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**KENO UPANISHAD**  
With  
**SHANKARABASHYAM**

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**CHAPTER 1**  
VERSE 1 AND 2

**VOLUME - 01**

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# **INTRODUCTION**

# Lecture 1

## Introduction :

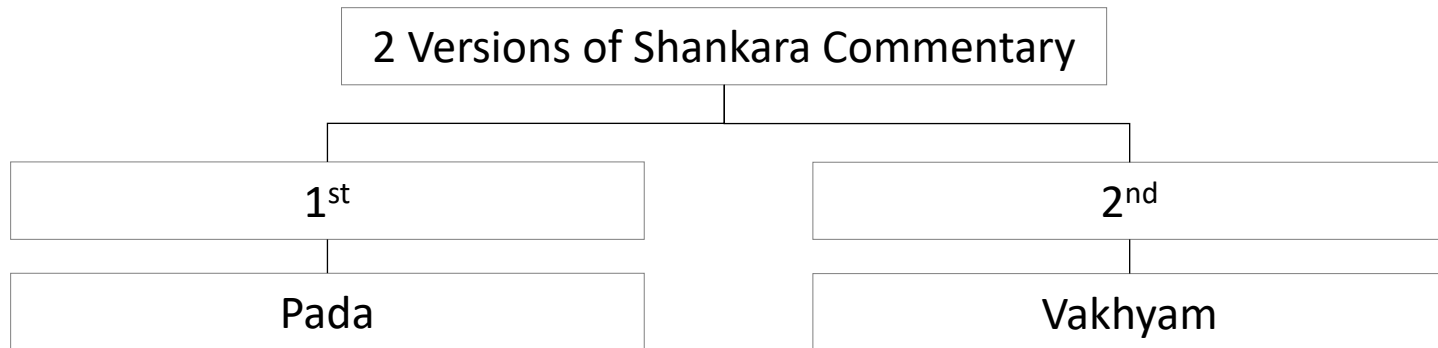
### i) Mundak, Katho Bashyam over :

- 3<sup>rd</sup> Keno Upanishad, Sama Veda

### ii) Do Moolam first and then Bashyam to make it Meaningful :

- Moolam = Explanation by Guru
- Bashyam = Not compulsory.

### iii)



- Extremely important Upanishad, hence 2 Commentaries written
- Vakhya Bashyam not in Shankara style.

### Gorakhpur Edition :

- Padam - Top
- Vakhya - Below

#### iv) Introductory Bashyam called Sambandha Bashyam :

- Connects Veda Purva and Vedanta Baga
- Veda Purva and Antaha - 2 Different shastras not eka Shastram.

<b>Advaitin</b>	<b>Visishta Advaitin</b>
<ul style="list-style-type: none"><li>- Both Bhagas are different</li><li>- 2 Shastrams</li><li>- Adhikari, Vishaya, Prayojanam, different</li><li>- Contributes to preparation, refinement of Student</li><li>- Never contributes to Moksha</li><li>- Moksha not Apyam, Utpadyam, Samskaryam, Vikaryam</li><li>- Role of Karma Khanda / Jnana Khanda separately mentioned</li></ul>	<ul style="list-style-type: none"><li>- Both Bhagas interconnected</li><li>- Eka Shastram together</li></ul>

## Bashyam : Introduction Starts

‘केनेषितम्’ इत्याद्योपनिषत्परब्रह्मविषया  
वक्तव्येति नवमस्याध्यायस्यारम्भः ।

The Upanishad starting with the words केनेषितम् dealing with higher brahman should be taught, therefore there is beginning of the 9th chapter.

- Keno Belongs to Sama Veda.

### Yajur Veda :

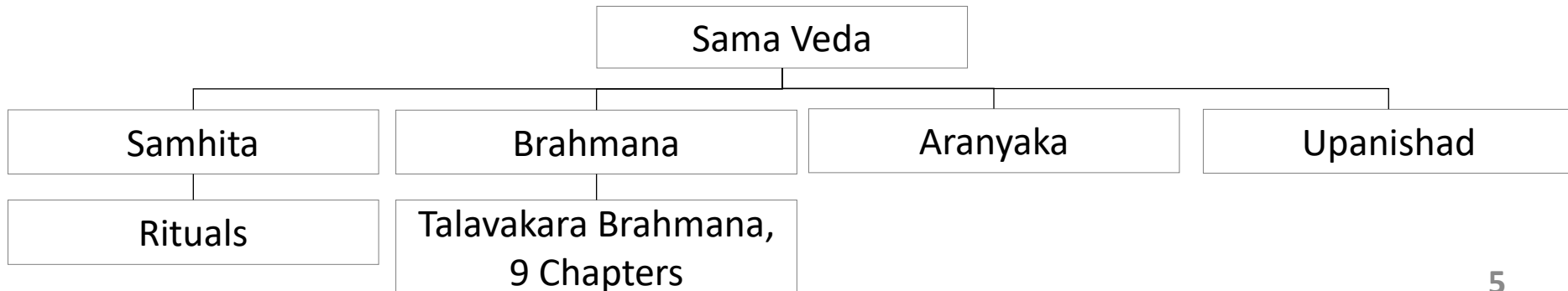
- Taittiriya Shaka, Katha Shaka

### Shukla Yajur Veda :

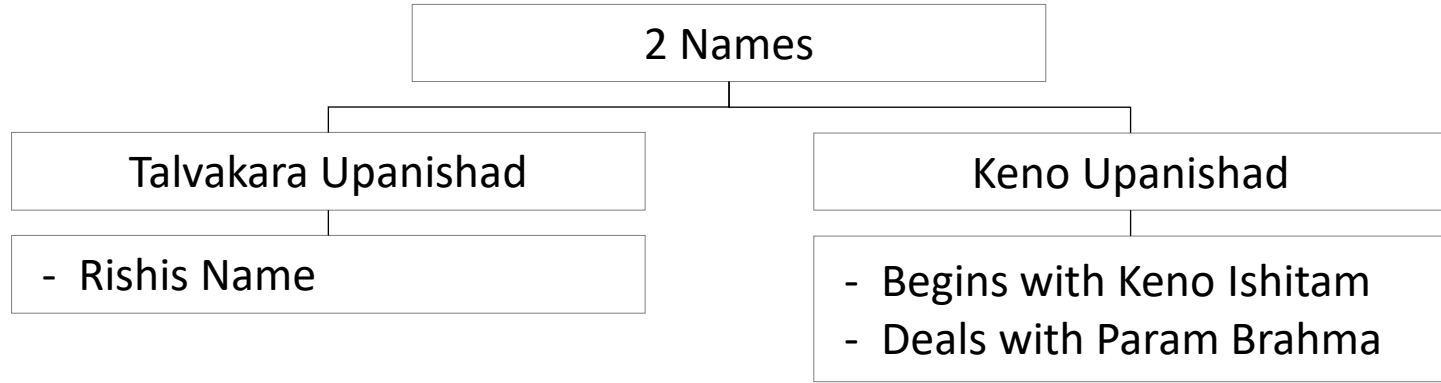
- Kanva, Madhyamika Shaka

### Sama Veda :

- Talavakara Rishi Shakha
- Talavakara = Disciple of Jaimini Rishi.



- First 8 Chapters Deals with Karma and Upasanas.



- Upanishad taught to a Student, who has gone through Karma and Upasana Bhaga.

**Bashyam : Introduction continues...**

प्रागेतस्मात्कर्माण्यशेषतः परिसमापितानि, समस्तकर्माश्रयभूतस्य  
च प्राणस्योपासनान्युक्तानि, कर्माङ्गसामविषयाणि च ।

Before this chapter, actions were exhaustively covered and meditation on Hiranyagarbha, the basis of all activities, and mediation dealing with Sama which is limb of the action was taught.

- Shankara Summarises topics in Chapters 1 to 8

### 3 Topics

I

- Karmani
- Rituals

II

- Svatantra Angi Upasanas
- Independent
- Not Part of Rituals
- Prana Upasana

III

- Paritantra Karma Anga Upasanas
- Part of Ritual
- Naachiketa Ritual
- Virat meditated on the Naachiketa fire

- Prana Upasana = Samashti Prana = Hiranyagarbha Upasana.

### What is greatness of Hiranyagarbha Upasana?

- Gives energy to do any ritual
- Pradikshana, Namaskaras...

Karma Indriyas	Prana
Made out of Individual Rajo Guna of Pancha Butas	Born out of Samashti Rajo Guna of all Pancha Butas Put together

- **Without Prana, Karma Indriyas will not work**

- Therefore, I want to meditate on the glory of Prana at Samashti level.



