti”).

Paramātmā, Brahman, who is the cause of space etc (Ākāśādikāraṇasya), which is not indeed a samsārī (hi asamsārīna eva) such a paramātmā's entry into the product (paramātmanaḥ kāryeṣu anupraveśaḥ), was thus very clearly mentioned by the śruti (śrūyate). Therefore it is clear that (tasmāt) the jīvātmā which has entered into the creation (kārye anupraviṣṭaḥ jīvātmā) is none other than paramātmā (parah eva), which is not a samsārī (asamsārī). The śruti by saying that having created, it entered (sṛṣṭvā anuprāviśat iti), thus attributes both actions to one doer only (samana kartṛtva upapatteh ca.) For the two actions (kriyayoh) of creation (sarga) and entry (praveśaḥ ca) as there is one agent only (ekaḥ kartā cet) the usage of the suffix 'ktva' (ktvā-pratyayaḥ) is proper (yuktah).

- Study Anupravesha shruti
- Tad Srishtva Tad Anupraveshatu

• **Paramatma created world, and entered body, mind complex as Jiva**

- Jiva = Parmatma obtaining within body after Griha Pravesham

Do you become different after entering your new house?

- Before and After Griha Pravesham, Rama remains as Rama

• **After Griha Pravesham, Paramatma plays role of Jiva**

• **Both Jiva and Paramatma are Asamsarin, are one and the same, Abhedat**

• **Asamsari Paramatma alone enters body - Mind complex as Jiva**

- Asamsari Paramatma = Hetu.

- Paramatma remains as Asamsari
- **Asamsari Paramatma remains in Akasha, Vayu**

- Asamsari Paramatma enters Mind as Jiva
- Jiva = Paramatma only

Purva Paksha : Why can't you consider :

- Paramatma is contractor only - Creates houses
- Only Jiva enters.

Builder	Living Inside
- Asamsari Paramatma	- Jiva - Samsari

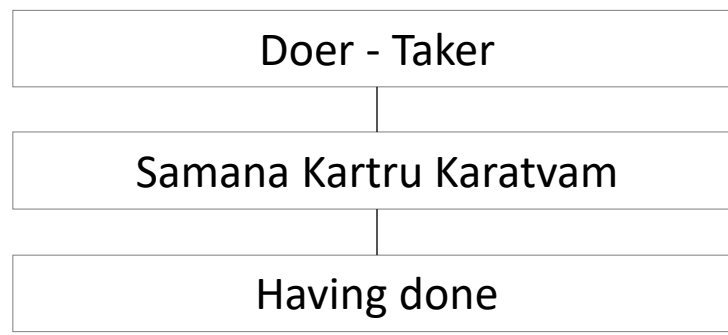
- Shankara gives Grammatical Answer
- Shrishtva - TVA used only when Subject is same

Srishtva	And	Anupravishatu
Creation	2 Actions Involved	Entry

- Creation and Entry done by same Person, hence TVA used, Subject identical.

Example :

- Having Done Puja, Rama took Prasada.



- Guest does puja, Yajamana takes Prasada
- Priest having done puja, Yajamana took Prasada
- Sati Saptami - Tva Pratyaya - Kartru - Kartutva
- **Srishti Karta, Pravesha Karta, one and Same Paramatma**
- One who obtains in this body as Jivatma is Paramatma
- Subject of both actions are the same because of TVA - Pratyaya usage in the Upanishads
- Indeclinable past active participle can be used only when subjects are same.
- If subjects are different, declinable, Past participle has to be used in locative absolute.
- Because TVA used Creation and entry by same Paramatma
- Grammatically legitimate
- Siddhantin - Shankara says above
- Next small questions, small answers.

Purva Paksha - Doubt :

Bashyam : Chapter 3 – Section 10 – Verse 3 continues...

प्रविष्टस्य तु भावान्तरापत्तिरिति चेत् -

But the one who enters (Pravistasya tu) has a chance of undergoing a change, a modification (Bhavantara apattih); if that is the doubt (iti cet).

- Because of Jiva Pratyaya, Paramatma entered is correct usage Paramatma = Asamsari.
- After entry, because of Association with Terrible Mind, Paramatma got spoilt.

Example :

- Milk Transferred to Spoilt Vessel, Milk gets spoilt
- Asamsari Paramatma got transferred into Samsari Jivatma
- Iti chet, if this is your Contention.

Shankaracharya Answers :

Bashyam : Chapter 3 – Section 10 – Verse 3 continues...

न । प्रवेशस्यान्यार्थत्वेन प्रत्याख्यातत्वात् ।

It is not true (Na), because the real meaning of entry (Pravesasya Anyarthatvena) was already clearly answered (Pratyakhyatatvat--- as being available for recognition).

- Discussed Significance of Entry in 2nd Chapter.

Significance - Purpose of Paramatma's entry :

i) Instead of literal entry, take it as all pervading

- Example : Milk - Vessel - Finite
- Entry subject to transformation because of Sambandha

• **Asanga - Nirvikara - Paramatma**

- How can it enter, transform
- Sarvagatva, Nirvikaratva - Definition of Paramatma.

Bashyam : Chapter 3 – Section 10 – Verse 3 continues...

“अनेन जीवेन आत्मना” (छा । उ । ६-३-२) इति विशेषश्रुतेः
धर्मान्तरेणानुप्रवेश इति चेत्-

The Chandogyo Upanishad - Chapter 6 3 2 Says that (iti Visesasruteh) “Brahman did a Sankalpa “May I enter in the form of this Jivatma and Manifest names and forms” (“Anena Jivena Atmana Anupravisya Namarupe Vyakaravani”): Thus thinking Brahman entered (Anupravesa--- the creation) with change of attributes (Dharmantarena); if that is the argument (iti cet- of yours).

Chandogyo Upanishad :

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन
जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥ ६.३.२ ॥

seyam devataikṣata hantāhamimāstisro devatā anena
jīvenātmanānupraviśya nāmarūpe vyākaravāṇīti || 6.3.2 ||

That god [Existence] decided: 'Entering into these three deities [fire, water, and earth], as the individual self, I shall manifest myself in many names and forms'. [6 - 3 - 2]

ii) No Actual entry - Why Upanishad uses word entry and Confuses?

- Remember beginning of 2nd Chapter
- Brahman = All pervading.

Taittiriya Upanishad :

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

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

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

- Discover Brahman in the mind
- All pervading Brahman is available in the mind

To talk about the availability in the mind, Upanishad says :

- After mind is created, Paramatma entered
- Entry - Availability, Upalabdhi Sthanam
- Upalabdhi Artha Praveshasya...
- Brahman available in Brahman form then know Brahman as Brahman
- After entry, if Brahman has become miserable Jiva

- **You can't recognize Brahman in the mind if it merges as Jiva**

If Brahman has become mind, Upanishad can't say :

- Yo Veda Nihitam Guhayam... (2 - 1 - 1)
- Intention is fulfilled by Anupravesha's entry as Paramatma

- **Anupravesha is Brahman's availability in the mind as Brahman**

- This is Tatparyam, significance of the Upanishad - No Bavantara Pattihi

- **If Brahman becomes something else, knowing Brahman is useless, impossible, it will be something else**

- This paragraph is important
- This has been answered before
- It is a long discussion of Purva Paksha.

- Purva Paksha is thinking, informed, resourceful person

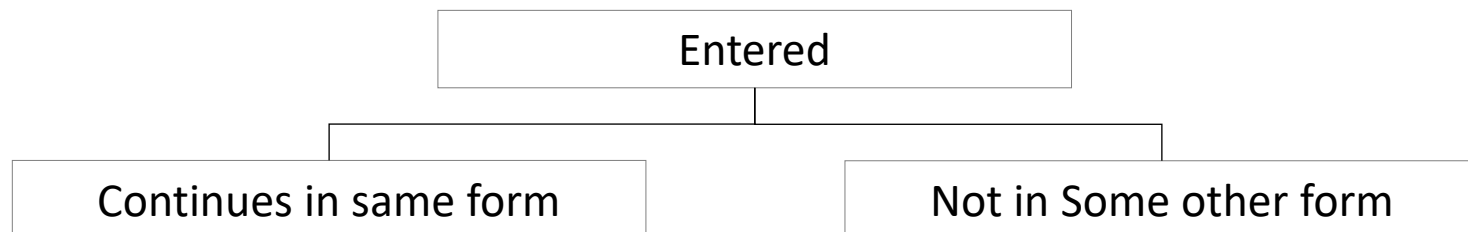
- **Paramatma entered mind and comes to be Paramatma without undergoing change**

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 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]



Brihadaranyaka Upanishad :

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,
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;
आत्मेत्येवोपासीत, 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 padenānuvindedevam;
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).

Chandogyo Upanishad :

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन
जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥ ६.३.२ ॥

seyam devataikṣata hantāhamimāstisro devatā anena
jīvenātmanānupraviśya nāmarūpe vyākaravāṇīti || 6.3.2 ||

That god [Existence] decided: 'Entering into these three deities [fire, water, and earth], as the individual self, I shall manifest myself in many names and forms'. [6 - 3 - 2]

- Devata = Paramatma Visualised Aikshate...

Purva Paksha :

- **Let me enter every created mind in the form of Jivatma**
- Jivatma = Different form of Paramatma

If not Upanishad need not say :

- Tad Srishtva Tad Anupraveshatu...
- In Taittiriya it does not say - Let me enter in the form of Jiva as another version, with transformation.

Paramatma	Jiva
- Asamsari	- Another Version - Samsari - Different from Paramatma

- Jiva always goes with Samsara Adjective
- Dharmatvena = Another Version.

Shankara :

- If different version, Upanishad will not say.

Chandogyo Upanishad :

तस्य क्व मूलं स्यादन्यत्राद्भ्यः सोम्य
 शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन
 सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः
 सदायतनाः सत्प्रतिष्ठा यथा तु खलु सोम्येमास्ति स्रो
 देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं
 पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि
 सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६.८.६ ॥

tasya kva mūlaṃ syādanyatrādbhy'dbhiḥ somya
 śuṅgena tejo mūlamanviccha tejasā somya śuṅgena
 sanmūlamanviccha sanmūlāḥ somyemāḥ sarvāḥ prajāḥ
 sadāyatanāḥ satpratiṣṭhā yathā tu khalu somyemāstisro
 devatāḥ puruṣaṃ prāpya trivṛttrivṛdekaikā bhavati
 taduktaṃ purastādeva bhavatyasya somya puruṣasya
 prayato vānmanasi sampadyate manaḥ prāṇe
 prāṇastejasi tejaḥ parasyāṃ devatāyām || 6.8.6 ||

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O Somya, as this person is dying, his speech merges into the mind, his mind into prāṇa, his prāṇa into fire, and then fire merges into Brahman, the Supreme Deity. [6 - 8 - 6]

It should have said :

- You were Paramatma like, you were brilliant, beautiful (Nostalgic memories)
- Those days Asamsari, now Samsari.

Upanishad Says :

- **'Tat Tvam Asi' Even now you continue to be Paramatma**

- **No transformation at time of entry or after entry**

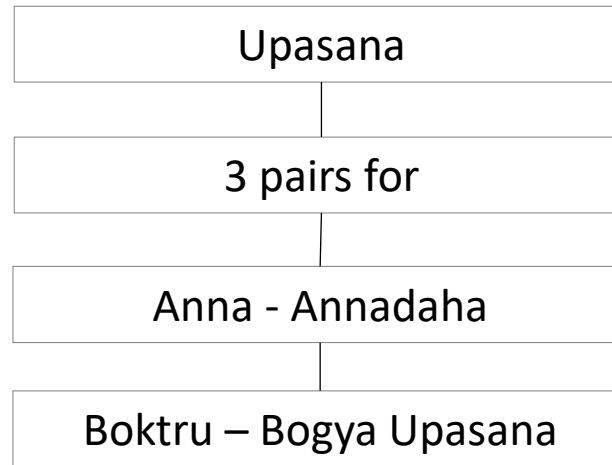
- Jiva = Asamsari, not Karya Gatha Samsara

- **Samsara belongs to Karya Prapancha and not to Jivatma**

- In the 8th Section, Chandogyo Upanishad, Paramatma Asamsari Bava is revealed through Mahavakyam.
- **Paramatma = Asamsari, now he is obtaining as Jivatma.**
- Therefore, Jivatma is Asamsari only
- Next Purva Paksha - Questions Mahavakyam.

Lecture 136

i)



Sharira - Prana

Agni - Jalam

Prithvi - Akasha

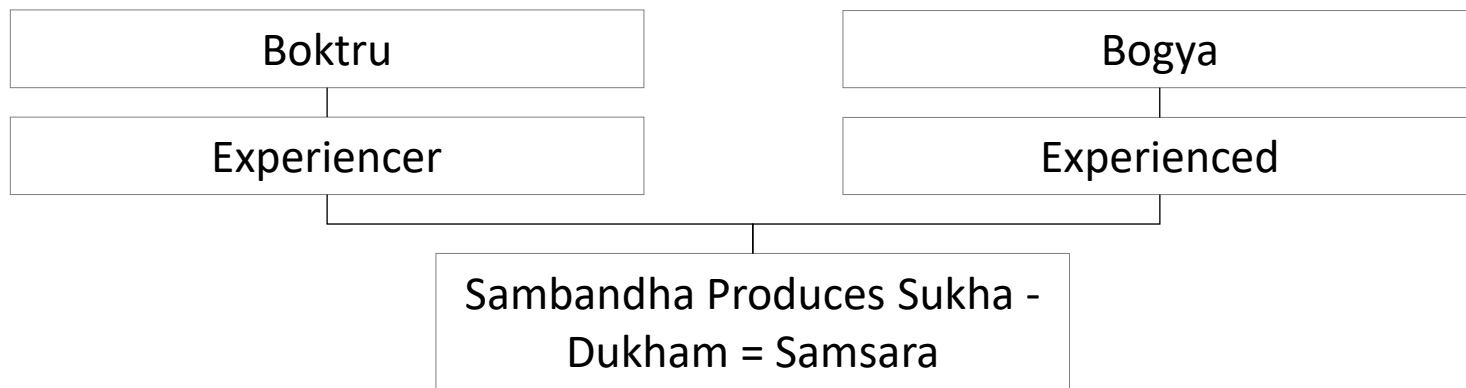
- All are Boktru - Bogya Rupa
- 3 Pairs are Karyam, product

• **Boktru - Bogya Sambandha exists only within Karya Prapancha**

- Upasana presented within Karya Prapancha.

Corollary :

- Boktru - Bogya Sambandha exists within Karya Prapancha = Samsara
- Samsara is possible only because of Boktru - Bogya Sambandha.



- Boktru - Bogyā Upasana is within Karya Prapancha

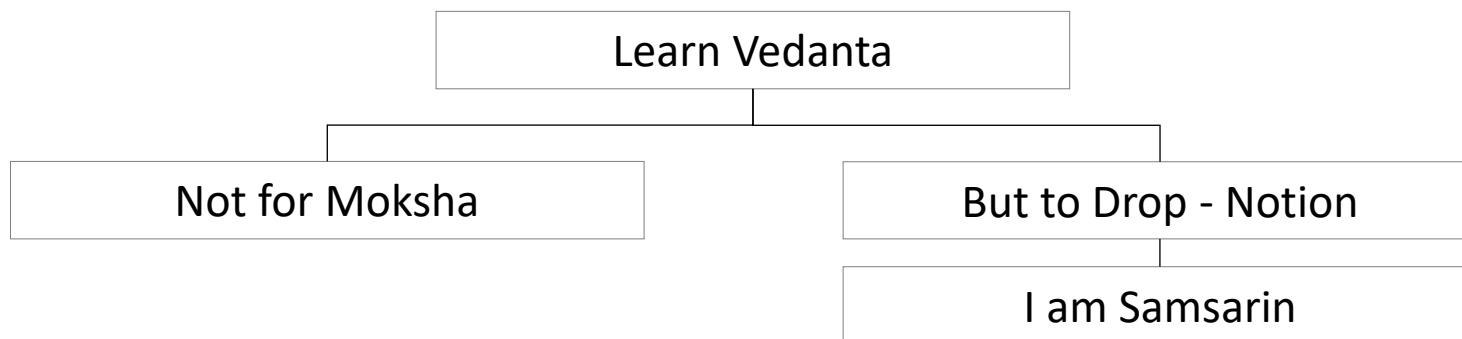
- **Samsara exists within Karya Prapancha only.**

Corollary :

- **In Karana Atma, Samsara doesn't exist**

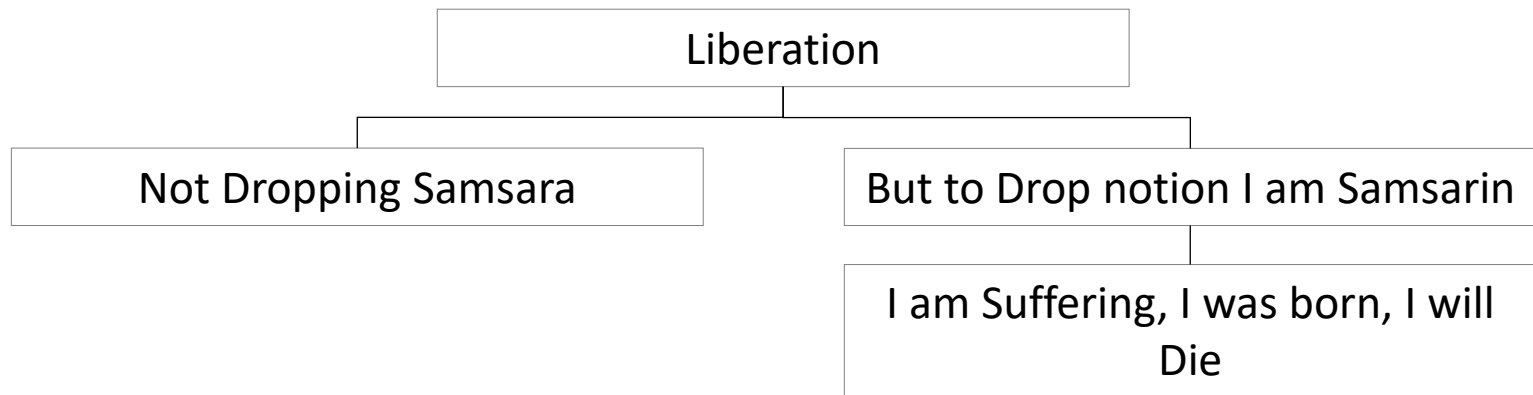
- Ingenious extraction, derivation from Upasana by Shankara

- **Since Samsara does not exist in Karana Atma, Jiva is Nithya Asamsari, Nitya Mukta.**



- **Not to give-up Samsarin but give-up notion I am Samsarin.**

Why Liberation = Intellectual process?



- Notion exists in our intellect not in the ocean
- Dropping notion at intellectual level is required

• **Jiva = Nitya Mukta, Karanatvat.**

- Purva Paksha - Siddhanta discussions arose.

ii) Purva Paksha :

- Karana Atma = Asamsarin
- Based on that what you say Jiva = Asamsarin?
- Paramatma, Mukta OK
- How Jiva Mukta?

• **Jivatma = Karya Atma not Karana Atma**

- Mukti applicable only to Karana Param Atma not Karya Jivatma
- Jivas Utpatti is from Paramatma.

Mundak Upanishad :

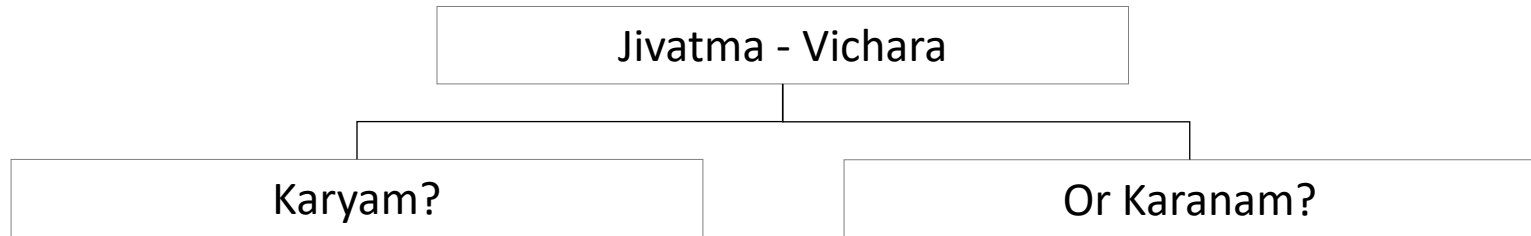
तस्माच्च देवा बहुधा सम्प्रसूताः साध्या मनुष्याः पशवो वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च श्रद्ध सत्यं ब्रह्मचर्यं विधिश्च ॥ ७ ॥

Tasmac-ca deva bahudha samprasutah sadhya manusyah pasavo vayamsi I
prana-pranau vrihiyavau tapas-ca sraddha satyam brahma-caryam vidhis-ca II 7 II

From Him also the Gods of various orders, the celestials, the men, the beasts (cattle), the birds, the in-breaths and the out-breaths, the corn and barely, thought, devotion, truth, self-control and values of life (were born).[II – I – 7]

- **Therefore Jivatma = Samsari Karyatvat.**
- **Vyatirikena Paramatma Vatu**

Question :



- No contradiction, confusion regarding Paramatma
- Controversy is regarding Jivatma.

Shankara :

- Jivatma is Karana Atma only
- Purva Paksha = Jivatma is Karya Atma.

iii) Arguments :

a) Anupravesha Vakhyam :

- Paramatma alone has entered within the mind
- Now obtaining as Jivatma
- Anupalabdhi Sthanam - Enclosed Paramatma is named Jivatma

- **Paramatma does not become Jivatma**
- **Paramatma is obtaining as Jivatma, Ghata Akashavatu**

- This is Tatparyam, significance of Anupravesha Vakhyam.

b) Jivatma Paramatma Aikyam - Oneness revealed :

- Jivatma = Karana Atma

c) Purva Paksha : Chandogyo Upanishad :

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन
जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥ ६.३.२ ॥

seyam devataikṣata hantāhamimāstisro devatā anena
jīvenātmanānupraviśya nāmarūpe vyākaravāṇīti || 6.3.2 ||

That god [Existence] decided: 'Entering into these three deities [fire, water, and earth], as the individual self, I shall manifest myself in many names and forms'. [6 - 3 - 2]

- Paramatma entered Mind
- After entry because of Sangha Dosha, Paramatma becomes Bavantara Panaha, Dharmantara Panaha
- Paramatma attains different Nature.

- Anyaha - Dharmantara, Bavantara attains another nature
- Paramatma = Asamsari
- Jivatma has another nature, Samsari

- **Upto entry, Paramatma = Paramatma**
- **After entry Paramatma became Jivatma (Thirattipal - Like spoilt milk).**

d) Shankara - No :

- After Chandogyo - Chapter 6 - 3 - 2 to Chapter 6 - 8 - 6
- Tat Tvam Asi - 8 Times mentioned.

Chandogyo Upanishad :

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

sa ya eṣo'ṇimaitadātmyamidam sarvaṃ tatsatyam sa ātmā
 tattvamasi śvetaketu iti bhūya eva mā bhagavānvijñāpayatviti
 tathā somyeti hovāca || 6.8.7 ||
 || iti aṣṭamaḥ khaṇḍaḥ ||

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

- You are not modified form of Paramatma but you are Paramatma.

If Paramatma was past condition Upanishad should say :

- You were Paramatma, once upon a time, before creation
- Repetition is for Re-inforcement of teaching - Karanam - Karyam
- I am not miserable Jivatma connected to body - Mind - Complex
- I am Karana Paramatma, Sat chit Ananda Svarupa.

Upanishad says :

- You are Paramatma
- Paramatma = Karana Atma
- Jivatma = Karana Atma not Karya Atma

e) Jivatma does not fall under Karya Prapancha :

- **We are not part of the Universe, kshetram, Karya Prapancha**
- We feel we are participating in Karya Prapancha, we feel we are victims of Karya Prapancha, floods - Earth quakes

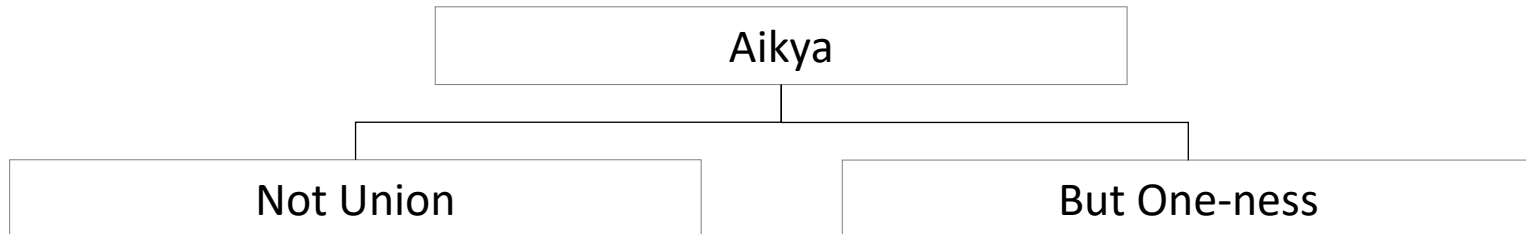
We take ourselves to be integral part of Karya Prapancha

- We feel - We are part of universe but we are not
- Universe is in Time - Space
- I, Jivatma am beyond Time - Space
- Within Karya Prapancha, can see Karana - Karya Sambandha
- Screen integrally seems to be associated with the movie.

- **Screen is not part of movie**
- **I am not part of the Universe - Tat Tvam Asi.**

f) Purva Paksha : Raises objection :

- Mahavakya not Aikya Bodhaka Vakyam
- We take Mahavakya as Aikya Bodhaka Vakyam.



- Union possible when 2 Separate entities, parts, come and join
- Jivatma not uniting with Paramatma
- Jivatma was never separate from Paramatma
- Paramatma, pure awareness principle now appears to be enclosed in the body - Mind complex.
- I am always the nature of Awareness Consciousness
- Nondifference = Mahavakya message.

Purva Paksha :

- Mahavakya is Upasana Bodhaka Vakyam not Aikya Bodhaka Vakyam.

Bashyam : Chapter 3 – Section 10 – Verse 3 continues...

भावान्तरापन्नस्य एव तद् अपोहार्था संपदिति चेत्-

Having become something else (Bhavantara apannasya eva– That is having become a Jiva), for eliminating (Apohartham) Samsara (tad) Sampad Upasana (Sampad--- meditation is done imagining that the Jiva is as though Paramatma); if that is what you think (iti cet).

Purva Paksha - Argument :

- Tat Tvam as is not revealing one-ness
- Jivatma not one with Paramatma
- Jivatma is product of Paramatma, modified version, Karyatma only
- Bavantara Manyante...

• **Paramatma has become something else, Karyam**

- In Karya field Samsara is there
- Hence Jivatma is Samsari

Purva Paksha :

- Jiva is product of Paramatma, Karyatma, Samsari.

What is Tat Tvam asi?

- Jivatma visualizes I am one with Paramatma
- It was Paramatma, past glory remembered, I have slipped, fallen, became Jivatma.¹⁶³⁸

- Non-existent past glory
- Hence Jiva must meditate
- As you think, so you become
- Yad Bavam Tad Bavati....

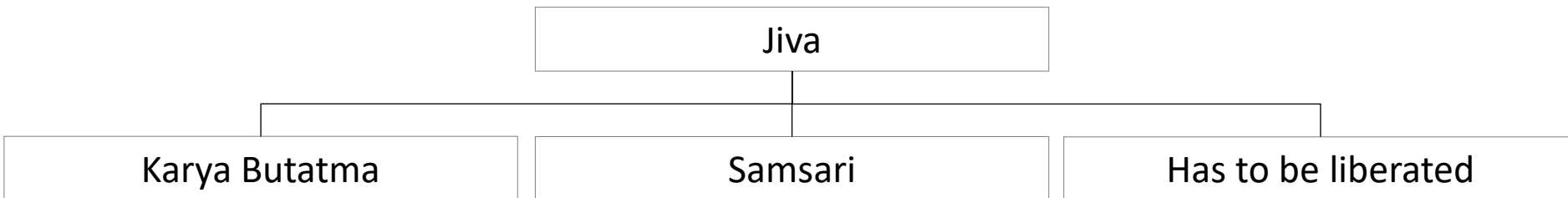
Taittiriya Previous Shankara Bashyam :

- Yada Yada Upasita, Tadeva Bavati...
- Had quoted Shatapada Brahmana - Mudgalo Upanishad
- All are safely in the Book

• **Through Upasana Jivatma becomes Paramatma.**

Example :

- Brahmara Kita Nyaya
- Ugly worm becomes beautiful free butterfly through Upasana.



- Apoha = Elimination
- Jeeva Bhava Nivritaryartham.

- Brahma Bavasya Prapyartham, Sampad Upasana
- Nikrishta Vastuni Utkrishta Vastu Darshanam.
- In inferior, Visualise - Superior
- On Jiva inferior Visualize Paramatma - Superior
- On stone, Visualise Mahavishnu Paramatma
- This is Purva Paksha Question.

Shankaracharya Reply :

Bashyam : Chapter 3 – Section 10 – Verse 3 continues...

न । “तत्सत्यम्” “स आत्मा” “तत्त्वमसि” इति
सामानाधिकरण्यात् ।

It is not true (Na). “That Satyam” (“Tat Satyam”--- Which has become all this, and “Which is indeed Atma” (“Sa Atma”) ‘That you are” (“Tatvamasii”) is the meaning of the Chandogyo Upanishad Vakhyas, because all the words are in Apposition relating to the same thing (Samanadhikaranyat).

- Tat Tvam Asi is Samanadhi Karanya (SK) Vakyam.
 - In Naishkarmya Siddhi - Chapter 3 - This is Well Analysed
 - Vishesha - Visheshya
 - Lakshya - Lakshana
- } Pratyag Atma

- Sentence in which there is no Preposition you are that
- Not Used = In, from, Inside, Beside
- Preposition-less Sentence
- Preposition reveals Relationship.

• **Samanadhi Karanyam meaning used in Anya Artha, Upasana Artha also**

Panchagni Vidya :

- Yoshava Dhuta Agni

Meditate :

- Woman is fire, Man is fire, Agni
- This is Upasana Samanadhi Karanyam.

Shankaracharya's Argument :

- For Samanadhi Karanyam, primary meaning is Aikyam
- Upasana = Secondary meaning
- Mukhya Arthe Virudhe Sati Anya Artha
- Man is fire, Woman is fire
- Aikyam with fire, not possible
- Man not fire, can't cook on man's head
- Aikya Samanadhi Karanyam not possible

Chandogyo - Chapter 6 :

- Establishes Aikyam - 9 Times
- Aikyam alone should be taken not Upasana Artha.

Why Upasana Artha is not possible?

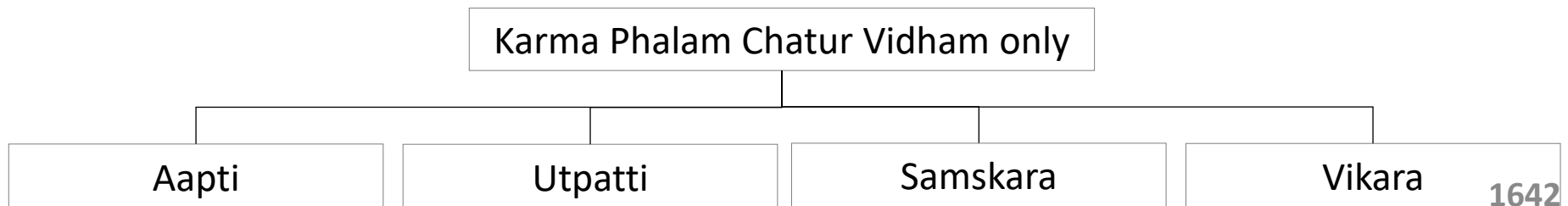
3 Arguments by Shankara :

a) No word in Mahavakya indicates Upasana :

- No Upasana Vidhi iti Upasite not there
- Pramana Abavat
- Upasana Bodhana Vidhi Padani Na shanti
- Seen in the Sruti Sara Samuddharanam.

b) Jiva by Upasana should become Paramatma : Logic :

- Yatha Yatha Upasathe, Tad Eva Bavati
- **By Upasana finite Jivatma can't become infinite Paramatma - Why?**
- Through Upasana, if you become Paramatma, Paramatma Status will be Upasana Karma Phalam.



- **If Paramatma bhava, it will be Karma bhava, will be Anityam**
- **Anitya Jivatma through a process can't become Nitya Paramatma**
- Upasana is not for Jiva bhava Nivritti but Brahma Bava Prapti
- Through Upasana, one finite thing can get modified into Another finite thing, not infinite.

c) Purva Paksha :

- Through Upasana Paramatma has modified to become Jivatma
- Therefore Jivatma = Karya Atma
- Samsari is only in Karyam
- Jiva is only in Karyam
- Hence Jiva is Samsari
- If Jiva is Karyam, whatever is Karyam is Anityam

- **Jiva will become Anityam but all philosophers agree Jiva is Nityam.**

Gita :

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

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

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

- Jiva is never destroyed after destruction of body
- Remains as he is in sleep condition, unmanifest condition
- Jiva is never born.

How it is Paramatma Karyam?

- **Hence Jivatma need not do Upasana to become Karanabuta Paramatma**
- **It is already Paramatma because of 3 Reasons**

- We are not doing Upasana to become Paramatma
- Brahmara Kita Nyaya wrong example, misleading
- Worm becomes butterfly in time, in due course accepted
- Paramananda Sishya - Practices meditation not to become Paramatma

- **Vedantic meditation is to drop the habitual notion that I am Jivatma, involves thought.**

- No Upasana involved in Vedanta.
- Nididhyasanam = Vedantic contemplation and removal of habitual notions
- It is not type of Upasana, superimposition
- In Upasana, transformation is there
- In Nididhyasanam, not bringing about transformation

- **We are Shad bhava Vikara Rahitaha.**

Purva Paksha :

- Sparks born out of fire
- Jivas born out of Paramatma fire.

How you account for Jivatma out of Paramatma?

Taittiriya Upanishad :

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

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

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

- Jiva is born
- All Upanishads clearly talk of birth of Jiva

Shankara :

- We have Mimamsa issue, interpretational issue
- Upanishad contradicts
- Butani - not Pancha Butani

• **Jivanti not applied for inert Panchabutas**

- Jivanti applied for living being only.

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire || 18 ||

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [1 - 2 - 18]

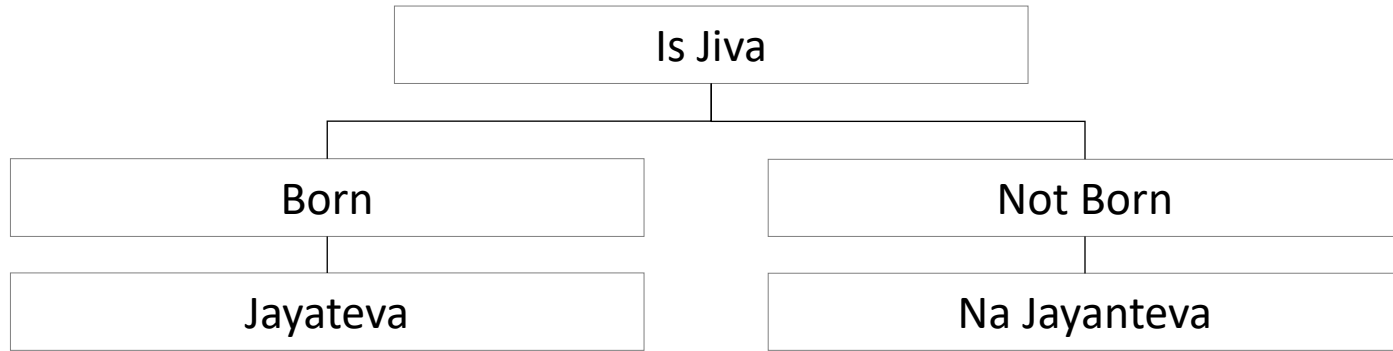
Gita :

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

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

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

Question :



Brahma Sutra :

चराचरव्यपाश्रयस्तु स्यात् तद्व्यपदेशो भक्तः तद्भावभावित्वात् ।

Characharavyapasrayastu syat tadvyapadeso bhaktah tadbhavabhavitvat ।

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

• **Aupadhika Janma Asti Vastava Janma Nasti**

- Seeming birth is there.

Vedantic Example :

- Pot space has seeming birth - When pot is born
- Pot space has no actual birth.

Mandukya Karika - Chapter 3 :

- Jiva seemingly born when body is born
- In Sleep Jiva is Nirguna Atma
- When body comes, he appears to enter the body like space or reflection in front of Body - Mind - Mirror.
- Jiva is Available for transaction because of appearance of Body
- Jiva is seemingly born.

Mandukya Karika :

मरणे संभवे चैव गत्यागमनयोर् अपि ।
स्थितौ सर्वशरीरेषु आकाशेनाविलक्षणः ॥ ९ ॥

marañe saṁbhave caiva gatyāgamanayor api |
sthitau sarvaśarīreṣu ākāśenāvilakṣaṇaḥ || 9 ||

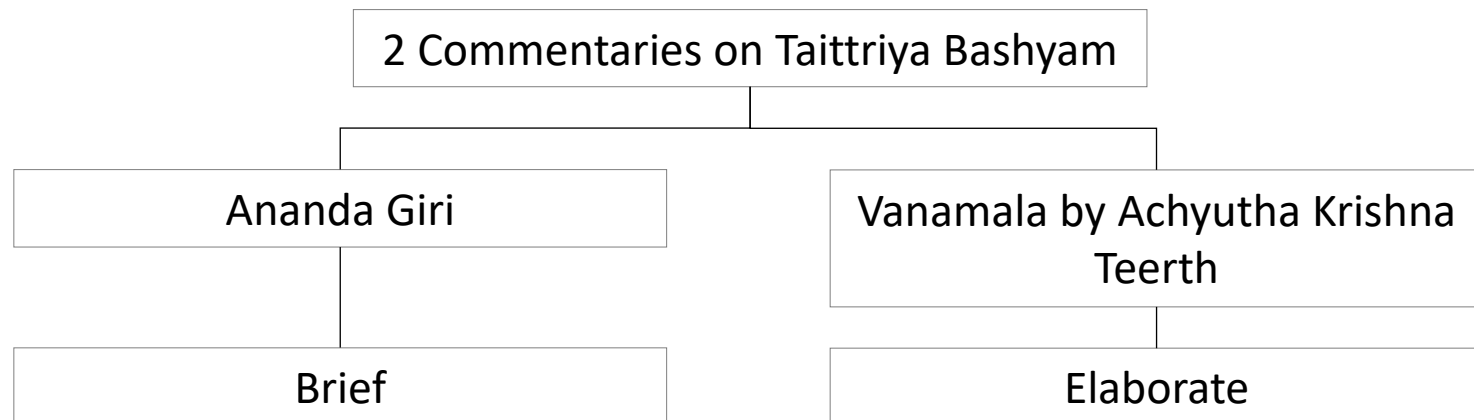
The Atman presiding, as it is, in all bodies in its seeming processes of birth, death (or transmigratory roaming's) and existence, is in no sense different from the pot-space. [3 - K - 9]

- Jiva like pot space is as though born
- When pot moves, it is as though pot space moves
- Pot destroyed, as though space is destroyed
- Very important fact revealed in Mandukya - Chapter 3.

- **Enclosed space has seeming birth, death, travel, Plurality**
- **Similarly, Jivatma as enclosed consciousness has seeming Birth, Death, Travel, Plurality.**

What is bottom line?

- Jiva has seeming birth, no actual birth
- Jiva seemingly enters body, mind, world every day on waking, when body, mind, world are manifesting
- Jiva seemingly gets detached when body - Mind - World are in unmanifest condition in sleep.
- Condition of body - Mind - World does not affect Jiva, which is Asangaha
- **Therefore Jiva is not Karyatma**
- Jiva not Karya, a product of Paramatma
- Jiva = Paramatma one-ness established, Sruti valid, Tat Tvam asi valid
- Samsara does not belong to Jivatma
- All these discussions are Samanadhi Karanyam topic.



Purva Pakshi :

Bashyam : Chapter 3 – Section 10 – Verse 3 continues...

दृष्टं जीवस्य संसारित्वम् इति चेत्-

I experience (Drstam) the samsara Status of Jiva (Jivasya Samsaritam); if that is what you are saying, (iti cet-remarks Shankaracharya my Answer to it is.

- Powerful Argument
- Sruti can be Pramanam only if it does not contradict already available Pramana.

Pramanam Definition :

- Anadigata, Abadita Vastu Bodhakatvam Pramanam
- Pramanam should reveal what is not contradicted by other Pramanam.

Shankara :

- Siksha Valli introduction
- If Sruti says fire is cold, won't put finger in fire, won't reject but re-interpret
- Statements not valid.

Similarly :

- Mahavakyam - Jivatma = Paramatma
- Paramatma = Ananda Svarupa.

Taittiriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाध्येव
खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति सैषा भार्गवी
वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता य एवं
वेद प्रतितिष्ठति अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
महान् कीर्त्या ॥ १ ॥

ānando brahmeti vyajānāt | ānandādhyeva
khalvimāni bhūtāni jāyante | ānandena jātāni jīvanti |
ānandaṃ prayantyaabhisamviśantīti saiṣā bhārgavī
vāruṇī vidyā | parame vyomanpratiṣṭhitā ya evaṃ
veda pratitiṣṭhati annavānannādo bhavati |
mahānbhavati prajāyā paśubhirbrahmavarçasena |
mahān kīrtyā || १ ||

He knew that bliss was Brahman, for, from bliss all these beings are produced, by Bliss do these beings live. They go to bliss on departing and become one with it - This is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space - In the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (Assimilator) of food and the eater (Enjoyer) of it. He becomes great in progeny, cattle and gains the splendour of true Brahman-hood, Indeed, he becomes great through fame and renown. [3 - 6 - 1]

- Jiva = Ananda Svarupa
- My experience, look at my miserable face, Dukhi Samsarin, is Pratyaksha Pramanam.
- Sakshi Pramana Siddham is our minds terrible emotions of Kama, Krodha
- I clearly experience my pain
- SakshiPratyaksham - I am Dukhi

Shastra :

- I am Ananda Svarupa is like Fire is hot, I am Nitya Ananda Svarupa
- Powerful direct pratyaksha Pramanam contradicts Shruti.

Sringeri Swamy :

- Astrologer says I am dead according to Jatakam must be dead
- Somewhere wrong, not valid.

Pratyaksha Anubhava :

- Not Ananda Swarupa

- **Jivasya Samsaritvam Drishtam, Sakshi Pratyaksha Siddham, Anubhava Siddham**

Shankara :

Bashyam : Chapter 3 – Section 10 – Verse 3 continues...

न । उपलब्धुरनुपलभ्यत्वात् ।

No (Na), because you the Atma, the experiencer, the subject (Upalabduh) are not available for objectification (Anupalabhyatvat).

Vedanta built on 2 Fundamental Principles :

- i) Subject, experiencer is different from experienced objects
 - Atma different from experienced object Body - Mind - World
 - Drk Drishya Viveka.

II) Experienced attributes always belong to experienced objects, never to experienced subject :

- Pain experienced - Physical, mental, intellectual, 5 Koshas
- Does not belong to me Atma Chaitanyam.

Worldly Conclusion :

- I experience pain, sorrow
- I am sorrowful wrong conclusion, Adhyasa.