## Katho Upanishad :

या प्राणेन संभवत्यदितिर्देवतामयी ।  
गुहां प्रविश्य तिष्ठन्ती या भूतेभिर्व्यजायत । एतद्वै तत् ॥ ७ ॥

Ya pranena sambhavati, aditir devatamayi ;

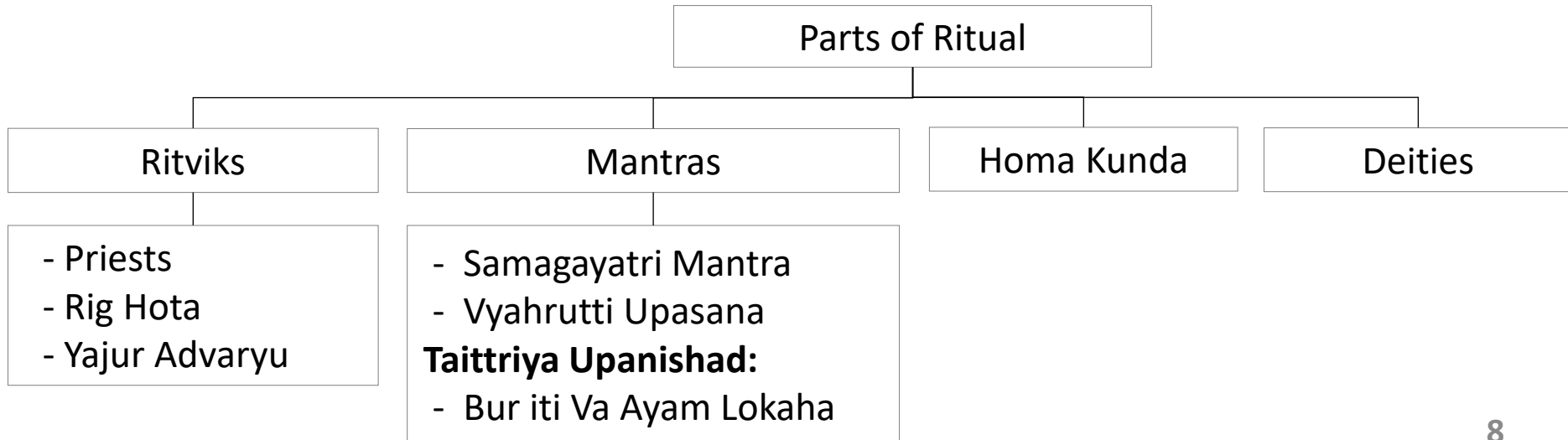
Guham pravisya tisthantim ya bhutebhir vyajayata ; Etad vai tat ॥ 7 ॥

That Aditi (Hiranyagarbha) expressing as the Prana (life) having entered and existing as the soul of all the faculties within the body of five great elements and is thus (as if) “born.” This is indeed That. [2 - 1 - 7]

- Hiranyagarbha exists as life principle in an ant and Virat
- Prana Upasana not part of ritual, Svatantra Upasana.

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

- Karma Anga Upasanas
- Deities invoked are various parts of Ritual.



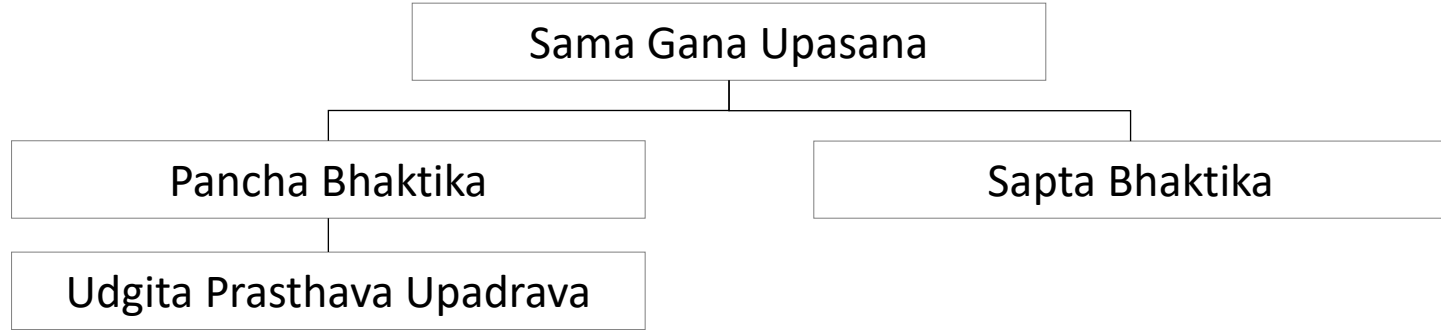
## Taittiriya Upanishad :

भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् ।  
सुवरित्यसौ लोकः । मह इत्यादित्यः ।  
आदित्येन वाव सर्वे लोका महीयन्ते ॥ २ ॥

bhūrīti vā ayaṃ lokaḥ | bhuva ityantarikṣam |  
suvarityasau lokaḥ | maha ityādityaḥ |  
ādityena vāva sarve lokā mahīyante || 2 ||

Bhuh is this world. Bhuvah is the sky. Suvah is the next world. Mahah is the sun. it is by the sun that all worlds are nourished. [1 - 5 - 2]

## Chandogyo Upanishad : Chapter 2 and 3<sup>rd</sup> :



- 3 Topics in Chapter 1 to 8 of Talwakara Brahmanam.

Upasana	Jnanam
Manasa Karma	Upanishadic Study

## Bashyam : Introduction continues...

अनन्तरं च गायत्रिसामविषयं दर्शनं वंशान्तमुक्तं कार्यम् ।

And thereafter, meditation to be done dealing with Gayatra Sama, (and) description of the lineage of the teachers was told.

- Anantaram = After that, later
- Samashti prana Upasana = Hiranyagarbha Upasana (Hiranyagarbha)
- Darshanam = Upasanam here
- Invoke 'Hiranyagarbha' Upon Gayatri Sama mantra
- Also mentioned in Chandogyo Upanishad and Brahma Sutras
- Vamsha Brahmana - Brihadaranyaka Upanishad – Chapter - 2, 4, 6, Last section
- Guru - Sishya Paramopara
- Names of Rishis - Students from this Guru... This Sishya comes out.

## Bashyam : Introduction continues...

सर्वमेतद्यथोक्तं कर्म च ज्ञानं च सम्यगनुष्ठितं  
निष्कामस्य मुमुक्षोः सत्त्वशुद्ध्यर्थं भवति ।

All these action and meditation performed properly as taught becomes the means for purification of the mind for the [materially] desireless seeker of freedom.

- All these topics under karma, Upasana (Paratantram and Svatantram Upanishad).

### Svetasvatara Upanishad :

संयुक्तमेतत् क्षरमक्षरं च व्यक्ताव्यक्तं भरते विश्वमीशः ।

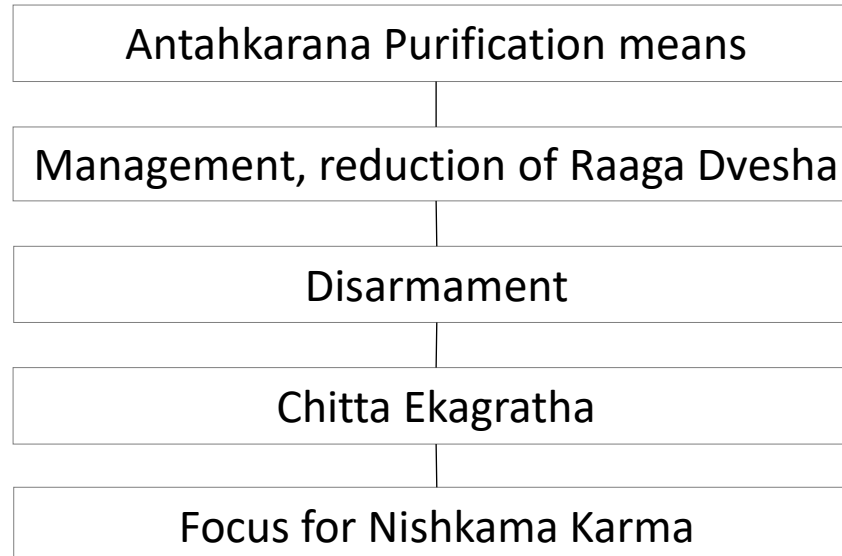
अनीशश्चात्मा बध्यते भोक्तृ- भावाज् ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ ८ ॥

samyuktam etat ksaram aksaram ca vyaktavyaktam bharate visvam isah I

anisas catma badhyate bhoktrbhavaj jnatva devam mucyate sarvapasaih II 8 II

The Lord supports this universe, which consists of a combination of the perishable and the imperishable, the manifest and the unmanifest. As long as the self does not know the Lord, it gets attached to worldly pleasures, and is bound; but when it knows Him, all fetters fall away from it. [Chapter 1 – Verse 8]

- If rituals properly done, and Upasanas performed, you get Chitta Shuddhi to study Upanishads.
- Shuddha Antahkarana is a product of Sattva Guna.



## 2 Ways of Rituals Encashment (Puja / Namaskarams)

### Worldly

- Family, Personal favours

### Parameshwara

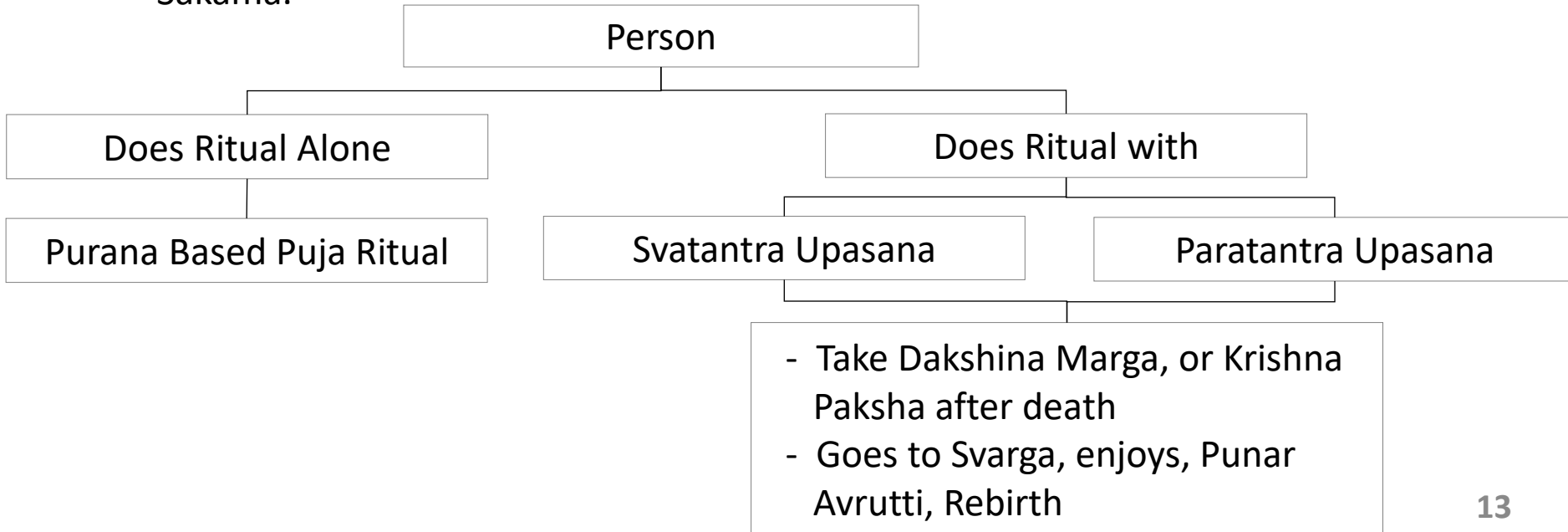
- Prityartham Karishye
- Loka Sangraha
- Nishkama
- Desirous of Moksha Purushartha
- Leads to Sattva Shuddhi

### Bashyam : Introduction continues...

सकामस्य तु ज्ञानरहितस्य केवलानि श्रौतानि स्मार्तानि  
च कर्माणि दक्षिणमार्गप्रतिपत्तये पुनरावृत्तये च भवन्ति ।

However, for one endowed with material desires, bereft of meditation, mere Shruti- and Smriti-based actions become the means for the attainment of higher world (southern path) and for return (to this kind or lower births).

- Suppose person not interested in Moksha, has serious problems in family, do Namaskara
- Watch your mind, watch your thoughts coming, if family issues solving comes, it is Sakama.



- Or take Uttara Marga, Shukla Gathi, Brahma Loka, Krama Mukti.
- Rebirth can be in any of 14 Lokas
- Imam Lokan Hina Taram Va Vishanti.

**Gita :**

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

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

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

**Bashyam : Introduction continues...**

स्वाभाविक्या त्वशास्त्रीयया प्रवृत्त्या पश्चादिस्थावरान्ता अधोगतिः स्यात् ।

Whereas due to instinctual tendency-driven, prohibited actions, there would be lower birth such as animal, plants, etc.

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

- No Shastriya karma, Upasana, Jnanam - No moksha, svarga, Brahma Loka
  - Ashastriya life style
  - Live instinctive life style of Raaga - Dvesha
  - Prakruta Purusha
- Svabavika life style, instinctive, not filtered by Shastra, Vidho - Nisheda.

### Gita :

तस्माच्छास्त्रं प्रमाणं ते  
कार्याकार्यव्यवस्थितौ ।  
ज्ञात्वा शास्त्रविधानोक्तं  
कर्म कर्तुमिहार्हसि ॥ १६-२४ ॥

tasmācchāstraṃ pramāṇaṃ tē  
kāryākāryavyavasthitau |  
jñātvā śāstravidhānōktaṃ  
karma kartumihārhasi || 16 - 24 ||

Therefore, let the scriptures be your authority in determining what ought to be done and what ought not to be done. Having known what is said in the commandments of the scripture, you should act here (In this world). [Chapter 16 - Verse 24]

### What should be done, not done which violates shastra vidhi - Nisheda?

- Will have Atho Gathi, lower Janma is the 3<sup>rd</sup> Group of Jivas
- No Deva or Manushya Shariram



- Pashu (Animals), Sthavaram (Immobile) living beings
- Stone - Not Jiva, no Sukshma Shariram
- No one can take birth as a stone
- Stone like human beings may be there
- Stone can't exhaust Punya - Papam
- Sukshma Shariram required for Punya - Papa exhaustion
- Animal - Plant - inferior life.

**Bashyam : Introduction continues...**

**'अथैतयोः पथोर्न कतरेण च न तानीमानि क्षुद्राण्य-  
सकृदावतीनि भूतानि भवन्ति जायस्य म्रियस्वेत्येतत्तृतीयं  
स्थानम्' ( छा० उ० ५। १०। ८ ) इति श्रुतेः;**

“Those who do not travel by any of these two paths”, they become these insignificant living beings [such as insects] who return many times, they take birth and die. In this manner, that is the third state” due to this Shruti statement.

- For Krishna, Shukla Gathi - See Chandogyo Upanishad
- For Atho gathi Shankara Quotes : Chandogyo Upanishad

## Chandogyo Upanishad :

अथैतयोः पथोर्न कतरेणचन तानीमानि

क्षुद्राण्यसकृदावर्तीनि भूतानि भवन्ति जायस्व

म्रियस्वेत्येतत्तृतीयंस्थानं तेनासौ लोको

न सम्पूर्यते तस्माज्जुगुप्सेत तदेष श्लोकः ॥ ५.१०.८ ॥

athaitayoḥ pathorna katareṇacana tānīmāni

kṣudrāṅyasakṛdāvartīni bhūtāni bhavanti jāyasva

mriyasvetyetatṛtīyaṁsthānaṁ tenāsau loko

na sampūryate tasmājjugupseta tadeṣa ślokaḥ || 5.10.8 ||

But those who do not follow either of these two paths are born among small animals and insects again and again. [This can be said about those who are born in] this third state: ‘Be born and die.’ This is why the other world does not get filled up. Therefore one should despise this state. Here is a verse on the subject— [5 - 10 - 8]

- Rebirth of Non-karmis, Non-upasakas, Non-jnanis, will be inferior, Nikrishtam - Plant - Animal
- Ashastriya life if led, will be born as Mosquito
- Inferior means short life period, few hours, days, faster cycle of birth – Death.

## Katho Upanishad :

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे ।

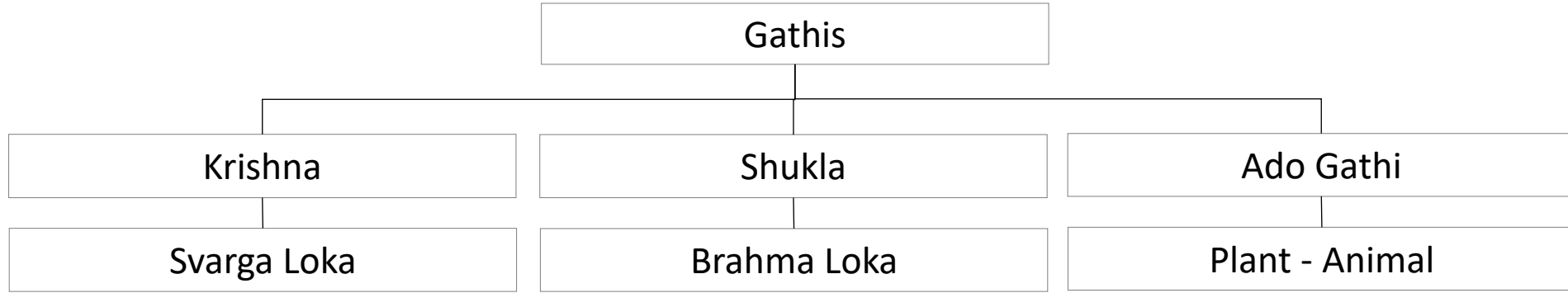
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥

Anupasya yatha purve pratipasya tatha-'pare,

sasyamiva martyah pacyate sasyam-iva-jayate punah || 6 ||

“Remember how our forefathers acted : Consider, also, how others (now act). Like corn decays the moral, and like corn is born again.” [1 - 1 - 6]

- Mushrooms Appear - Disappear
- Jayante - Mriyante iti.