Vedanta :

- You are experiencer, consciousness, Atma of sorrow
- Therefore you are not sorrowful
- I am experiencer of Waking, dream, sleep
- I am not the 3 States, belongs to mind
- I experience worldly Ananda, Sukham, I am not That
- All are Adhyasa - I experience Samsara, Drishtam

• **Samsara belongs to mind with Vrutti, thoughts of sorrow**

- I am not the mind, it is Abhasa Siddham, not Pratyaksha Siddham.

Lecture 137

Brighu Valli - Chapter 3 – Section 10 :

i)



Prana - Sharira

Jalam - Agni

Prithvi - Akasha

- Karya Prapancha alone used for Anna - Annadaha Paksha
- **Samsara only in Karya Prapancha**
- In Karana Prapancha Atma, Samsara is not there.

ii) Purva Pakshi :

- Karana Atma = Paramatma = Asamsari
- Jivatma = Karya Atma = Samsari

III) Shankara :

- Paramatma = Jivatma because of Anupravesha Sruti, Chandogyo Upanishad :

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन
जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥ ६.३.२ ॥

seyam devataikṣata hantāhamimāstisro devatā anena
jīvenātmanānupraviśya nāmarūpe vyākaravāṇīti || 6.3.2 ||

That god [Existence] decided: 'Entering into these three deities [fire, water, and earth], as the individual self, I shall manifest myself in many names and forms'. [6 - 3 - 2]

- Paramatma has done Griha Pravesham
- Post Griha pravesham, Paramatma called Jivatma.

iv) After entry because of Sambandha with Buddhi, Paramatma is contaminated with Raaga – Dvesha :

- Now we have contaminated Paramatma as Samsari Jivatma
- After Anupravesha Paramatma has become Samsari Jivatma

v) Shankara :

- No conversion has taken place
- It is proved by later Mahavakyam.

Chandogyo Upanishad :

तस्य क्व मूलं स्यादन्यत्राद्भ्यः॑दभिः सोम्य
शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन
सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः
सदायतनाः सत्प्रतिष्ठा यथा तु खलु सोम्येमास्ति सौ
देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं
पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि
सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६.८.६ ॥

tasya kva mūlaṃ syādanyatrādbhy'dbhiḥ somya
śuṅgena tejo mūlamanviccha tejasā somya śuṅgena
sanmūlamanviccha sanmūlāḥ somyemāḥ sarvāḥ prajāḥ
sadāyatanāḥ satpratiṣṭhā yathā tu khalu somyemāstisro
devatāḥ puruṣaṃ prāpya trivṛttrivṛdekaikā bhavati
taduktaṃ purastādeva bhavatyasya somya puruṣasya
prayato vānmanasi sampadyate manaḥ prāṇe
prāṇastejasi tejaḥ parasyāṃ devatāyām || 6.8.6 ||

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O Somya, as this person is dying, his speech merges into the mind, his mind into prāṇa, his prāṇa into fire, and then fire merges into Brahman, the Supreme Deity. [6 - 8 - 6]

If Paramatma was contaminated , Sruti would have said :

- “You were Paramatma”

But it says :

- You are Paramatma - Tat Tvam Asi
- Before entry and after entry, it is same Paramatma in the body.

Example :

- Before entry Mahakasha, after entry Ghata akasha
- 2 Names of one akasha because of upadhi, enclosure
- Both are one and same substance but 2 names
- Jivatma continues to be Asamsari Paramatma.

VI) Purva Pakshi :

- I can't accept Jivatma = Asamsari
- Only I know my Anubava Pramanam, Sakshi Pratyaksha Pramanam
- I know I am Samsari before and after class
- I Hesitate to claim I am free
- Sruti can't contradict Pratyaksha Anubava of Jivas which is more powerful than Sruti.

VII) Shankara :

- Agnoi Sheetaha = Upasana Vakyam.

Rule :

- One Pramanam can't contradict another Pramanam
- Feel good factor = Stuti
- Upanishad tells us I am Paramatma to make us feel good
- Jeevasya Samsaritam, Drishtam, Anubhutam, Sakshi Pramena, I can't accept Aikyam.

Bashyam : Chapter 3 – Section 10 – Verse 3 continues...

संसारधर्मविशिष्ट आत्मोपलभ्यत इति चेत्-

I Experience myself, the Jivatma (Atma Upalabhyate) as being qualified (Visista) by the attributes of Samsara (Samsara Dharmah), if that is your argument (iti Cet).

- Samsara = Attribute of Jiva it is directly experienced by me.

Shankara :

Bashyam : Chapter 3 – Section 10 – Verse 3 continues...

न । धर्माणां धर्मिणोऽव्यतिरेकात् कर्मत्वानुपपत्तेः । उष्णप्रकाशयोः
दाह्यप्रकाश्यत्वानुपपत्तिवत् ।

That is not possible (na) because the attributes of a thing (dharmāṇām) are never separate (avyatirekāt) from the substratum (dharminah); and therefore attributes alone cannot become objects of perception (karmatva anupapatteh), just as the fire's attribute of burning alone (uṣṇa-dāhyatva) or light's attribute of illumination alone (prakāśa-prakāśyatva), cannot get objectified (anupapattivat-without fire and light also respectively getting objectified).

Remember Rule :

- **Dravyam - Guna**
- **Substance - Attribute**
- **They have Samavaya Sambandha**
- They are inseparable
- Experience of attribute comes along with experience of Dravyam - Substance
- **If Samsaritvam of Jiva has to be experienced, Jiva should become object of experience first.**

Shankara :

- I can never objectify myself because, I am not the subject.
- Since subject can't be objectified, attribute of subject can't be objectified (Sat - Chit - Ananda Svarupa not available for objectification but can be claimed as oneself).
- Anupalabdivat = Objectification.

Steps :

- I) Objectify Jiva
- II) Objectify Jiva's attributes

2 Stages of argument by Shankara :

- i) Jiva can't be objectified
- ii) Jiva's attributes can't be objectified
 - Atma is experienced along with attribute of Samsara dharma
 - Visishtaha - Endowed with.

Purva Pakshi :

- Samsara dharma visishtaha Jivatma Asti.

Shankara :

- Substance and attribute can't be separated, have Samavaya Sambandha.
- Samyoga Samyoga - Can separate

Example :

- Ant on the spectacles attribute has no Samyoga Sambandha but Samvaya Sambandha
- If it had, it can be Kept Separate from me and we could have seen Samsaritam Shining in front of us.

• **Attribute has always Samavaya Sambandha with the subject, substance**

- Avyatiirekat = Ekatrivat, Non-different inseparable
- Attribute can't become object, karma
- One of the meanings of Karma is object, Vishaya.

Example :

- Fire can't burn by itself
- Heat can't be burnt by heat
- Light not illumined by light

• **Subject can't be objectified.**

Purva Pakshi :

- OK - Pratyaksham can't work
- How about Anumana? Why not use Anumana?
- I don't see Samsaritam, can I infer Samsaritam for Jiva
- Invisible Agni requires visible smoke
- Invisible Samsaritam can't have a visible clue
- Can I infer I am Samsarin?

Bashyam : Chapter 3 – Section 10 – Verse 3 continues...

त्रासादिदर्शनाद्दुःखित्वाद्यनुमीयत इति चेत्-

Since fear etc (Trasadi) are seen (Darsanat) in oneself, it must be inferred (Anumiyate) that the cause of Sorrow, fear etc (Duhkhitvadi--- must be in oneself, the Atma); if that is your argument (iti cet).

- I experience Trasa = Bayam, Fundamental experience
- Bayam = Samsara
- Jiva Samsaritam - Baya Hetutvat
- Dukham, anxiety, Bayam, Anumiyate, inferred?
- Dukha = Due to Samsaritam in Jiva.

Rule for Inference :

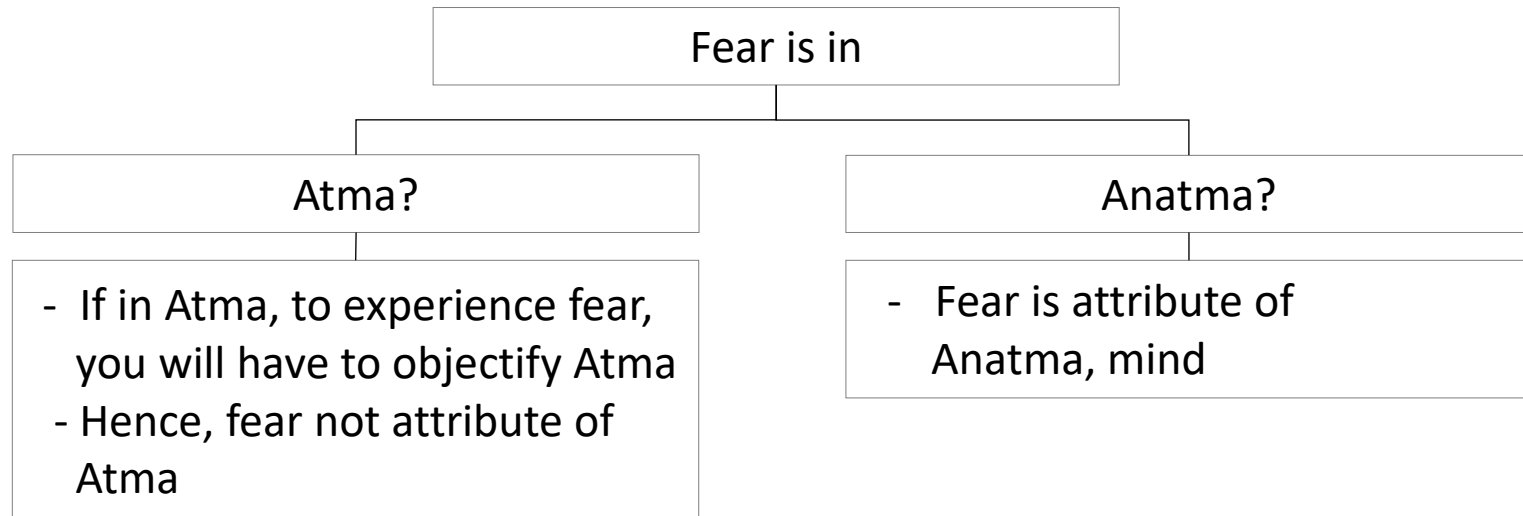
- **Wherever clue is experienced, inferred object must be in the same locus.**

Example :

- Smoke in mountain = Clue
- Fire in the mountain inferred not in my kitchen
- **Clue and conclusion belong to same locus.**

Example :

- I have temperature
- Conclusion = I have fever not you
- Hetu sadhya yoho - Samanadhi karanyam Vaktavyam
- Clue - Conclusion must be in same locus.



- If fear, Samsaritvam is located in Atma, Sadhyam must also be located in the Atma only
- Vai Adhikaranyat - Not Samanadhi Karanyam.

- Fear, Dukham, belongs to the Mind, not to Atma
- Fear, Dukham = Hetu, Samsara lingam
- Both are objects of experience, located in the mind.

Brihadaranyaka Upanishad :

- Antahkarana Dharma Kama, Sankalpa, Hree... Dihi, belongs to Mind.

Gita :

इच्छा द्वेषः सुखं दुःखं
सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन
सविकारमुदाहृतम् ॥ १३-७ ॥

icchā dvēṣaḥ sukhaṃ duḥkhaṃ
saṅghātaścētanā dhṛtiḥ ।
ētat kṣētraṃ samāsēna
savikāram udāhṛtam || 13-7 ||

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

- Attributes belong to Mind in Kshetram, not Kshetrajna, Observer, Sakshi.

Bashyam : Chapter 3 – Section 10 – Verse 3 continues...

कापिलकाणादादितर्कशास्त्रविरोध इति चेत् ।

It is against (Virodha) Kapila's Sankhya and Kanada's School of logic (Kapilakanadadi tarka Sastra); if that is your argument (iti cet).

Final question of Purva Pakshi :

- According to Siddhantin, Jiva not Karya Atma
- Jiva not Samsari
- **Jiva = Karana Atma = Paramatma**

- Jivatma = Paramatma, both one same.

Purva Pakshi :

- You are in minority, can't win debate
- All schools accept Ishvara = Jagat Karanam
- Declare Jivatma and Paramatma are different.

a) Kapila - Sankhya - Does not accept Ishvara

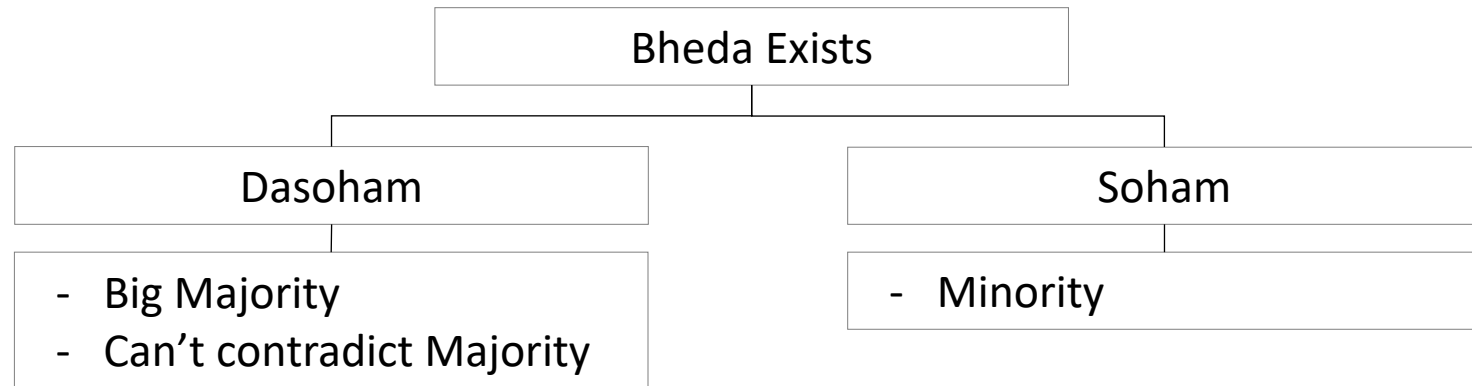
b) Yoga :

- Ishvara exists, he is free from Klesha, Asmita, Raaga - Dvesha, without karma, karma Phalam, Samsara.
- Jiva is afflicted by all.

c) Nyaya : Accepts Ishvara

d) Veiseshika : No Ishvara

Ishvara	Jiva
- Nitya, Sarva Shaktiman, Ichha Krutaram - Limitless all the time	- Has to gain knowledge - Limited



- Truth not determined by Minority.

Example :

Earth	Sun
Stationary	Rotating

- Majority consensus
- Not truth

- Without Pramana, what you say can't be accepted as fact, say Tarqikas
- Shankara calls them Tarqikas and us as Veidicas - Both use Veda.

Tarquika	Veidika
- Logic Primary (Mukhya) - Veda Secondary	- Veda Mukhya - Tarqa Secondary

Katho Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha,
Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketah prasta ॥ 9 ॥

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when taught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee? [1 – 2 - 9]

- Use Tarqa to extract teaching from Veda.
- Tarqa - Only extracting role, carrier not creator of knowledge of truth
- Validity of Tarqa challenged by Vedanta
- All Darshanas are contradictory to logic
- Sankhya, Yoga, Nyaya, Veiseshika, illogical
- Explained - Mandukya - Chapter 3

Satkarya Vada	Asat Karya Vadas
Sankhya	Nyaya Veiseshika

Mandukya Upanishad :

भूतं न जायते किञ्चिदभूतं नैव जायते ।

विवदन्तो द्वया ह्येवमजातिं ख्यापयन्ति ते ॥ ४ ॥

bhūtaṃ na jāyate kiñcidabhūtaṃ naiva jāyate |

vivadanto dvayā hyevamajātiṃ khyāpayanti te || 4 ||

The Pre-existent cannot ever again pass into birth, nor can anything non-existent ever come to existence again. Thus, disputing among themselves, they, in fact, unconsciously proclaim the Advaita view and support the absence of birth i.e., Absolute Non-creation Theory. [4 - K - 4]

- Other philosophers argue and reject each other
- Arguments are Tarqa Abhasa
- Vyasa and Shankara refute
- Moola Pramanat, Abavat, Apramanam
- Veda Virodha, against Jivatma - Paramatma Aikyam
- illogical, contradict Sruti.
- Shankara = All Darshanams Brantaha
- Apramana Buta, invalid, confused, Deviate from Veda.

In Samanvaya Adyaya - Brahma Sutra :

- We establish Advaitam as teaching of Veda.

Chapter 2 - Avirodha Adhyaya :

- Vedic teaching doesn't contradict other Pramanams also
- Sruti Pramana Siddham, Tarqa Pramana Avirodaha...

- **Atmana Asamsaritvam Bavati**
- **Liberated nature of Atma is established.**

Purva Pakshi :

- Paramatma Siddham - Asamsari
- Jiva = Samsari Anubhava Siddhantam.

Shankara :

- Ekatva cha
- Don't count 2 Atmas

- **We start Vedanta with 2 Adjectives - Parama, Jiva until Vedanta is assimilated**

- Till Mahavakya assimilation, retain Jivatma and Paramatma
- After Mahavakyam only Ekatma exists
- Soham vada = Ekatma vada.

Mahavakyam :

- Jivatma = Paramatma
- Paramatma = Asamsari
- Jivatma = Asamsari

- One Shishya - Thinks he got the essence of Upanishad, Reads otherwise.
- Paramatma = Jivatma
- Jivatma = Samsari
- Hence Paramatma = Samsari
- Claims, this as basic teaching.

Before Teaching	After Teaching
I am Samsari	Ishvara is Samsari

Both in Same boat

Shankara :

- Why study Shastra? Anarthakyam
- Nishpryojanam
- No need of Sadhana Chatushtaya Sampatti to discover Paramatma in Samsari
- **We get Prayojanam only by learning Jivatma = Asamsari**
- Therefore, Jiva's Asamsaritam is Siddham.

Final Question :

- How do you know Ekatvam?

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

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

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

- Mahavakyam of Taittiriya, quoted again in Brighu Valli.

Shankaracharya Remarks :

Bashyam : Chapter 3 – Section 10 – Verse 3 continues...

न । तेषां मूलाभावे वेदविरोधे च भ्रान्तत्वोपपत्तेः । श्रुत्युपपत्तिभ्यां
च सिद्धम् आत्मनोऽसंसारित्वम् एकत्वाच्च । कथमेकत्वमिति
उच्यते - “स यश्चायं पुरुषे यश्चासावादित्ये स एकः” इत्येवमादि
पूर्ववत्सर्वम् ॥

No, it is alright if they do not agree with us (na) for those schools of thought (teṣām) are not based on any pramāṇa (mūla abhāve). And what they say is against Veda also (veda virodhaḥ ca). It is proper to conclude that their arguments are born of delusion and misguidance (bhrāntatva upapatteh). Śruti is the pramāṇam along with supporting logic (śruti upapattibhyām), and it is established (ca siddham) that Atma is not a Saṁsārī (ātmanaḥ asaṁsāritvam). And that is because Atma is one only (ekatvāt ca). How is that one only (katham ekatvam)? That is being explained (iti ucyate-by the śruti, which quotes the mahāvākya from Brahmanandavalli). "That which is in the human being (saḥ ayam ca yah puruṣe), and that which is in the sun (ca asau yaḥ āditye) is one and the same (saḥ ekah)" etc (iti evamādi); all this was explained before itself (sarvam pūrvavat-in the previous chapter, and therefore I shall not comment again on it).

- **Mini Enquiry - Important Vichara**
- **Prano Va Atma onwards - Concludes in Ekatvacha.**

Bottomline :

- Karya Prapancha alone has Samsara
- Karana Atma has no Samsara
- Adjective Jiva - Parama refers to one Atma only
- I always am Asamsari.

Kaivalyo Upanishad :

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

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

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

- This is the message to be extracted from 3 Upasanas.
- How do you talk of Ekatma - One-ness of Jivatma - Paramatma?

Shankara :

- Does not comment
- Commentary done in Brighu valli.

Next Topic :

- Jnana Phalam.

I) Jivatma can't have Samsara :

- Jivatma does not fall within Karya Prapancha because Paramatma himself has entered the body in the form of Jivatma
- Mahavakya Pramanam, to show Jivatma is not Karyam.
- Jivatma is identical with Paramatma
- Paramatma is not Karyam
- He is Karanam, Hence Jiva is also Karanam
- Jivatma = Paramatma = Karanam not Karyam
- No 2 Atmas - Karana and Karya Atmas, Ekatvacha
- Don't bring Karya - Karana bhava, it is one Atma.

Taittiriya Upanishad : Mahavakya :

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

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

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

- Repeated 2 Times – Brahmananda Valli and Brighu Valli.

Chapter 3 – Section 10 – Verse 5 :

Next Mahavakya Jnana Phalam : The text :

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः । स य एव-
वित् । अस्माल्लोकात् प्रेत्य । एतमन्नमयमात्मानमुपसंक्र-
म्य । एतं प्राणमयमात्मानमुपसंक्रम्य । एतं मनोमय-
मात्मानमुपसंक्रम्य । एतं विज्ञानमयमात्मानमुपसंक्रम्य ।
एतमानन्दमयमात्मानमुपसंक्रम्य ।

sa yaścāyam puruṣe | yaścāsāvāditye | sa ekaḥ | sa ya
evamvit | asmāllōkāṭ prētya | etamannamaya mātmān-
amupāsaṅkrāmya | etaṁ prāṇamayamātmānam-
upāsaṅkrāmya | etaṁ manomayamātmānam-
upāsaṅkrāmya | etaṁ vijñānamayamātmānam-
upāsaṅkrāmya | etaṁ ānandamayamātmānam-
upāsaṅkrāmya |

यः च अयम् (आनन्दः) पुरुषे (वर्तते), यः च असौ (आनन्दः)
आदित्ये (वर्तते) सः एकः (भवति) । यः एवंवित् सः एतम्
अन्नमयम् आत्मानम् उपसंक्रम्य, एतं प्राणमयम् आत्मानम्
उपसंक्रम्य, एतं मनोमयम् आत्मानम् उपसंक्रम्य, एतं विज्ञानमयम्
आत्मानम् उपसंक्रम्य, एतम् आनन्दमयम् आत्मानम् उपसंक्रम्य-

yaḥ ca ayam (ānandaḥ) puruṣe (vartate), yaḥ ca asau
(ānandaḥ) āditye (vartate) saḥ ekaḥ (bhavati) । yaḥ
evamvit saḥ etam annamayam ātmānam upasaṅkramya,
etam prāṇamayam ātmānam upasaṅkramya, etam
manomayam ātmānam upasaṅkramya, etam vijñāna-
mayam ātmānam upasaṅkramya, etam ānandamayam
ātmānam upasaṅkramya-

That (Atma) which is in the human being and that (Atma) which is in the sun that is one only. Having left this world, he who knows thus, transcends this Annamaya self, transcends this Pranamaya self, transcends this Manomaya self, transcends this Vijnanamaya self, transcends this Anandamaya self, (and abides in Brahman).