**Bashyam : Introduction continues...**

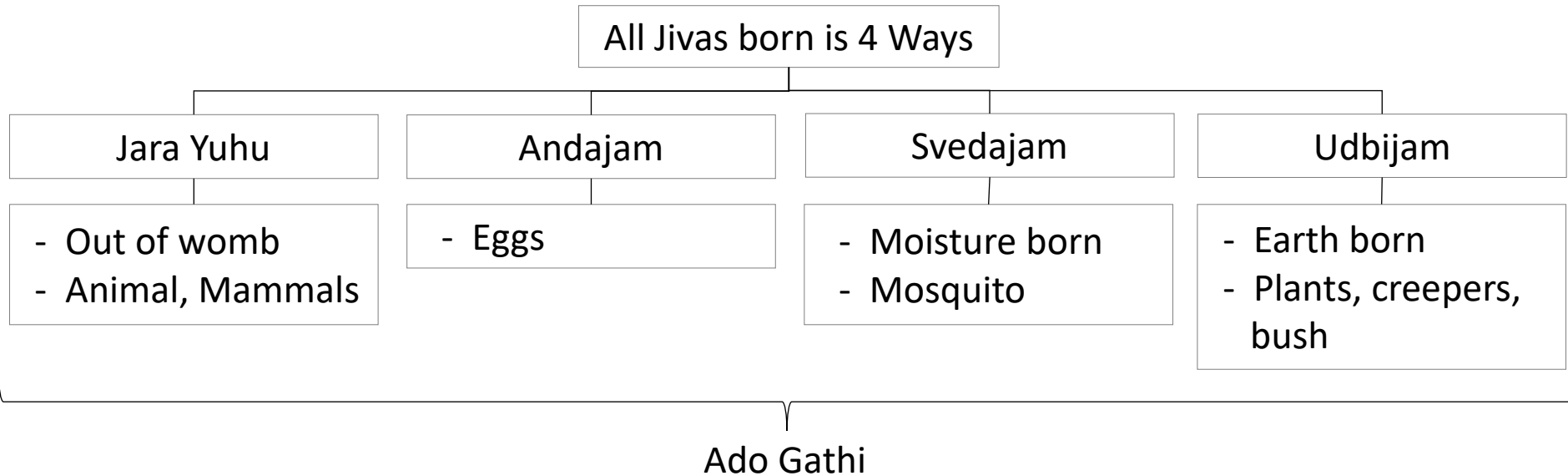
‘प्रजा ह तिस्रोऽत्यायमीयुः’ (ऐ. आ. २-१-१),  
( ऋ. मं. ८-१०१-१४) इति च मन्त्रवर्णात् ।

And due to the mantra statement thus—“The three types of people attained different lot”.

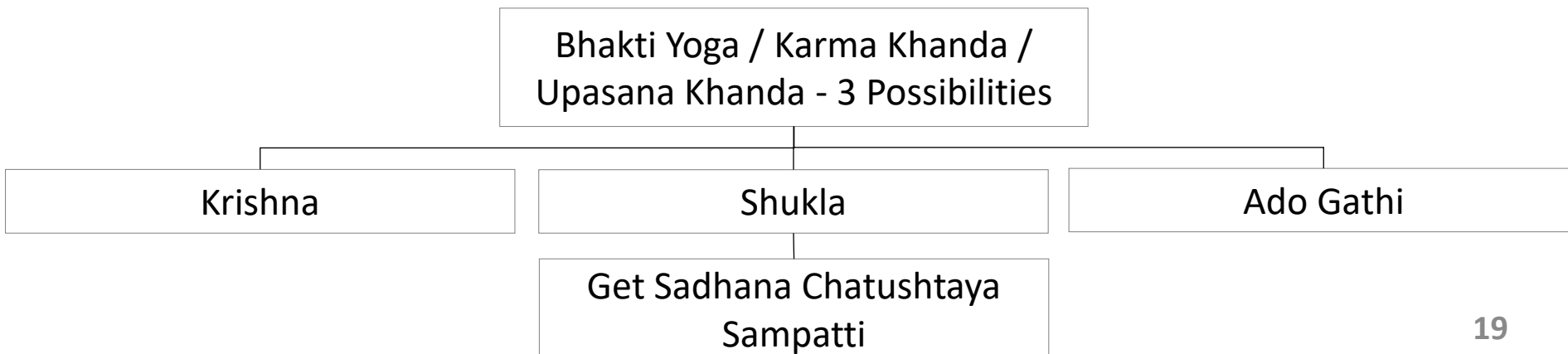
**Aitareya Aranyakam :**

This has been declared by a Rishi (Rv VIII, 101, 14) : Three (Classes of) people transgressed, others settled down round about the venerable (Agni, fire); the great (sun) stood in the midst of the worlds, the blowing (Vayu, air) entered the Harits (the dawns, or the ends of the earth). [2 – 1 – 1 – 4]

- Aitareya Upanishad is part of Aitareya Aranyakam
- Tisraha Praja Atyayam Yihu...
- 3 Types of living beings go through 3 Paths.



- Veda Purva Bhaga - Karma Khanda Chapter 1 to 8 - Deals with all above topics
- Talvakara Brahmanam of Sama Veda - Chapter 9 is Keno Upanishad.



- If used for Sadhana Chatushtaya Sampatti, then called Karma yoga
- Difference is in Sankalpa During action - For family or Chitta Shuddhi
- Loka Samastha Sukhino Bhavantu is Nishkama, get purification of mind
- Change only Sankalpa before puja to make the Ritual Nishkarma
- Mind becomes power.

### **What is test, indication of purification?**

- Become Viraktaha - Vairagya Yuktasya
- Got Vairagyam, detachment, dispassion not hatred
- Hatred = Obstacle
- Vairagyam = Freedom from Raaga - Dvesha  
= Viraktaha, no hatred
- Have Vairagyam towards Anatma, external of objects, beings, pancha Anatma.

**Anatma is anitya, impermanent, ephemeral, fleeting, not worthy of obsession**

- Have care and love, not obsession

### **What indicates obsession?**

- Family sits in mind during class.

## Virakatsya Detachment

Bahyat

Anityatvat

Sadhana Sadhyam

- Entire Anatma comes under Sadhana - Sadhyam

Sadhanas	Sadhyam
<ul style="list-style-type: none"><li>- Karma Upasana</li><li>- Veda Purva Bagha</li></ul>	<ul style="list-style-type: none"><li>- Dharma (Punyam)</li><li>- Artha, Kama</li></ul>

### Siddham :

- Vedanta
- Atma
- Jnana Khanda
- Not Sadhana, Sadhyam

• **I don't want to attain Atma but realise I am Nitya Atma**

• Atma not means to attain Money, fame, Possessions.

• **Atma has all goals of life included in it**

• Poornam, Adaha, Poornam, Idam

• Atma not Sadhanam or Sadhyam but siddha Vastu

- Atma not Aapyaam, Utpadyam, Vikara, Samskaryam
- Siddha Atma is myself.

### **Job of Upanishad is to say :**

- You are the siddha Atma, don't have to struggle to get anything.

### **Just claim :**

- **I am the Siddha Atma, is Vedanta**
- I am ever what I want to be

### **Anubandha Chatushtayam :**

#### **A) Veda Purva, Veda anta :**

- Difference in Vishaya - Subject matter (Not sadhana, Sadhyam but Siddha Vastu)

#### **B) Adhikari - Bhedat :**

- Because of Vishaya Bheda, Adhikari Bhedat.

<b>Karma Khandi</b>	<b>Jnana Khandi</b>
<ul style="list-style-type: none"> <li>- Interested in Sadhana Sadhyam</li> <li>- Sadhaka</li> </ul>	<ul style="list-style-type: none"> <li>- Interested in Siddha Vastu</li> </ul> <p><b>Aim :</b></p> <ul style="list-style-type: none"> <li>- Not to succeed as Successful Sadhaka</li> </ul>

- Adhikari wants to drop Sadhakatvam, stop being Seeker.
- Seeker-hood Dropping = Moksha

## Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।  
Athato Brahmajijnasa

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

- Atha - Shabda - Vichara
- Veda Purva - Puja, ritual irrelevant for Jnani.

## Mandukya Karika :

- Continue puja, rituals for people around me, not for me
- I am Akarta, Abokta Atma
- Difference is in Bhavana only.