Bashyam : Chapter 3 – Section 10 – Verse 5

अन्नमयादिक्रमेणानन्दमयमात्मानमुपसंक्रम्यैतत्साम गायन्नास्ते ।

Starting from Annamaya etc, in that order (Annamaya ādi kramena-one recognising that they are not Atma but Mithya---and therefore) crossing (upasankramya) Anandamaya Atma etc (Ānandamayamātmānam,--- one having done) all this (etat), goes on singing this for ever (Sāmagāyan) leading his life (aste) happily.

- Jnana Phalam = Jeevan Mukti = Sarvatma bhava.

Jnani Claims :

- I alone am in everything in creation, Triputi, Subject - Object - Link connecting them
- Aham Eva Idam Sarvam.

4 Lines :

- Sayaschayam.... Sarvam Samagum
- Evam vitu = Wise person, who knows Mahavakyam, Aikya Vitu, crosses over 5 koshas

- Dropping Aham Abhimana = Ahamkara, Mamakara Tyaga
- Without Ahamkara, Mamakara can't come
- Crossing Pancha kosha, Atma Nishta comes.

At end of Anandamaya kosha, what is there?

- Ananda Atma Brahma Putcham Pratishta
- Crossing Pancha kosha includes, Panchakosha Vilakshana Adhishtana Atma.

a) Final person :

- **Wise person who abides in Atma dropping Aham - Mama attains Jeevan Mukti.**

b) Etat Samagum Asti :

- He just moves about singing song of his glory = Ananda

- **Sama = Brahman = Himself**
- **Glory of Brahman = Sarvatma bhava**
- **I am everything = Essence**

- Annamayadhi Kramena - In that order of Annamaya... Atmanam Upasamkramanam.
- Crossing over Anandamaya atma which is now Akasha
- Until you cross over, it is Atma
- After crossing over, it is called Kosha.

5 Points to remember :

- i) Anatmatva Nischayam
- ii) Koshascha Nischayam
- iii) Karyatva Nischayam
- iv) Nama Rupertva Nischayam
- v) Nityatva Nischayam
 - All after crossing over
 - Upasamkramya = Knower of Brahman, Sings Sama
 - Present continuous tense "Gayam" used
 - Whole life = a song
 - Astehe - Leads his life.

Gita :

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

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

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

- Shankaracharya gives big introduction to this portion, because we are coming from Upasana to Jnana portion.

सत्यं ज्ञानमित्यस्या ऋचाऽर्थो व्याख्यातः विस्तरेण तद्विवरणभूतया
आनन्दवल्या । “सोऽश्नुते सर्वान्कामान्सह ब्रह्मणा विपश्चिता”
(तै । उ । २-१) इति तस्य फलवचनस्य अर्थविस्तारो नोक्तः । के
ते किंविषया वा सर्वे कामाः कथं वा ब्रह्मणा सह समश्नुत
इत्येतद्वक्तव्यमितीदमिदानीमारभ्यते-

The meaning (arthaḥ) of the “satyam jñānam” etc Ṛg mantra (satyam jñānam iti asyāḥ rcaḥ) was presented and very elaborately commented upon in the very first section (vistareṇa vyākhyātaḥ—of Brahmānandavalli), explaining it clearly through out the valli (tad vivaraṇabhūtayā ānandavallya, and the result of this brahmajñānam was also given there itself as "he (sah) fulfils (aśnute) all his desires (sarvān kāmān) simultaneously (saha) as the omniscient Brahman" (brahmaṇā vipaścitā" iti). But the śruti did not bother to explain in detail this sentence which talks about the phalam (phala vacanasya artha vistāraḥ na uktaḥ. So now the questions to be answered are as follows.) What exactly are the desires mentioned in that Rg mantra sentence (ke te)? What are the objects of those desires (kim viṣayāḥ va sarve kāmāḥ?) How does the jñāni enjoy them simultaneously as Brahman (katham vā brahmaṇā saha samaśnute)? All these questions have to be explained (iti etad vaktavyam). Therefore the following section of Bhrguvalli is started now (iti idam idānīm ārabhyate).

- a) There is connection between 2nd Valli and this portion
b) There is connection between 3rd Valli and this portion
- Satyajnanam - Rig mantra meaning given in Brahmananda Valli
 - In the end - Phalam - Sohushnute...
 - Wise person, who knows Satyam.

Phalam :

- Sarvan Kaman Ashnute - Experiences all sense pleasures
- This can be imagined
- Kama includes pleasure in 7 Top Lokas
- Have to drink Amrutam.

What is doubt? Saha ashnute...

- Simultaneously, Samana kale, enjoys all pleasures
- Enjoys all food, all music simultaneously - How?
- Individual can never enjoy all pleasures simultaneously
- As Sarvagatam Brahma, can enjoy.

Purusha Suktam :

ॐ सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वाऽत्यत्तिष्ठद्दशाङ्गुलम् ॥

ōm sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt ।
sa bhūmim viśvato vṛtvā'atyatiṣṭaddaśāṅgulam ॥

“He, the Cosmic lord, the Purusha, with a thousand heads, a thousand eyes, a thousand legs, Pervading all the Universe. Still extends ten ‘inches’ beyond”. [Verse 1]

- In form of Brahman, can enjoy, not as Jiva
- Tip given here - How it happens as Brahman?
- Jnani enjoys all pleasures simultaneously as Brahman.

a) How Phalam comes? What is the process? What are desires?

- Sarvan Kaman - Brahmananda Valli

b) What are objects of desires? Kim Vishayaha? Sarva Kamesha kim?

c) How can Jnani enjoy all pleasures simultaneously?

Bashyam : Chapter 3 – Section 10 – Verse 5 continues...

तत्र पितापुत्राख्यायिकायां पूर्वविद्याशेषभूतायां तपः ब्रह्मविद्या
साधनमुक्तम् । प्राणादेराकाशान्तस्य च कार्यस्य अन्नान्नादत्वेन
विनियोगश्च उक्तः, ब्रह्मविषयोपासनानि च ।

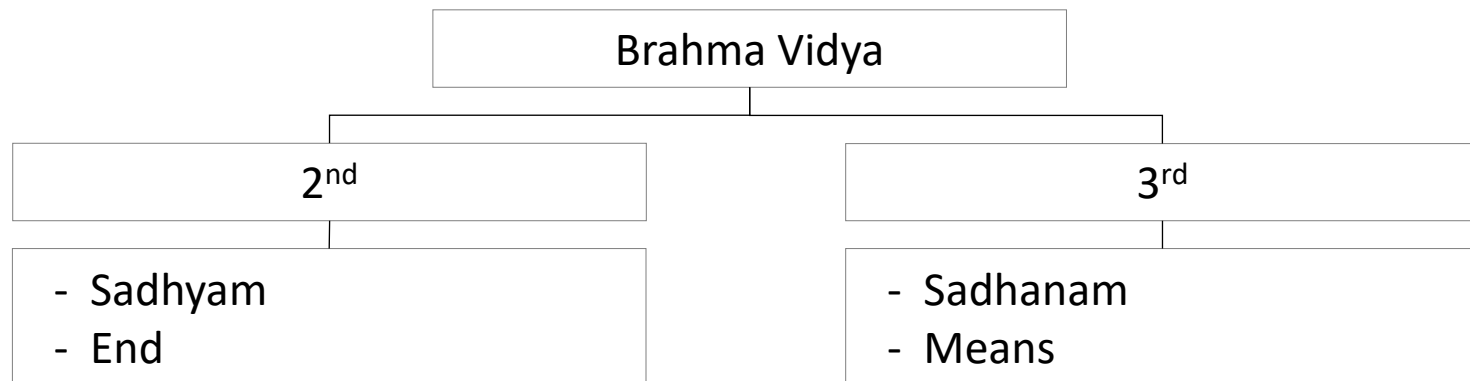
In that (tatra) story of the dialogue of father and son (pitāputra ākhyāyikāyām-of this third valli), which is supplementary (śeṣa-bhūtāyām) to the knowledge imparted earlier (pūrvavidyā—in the second vallī); enquiry (tapaḥ) was said to be the means for brahmajñānam (brahmavidyā sādhanam uktam). Besides it has been also said how (uktaḥ) the creation counting from prāṇa and ending with space (prāṇādeḥ ākāśāntasya ca); all these created objects (kāryasya) can also be used for upāsānā (viniyogaḥ ca) as both the eaten and the eater (anna annādatvena). And thereafter various upāsānās on saḡuṇam Brahman (brahma viṣaya upāsānāni ca—in the form of ādhyātmika and ādhidaivika upāsānās) were also given.

Chapter 3 - Phalam here (Brighu Valli)

Story :

Pitha	Putra
Varuna	Brighu

- Through story Upanishad teaches, Chapter 3 - Not an independent topic
- It is part of 2nd Chapter
- Antha buta, end section
- Anga buta - Brahma Vidya Sadhanam, Tapaha, enquiry with help of Guru Upadesa
- Tapaha = Austerities
 - = Focussed enquiry on Brahman
 - = Sravanam and Mananam.



Sravanam and Mananam	Upasana
- Sakshat Sadhanam - Direct	- Parampara Sadhanam - Indirect

3 Upasanas = Vini Yoga

Prana - Shariram

Jalam - Agni

Prithvi - Akasha

- Anna - Annadaha Rupa Sadhanam
- Bokta - Boktru
- Consumer - Consumed

- Annam Na Nindyat.

Brahma Vishaya

Adhyatmika

Manushi Samagni

Adideivika

Deivi Samagni

- Kshema iti vachi... Yoga Kshema iti Prana Payaho

- **Limbs, faculties are Brahman.**

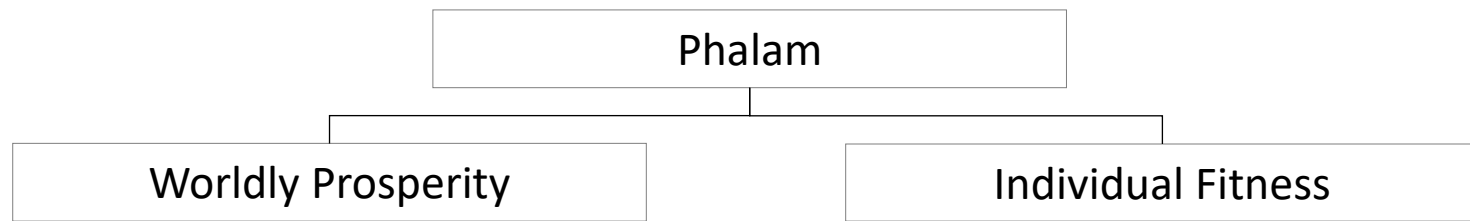
Upasana Phalam :

- Get faculties in Abundance.

Tripti iti Vrishtou :

- Yasha - Fame
- Trupti – Contentment

Brahman



- Esha Sarve Kamaha
- Sarvam iti Akashe - Brahma Upasana
- Pratishtan bavati, mahan bavati
- Guna Visishta Akasha with 6 Attributes
- Manastvam - Mind thinking facility
- Namastvam - Prostrating, surrender
- Pratishtatvam - Support
- Mahan - Greatness
- Brahman - Bigness
- Parimarah - Destructive power will get full attributes to realise Brahman
- Namyante Asmai Kama...
- Brahman has Namaskara shakti
- All desires will come and do Namaskara to you
- They will be at your service, House, wife, children, staff
- This is attained by varieties of Upasanas
- Jnani will get merely Jnanam.

Shankara :

- Sarvam Kaman Ashnute
- Kama = Karma Phalam
- All karma, Upasana Phalam will get in one dose
- In one Jnanam all will come
- All Kamas fulfilled by various Sadhanas, means are specified by Shastra, stipulated by Shastram.

Gita :

यावानर्थ उदपाने
सर्वतः सम्प्लुतोदके ।
तावान्सर्वेषु वेदेषु
ब्राह्मणस्य विजानतः ॥ २-४६ ॥

yāvānarta udapānē
sarvataḥ samplutōdakē |
tāvān sarvēṣu vēdēṣu
brāhmaṇasya vijānataḥ || 2-46 ||

To the brahmana who has known the Self, all the Vedas are of as much use as is a reservoir of water in a place where there is flood everywhere. [Chapter 2 – Verse 46]

Borewell	Upasana	Moksha
- Carries little water - Dharma, Artha, Kama	- Small Pond	- Jnana Phalam - Ocean

Purva Pakshi :

- Jnana Phalam - illogical, impractical
- Jnana = Advaita Jnanam

Jnani abides in :

- **Adrishye, Anakriye, Anilayane, Abayam Pratishtam Vindate**
- **Jnani abides in Advaitam**
- No question of enjoyer - Enjoyed Dvaitam.

Purva Pakshi :

- We alone can enjoy Moksha, in Vaikunta, in Dvaitam, with Bhagawan
- In your mind, everything Advaitam, no question of enjoyer - Enjoyed duality.

ये च सर्वे कामाः प्रतिनियतानेकसाधनसाध्याः आकाशादि-
कार्यभेदविषयाः एते दर्शिताः । एकत्वे पुनः कामकामित्वानुपपत्तिः ।
भेदजातस्य सर्वस्य आत्मभूतत्वात् । तत्र कथं युगपद्ब्रह्मस्वरूपेण
सर्वान्कामान् एवंवित्समश्नुत इति उच्यते-

(All these various means like karmas and upāsanās and) the desired results accomplished by them (ye ca sarve kāmāḥ), in other words, both the various means and ends (aneka sādhana sādhyāḥ) specified (pratiniyatāḥ— by the śāstra), were already shown (ete darśitāḥ) to be centered on different objects that are there within the creation, beginning from space etc (ākāśādi kārya bhedaviṣayāḥ.—Thus the first question what are the desires is answered, that the attained desires as well as the means of attaining them are all within the Mithya world.) So if the reality is one non-dual vastu (ekatve punaḥ), then any difference between the desired. object and the desirer is not possible (kāma-kāmitva anupapattiḥ), because the entire group of duality in various forms (sarvasya bheda-jātasya) are dissolved into one ātmā alone (Ātmabhūtatvāt. - This answers the second question, that objects of desire do not exist separate from the desirer, as both subject, the desirer and the object, the desired object are both ātmā only.) This being so (tatra-then comes the last question to be answered, if the status of desirer is not there separately), then how will (katham) the Advaita jñānī (evarnvit) enjoy all desires, all sense pleasures (sarvān kāmān samaśnute) simultaneously (yugapad) in the form of Brahman (brahmasvarūpeṇa) That is being explained by the śruti itself (iti ucyate).

Because of Non-duality in Jnanam :

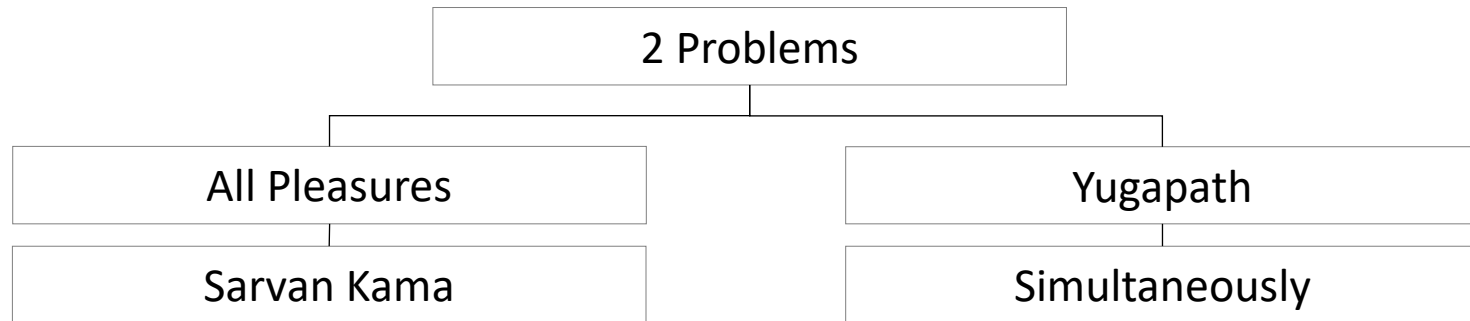
- Kami - Desirer
- Kama - Objects of desire
- Both are not there, no duality
- Unless you have duality, no enjoyment
- Unless you have biting capacity, only Medu Vadai, no murukku
- Entire duality of Anatma dissolved into one Atma
- All have become Atma.

Brihadaranyaka Upanishad :

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।
किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

ātmānaṃ cedvijānīyādayamasmiti pūruṣaḥ |
kimicchankasya kāmāya śarīramanusamjvaret || 12 ||

If a man knows the Self as 'I am this,' then desiring what and for whose sake will he suffer in the wake of the body? [4 - 4 - 12]



- Moment you become Brahman, duality dissolved
- Where is question of enjoyment of Pleasure.

Lecture 139

- Shankara has come to final part of Brighu valli = Jnana Phalam.

Saha Evam vitu :

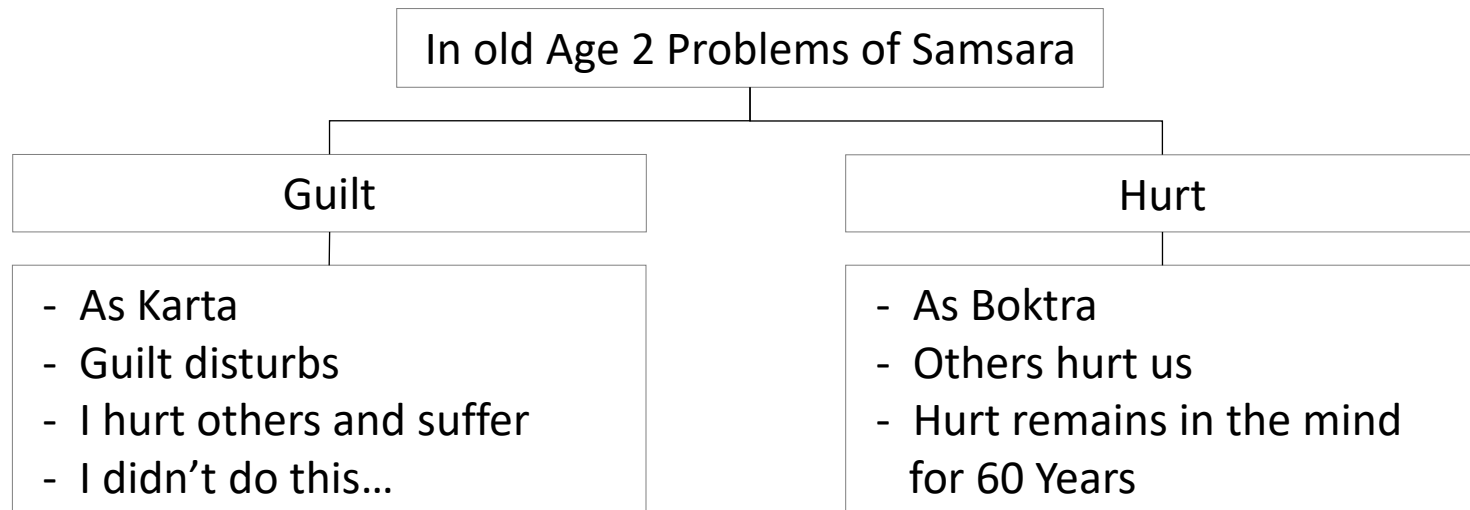
- Jnana Phalam

i) Explanation of Rig Mantra in 2nd Chapter, Jnanam mentioned :

- Jnanam = Satyam, Jnanam, Anantham, Brahma.

Phalam : Saha Ashnute Sarvan Kaman :

- Result of knowledge not explained in 2nd Chapter
- It is explained in 3rd Chapter



Moksha :

- Freedom from Hurt and Guilt, mentioned in 2nd Chapter.

ii) In 3rd Chapter : Taittiriya Upanishad :

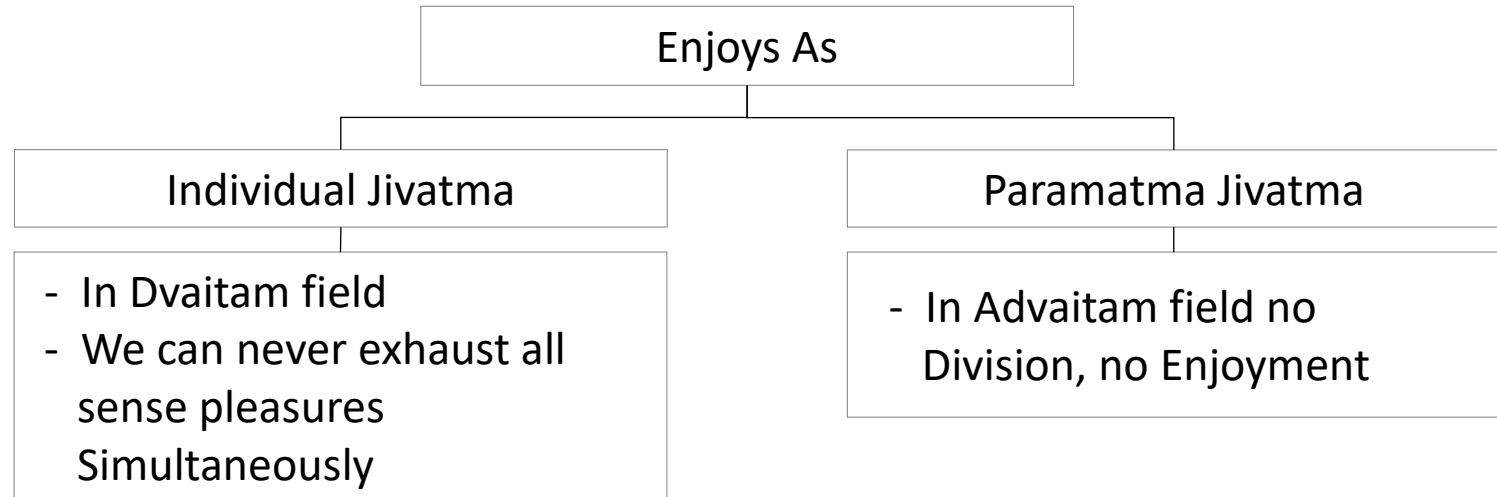
विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च ।
विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते ।
विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति ।
शरीरे पाप्मनो हित्वा । सर्वान् कामान्समश्नुत इति ॥ १ ॥

vijñānaṃ yajñaṃ tanute | karmāṇi tanute'pi ca |
vijñānaṃ devāḥ sarve | brahma jyeṣṭhamupāsate |
vijñānaṃ brahma cedveda | tasmāccenna pramādyati |
śarīre pāpmano hitvā | sarvān kāmānsamaśnuta iti || 1 ||

Knowledge performs the sacrifices and it is the real agent of all the physical activities. All the 'Gods' worship knowledge as Brahman, the eldest. If a man knows knowledge as Brahman and if he does not swerve from it, he attains all desires and comes to abandon all the sins in the body. [2 - 5 - 1]

- Saha Asnute - Means enjoys, simultaneously.

iii) Purva Pakshi : How this is possible?



- When we use Srotra Indriya consciously, can't use Chakshu Indriya consciously
- Human beings are limited
- Can do only one thing consciously
- Do many things mechanically, chanting Vishnu Sahasranamam :

महावराहो गोविन्दः सुषेणः कनकाङ्गदी ।
गुह्यो गभीरो गहनो गुप्तश्चक्रगदाधरः ॥५८॥

mahāvarāhō gōvindahḥ suṣeṇaḥ kanakāṅgadī |
guhyō gabhīrō gahanō guptaścakragadādharahḥ || 58 ||

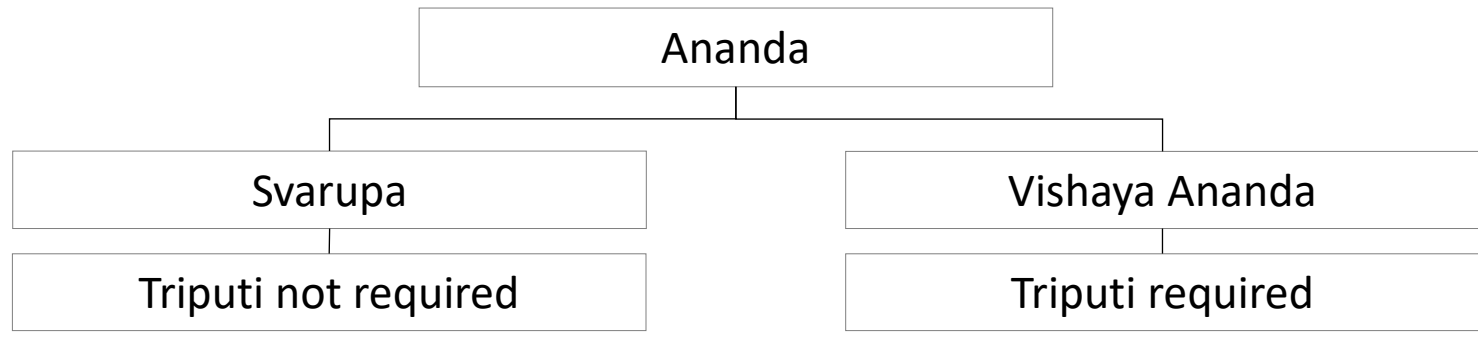
Mahā-varāhaḥ: The great Cosmic Boar. Gōvindahḥ: 'Go' means Words, that is the Vedic sentences. He who is known by them is Gōvindahḥ. Suṣeṇaḥ: One who has got about Him an armed guard in the shape of His eternal associates. Kanakāṅgadī: One who has Angadas (armlets) made of gold. [Verse 58]

- Can't enjoy one pleasure Tvak properly, how all pleasures?
- To enjoy, need enjoyer - Enjoyed duality
- In Advaita, no division, hence no enjoyment.

How can one enjoy all pleasures?

- What is essence of answer in Upanishad?

i)



ii) Sarvatmatva Upapatte :

- Jnani Understands, I am Adhishtanam in whom, all Pleasures of the world are located.

Kaivalyo Upanishad :

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

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

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

Gita :

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

mayā tatamidaṁ sarvaṁ
jagadavyaktamūrtinā ।
matsthāni sarvabhūtāni
na cāhaṁ tēṣvavasthitaḥ ॥ 9-4 ॥

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

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

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

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

- I am Sarva Adhishtanam, binary format
- All pleasures are Adhyastha, Nama Rupa existing in me alone.

iii) I need not go after sense pleasures, already existing in me :

- Who is the Jiva enjoying pleasures?
- Any one in 7 Lokas enjoying pleasures, Indra in Svarga, is my Ananda
- All enjoyed through different Body – Mind - Complex, are not different from me.

Gita :

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama || 13-3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

- i) All pleasures are in me
- ii) All enjoyers are Non-different from me
 - Meditate on above 2 facts
 - This knowledge gives him Poornatvam, fulfillment
 - **Because of Poornatvam, he doesn't have desire for enjoying pleasures separately.**

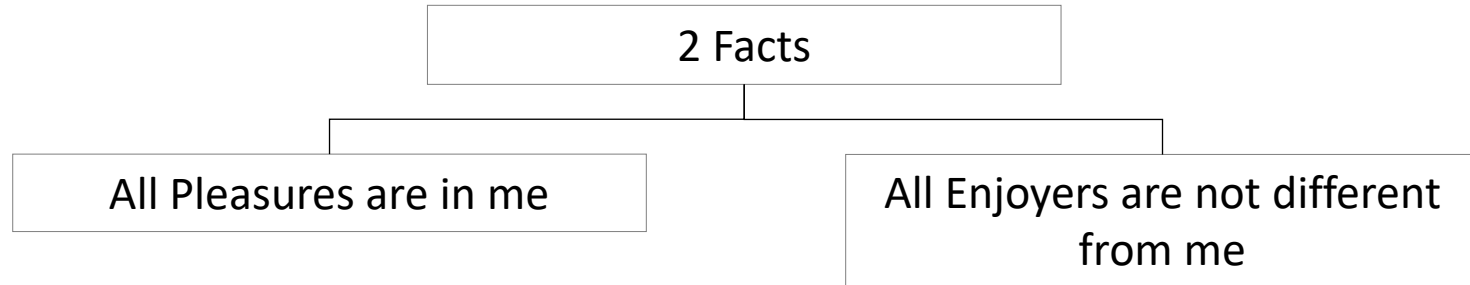
Gita :

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]

- Discovery of Poornatvam = Fact
- Figuratively called simultaneous enjoyment of all pleasures.



- Therefore I have no Desires.
 - Sarva Kama Tyagaha
 - Srotriya Akamahatatvam
- } Figurative

Example :

- Grandmother's fulfillment is in seeing 12 Grand children eat

She enjoys through all of them, because of Sarvatma Bavana

- Jnani has identification with whole universe, not with his body alone
- Big jump in understanding.

इ॒मान् लो॒कान् का॒मान्नी॒ काम॒रूप्य॑नु॒संच॑रन् । ए॒तत्साम॑
गा॒यन्ना॒स्ते । हा ३ वु॒हा ३ वु॒हा ३ वु॒ । अ॒हम॒न्नम॒हम॒न्न-
म॒हम॒न्नम् । अ॒हम॒न्नादो॑ २ ऽह॒म॒न्नादो॑ २ ऽह॒म॒न्नादः॑ ।
अ॒हं श्लो॒ककृ॑द॒हं श्लो॒ककृ॑द॒हं श्लो॒ककृ॑त् । अ॒हम॒स्मि
प॒थम॒जा ऋ॒ता ३ स्य॑ । पूर्वं॑ दे॒वेभ्यो॑ऽमृ॒तस्य॑ ना ३ भा॒इ ।
यो॒मा द॑दाति स इ॒देव॑ मा ३ वाः । अ॒हम॒न्नम॒न्नम॑द॒न्तमा॑ ३
द्वि॑ । अ॒हं वि॒श्वं भु॒वन॑म॒भ्यभ॑वाम् । सु॒वर्नं॑ ज्योतीः॑ ॥ य ए॒वं
वे॒द । इ॒त्यु॒पनि॑षत् ॥१०॥

imān lokān kāmānī kāmārūpyānusañcaran |
 etatsām gāyannāste | hā 3 vu hā 3 vu hā 3 vu |
 ahamannamahamannamahamannam | ahāmannādo 2
 ahamannādo 2 ahamannādaḥ | ahaṁ ślokaḥkṛdaḥaṁ
 ślokaḥkṛdaḥaṁ ślokaḥkṛt | ahamasmi prathamajā ṛtā 3
 sya | pūrvam devebhyo'mṛtasya nā 3 bhāyi | yomā
 dadāti sa ideva mā 3 vāḥ | ahamannamannāmadantamā
 3 dmī | ahaṁ viśvam bhuvānamabhyābhāvām |
 suvarṇa jyotīḥ | ya evam vedā | ityūpaniṣat ||१० ||

कामात्री कामरूपी (सन्) इमान् लोकान् अनुसंचरन् । एतत्
साम गायन् आस्ते । अहो अहो अहो अहम् अन्नम् (अस्मि)
अहम् अन्नम् (अस्मि) अहम् अन्नम् (अस्मि) । अहम् अन्नादः
(अस्मि) अहम् अन्नादः (अस्मि) अहम् अन्नादः (अस्मि) । अहं
श्लोककृत् (अस्मि) अहं श्लोककृत् (अस्मि) अहं श्लोककृत्
(अस्मि) । अहम् ऋतस्य प्रथमजाः देवेभ्यः पूर्वं (च) अस्मि ।
(अहम्) अमृतस्य नाभिः (अस्मि) । यः इद् मा ददाति सः एवम्
आवाः । अन्नम् अहम् अन्नम् अदन्तम् अद्मि । अहं विश्वं भुवनम्
अभ्यभवाम् । (अहं) सुवः ज्योतीः न (भवामि) । यः एवं वेद (सत्य
इदं फलं भवति) । इति उपनिषत् (समाप्ता) ॥

kāmānnī kāmarūpī (san) imān lokān anusañcaran | etat
sāma gāyan āste | aho aho aho aham annam (asmi) aham
annam (asmi) aham annam (asmi) | aham annādaḥ
(asmi) aham annādaḥ (asmi) aham annādaḥ (asmi) |
aham ślokakṛt (asmi) aham ślokakṛt (asmi) aham ślokakṛt
(asmi) | aham ṛtasya prathamajā devebhyaḥ pūrvaṁ (ca)
asmi | (aham) amṛtasya nābhiḥ (asmi) | yaḥ ida mā dadāti
saḥ evam āvāḥ | annam aham annam adantam admi |
aham viśvaṁ bhuvanam abhyabhavām | (aham) suvaḥ
jyotiḥ na (bhavāmi) | yaḥ evaṁ veda (satya idaṁ
phalaṁ bhavati) | iti upaniṣat (samāptā) ||

Singing the following song (of Brahman), he lives moving about these worlds eating freely, and assuming any form at will- "wonderful, wonderful, wonderful! I am the food. I am the food. I am the food. I am the eater of the food. I am the eater of the food. I am the eater of the food. I am the combiner. I am the combiner. I am the combiner. I am the eldest of the creation, born before the gods. I am the centre of immortality. He who gives me, (the food,) preserves me in this manner alone. I, the food, eat (that person) who eats food (without sharing.) I occupy the entire universe like the effulgence of the sun". One who knows in this manner (attains liberation). Thus (ends) the Upanishad.

सर्वात्मत्वोपपत्तेः । कथं सर्वात्मत्वोपपत्तिरिति आह-

(The expression-he enjoys all desires simultaneously is given) because he has realised 'I am the ātmā of everything' (sarvātmatva upapatteh). How is there this realisation that 'I am the ātma of everything' (katham sarvātmatva upapattih)? That is being told (iti āha-in one sentence with elongated compound words).

How can a Jnani discover I am the Atma of all?

- I am Enjoyer behind all Body - Mind - Complex in all Lokas.
- **Understand Mahavakyam of Taittiriya Upanishad :**

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

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

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

- **Ananda Atma behind individual and Samashti Hiranyagarbha is Ekaha.**

Bashyam : Chapter 3 – Section 10 – Verse 6 continues...

पुरुषादित्यस्थात्मैकत्वविज्ञानेनापोह्योत्कर्षापकर्षावन्नमयाद्यात्मनो
अविद्याकल्पितान्क्रमेण संक्रम्यानन्दमयान्तान्सत्यं ज्ञानमनन्तं
ब्रह्मादृश्यादिधर्मकं स्वाभाविकमानन्दमजममृतमभयमद्वैतं फल-
भूतमापन्नः इमांल्लोकान्भूरादीननुसंचरन्निति व्यवहितेन संबन्धः ।

Having got the knowledge that the Atma in the human being (puruṣa-the vyaṣṭi upādhi) and the Atma in the sun (Ādityastha-which stands for Samasti upādhi of Īsvaraḥ) is one Atma only (Atma ekatva vijñānena), and having discarded (apohya-as mithyā) the attributes of limited pervasiveness, knowledge, power etc (apakarṣa of vyaṣṭi conditioning adjunct of jivah) and also the unlimited pervasiveness, knowledge, power etc (utkarṣa-of samaṣṭi conditioning adjunct of Isvarah);

and having gained the knowledge that Annamaya etc up till Anandamaya (annamayādi ātmanaḥ Ānandamayāntān, which were thought to be ātmā), that all of them are in reality imagined so only due to ignorance (avidyākalpitān), and therefore having discarded or transcended them one by one in that order (krameṇa saṅkramya—by giving up the notion of they being Atma), and thereafter having arrived (āpannaḥ) at the result of this knowledge (phalabhūtam) that oneself is the self evident Satyam Jnanam Anantham Brahman (Satyam Jnanam Anantham brahma), Having the qualities of not being available for perception, objectification etc (adṛśya ādi dharmakam), and having the very intrinsic nature of ananda (svābhāvikam ānandam) and being unborn (ajam) immortal (amṛtam), and of the nature of fearlessness (abhayam) being non-dual (advaitam); such a jñānī travels around (anusañcaran) in the lokas like earth etc (bhūḥ ādi imān lokān). (Now Sankarācārya gives an instruction here that the words 'bhūḥ ādi imān lokān' and 'anusañcaran' which are not connected, but far apart (vyavahitam—in the upaniṣadic sentence, have to be thus connected (iti sambandhaḥ—by skipping the two words, which come in between, namely 'kāmānnī and kāmarūpī', which are explained in the next sentence.)

- Purusha = Individual
- Aditye = Samashti

Taittiriya Upanishad :

ते ये शतं प्रजापतेरानन्दाः ।
स एको ब्रह्मण आनन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ ११ ॥

te ye śataṃ prajāpaterānandāḥ |
sa eko brahmaṇa ānandaḥ |
śrotriyasya cākāmahatasya ॥ 11 ॥

A Hundredfold the bliss of Prajapati is the unit of measure of the Bliss of Brahman, which is in no way greater than the bliss of one who is a Srotriya and who, in his experience of the Reality, is devoid of all other desires. [2 - 8 - 11]

- Aditya, Hiranyagarbha Ananda.

Utkarsha	Apakarsha
- Superior Ananda - One Unit - Reflected in inferior medium (Mind)	- Inferior Ananda - One Plus 20 - Zeros - Ananda Reflected in Superior Medium (Mind)

Apohya, difference is negated

How he negates Gradation :

- Gradation belongs to reflected Ananda not to original Brahmananda
- Gradation is in Mithya Pratibimba Ananda not in Satyam Brahmananda, Svarupa Ananda.

- Reject - Level of reflection

- **No gradation in original Ananda**
- **It is not object of experience - It is I - Myself**

- How does one come to original Ananda by gradually crossing over 5 Anatma koshas.

- **Annamaya, Pranamaya - 5 Koshas are Fake Atma.**

What is nature of fake Atma?

- Avidya kalpitam projected by Moola avidya, Maya.

Gross :

- **Moola avidya in sleep state, Maya**
- Anandamaya Atmanam Upasamya intellectual, cognitive understanding
- I am not 5 koshas.

Pravilapanam By :

- Anatmatva Nishchaya
- Koshastva Nishchaya
- Karyatva Nishchaya
- Nama Rupa Nishchaya
- Mithyatva Nishchaya
- Upasamkramanam = Disidentification in Chapter 3
- Upasamkramati - Chapter 2
- Upasamkramanam - Chapter 3.

Shankara : What is crossing 5 Koshas?

- **Not physical but intellectual exercise, dropping identification cognitively.**
- Elaborated in 2nd Chapter.

Cross Over :

- Experiential pleasure.

Don't Ask :

- How to experience Brahma Ananda?
- Question is a blunder
- It is reducing Brahmananda to an experience, object, subject to arrival and departure, belonging to a Kosha.

Mandukya Upanishad :

- Don't work for Brahmananda, Claim it as your nature
- Anubhava Ananda not Brahmananda, it is Svarupa Ananda
- Any Joy = Anandamaya Kosha, arrives / Departs based on conditions.
- Brahmananda - Only available for claiming
- It is non-experiential, my very nature
- Anandamaya Antam Kramena Samkramya
- Land in Satyam, Jnanam, Anantham Brahma = Claiming, I am blessed Brahman.
- Adrishye, Anakriye, Anilayane, Aniruddhe, Abayam, Pratishtam Vindate...

Svabavika Ananda	Aguntuka Ananda
<ul style="list-style-type: none"> - Intrinsic - Non-experiential pleasure - Ajam not born 	<ul style="list-style-type: none"> - Incidental - Experiential Pleasure - Arrives - Departs

- Experienced bliss in Nirvikalpaka Samadhi is Kosha Ananda, Anatma
- Vedantin not enamored by it
- Brahmananda is Ajam, not subject to arrival and departure, Svarupa Ananda
- Amrutvam - Not subject to death, not incidental, not kosha.

Abayam :

- For experiential pleasure, there is always some anxiety, want to preserve it but can't.
- It is subject to departure
- We want some status, status quo
- Kosha Ananda creates tension when it goes away
- When Ananda is Svarupam, no question of preserving, it always exists, nature

• Therefore, Jnani is ever secure, has Unloosable Ananda.

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।

आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |

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

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

- Jnani has no fear of loosing Ananda
- Has no Comparision with others Kosha Ananda and will not envy others.
- All are the same
- Experiential pleasure always in Time, has gradation, jealousy comes
- In Svarupa Ananda, no gradation, Advaitam, every Jnani has Poorna Ananda, Advaita Ananda.
- It is result of Brahma Jnanam
- Jnana Phala Butam not karma Phala Butam which is anitya Ananda.
- Jnani has attained Mahavakya Jnanam.
- Sa Evam Vitu, Asman Lokan Pretya, Iman Lokan Anusancharin
- Jnani travels, Bhu, Buar, Suar, Mahar, Jana, Tapa, Brahma Loka.

How?

- Different countries in Bhu Loka - Ok
- Sarvatmatva Bhavanena Sarvatra Anusinchiran
- Travel is figurative, not actual.

Example :

- Paati enjoying children eating, vicariously enjoying
- She enjoys when grandchildren are enjoying.

Gita :

सर्वभूतस्थमात्मानं
सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा
सर्वत्र समदर्शनः ॥ ६-२९ ॥

sarvabhūtastham ātmānaṃ
sarvabhūtāni catmani |
īkṣatē yōgayuktātmā
sarvatra samadarśanaḥ || 6-29 ||

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

- Imam Lokan connect to Anusincharan.
- Kamani, Kamarupi...

कथमनुसंचरन् ? कामान्नी कामतोऽन्नमस्येति कामान्नी । तथा
कामतो रूपाण्यस्येति कामरूपी । अनुसंचरन् सर्वात्मना इमान्
लोकानात्मत्वेन अनुभवन् । किम् ? एतत्साम गायन्नास्ते ।

How does a Jnani travel even figuratively (Katham Anusancaran)? (He travels) as Kamanni. Kamanni literally means he is one who gets whatever food he desires to eat (Kāmataḥ Annam asyeti). Similarly (tathāhe travels as kāmarūpī, which literally means) whatever form a jñānī desires as his form, getting that body at his will (kāmataḥ rūpāṇi asyeti). But in reality the Jnani travels all around (Anusancaran) only figuratively being the Atma of everything in the creation (Sarvatmana) and all the Lokas (iman Lokan) being oneself. So what does he do (kim)? He sings "wonderful indeed, wonderful indeed, wonderful indeed" (Etat Sāma Gāyan Äste).