## Viraktasya :

- Detachment from Veda Purva Bhaga.

## How did detachment come?

- **Because of spiritual Samskara**
- Adhyatmika, Vedantic spiritual samskara leads to desire for more Sravanam / Mananam / Nididhyasanam.



- Vairagyam comes because of Karma, Upasana Done for Loka Kshema
- Changing Sankalpa before karma makes all the difference
- Don't stop puja
- Puja gives opportunity for Danam

- **Because of Karma Yoga done in Purva Janma, dispassion comes at an early age in this life.**

### **How do I know ?**

- **I see relevance of Vedanta now**
- I can absorb Vedanta and see its importance in transforming me by relieving me from Samsara
- It is not mere theory
- If there is total disconnect between Vedanta and my problem then have no Vairagyam.
- I see relevance, increase Sravanam, continue Karmayoga
- Do I feel class is relevant
- Brahma Jingyasa Aikya Jingyasa Pravartate...

तत्र तं बुद्धिसंयोगं  
लभते पौर्वदेहिकम् ।  
यतते च ततो भूयः  
संसिद्धौ कुरुनन्दन ॥ ६-४३ ॥

tatra taṁ buddhisamyōgaṁ  
labhatē paurvadēhikam |  
yatatē ca tatō bhūyaḥ  
saṁsiddhau kurunandana || 6-43 ||

There, he comes to be united with the knowledge acquired in his former body and strives more than before for perfection, O son of the Kurus. [Chapter 6 – Verse 43]

- Because of Purva janma samskara, in early age, you will get interest in Vedanta
- All other youth, interested in worldly things
- **Spiritual hunger becomes activated.**

## Lecture 3

### Bashyam : Introduction continues...

तदेतद्वस्तु प्रश्नप्रतिवचनलक्षणया श्रुत्या प्रदर्श्यते 'केनेषितम्' इत्याद्यया ।

That above, this fact/ real inner-self, shown by Shruti in the form of question and answer.

### Keno Upanishad :

- Addressing these selected minority
- Not those running after Pancha Anatma (Profession, mind, body, possessions, family)
- Interested in Siddha Vastu not Sadhana or Sadhyam
- Siddha = Atma = Brahma = Sadhana - Sadhya Vilakshana
- Anatma Vilakshana Atma = Reality
- Kenishitam Ityadhi Pradarshyante....

## Adhikari Difference

### Karma Khanda

- a) Interested in Sadhana Sadhya
- b) Extrovert Mind
- c) Sa Raktaha Raaghavan
- d) Athatho Dharma Jingyasa
- e) Sadhana Sadhya Vastu
- f) Karma Yoga Relevant
- g) Anitya Vastu
- h) Reveals Sadhyam
- i) Vikarya, Aaptihi, Utpadaya Samskarya

### Jnana Khanda

- a) Interested in Siddha Vastu
- b) Introvert mind
- c) Viraktaha Viragavan
- d) Athatho Brahma Jingyasa
- e) Sadhya, Sadhana Vilakshana Vastu
- f) Jnana Yoga candidate
  - Has Vairagyam to Karma Khanda
  - Karma Khanda irrelevant
- g) Nitya Vastu, Ultimate
- h) Reveals Siddha Vastu
- i) Vilakshana Vastu

**Bashyam : Introduction continues...**

**‘पराञ्चि खानि व्यतृणत्स्वयम्भू-स्तस्मात्पराद् पश्यति नान्तरात्मन्।  
कश्चिद्धीरः प्रत्यगात्मान-मैक्षदावृत्तचक्षुरमृतत्वमिच्छन्’  
( क० उ० २।१।१ )। इत्यादि**

And it is said in Kathopanishad by this mantra—“The self-existent Lord (as-if) destroyed the extroverted senses organs, therefore (one) doesn't perceive the inner-self. Someone rare, whose eyes are turned away from outwardness, desiring immortality, perceives the innermost self”, etc.

- Vishaya and Adhikari Bheda in other Upanishads also mentioned.

### Katho Upanishad :

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

Paranci khani vyatrat svayambhuh tasmāt paran pasyati na antaratman ;  
Kascid dhirah pratyag atmanam aiksāt avrtta caksur amrtatvam icchan ॥ 1 ॥

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

### Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।  
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,  
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

Karma Khanda	Jnana Khanda
a) Candidate Bahirmukhaha b) Turned to Anatma <b>c) Subject Matter :</b> - Anatma	a) Candidate Antarmukhaha b) Turned to Atma <b>c) Subject :</b> - Atma

### Mundak Upanishad :

Karma Khanda	Jnana Khanda
<b>a) Subject :</b> - Krutaha - Produced - Karya Vastu <b>b) Kruta Vastu :</b> - Vishaya Bheda <b>c) Kruta Raagi :</b> - Kruta, Karyam Sadhya Vastu	<b>a) Subject :</b> - Nasti Akrutaha - Unproduced - Akarya Vastu <b>b) Akruta Vastu :</b> - Vishaya Bheda <b>c) Akruta Raagi :</b> - Akruta, Akarya, Siddha Vastu

### Bashyam : Introduction continues...

‘परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।  
 तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्’  
 ( मु० उ० १। २। १२ ) इत्याद्याथर्वणे च ।

And in Atharvana's Mundaka Upanishad by this mantra— “having experienced the fields of experience, a सात्त्विकब्राह्मण would/should arrive at dispassion— the (attainment of) limitless non-product is not there by (actions) done. Indeed, for the purpose of knowing, he having samit firewood in his hand, should approach a learned teacher, abiding in brahman”, etc.

- Jnana Khanda candidate has utilised Karma Khanda, Upasana Khanda properly, purified mind.
- Both irrelevant for him now, they become obstacles for Vichara (Become mental pre-occupation)
- Vividisha Sanyasa taken for Sravanam / Mananam / Nididhyasanam.
- Agnihotra, puja, Agni Aupasanam not relevant in Jnana Khanda
- Before for Chitta Shuddhi relevant
- After getting fitness for Jnana Khanda, spend time in Jnana Khanda
- Maitriya Brahmanam - Sravanam / Mananam / Nididhyasanam for Vedanta
- Learn Pratyag Atma
- Drop dharma (Duty), Artha, Kama with duty, no time for Vedanta
- Our attachment to grandchildren is more
- Keep Lakshman Rekha, cut off line
- At 70, Learn to say no to Duties

- Read Book “How to Say no”
- Stand in front of Mirror and Say “No”
- In Vanaprastha, Sanyasa, cut off Duties.
- Adhikari and Vishaya Bheda Over

### Next, Prayojana Bheda :

- **Pratyag Atma Identical with Jagat Karanam Brahma**
- With this Mahavakya Jnanam, Agyanam Aleshataha Nivartate
- Doubtlessly, ignorance goes away.

### What type of Agyanam?

- Samsara Beejam Agyanam
- Kama - Karma Pravritti Karanam = Agyanam
- Avidya, Kama, Karma is one package
- Kama = Binding adharmic desires
- Dharmic desires for Loka Sangraha no problem
- Pravritti means Utpatti.

### a) Isavasya Upanishad :

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।  
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,  
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]



- For a person who knows Advaita Atma there is no Shoka - Moha, sorrow, delusion.

## Gita - Chapter 1 :

- Arjuna reveals Shokha - Moha problem it is based on Isavasya Upanishad - Verse 7

## b) Chandogyo Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं  
ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति  
सोऽहं भगवः शोचामि तं मा भगवान्छोकस्य  
पारं तारयत्विति तं होवाच यद्वै किञ्चित्दध्यगीष्ठा  
नामैवैतत् ॥ ७.१.३ ॥

so'ham bhagavo mantravidevāsmi nātmavicchrutam  
hyeva me bhagavaddṛṣebhyastarati śokamātmaviditi  
so'ham bhagavaḥ śocāmi taṁ mā bhagavāñchokasya  
pāraṁ tārayatviti taṁ hovāca yadvai kiñcaitadadhyagīṣṭhā  
nāmaivaitat || 7.1.3 ||

‘True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow.’ Sanatkumāra then said to Nārada, ‘Everything you have learnt so far is just words’. [7 - 1 - 3]

- Knower of Atma crosses Shokham, Sorrow.

## c) Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।  
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

Bhidyate hrdaya-granthih chidyante sarva-samsayah I  
ksiyante casya karmani tasmin drste paravare II 8 II

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

- Because of 3 Sruti Vakhyam, Samsara Nivritti = Jnana Khanda - Proyojanam.
- Pravritti of Bondage = Karma khanda Prayojanam.

### Because of :

- Adhikari Bheda
  - Vishaya Bheda
  - Prayojana Bheda
- } Karma Khanda and Jnana  
Khanda are different

### Is Karma Khanda / Jnana Khanda useful or not?

- They are useful to get Sadhana Chatushtaya Sampatti
- Go through Karma Khanda 1st, next Jnana Khanda in sequence
- Krama Samuchaya at different times, Vedanta accepts not both together
- Some talk of Sama Samuchaya
- Karma and Jnanam - Samana kale - Simultaneously both not effective
- Only one effective at a time - Other fruitless
- If Jnana Khanda functions, Karma Khanda Dummy.

### Gita :

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

naiva tasya kṛtēnārthah  
nākṛtēnēha kaścana |  
na cāsya sarvabhūtēṣu  
kaścīdarthavyapāśrayaḥ || 3-18 ||

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

नादत्ते कस्यचित्पापं  
न चैव सुकृतं विभुः ।  
अज्ञानेनावृतं ज्ञानं  
तेन मुह्यन्ति जन्तवः ॥ ५-१५ ॥

nadattē kasyacit pāpaṃ  
na caiva sukṛtaṃ vibhuḥ ।  
ajñānēnavṛtaṃ jñānaṃ  
tēna muhyanti jantavaḥ ॥ 5-15 ॥

The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded. [Chapter 5 – Verse 15]

- If 2 followed, only one will function
- **If karma Yoga functions, Jnana Yoga made redundant, not effective**
- Jnana karma Samuchhaya vada Khandanam
- They are Eka Deshi Vedantins, who became Visishta Advaitins later.

**Bashyam : Introduction continues...**

कर्मसहितादपि ज्ञानादेतत्सिध्यतीति चेत्,

“(Opponent) This (freedom) is accomplished due to knowledge along with action” if this is the question?

## Purva Pakshi : Question :

- Samsara Nivrittii or moksha Prapti Prayojanam kim?
- What is benefit of rituals - Karma done with Jnanam?

## Shankara :

- Uses Sruti and Yukti to answer.

## Corollaries :

- Samsari can't do Samuchhaya because no thread, no wife
- Sanyasa possible only if Jnana Matrena Moksha
- Sanyasa ashrama Sthapanam by Jnanam
- Shankara was a champion of Sanyasa ashrama.

## Bashyam : Introduction continues...

न ; वाजसनेयके तस्यान्यकारणत्ववचनात् ।

(Reply) Not so. Due to the statement of status of cause/means for other result of that karma in Vajasaneyaka.

- Sankshepa Uttaram, Sangraha Sutra Vakhyam...
- Laukika karma - Benefits seen

## Example :

- Drink water - Thirst quenched
- Eat food - Hunger gone
- Veidika karma - Not within human scope - Apaurusheya Vishaye

a) Learn from Veda

b) If Karma can produce moksha by joining Jnanam, Veda should be Pramanam

- We scan entire Veda, it does not mention karma for Moksha Phalam

c) Karma can't produce moksha independently or by Samuchhaya

## Kaivalyo Upanishad :

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

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

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

- Karma gives Iha Loka, Para Loka anitya Phalam
- Joint venture Unacceptable.

खण्डनम् 'जाया मे स्यात्' ( बृ० उ० १। ४। १७ )

इति प्रस्तुत्य 'पुत्रेणायं लोको जय्यो नान्येन कर्मणा,

कर्मणा पितृलोको विद्यया देवलोकः' ( बृ० उ० १। ५। १६ )

Having started thus— “let there be wife for me” in Vajasaneyaka, it is said “this world is won by son, not by other action, the world of manes by action and Brahmaloaka by meditation”

### Brihadaranyaka Upanishad :

आत्मैवेदमग्र आसीतेक एव; सोऽकामयत—जाया मे स्यात्,  
अथ प्रजायेय; अथ वित्तम् मे स्यात्, अथ कर्म कुर्वीयेति;  
एतावान् वै कामः, नेच्छंश्चनातो भूयो विन्देत्;  
तस्मादप्येतर्ह्येकाकी कामयते—जाया मे स्यात्, अथ प्रजायेय;  
अथ वित्तं मे स्यात्, अथ कर्म कुर्वीयेति;  
स यावदप्येतेषामेकैकम् न प्राप्नोति, अकृत्स्न एव तावन्मन्यते;  
तस्यो कृत्स्नता—मन एवास्यात्मा, वाग्जाया, प्राणः प्रजा,  
चक्षुर्मानुषं वित्तम्, चक्षुषा हि तद्विन्दते; श्रोत्रं दैवम्,  
श्रोत्रेण हि तच्छृणोति; अत्मैवास्य कर्म, आत्मना हि कर्म करोति;  
स एष पाङ्क्तो यज्ञः, पाङ्क्तः पशुः, पाङ्क्तः पुरुषः,  
पाङ्क्तमिदं सर्वं यदिदं किञ्च; तदिदं सर्वमाप्नोति य एवं वेद ॥ १७ ॥

ātmaivedamagra āsīteka eva; so'kāmayata—jāyā me syāt,  
atha prajāyeya; atha vittam me syāt, atha karma kurvīyeti;  
etāvān vai kāmaḥ, necchaṁścanāto bhūyo vindet;  
tasmādapyetarhyekāki kāmayate—jāyā me syāt, atha prajāyeya;  
atha vittam me syāt, atha karma kurvīyeti;  
sa yāvadapyeteṣāmekaikam na prāpnoti, akṛtsna eva tāvanmanyate;  
tasyo kṛtsnatā—mana evāsyātmā, vāgijāyā, prāṇaḥ prajā,  
cakṣurmānuṣaṁ vittam, cakṣuṣā hi tadvindate; śrotraṁ daivam,  
śrotreṇa hi tacchṛṇoti; atmaivāsy karma, ātmanā hi karma karoti;  
sa eṣa pāṅkto yajñāḥ, pāṅktaḥ paśuḥ, pāṅktaḥ puruṣaḥ,  
pāṅktamidam sarvaṁ yadidam kiñca;  
tadidam sarvamāpnoti ya evaṁ veda || 17 ||

This (aggregate of desirable objects) was but the self in the beginning—the only entity. He desired, ‘Let me have a wife, so that I may be born (as the child). And let me have wealth, so that I may perform rites.’ This much indeed is (the range of) desire. Even if one wishes, one cannot get more than this. Therefore to this day a man being single desires, ‘Let me have a wife, so that I may be born. And let me have wealth, so that I may perform rites.’ Until he obtains each one of these, he considers himself incomplete. His completeness also (comes thus): The mind is his self, speech his wife, the vital force his child, the eye his human wealth, for he obtains it through the eye, the ear his divine wealth, for he hears of it through the ear, and the body is its (instrument of) rite, for he performs rites through the body. (So) this sacrifice has five factors—the animals have five factors, the men have five factors, and all this that exists has five factors. He who knows it as such attains all this.[1 - 4 - 17]

- Purusha Vidha Bramanam
- Brahma also felt lonely, got Married.

### Brihadaranyaka Upanishad :

अथ त्रयो वाव लोकाः—मनुष्यलोकः पितृलोको  
 देवलोक इति; सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः,  
 नान्येन कर्मणा; कर्मणा पितृलोकाः, विद्यया देवलोकः;  
 देवलको वै लोकानां श्रेष्ठः, तस्माद्विद्यां प्रशंसन्ति ॥ १६ ॥

atha trayo vāva lokāḥ—manuṣyalokaḥ pitṛloko  
 devaloka iti; so'yaṃ manuṣyalokaḥ putreṇaiva jayyaḥ,  
 nānyena karmaṇā; karmaṇā pitṛlokāḥ, vidyayā devalokaḥ;  
 devaloko vai lokānāṃ śreṣṭhaḥ, tasmādvidyāṃ praśamsanti || 16 ||

There are indeed three worlds, the world of men, the world of the Manes and the world of the gods. This world of men is to be won through the son alone, and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation. [1 - 5 - 16]

- If person does good karma, leads good family life, will get back Manushya life
- Goes to Pitru loka, Krishna Gathi, Svarga Loka
- Karma never gives moksha - Veda decides
- Vidya, Upasana, gives Brahma Loka / Deva Loka.

### **Brihadaranyaka Upanishad :**

- For Karma, Prayojanam not moksha.

Loka Trayam is Prayojanam

Manushya

Svarga / Pitru

Brahma / Deva Loka

Anitya Phalam



## Lecture 4

### **Keno Upanishad : Sambandha Bashyam :**

#### **i) Karma Khanda / Jnana Khanda :**

- Vishaya, Adhikari, Prayojana Bheda
- Karma Khanda gives person Adhikaritam to go to Jnana Khanda
- Kevala Jnanam gives moksha
- Karma can't give moksha independently or by Karma Jnana Samuchhaya (Neither independently nor jointly with Jnanam)
- Jnanam alone gives moksha independently = Parama Siddhanta
- Some accept Jnanam along with Karma
- Jnana karma Samuchhaya - Simultaneous combination.