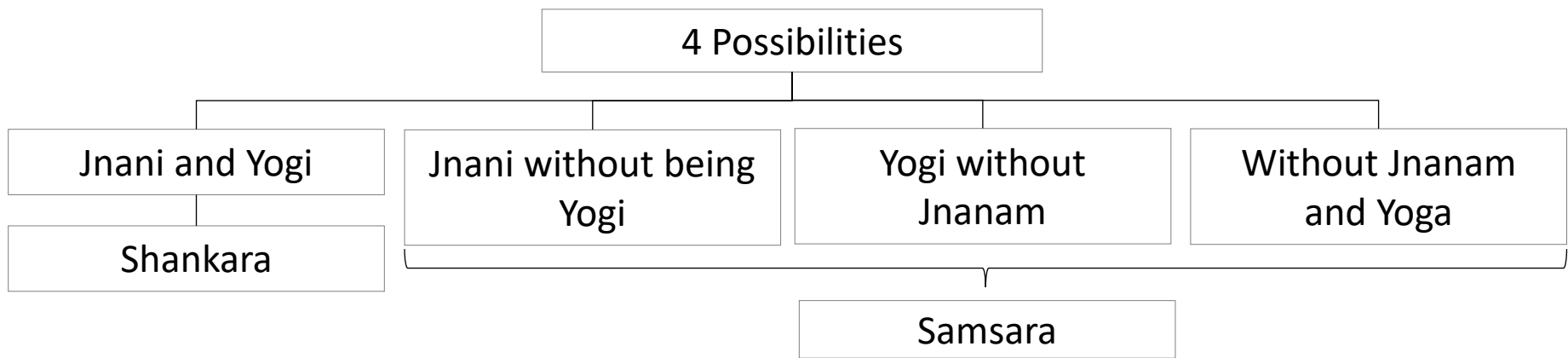
How does a Jnani travel all over figuratively?

- One who can get any Annam by sheer will = Yogi = Kamani, extraordinary power.

a) Yogi can Materialise Annam

b) Kama Rupi = Take any form at will

- Yogi can change form, can have several forms at will = Yoga shakti
- Saya evam Vitu = Jnani
- Kamani Kamarupi = Yogi



- **Siddham and Jnanam have no connection**

- Jnani identifies with Yogis, Kamani, Kama Rupi
- Yogi Abhimana Rupena not actual, but figurative, vicarious.

Clue :

- Sarvatmana Anusancharam (Crucial word)

- **Jnani understands = I am Atma of everyone**

- I can act through different bodies, as Chaitanyam, Satyam
- I can be behind Indra's body in Svarga also watching dance in Amravati.

- **I experience through all bodies as activator of mind**

- **Anusancharan = Travel as Atma of everyone**

- I can claim to experience everything
- Because of Sarvatma bhava, one has Brahmananda - Sama Gayam Aste

How will he sing?

- Next session.

Lecture 140

i) **With Sarvatma, I can be figuratively called “Travelling all the Lokas”**

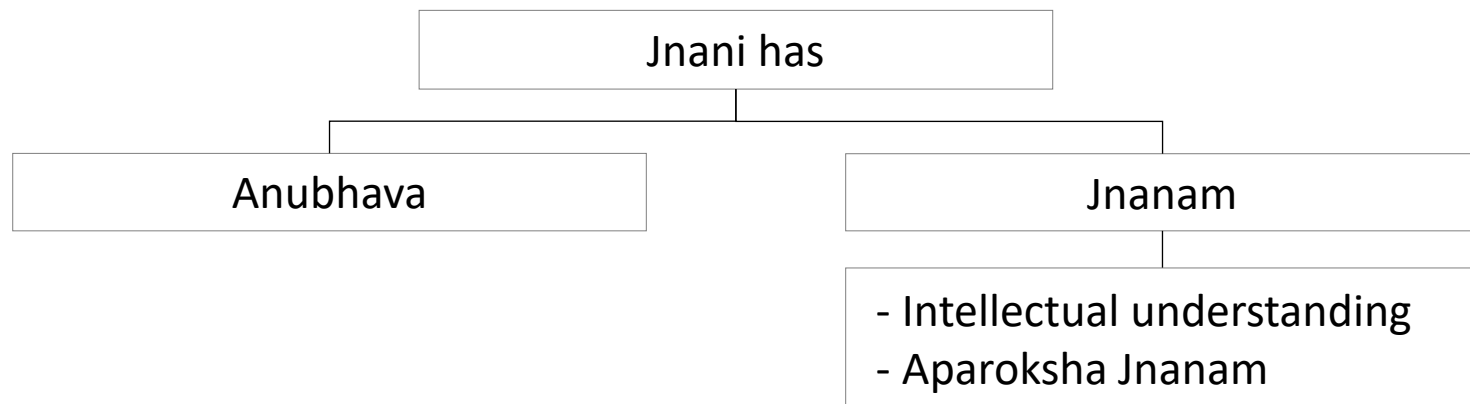
ii) **2nd interpretation :**

- Jnani = Parivarajaya Sanyasi, moves all over the world.

iii) **How Jnani does not travel?**

- Jnani identifies with other people travelling as their Atma
- Claims in understanding only, I am travelling all over
- Not physical travel
- Other Jivas travel to other Lokas

- **Sarvatma is the clue**
- **As Atma of everyone, Jnani travels all over**
- **Iman Lokan Atmatvena Anusancharan.**



iv) All Lokas are myself with different Nama – Rupas :

- Looks at world not as a separate entity but I myself am in the form of Triputi
- Pramata - Pramanam - Prameyam
- Aham Annam, Annadaha
- Experiences everything as himself, not literal
- Sense organs will report only the Dvaitam universe.

In understanding :

- Everything is myself in different forms and names.

V) Vedanta :

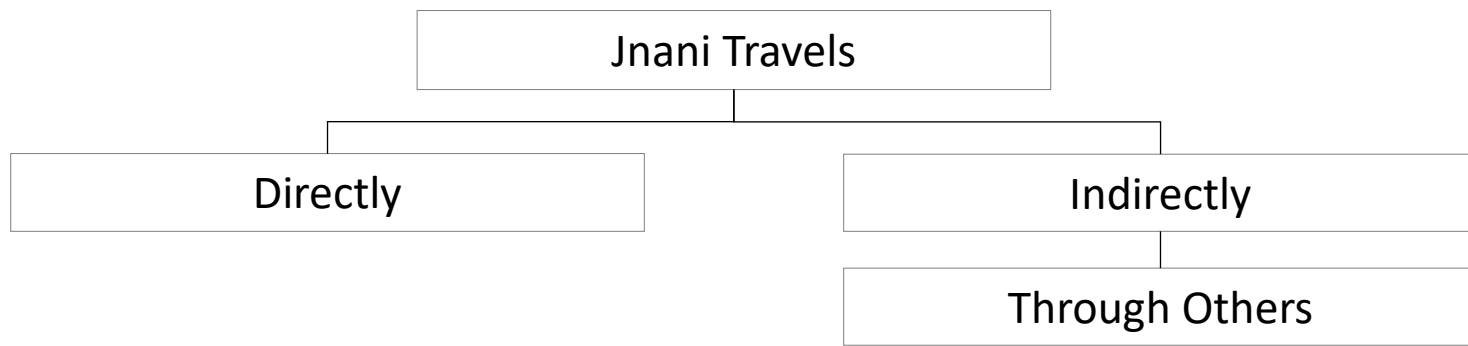
- Not meant to give new experience but new understanding, new conclusion.

VI) Conclusion :

- In spite of Dvaitam Anubava what is existent is only Advaitam Brahman.

vii)

Anubhava	Vastu
<ul style="list-style-type: none">- Dvaitam- Experience sweet Sugar, Saltish, Salt, Sunrise, Billion People- No Difference in experience, Anubhava	<ul style="list-style-type: none">- Reality- Brahman- Chaitanyam, is Substratum of Jiva, Jagat, Ishvara



- Sama Gayan Aste
- Sings following Sama
- Rig, Yajur, Arthvana Veda Parayanam, Sama - Sung - Gayan.

Bashyam : Chapter 3 – Section 10 – Verse 6 continues...

समत्वाद्ब्रह्मैव साम सर्वानन्यरूपं गायन् शब्दयन् आत्मैकत्वं
 प्रख्यापयन् लोकानुग्रहार्थं तद्विज्ञानफलं च अतीव कृतार्थत्वं गायन्
 आस्ते तिष्ठति । कथम् ? हा ३ वु! हा ३ वु! हा ३ वु! अहो
 इत्येतस्मिन्नर्थेऽत्यन्तविस्मयरख्यापनार्थम् ॥

So Brahman itself is called Sama (brahma eva Sama), because of his unique nature of identity (samatvād with everything in the world), meaning it being nondifferent from everything (sarva ananya rūpam). So also gāyan here does not mean literally singing, but talking about Brahman (śabdayan), the oneness of Brahman and ātmā, and the oneness of ātmā and ātmā, and the oneness of Sarvatma and oneself (Atma ekatvam).

A bramajñānī spends his life (āste tiṣṭhati) loudly saying (gāāyan) and declaring (prakhyāpayan) this to all, for the benefit of blessings for all (loka anugrahārtham), and also for the benefit of letting them know about the Phalam of this knowledge (tad vijñāna Phalam ca-because only when one knows the result of the knowledge, one will be interested in the knowledge); which is permanent total fulfilment of all the puruṣarthas, Pūrṇatvam, leaving nothing more to be gained (atīva kṛtārthatvam, ----which fulfillment one will never gain by doing anything else). How does he expresses it (katham)? (The jñānī considering himself the embodiment of joy, expresses it) saying “hā 3 vu! hā 3 vu! hā 3 vu!”, which is a Sāma Veda expression, a musical version of the Sankrit word ‘aho’ (aho iti etasmin arthe), an expression of wonderment (Atyanta Vismayakhyāpanārtham. The expression of wonderment is repeated thrice to say no wonder in the world is comparable to this wonder! It indicates superlative degree of wonder.)

• **Sama here = Name of Brahman**

- Samatvatu - Braheiva Sama
- Brahman's nature = Samatvam.

Creation	Brahman
Vishamam	Samatvam

- Vishamam not 2 things identical
- Vishamam all products different 2 Eyes, 2 Ears, 2 Fingers, not same.

- In creation, nothing like another
- **Anatma Prapancha is Vishamam**
- **Only one thing Samam = Consciousness, Chaitanyam.**

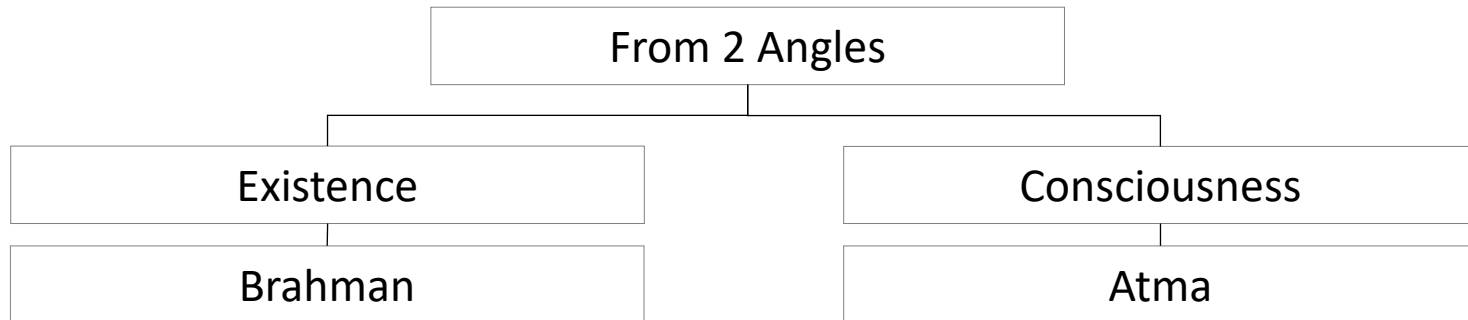
Gita :

समं सर्वेषु भूतेषु
तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं
यः पश्यति स पश्यति ॥ १३-२८ ॥

samaṃ sarvēṣu bhūtēṣu
tiṣṭhantaṃ paramēśvaram |
vinaśyatsvavinaśyantaṃ
yaḥ paśyati sa paśyati || 13-28 ||

He sees, who sees the supreme lord existing equally in all beings, the unperishing within the perishing. [Chapter 13 - Verse 28]

- Samam = Atma = Brahman.

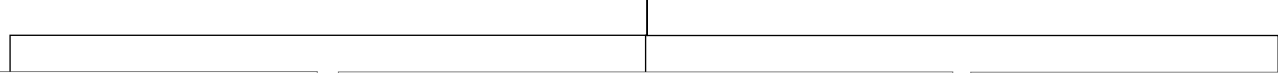


- Brahma Atma = Samam.

- Sarva ananda rupam - Samam in all beings
- Sarveshu Ananya Rupena, Eka Rupena, Abhinna Rupena Vartate
- Because of Uniformity, everywhere , Nirvishanam
- Jnani sings, Gayan Aham Vrikshasya Gire Riva
 - Talker not singer - Talks about Brahman
 - Singer not talker
 - Gayan not Shabdayam
- Atma Ekatvam Prakhyapayan, Describing one-ness of Atma and Brahman
- One Atma and Another Atma
- Jiva / Jagat
- Jivatma / Paramatma - Ekatvam
- Jivatma - Anatma - Ekatvam
- Anatma Paramatma = Ekatvam.

Panchadasi - Chapter 1 :

There is only one Atma which Plays 3 Different Roles



Jiva

Jagat

Ishvara

Rajo Pradhana Nama / Rupa and Atma

Tamo Pradhana Nama Rupa and Atma

Sattva Pradhana Nama / Rupa and Atma ¹⁷¹⁷

- One Atma with 3 Different Nama - Rupas become Jiva, Jagat, Ishvara
- Atma Ekatvam Prakhyapayam - Loudly proclaims.

Why he proclaims? Why not keep quiet?

- Loka Sangraha

- **To give importance of Awareness to the world about Brahman.**

Why this Awareness?

- It gives greatest fulfilment to seekers
- It is not fame, education, marriage, wealth which gives fulfilment in life

- **Nothing gives Poornatvam except Brahman and Brahma vidya**

- Apoornatvam can never be eliminated in the Time - Space universe

- **Brahma Jnanam alone is the solution for permanent Satisfaction**

- **When you complete a task, there is a fleeting satisfaction for a few hours, no fulfilment.**

- Ateeta Kruthathakam = Permanent satisfaction.
- Gita talks of Kruta Krutayaha
- Jnani talks about glory of Brahma Jnanam.

Vanamala :

- Jnani spends life on Loka Sangraha
- He is embodiment of joy and wonderment.

- Ahi = Samaganam
- Sama Veda expression = Musical version of Aho
- Ha - U = Aho = Wonder, Wonderful
- Sthoba Rupam

- **Brahman is wonderful**
- **Brahman Jnanam is also wonderful - Repeated 3 times**

- Greater than 7 Wonders of the world
- Vismaya = Wonder

- **Brahman = Atyantika wonderment, Absolute wonder**

- Superlative wonderment
- Khyapanam - To express.

What is greatness about Brahman?

Bashyam : Chapter 3 – Section 10 – Verse 6 continues...

कः पुनरसौ विस्मयः ? इति उच्यते - अद्वैत आत्मा निरञ्जनोऽपि
सन् अहमेवान्नमन्नादश्च । किञ्च अहमेव श्लोककृत् । श्लोको नाम
अन्नान्नादयोः संघातः तस्य कर्ता चेतनावान् । अन्नस्यैव वा परार्थस्य
अन्नादार्थस्य सतोऽनेकात्मकस्य पारार्थ्येन हेतुना संघातकृत् ।
त्रिरुक्तिः विस्मयत्वरख्यापनार्था ।

What is the great wonder with regard to this Brahman (Kah Punah asau vismayah) ? That is being told (iti ucyate). I, the non-dual Atma, the real 'I' (Advaita Atma) without ever undergoing any change (Niranjanah api san) am (Aham Eva) both the food, the object, the experience, as well as the eater of the food, the subject, the experiencer. (Annam Annādaḥ ca). Moreover (kinca) I am the connecting factor or link (Aham eva Ślokaḥ the Sarvajña Ishvara who has put them, namely the experiencer and the good and bad experiences together, according to law of karma). The word sloka means (śloko Nama) the combination, the union (Sanghātaḥ) of both subject, the experiencer and object, the experienced (Anna-ānnādayoh.-And ślokaḥ means) I, the Sarvajña Ishvara (cetanāvān) who has combined them together (tasya kartā).

Or it can be taken that (Va) I am the one who has put together (Sanghātakṛt) Annam itself (Annasya eva) in other words, put together many body-mind-sense-complexes (Aneka Atmakasya) for the sake of some one else (pararthasya) who is, Cetana Ānnāda, the Jivatma (Ānnāda Arthasya). So for the benefit of the other's (Pārārthyena hetunā) Ānnāda alone, (Annāda arthasya sataḥ) Annam is combined into a body-mind-sense complex. Therefore I am the one who puts them together (Sanghātakṛt). And that is repeated three times (triḥ uktiḥ) for declaring the extra ordinary power of Atma, which is one's real 'I' (Vismayatva-khyāpanārthā).

- Aham Annam = Expression of wonder
- **Karta = Chetanam, Bokta = Chetanam both not Jadam.**

What is the wonderment?

- **Atma Appears manifold in the universe without undergoing a change.**

Interpretation of Creation

Depends on Level of Intellectual
Maturity of a Student

God creates the world

- Mandah Adhikari
- Uses Raw Material and Dumps 5 Elements and people
- Vaikuntam, Snake bed Described
- Junior Student
- 10 Years Study

God is Material cause of the
world

- Madhyama, Adhikari
- Bhagawan creates himself into the world
- Atmana Svayam Asrujata
- Bhagawan Made himself into this world
- Bhagawan becomes the world

God appears as the world

- Uttama

Tragedy :

- When Milk becomes curd - Milk gone
- Similarly, God will be gone
- Cause is destroyed in becoming
- Does not satisfy intellect
- Bhagawan neither creates, becomes.

3rd Category :

- Uttama - Bhagawan appears as the world.

Understand :

- Becoming is changing
- Waker becomes dreamer without really changing (Vivarta Upadana Karanam of dream world)
- **Bhagawan - Satyam Chaitanyam Ananda Svarupa appears as the world**
- **Hence, Universe is an appearance called Mithya, Maya.**

Mandukya Upanishad : 4 Features of the world :

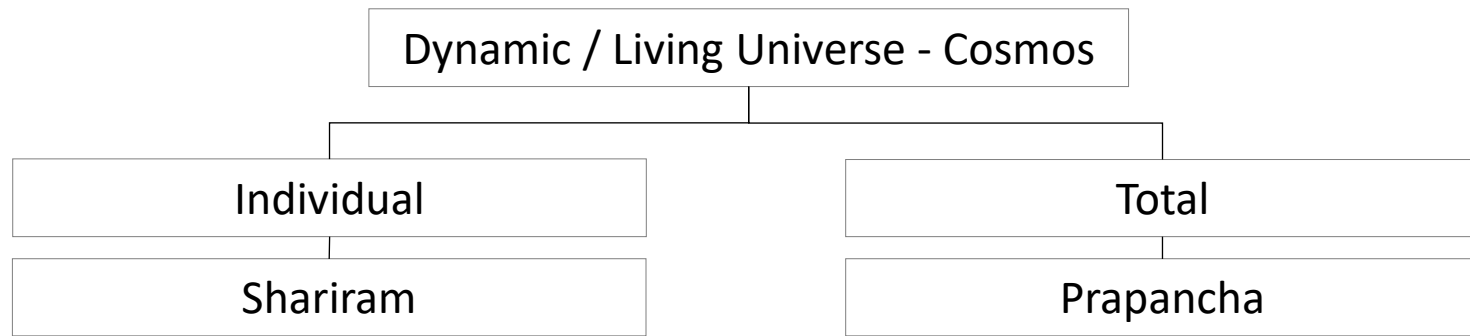
i) World does not have existence of its own

ii) **World does not have origination :**

- Sat Karya Vada
 - Asat karya Vada
- } Refuted

iii) **World has only appearance with borrowed existence, consciousness :**

- Who lends existence, consciousness?
- I, the observer, Consciousness alone am the lender of consciousness to the universe
- Universe appears dynamic.



- The appearance of the universe is because of the Maya shakti, belonging to one Brahman.
- Just like Nidra shakti of Waker I, I project a Jagrat Prapancha as Brahman
- I am the Annadaha, Shloka krutu, Non-dual Advaita Atma, Real I
- I am Narayana untainted, uncontaminated, unchanging, Relationless.

As Annam	Annadaha
- Object of experience - Bogyam	- Consumer of Annam - Experiencer of Bokta

- I Divide myself divide into experiencer and experienced universe
- I go to bed as Sanyasi, become dreamer, dream universe, experiencer - Experienced
- Sakshi becomes Waker - Waking universe, Bokta - Bogy Prapancha.

Annam	Annadaha
Bogyam	Bokta

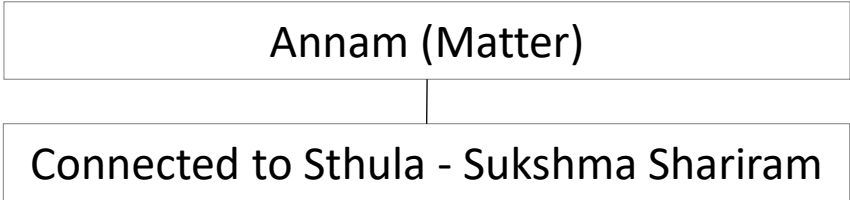
- Aham Eva Shloka Krutu...

I am the Sakshi, who connects Bokta and Bogyam according to the Law of Karma through instrument of Kala Tattvam.

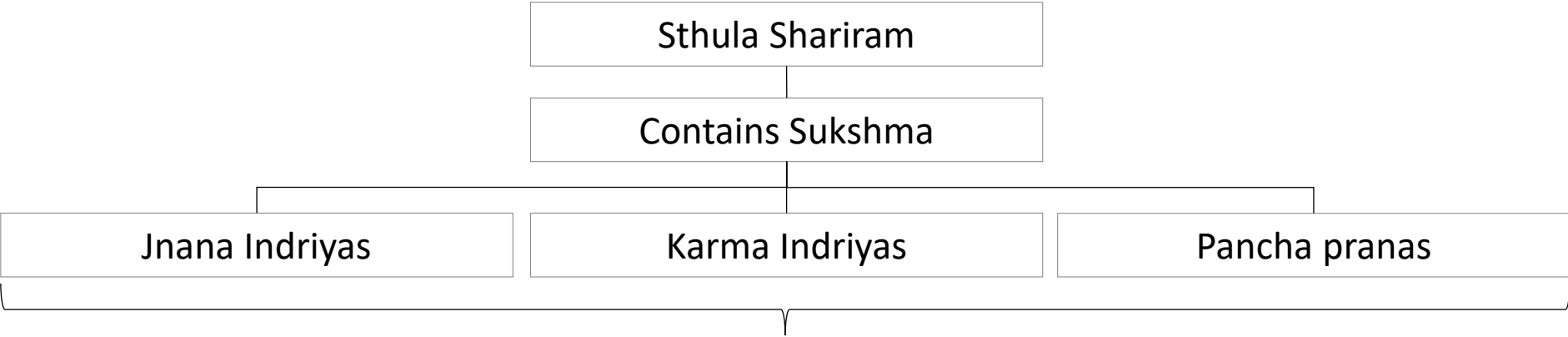
- Favourable, Unfavourable, Mixed experiences come for Bokta
- Which Bokta is connected to which Bogyam is decided by Law of Karma and Bhagawan - Karma Phala Dhata
- I am Sarvgya Ishvara
- I am the omniscient God
- I connect husband - wife, parents - Children, Guru - Sishya
- Shloka - Sambandha special meaning
- Normal meaning is mantra, verse
- Tad Eva Shloko Bavati (Rig Mantra)
- Sangatah = Combination, union of Anna - Annadah, Bogyam - Bokta

Shloka	Kruta	
Connecting	Karta	Brings Together, Chetana Sarvagya Ishvara

- Nothing is Random event in the Universe
- Karma Phalam has to be Presided by Ishvara.

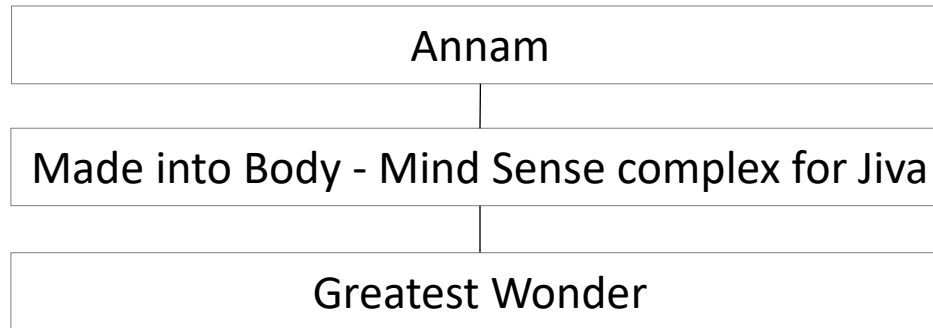


- Prithivya Oshadaya from Annam, Matter, Purusha
- Karana - Karya Sangatha
- Sthula - Sukshma Shariram is created
- Sthula can't do transactions without Sukshma (Dead body - No transactions)
- Sukshma can't do transaction without Sthula - Shariram
- Annam has to become Sthula, Sukshma Shariram and is brought together - is the meaning of Sangataha
- Karanam = Shloka Karanam
- Sthula, Sukshma brought together by Ishvara for the benefit of Jiva.

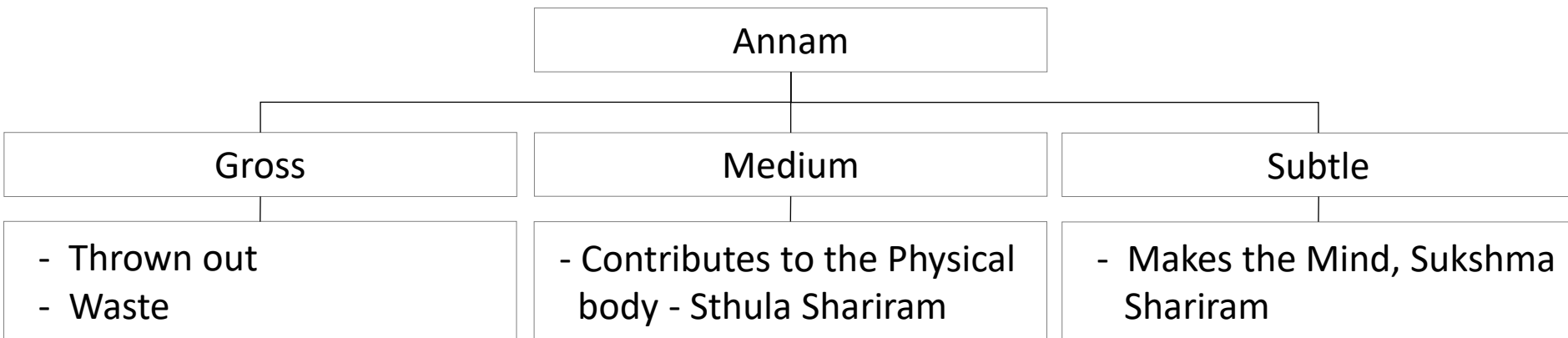


Parts Brought together = Assemblage (Like Car Parts)

- To manufacture one body, Scientists say it costs 6 Trillion \$
- **Assemblage of body done by Bhagawan as per Law of Karma**
- Here, I can't make even coffee!
- Jiva = Annadaha = Bokta.



Chandogyo Upanishad :



- **Annam consumed has mysterious power, Shakti, caters to Sthula, Sukshma Shariram**

Chaitanya Tattvam

Does Sangatah by Lending Chidabhasa

- Original Consciousness = Myself
- In dead body, no Chidabhasa, put Ganga Jalam, nothing happens

• **When alive, body can act - That is glory of Chidabhasa**

- Chidabhasa is because of Chit
- I am that glorious chit
- I am Shloka Krut...

• **Aham Annam, Annadaha, repeated 3 Times to show extraordinary power of Atma**

1st Gives :

- Atma Lends Existence to the body (Satta Pradhanam)

2nd Level :

- Atma lends Consciousness to the body (Chaitanya Pradhanam).

Bashyam : Chapter 3 – Section 10 – Verse 6 continues...

अहमस्मि भवामि । प्रथमजाः प्रथमजः प्रथमोत्पन्नः । ऋतस्य
सत्यस्य मूर्तामूर्तस्यास्य जगतः । देवेभ्यश्च पूर्वम् । अमृतस्य नाभिः
अमृतत्वस्य नाभिः मध्यं मत्संस्थम् अमृतत्वं प्राणिनामित्यर्थः ।

I am (Ahamasmi = Bhavami) the first born (Prathamajah Prathamajah = Prathama Utpannaḥ - Hiranyagarbha, Brahmaji) in this entire creation (asya jagatah), which is visible and invisible. (Ṛtasya Satyasya Mūrtaamūrtasyāsyā). And I was born even before the devas (Devebhyaḥ ca Purvam.—And not only that I am even greater than Hiranyagarbha as he is mortal, whereas) immortality is centered on me (amṛtasya Nābhiḥ Amṛtatvasya nābhiḥ = madhyam). It means, the immortality, which people seek, is in me alone (mat samstham amṛtatvaṁ prāṇinām iti arthaḥ—and therefore they have to draw it from me alone.)

- Aham Asmi = I am
- Pragthamaja = 1st Born, Hiranyagarbha.

Mundak Upanishad :

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

Om brahma devanam prathamah sambabhava 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]

Hiranyagarbha :

- **Samashti Sukshma Sharira Sahita, Chaitanyam Amruta Prapancham**
- Virar = Samashti Sthula Rupa Sahita Chaitanyam, Murtha Prapancha.

Brihadaranyaka Upanishad :

द्वे वाव ब्रह्मणो रूपे—मूर्तं
चैवामूर्तं च, मर्त्यं चामूर्तं च,
स्थितं च यच्च, सच्च, त्यच्च ॥ १ ॥

dve vāva brahmaṇo rūpe—mūrtaṃ
caivāmūrtaṃ ca, martyaṃ cāmṛtaṃ ca,
sthitam ca yacca, sacca, tyacca || 1 ||

Brahman has but two forms—gross and subtle, mortal and immortal, limited and unlimited, defined and undefined. [2 - 3 - 1]

- **Satu - Murtha**
- **Tyatu = Amurtham**
- **Satyam = Murtha - Amurtha Prapancha**
= Visible, invisible universe
= Virat and Hiranyagarbha

Body	Mind
<ul style="list-style-type: none"> - Visible - Sthula 	<ul style="list-style-type: none"> - Invisible - Sukshma - 1st Born Hiranyagarbha - Eldest Child of the Universe - Devebyashcha Purna - Born before Devas, Celestials in 14 Lokas

- Hiranyagarbha = Born before plant, animals, human, devatas
- Before arrival of all, I existed as Hiranyagarbha

• **I - Brahman am greater than Hiranyagarbha and Virat**

- Both mortal, I am immortal.

Gita :

जातस्य हि ध्रुवो मृत्युः
ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

**jātasya hi dhruvō mṛtyuh
dhruvaṁ janma mṛtasya ca |
tasmād aparihāryē'rthē
na tvaṁ śōcitum arhasi || 2-27 ||**

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.[Chapter 2 - Verse 27]

- **I in my Original Nature am the Centre of Immortality.**

- Aham Amrutasya Nabhi
- In Sama Ganam, Na - Ba - Hi
- Original word - Nabhi
- In Moolam Na - Ba - Hi...
- Literal meaning, navel, in the middle of the body

- **Lakshanataya - I Brahman, am in the Centre of immortality, source of immortality.**

- I am Atma of the Universe, Brahman.

Lecture 141

- Through Samagana portion, Sarvatma Bava Darshanam is enjoyed by Jnani
- Sarvam Atma Iti Bavami

- **Everything is in me the Consciousness**

- One Atma is in the form of entire creation

- **Jnani has learnt to claim - I am Atma**

- **Atma is everything is replaced by I am everything in creation**

- I am the only substance with different names and forms
- I alone appear as every experiencer - Annadaha, and experienced - Annam.

- **I am Ishvara because I am the linking factor, Karma Phala Dhata between Experiencer and experienced**

- I appear as Hiranyagarbha, Samashti Sukshma Prapancha Chaitanyam
- I alone appear as Virat also
 - Prathamaja = Hiranyagarbha
 - Devobya Purva = Virat
- I am both Hiranyagarbha and Virat

- **I appear in finite forms**

- **Originally I am infinite truth itself, not finite**

- Anybody wanting immortality in life have to come to me alone.

- **I am the only source of immortality**

- Amrutatya Nabhihi...
- Immortality people which people seek is in me alone
- They have to draw it from me alone.

Bashyam : Chapter 3 – Section 10 – Verse 6 continues...

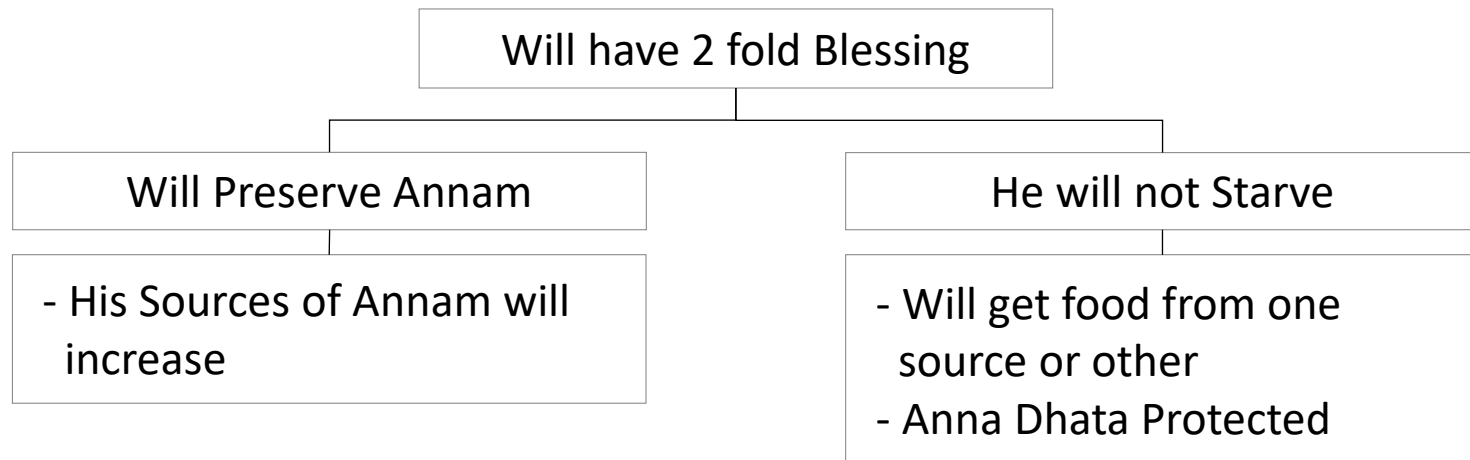
यः कश्चित्त्नमा मामन्नमन्नार्थिभ्यो ददाति प्रयच्छत्यन्नात्मना ब्रवीति
सः इदित्थम् एवमविनष्टं यथाभूतमावा अवतीत्यर्थः । यः पुनरन्यो
मामदत्वार्थिभ्यः काले प्राप्तेऽन्नमत्ति तमन्नमदन्तं भक्षयन्तं
पुरुषमहमन्नमेव संप्रत्यङ्नि भक्षयामि ।

The Jnani identifying himself with Annam makes this Statement (Annatmana Braviti) That one who (Yah Kascit) gives me (mām dadāti = prayacchati) who am in the form of Annam (Annam) to those who seek it (annārthibhyah), for that giver of food to others (saḥ) I, in the form of Annam (it = ittham = yathābhūtam mām eva), will never get exhausted (evam avinaṣṭam), that is the idea (iti arthah). It means (iti arthaḥ) I will see that I, as annam (yathābhūtam mām) will protect him (āvāḥ = avati). On the other hand (yaḥ punaḥ) another one (anyaḥ) who does not give me (Mam Adatva—who am in the form of annam) to the one who seeks me (Arthibhyaḥ), even when an occasion comes for it (kāle prāpte); when such a person (Puruṣam) eats Annam (Annam atti), for that consumer of me, the Annam (tam Annam Adantam Bhakṣayantam); I the Annam alone (Aham Annam eva— become the Annāda and) and I eat him up (admi bhakṣayāmi) at the very time of his eating itself (samprati).

- Jnani wants to glorify Anna Danam as important value in life, will get Punyam.
- If you cook for only yourself and don't share, you will incur Pratyavaya Papam
- Failing in duty of anna Danam which is a Vihita karma.

Share	Don't Share
Get Punya	Pratyavaya Papam

- Jnani identifies with Annam
- Whoever gives food to others is giving me to others.



Anna Danam	Anna Adanam
<ul style="list-style-type: none"> - Great - Sruti - Giver will not become less in Possession - Give 1 Kg, will get 10 Kg - Protects Annadhata 	<ul style="list-style-type: none"> - Nindha - Criticism of not Sharing - Consumer only not share - By Entering their Stomach, i don't Nourish their Food - He will get destroyed - Not Sharing and eating, is poison

- Jnani is identifying with Annam and making statement.

Why Jnani identifies with Annam?

Jnani says :

- Aham anna, Annadaha, shloka Krutu
- Later he gets food throughout life without effort
- One who eats without sharing, is eating Papam only
- Annam Adana Nindha...
- Jnani identifies himself with Annam and says I destroy him
- I give problems after he eats Annam
- I eat him

Message :

- **Share what you have with others.**

अत्राह - एवं तर्हि विभेमि सर्वात्मत्वप्राप्तेर्मोक्षात् अस्तु संसार एव
यतो मुक्तोऽप्यहम् अन्नभूतः आद्यः स्यामन्यस्य ।

In this context (Atra) he raises an objection (āha)if the above description of a jñānī is true (evam tarhi) I am afraid (bibhemi) of mokṣa (mokṣāt), which makes one everything (sarvātmatva prāpṭeḥ-including Annam.) Let there be Samsara only (astu samsāraḥ eva), because (yataḥ) even though I am freed from Samsara (muktah Api Aham), I become Annam (Annabhutah) to be eaten (Adyah Syam) by some one else (Anyasya).

- Sarvatma bhava not understood by Purva Pakshi.

He Says :

- I am afraid of Jnanam itself
- He takes 'Eaten food' literally.

Purva Pakshi :

- Others will enjoy one part by part with help of fork
- Aham Bhibhami - I am scared of becoming Ishvara
- Advaita moksha = Scary Moksha
- Now I am eater without Jnanam, enjoy 3 times food
- After Jnanam eaten.

- If I become liberated, I will become food item and will be eaten, consumed
- Adyaya = Beginning.

Shankara Replies :

Bashyam : Chapter 3 – Section 10 – Verse 6 continues...

एवं मा भैषीः संव्यवहारविषयत्वात् सर्वकामाशनस्य अतीत्यायं
संव्यवहारविषयमन्नान्नादादिलक्षणमविद्याकृतं विद्यया ब्रह्मत्वमापन्नो
विद्वान् तस्य नैव द्वितीयं वस्त्वन्तरमस्ति यतो विभेति अतो न
भेतव्यं मोक्षात् ।

Do not have such fears (evam mā bhaiṣih). Eating and eater, this concept of being everything (sarvakāmāśanasya) is imagined for the sake of transaction (sam Vyavahara viṣayatvāt). The jñānī transcends both subject-object duality(atītya-ayam). This empirical duality (sam vyavahāra viṣayam), of being both the eaten and the eater etc (anna-annādaādi-lakṣaṇa) is caused by ignorance only (avidyākṛtam). A jñānī (vidvān) through knowledge (vidyayā) having woken upto to his status of Brahman (brahmatvam āpannaḥ), for him (tasya) a second thing (dvitīyam), a factual entity (vastu) different from himself (antaram) is not at all there (na evam asti) to be afraid of (yataḥ bibheti). Therefore (ataḥ) there is nothing to be afraid of (na bhetavyam) in being liberated (Mokṣāt).

- May you not be scared.

Jnana Phalam : Taittriya Upanishad :

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

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

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

- Jnani experiences Everything, Sings Sama Ganam.

• **Jnani = Eater and eaten, not literal**

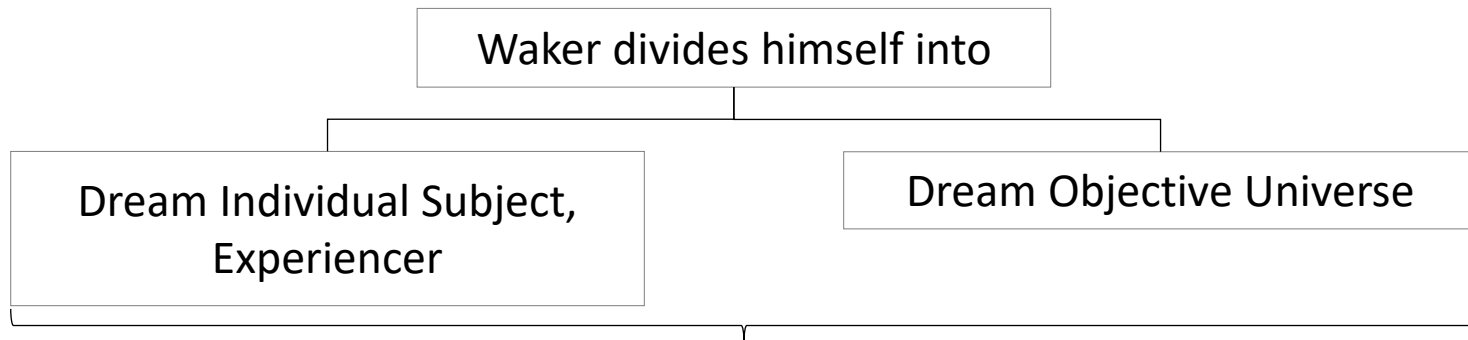
- Jnani does not become duality - Remains Advaita only

• **Absolute nature is appearing as eater - Eaten from Empherical angle**

- Mithya Drishti only entertained = Sarvatma bhava.

Example :

- Waker remains unaffected by dream tiger biting him.



- Both are Appearances on the Waker who is Unaffected
- Ateetya Ayam

- Similarly Jnani, Super Waker Consciousness, Brahman transcends waker and waking universe (in the form of eater - Eaten etc)
- Mithyatva nischaya, Anatmatva nischaya, important

• **Empherical duality is born out of Moola avidya, Maya**

- Appearances are not factual.
- Unreal duality

• **Through Jnanam, Jnani transcends, wakes up to his higher nature.**

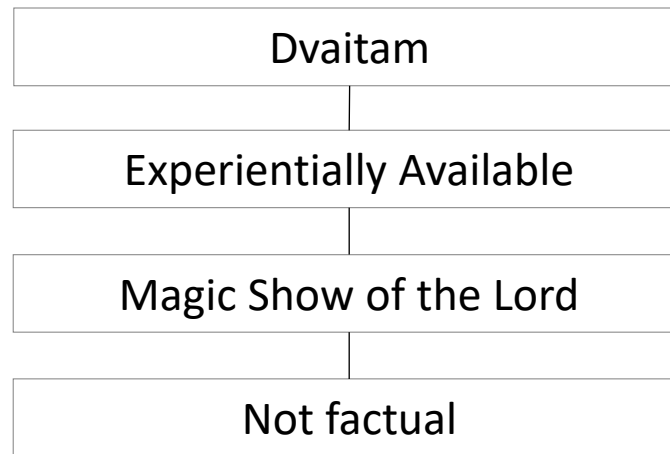
Imagine :

- Entering dream world with it is Mithya - Dream
- Similarly, after waking up to his higher nature, Atma Svarupa, Jnani comes back to be waker to undergo Prarabda karma Phalam of body - Mind Complex.