#### **Shankara Refutes :**

- 1<sup>st</sup> Gives Sruti References
- 2<sup>nd</sup> Yukti

#### **Brihadaranyaka Upanishad :**

- Karma and Upasana can give Anatma, anitya Phalam
- Karma gives Svarga, Pitru
- Upasana gives - Brahma, Deva Loka.

3 Sadhanas	3 Sadhyam / Goals
<ul style="list-style-type: none"> <li>- Putra</li> <li>- Karma</li> <li>- Vidya / Upasana</li> </ul>	<ul style="list-style-type: none"> <li>- Manushya Loka</li> <li>- Pitru Loka / Svarga</li> <li>- Deva Loka / Brahma Loka</li> </ul>

All Anityam : Gita :

आब्रह्मभुवनाल्लोकाः  
पुनरावर्तिनोऽर्जुन ।  
मामुपेत्य तु कौन्तेय  
पुनर्जन्म न विद्यते ॥८-१६॥

ābrahmabhuvanāllōkāḥ  
punarāvartinō'rjuna |  
mām upētya tu kauntēya  
punarjanma na vidyatē ||8-16||

Worlds upto the 'world of Brahmaji' are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 – Verse 16]

- Vajasneyam = Brihadaranyaka Upanishad.

Bashyam : Introduction continues....

इत्यात्मनोऽन्यस्य लोकत्रयस्य कारणत्वमुक्तं वाजसनेयके ।

status of being the means for the three worlds, other than the self / freedom.

## Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः

प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;

स न साधुना कर्मणा भूयान्,

नो एवासाधुना कनीयान्; एष सर्वेश्वरः;

एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण

एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन

ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;

एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो

लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं

विद्वांसः प्रजां न कामयन्ते, किं प्रजया

करिष्यामो येषां नोऽयमात्मायं लोक इति;

ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च

व्युत्थायाथ भिक्षाचार्यं चरन्ति; या ह्येव पुत्रैषणा सा

वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे

एव भवतः । स एष नेति नेत्यात्मा,

अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,

असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;

एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः

कल्याणमकरवमिति; उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ

prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,

sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;

sa na sādhunā karmaṇā bhūyān,

no evāsādhunā kanīyān; eṣa sarveśvaraḥ;

eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,

eṣa seturvidharaṇa eṣāṃ lokānāmasambhedāya;

tametaṃ vedānuvacanena brāhmaṇā

vividiṣanti yajñena dānena tapasā'nāśakena;

etameva veditvā munirbhavati | etameva pravrajino

lokamicchantaḥ pravrajanti | etaddha sma vai tat

pūrve vidvāṃsaḥ prajāṃ na kāmayante,

kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ

loka iti; te ha sma putraiṣaṇāyāśca

vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha

bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā

vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,

ubhe hyete eṣaṇe eva bhavataḥ |

sa eṣa neti netyātmā, agrhyo nahi grhyate,

aśīryo nahi śīryate, asaṅgo nahi sajyate,

asito na vyathate, na riṣyati; etamu haivaite na tarata

iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;

ubhe u haivaiṣa ete tarati, nainaṃ kṛtākṛte tapataḥ | 422 |

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

### **Sanyasa ashrama Vidhi :**

- Sanyasi not interested to be within Anatma anitya Samsara
- Wants to be in timeless, infinite Atma
- Not interested in Loka Trayam - Karma, Upasana, Putra, 3 goals, Grihastha, Sadhana Trayam, infrastructure to beget children, Veidika karma, Samuchhaya, all irrelevant.

### **Sadhya Trayam :**

- Manushya
  - Pitru Loka
  - Brahma Loka
- } Infrastructure not Relevant

- Don't enter grihastha, hence renounce, take to Sanyasa
- Seeker not interested in Loka Trayam but Moksha, freedom from Loka Trayam.
- Interested in Atma Loka, Chaitanyam
- Lokayate Anena it Lokaha
- Shankara establishes well - Sanyasa ashrama for Moksha
- Karma can't give moksha independently nor by joining Jnanam
- Drop infrastructure, Atma Biksha Charanyam Charanti.
- Brihadaranyaka Upanishad talks of Parivrajaka Sanyasa.

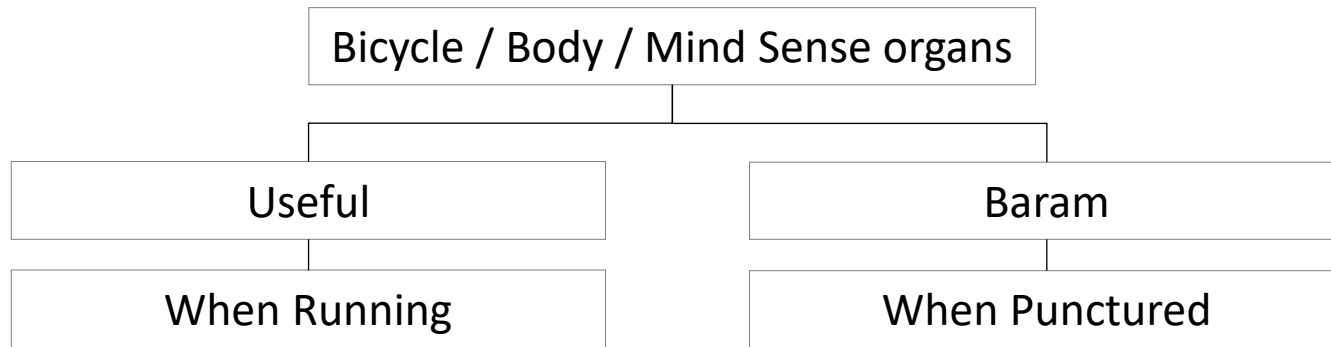


### **Sarvam Pari Trajyam :**

- Renounces, moves away from this world, Gachati
- Sanyasa is a new status, ashram, ideal infrastructure for Sravanam / Mananam / Nididhyasanam
- Vidhanam = Prescribing.

## What is the utility of children :

- Putrena - Manushya Loka
- Karmena - Pitru Loka
- Upasanena - Brahma Loka
- Atma Loka = inner self
- All 3 Lokas = Anatma



- 3 Lokas are infrastructure for Dharma, Artha, Kama Asset and liability.

## Brihadaranyaka Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः

प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;

स न साधुना कर्मणा भूयान्,

नो एवासाधुना कनीयान्; एष सर्वेश्वरः;

एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण

एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन

ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;

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करिष्यामो येषां नोऽयमात्मायं लोक इति;

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That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result)?' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this,' and 'I did a good act for this.' He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

- Very important for Sanyasis who don't seek 3 Lokas
- Tameva Vidwan Veda Vachanena Brahmana Vividishanti...
- For 3 goals, Grihastha required, Laukika infrastructure required
- 3 Sadhanas - Putra, Karma, Upasana
- 3 Goals - Manushya, Pitru, Brahma Lokas
- 3 Means, 3 ends have 3 Doshas
- Dukha Mishritatvam, Atrupty Karatvam, bandha Katvam
- Learn by Parikshya lokan, life's experiences, learnt 3 Painful lessons.



- Grihastha only for 3 Lokas, Anitya Lokas, Sadhana - Sadhyam
- I am Sadhana - Sadhya Viraktaha not interested in Anatma means and ends

• **Atma = Sadhya - Sadhana Vilakshana**  
**= Siddha Vastu**

- For mature with Nitya - Anitya Vivekis, Iha - Amutra Boga Viragis - Who are after Siddha Vastu
- Atma Loka Ishtaha, not one of 14 worlds, but Atma Chaitanyam, Moksha Ishtaha.
- Shankara gives adjectives to glorify Moksha.

A) Svabhavikaha - My real very nature

- Siddha Vastu, always obtained

- Svarupaha

B) Ajaha - Unborn, not created

C) Ajara - Does not fade, become obsolete, not outdated

D) Amrutaha - Immortal

- Never ends

**E) Abhaya = only source of security, peace, happiness :**

- Destroys insecurity, sorrow, turbulences in the mind.

## Example :

- Sugriva chased by Wali
- Parvata Rishya Mukhe
- Wali enters, his head will burst
- Karma = Wali, Chases me wherever I go
- Atma beyond Sanchita, Prarabda, agami
- No Karma can take place, no place, Time = Atma = Brahman.

## Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।  
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

Bhidyate hrdaya-granthih chidyante sarva-samsayah I  
ksiyante casya karmani tasmin drste paravare II 8 II

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

- **Get out of fear of Navagraha**
- Come to Abhaya Atma, only sense of security.