- He continues to experience, remembering this is Empherical
- He has claimed his higher nature of Non-dual Brahman
- Experiences duality, understands it as an appearance not factual
- **Similarly duality is there in the universe, not factual duality.**

Example :

- Neela Akasha - Experientially is there, not factual.



- 2nd Factual entity Nasti, hence Abayam Pratishtam Vindate.

Jnani proudly proclaims :

- I am eater - Eaten Jnani is not disturbed by that, moksha is not scary
- **It is like becoming an actor in the drama called life, managed by Bhagawan**
- **I only play roles**
- **Jnani not affected by any role.**

- Actor, not disturbed by any suffering in the movie
- In the Green room, he is Sat chit Ananda Svarupa Atma.

Bashyam : Chapter 3 – Section 10 – Verse 6 continues...

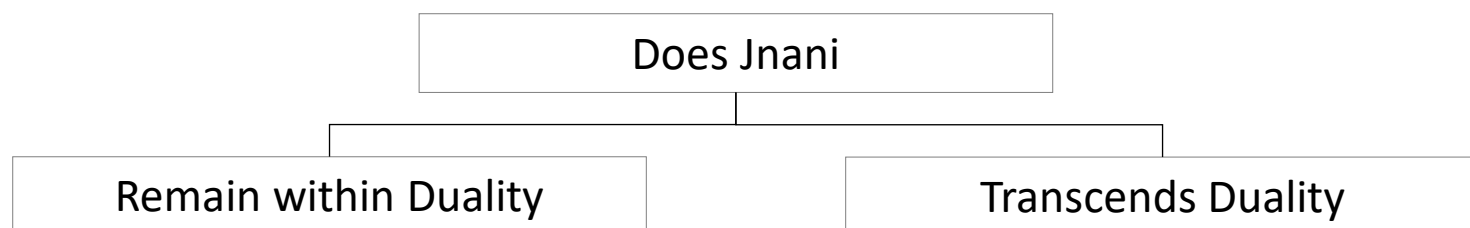
एवं तर्हि किमिदमाह - अहमन्नमहमन्नादः ? इति उच्यते ।
 योऽयमन्नान्नादादिलक्षणः संव्यवहारः कार्यभूतः स संव्यवहार-
 मात्रमेव न परमार्थवस्तु । स एवं भूतोऽपि ब्रह्मनिमित्तो ब्रह्मव्यति-
 रेकेणासन्निति कृत्वा ब्रह्मविद्याकार्यस्य ब्रह्मभावस्य स्तुत्यर्थमुच्यते
 -अहमन्नमहमन्नमहमन्नम् । अहमन्नादोऽहमन्नादोऽहमन्नादाद्
 इत्यादि । अतः भयादिदोषगन्धोऽपि अविद्यानिमित्तः अविद्योच्छेद
 ब्रह्मभूतस्य नास्तीति ।

If the jnani really transcends duality (evam tarhi), for what purpose does the jnani say (kimidam aha) I am the eater and eaten (aham annam aham annadah)? That being answered (iti ucyate). This (yah ayam) Mithya concept (Samvyavaharah) in the form of created word (Karyabutaha) as eaten and eater of food (Anna - Annada-adi-laksanah) is purely an experience corrupt in transaction only (Sam-vyavahara matram eva) and not real (Na paramartha vastu).

The whole universe including Annam and Annada, even though it is Mithya duality only (sah evam bhutah api), having been born of brahman (brahma nimittah) it does not exist separate from Brahman (brahma vyatirekena asan).Based up that (iti krtva) the result of brahma Jnanam (brahma vidya karyasya) is that everything is Brahman (Brahma bhavasya) and therefore to indicate and praise that alone (Stutyartha - Namely, that the empirical world does not exist separate from me) it is said (ucyate - figuratively that) " I appear as Annam, I appear as Annam, I appear as Annam (Aham Annam, aham Annam, aham annam) and " I appear as the eater , I appear as the eater etc. (Aham annadah, aham annadah, aham annadah ityadi). Therefore (Atah) even a whiff of fear , sorrow etc. (bhaya adi dosa gandhah api) which are caused by ignorance (avidya nimitta). When that ignorance is negated (avidua ucchedat), is not there for jnani (Na asti iti). Who is Brahman (braha bhutasya)

Purva Pakshi :

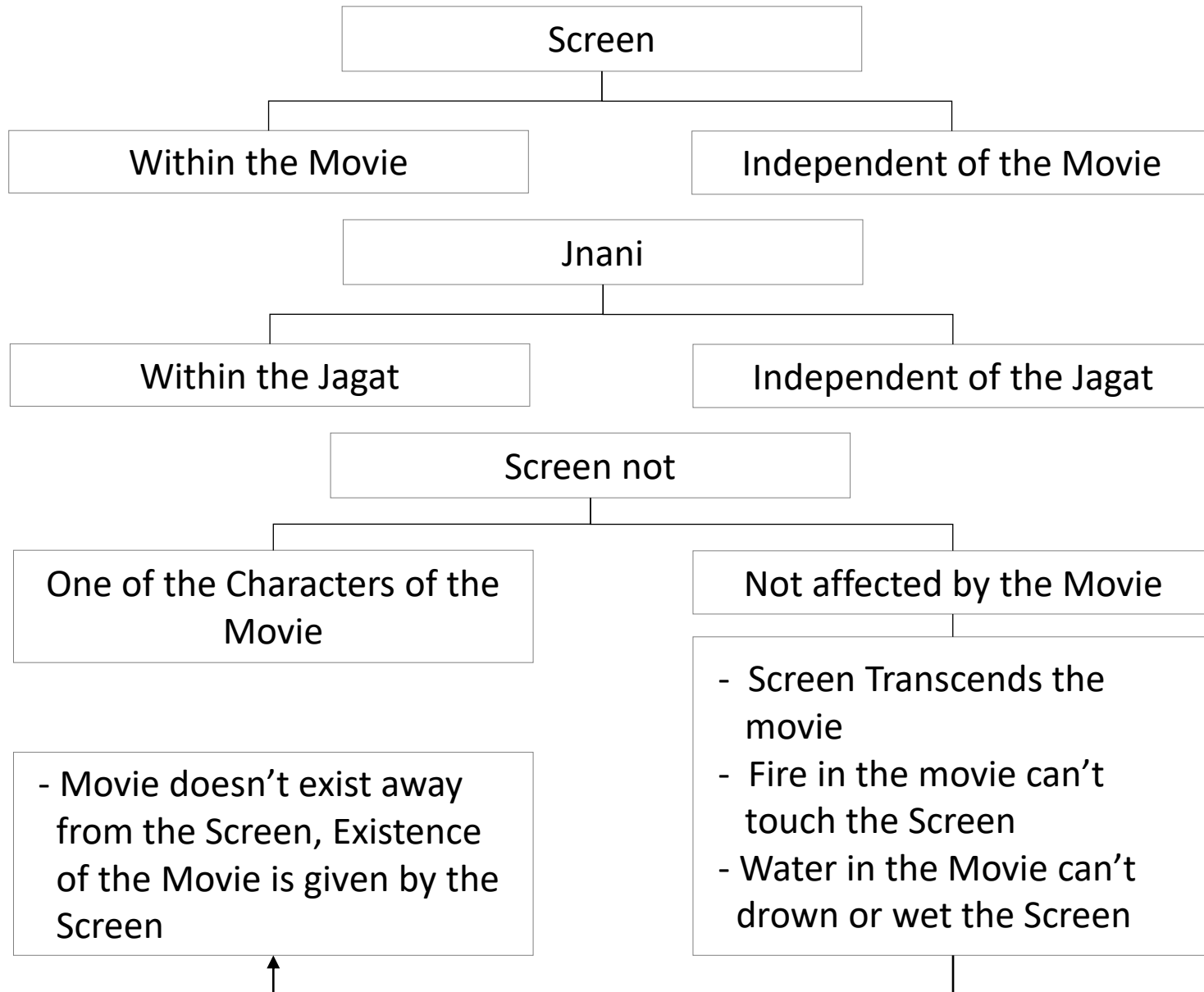
- If Jnani really transcends duality then why Upanishad says - Jnani alone is eater – Eaten.
- Then he will fall within duality.



Answer :

- **Jnani is both within duality and Transcends Duality.**

Example :



- Screen is in and through the movie and also transcendental
- Screen is in through the movie but not affected by the movie
- If Jnani transcends why Upanishad says – Taittiriya Upanishad :

हाश्वु हाश्वु हाश्वु ।

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।

अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।

अहमस्मि प्रथमजा ऋता ३ स्य ।

पूर्व देवेभ्योऽमृतस्य नाआआभायि ।

यो मा ददाति स इदेव मा ३ वाः ।

अहमन्नमन्नमदन्तमा ३ द्मि ।

अहं विश्वं भुवनमभ्यभवा ३ म् ।

सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāvu hāāvu hāāvu ।

ahamannamahamannamahamannam ।

ahamannādo''hamannādo''hamannādaḥ ।

ahaṃ ślokakṛdaham ślokakṛdaham ślokakṛt ।

ahamasmi prathamajā ṛtāāśya ।

pūrvaṃ devebhyo'mṛtasya nāāabhāyi ।

yo mā dadāti sa ideva māāvāḥ ।

ahamannamannamadantamāādmi ।

ahaṃ viśvaṃ bhuvanamabhyabhavāām ।

suvarna jyotiḥ ya evaṃ veda | ityupaniṣat || 6 ||

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

- Jnani is in the form of eater - Eaten

- **Jnani has immanent and transcendental forms**

- All transactions are within duality which are products in the world.

Brahman	Karya - Products
<ul style="list-style-type: none"> - Karanam - Paramartika Satyam - Real 	<ul style="list-style-type: none"> - Vyavaharika Satyam - World, unreal - Experientially there, factually not there - Example : Blue Sky - Mirage water - Experientially there, factually not there - Mithya butam, Avidya Adhyastham

- Mithya used by post Shankara Vedantins
- Even though it is Mithya only
- Mithya Dvaitam can't exist separate from Brahman, its Adhishtanam
- Vyatiriktena - Movie
- Does not exist separate from screen
- Dream does not exist separate from waker
- Duality does not exist separate from Non-duality.

Brahman	Universe
- Nimitta Karanam	- Karya Butaha - Product, born out of Brahman

- **Jnani Realises, I am absolute Reality**
- **Empherial world does not exist separate from me.**

Figurative Language :

- I alone appear in the form of world.

Fact :

- World = Unreal does not exist separate from me the real Atma.

Jnani :

- I, the real Brahman am falsely appearing as the unreal world.
- Sthuthyartham Uchyate...
- It is only to glorify Brahma Jnanam

Gita :

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

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

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

न च मत्स्थानि भूतानि

पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थः

ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni

paśya mē yōgamaiśvaram |

bhūtabhṛnna ca bhūtasthō

mamatmā bhūtabhāvanaḥ || 9-5 ||

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

- World is there in me from experiential angle
- World is not there in me from factual angle
- Dream is there in me from experience angle
- Dream does not really exist from factual angle
- I Chaitanyam Brahman am real, everything else unreal.

a) Nothing is appearing without my blessing :

Therefore Upanishad declares :

- Aham Annam - Annadah
- I appear as experiencer - Eaten and experienced - Eaten food
- Therefore, one can never be afraid of anything.

b) No fear for Jnani not even a wee bit, Lesaha :

- I alone am there, no 2nd thing.

Example :

- Bird / Dog looks at mirror and barks
- Sees it as rival, Mirror dog appears to be counter barking fiercely on and on...
- Dog appears in the Mirror but 2nd Countable dog is not there
- We bark like dogs in our transactions without understanding 2nd thing is my own appearance only.

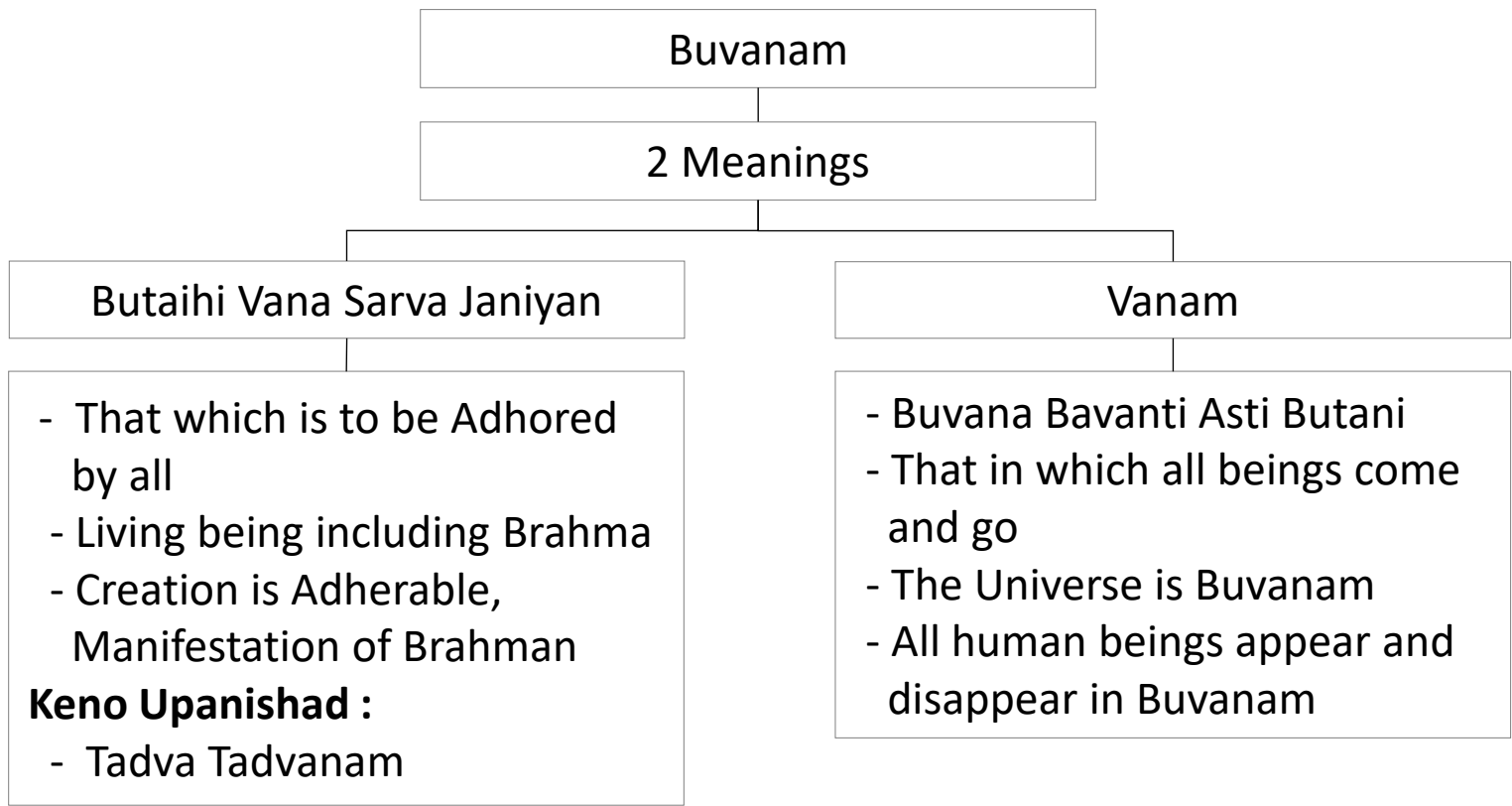
<ul style="list-style-type: none">• Avidya Nimitta appears as real because of ignorance.

- Ignorance caused fear is not there for a Jnani, because ignorance is gone
- Avidya Utchedat - Because of destruction of ignorance
- For Brahma jnani who has claimed world to be Brahman
- Nasha = Dosha Gandha.

अहं विश्वं समस्तं भुवनं भूतैः संभजनीयं ब्रह्मादिभिर्भवन्तीति वा
अस्मिन् भूतानीति भुवनम् अभ्यभवाम् अभिभवामि परेश्वरेण
स्वरूपेण । सुवर्न ज्योतीः सुवः आदित्यः नकार उपमार्थे । आदित्य
इव सकृद्विभातमस्मदीयं ज्योतीः ज्योतिः प्रकाश इत्यर्थः ।

I, this entire universe (aham viswam = samastham) is to be worshipped by all living beings including Brahmaji (bhuvanam = bhutaih sambhajaniyam brahmadhibih bhavanti iti) or (va) I am the entire universe where all the bhutas exist (asmin bhutani iti bhuvanam), and in the form of srsti-laya-karana Brahman (Parena Isvarena svarupena) at the time of pralaya I withdraw, I swallow everything unto myself (abhabhavam = abhibhavami). I am the nature of consciousness, self effulgent like sun's effulgence (suvarna jyotih). The word suvah in 'Suvarna' means the sun (suvah = adityah) and the ' na' in the word suvarna is to indicate it is in the sense of a comparative example (nakara upamarthe), 'Like the sun' (Aditya iva). My effulgence (Asmadiyam jyotih = jyotih = prakasha) like that of the sun is always there shining (Sakrdvibhatam). This is the meaning (iti arthah).

- Aham Vishwam Buvanam
- Vishwam = Samastham.



Keno Upanishad :

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं

स य एतदेवं वेदाभि हैनं सर्वाणि भूतानि संवाञ्छन्ति ६

Taddha tadvanam nama, tadvanam-ityupasitavyam

sa ya etadevam vedabhi hainagm sarvani bhutani samvanchanti

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

[Chapter 4 - Verse 6]

- Universe gets Swallowed at time of Pralayam.

- I Am Srishti, Sthithi Laya Karanam
- I project and resolve dream world to myself
- This universe I project with my Maya Shakti
- I myself resolve the universe Abhibharami, Upasamharanam, as Brahma Svarupam.
- Jagat Karana Svarupena Aham Srishti, Sthithi, Laya Karanam Asmi.

What is my nature?

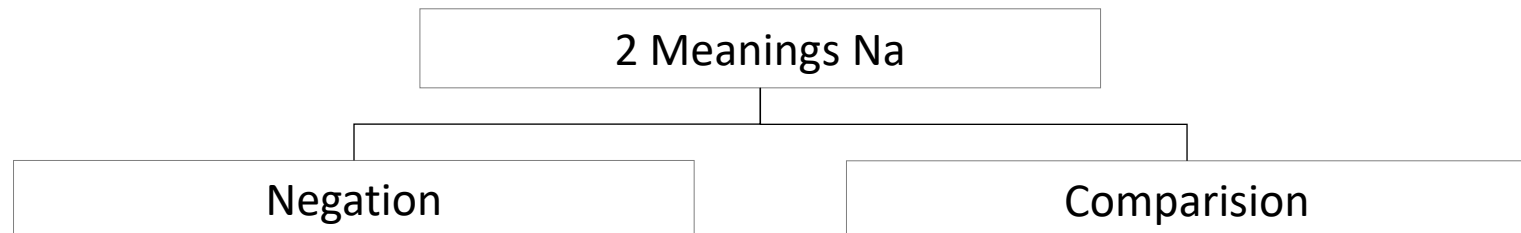
- Chaitanya Svarupam like Surya Prakasha, Suvarna Jyoti
- Suvarnam = Aditya.

Taittiriya Upanishad :

भूरिति वा अग्निः । भुव इति वायुः ।
 सुवरित्यादित्यः । मह इति चन्द्रमाः ।
 चन्द्रमसा वाव सर्वाणि ज्योतीषि महीयन्ते ॥ ३ ॥

bhūrīti vā agniḥ | bhuva iti vāyuh |
 suvarityādityaḥ | maha iti candramāḥ |
 candramasā vāva sarvāṇi jyotīṃṣi mahīyante || 3 ||

Bhuh is fire. Bhuvah is air. Suvah is the sun. Mahah is the Moon. Indeed, it is by the moon that all vitalities thrive. [1 - 5 - 3]



- Sunlight, eternally all pervading, relatively
- Like Sunlight, my light of consciousness shines only once, it is eternal
- Sakrut Sada Vibhanam...

Bashyam : Chapter 3 – Section 10 – Verse 6 continues...

इति इयं बह्वीद्वयविहिता उपनिषत् परमात्मज्ञानम् ।

Thus (iti) this is (iyam) the knowledge of the Supreme self (Upanisat = Paramatma Jnanam) unfolded (Vihita) in the two chapters (Vallidvaya – the second and Third).

- Knowledge of Paramatma revealed in Chapter 2, 3.

Bashyam : Chapter 3 – Section 10 – Verse 6 continues...

तामेतां यथोक्तामुपनिषदं शान्तो दान्त उपरतस्तितिक्षुः समाहितो
भूत्वा भृगुवत् तपो महदास्थाय य एवं वेद तस्येदं फलं यथोक्तमोक्ष
इति ॥ १० ॥

He, who ever knows this in this manner (tāmetām) after acquiring (bhūtvā) the control over the inner organs (śāntaḥ) and the outer organs (dāntaḥ), after gaining dispassion (uparataḥ) due to proper understanding of the upaniṣad,) and who is able to put up with situations and things cheerfully (titikṣuḥ), and whose mind is available for this knowledge (Samāhitaḥ); and like Bhrgu (bhṛguvat) masters the above mentioned.

Spiritual wisdom (Yathoktām Upaniṣadam) through the practice of a Systematic enquiry (mahad tapah āsthāya); for that person who knows all this (yaḥ evam Veda), the phalam for him (Tasya idam Phalam) is as said before, mokṣam (yathokta moksa iti). With iti' the Taittirīya upaniṣadic teaching is over.

- Whoever knows Paramatma as taught in Chapter 2, 3 with preparation as in Chapter 1 will get Moksha.
- Upanishad = Paramatma Jnanam = Self knowledge
- Yaha Evam Veda...
- Who gains this knowledge after Shanta, Danta, Uparama, Titiksha, Samadhanam, Sraddha, Sadhana Chatushtaya Sampatti will get spiritual wisdom.
- Mahat Tapaha = Systematic study or spiritual enquiry, sincere, consistent study of Brighu valli - Chapter 3 ends
- Who ever completes the above study will get Moksha
- Upanishad teaching is over.