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं  
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadṛśye'nātmye'nirukte'nilayane'bhayaṃ  
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati

yadā hyevaiṣa etasminnudaramantaram kurute |

atha tasya bhayaṃ bhavati tattveva bhayaṃ

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

- Abhaya Loka = Moksha Loka

## Brihadaranyaka Upanishad (Alpatara, comparative Degree) :

तदेतदृचाभ्युक्तम् ।

एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् ।  
तस्यैव स्यात्पदवित्, तं विदित्वा न लिप्यते कर्मणा पापकेन ॥ इति ।

तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः

समाहितो भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति;

नैनं पाप्मा तरति, सर्वं पाप्मानं तरति; नैनं पाप्मा तपति,

सर्वं पाप्मानं तपति; विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति;

एष ब्रह्मलोकः सम्राट्, एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः;

सोऽहं भगवते विदेहान् ददामि, मां चापि सह दास्यायेति ॥ २३ ॥

tadetadṛcābhyuktam ।

eṣa nityo mahimā brāhmaṇasya na vardhate karmaṇā no kanīyān ।  
tasyaiva syātpadavit, taṃ viditvā na lipyate karmaṇā pāpakena ॥ iti ।

tasmādevaṃvicchānto dānta uparatastitikṣuḥ

samāhito bhūtvātmanyevātmānaṃ paśyati, sarvamātmānaṃ paśyati;

nainaṃ pāpmā tarati, sarvaṃ pāpmānaṃ tarati; nainaṃ pāpmā tapati,

sarvaṃ pāpmānaṃ tapati; vipāpo virajo'vicikitso brāhmaṇo bhavati;

eṣa brahmalokaḥ samrāḍ, enaṃ prāpito'sīti hovāca yājñavalkyaḥ;

so'haṃ bhagavate videhān dadāmi, māṃ cāpi saha dāsyāyeti ॥ 23 ॥

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brāhmaṇa (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it—said Yājñavalkya. ‘I give you, sir, the empire of Videha, and myself too with it, to wait upon you.’ [4 - 4 - 23]

- Neither Subject to increase, Decrease.

## Brihadaranyaka Upanishad :

ॐ । पूर्णमदः पूर्णमिदं  
पूर्णात्पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥  
ॐ खं ब्रह्म ।  
खं पुराणम्; वायुरं खम् इति  
ह स्माह कौरव्यायणीपुत्रः;  
वेदो'यं ब्राह्मणा विदुः;  
वेदैनेन यद्वेदितव्यम् ॥ १ ॥

om | pūrṇamadaḥ pūrṇamidaṃ  
pūrṇātpūrṇamudacyate |  
pūrṇasya pūrṇamādāya  
pūrṇamevāvaśiṣyate ||  
om khaṃ brahma |  
khaṃ purāṇam; vāyuraṃ kham iti  
ha smāha kauravyāyaṇīputraḥ;  
vedo'yaṃ brāhmaṇā viduḥ;  
vedainena yadveditavyam || 1 ||

Om. That (Brahman) is infinite, and this (universe) is infinite. The infinite proceeds from the infinite. (Then) taking the infinitude of the infinite (universe), it remains as the infinite (Brahman) alone. [5 - 1 - 1]

- Atma does not become bigger or Smaller modificationless, eternal
- **Get out of Triangular format, come to binary format of Adhishtanam and Adhyasa**
- Sacha Nityatvat - Ya Avidya
- No karma can fulfil desire for Atma
- **Atma Loka = Svabavika, our nature, nothing to do.**

- Moksha need not be acquired, it is my nature, Siddha Vastu
- Fire need not acquire heat, it is its nature
- Water has to acquire heat

- **My nature is Sat chit Ananda, I need not acquire it**
- **I only have to claim my Svarupam and drop Jiva bhava**

- Drop seeker - Sought notion in the mind = Moksha
- Sa Eva Nityatvat
- Since Mukti is eternal, ever accomplished, Praptatvat, Siddhartvat, it can't be accomplished by any means other than Avidya Nivritti, removal of ignorance.
- Other than simple understanding, removal of ignorance, nothing else involved in Atma Vidya
- I am what I want to be
- I don't have to become somebody else

- **Struggling to become someone = Samsara**

- Drop struggle - Knowledge gives liberation
- Karma need not assist Jnanam.

### Example :

- Walking stick useless when can walk
- It is a liability in the journey, not an asset
- Jnana karma Samuchhaya not required.

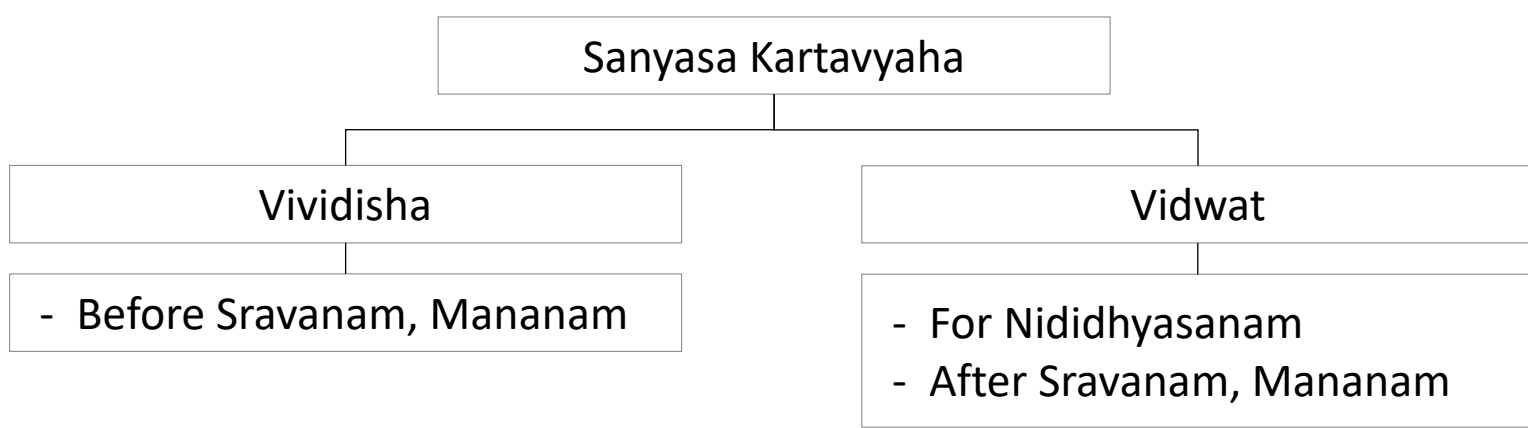
- Therefore take to mental Sanyasa
- Seeker drops karma, Upasana
- Sarva Esham - All desires to pursue karma - Upasana as means to Moksha dropped
- Do for sake of Loka Sangraha, puja, Upasana, temple visit
- Don't expect any benefit
- Putra, Vitha, Loka Eshana can't help moksha
- Only Sanyasa, renunciation of buddhi to be done
- Shankara strongly recommends Sanyasa ashrama infrastructure.

### **Gita Bashyam :**

- Moksha not impossible in Grihastha
- Gain knowledge in Any Activity
- All activities only role play of Ahamkara of Body - Mind - Complex.

### **Example :**

- Screw driver can't be used to cut Vegetables
- Karma not for moksha - Need Jnanam knife
- Each ashrama meant for particular Sadhana.



- Sruti to Refute Samuchhaya over.
- Next logical support
- Why Jnanam and Karma can't be combined
- Plane and car used in different fields.

**Bashyam : Introduction continues...**

**कर्मसहभावित्वविरोधाच्च प्रत्यगात्मब्रह्मविज्ञानस्य ।**

And due to the contradiction of coexistence of the knowledge of brahman as the innermost self with action.

**Logical reply - Sutra Vakhyam :**

- Pratyag Atmana Aikya Vigyanasya Virodhat
- Atma Brahma Aikya Jnanam contradictory to karma
- Saha Bavitvam, Co-existence of karma and Jnanam impossible.



## Example :

- Light - Darkness

## Gita - 5<sup>th</sup> Chapter - Introduction :

- In Jnanam I always practice, I am Akarta, who wants to promote, preserve, be steady in wisdom
- One who wants Jnana Nishta, has to promote thought
- I am Akarta, I am not Sadhaka, I am not Mumukshu
- In Karma Yoga, thought is I want Chitta Shiddhi

- **In Jnana prakriya, I am not chittam, chittam is Mithya.**

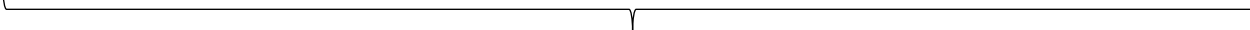
## Nirvana Shatkam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं  
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
न च व्योम भूमिर्न तेजो न वायुः  
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahankaara Cittaani Naaham  
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |  
Na Ca Vyoma Bhumir-Na Tejo Na Vaayuh  
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham

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

<b>I am ever Pure</b>	<b>I want Purity</b>
Jnanam	Karma Yoga



Cancel each other

- Be truthful to yourself
- Let your mindset be clear
- I am ever pure Jnanam and karma can't go
- With Karma, I want purity of mind.

## Lecture 5

### In Sambandha Bhashyam :

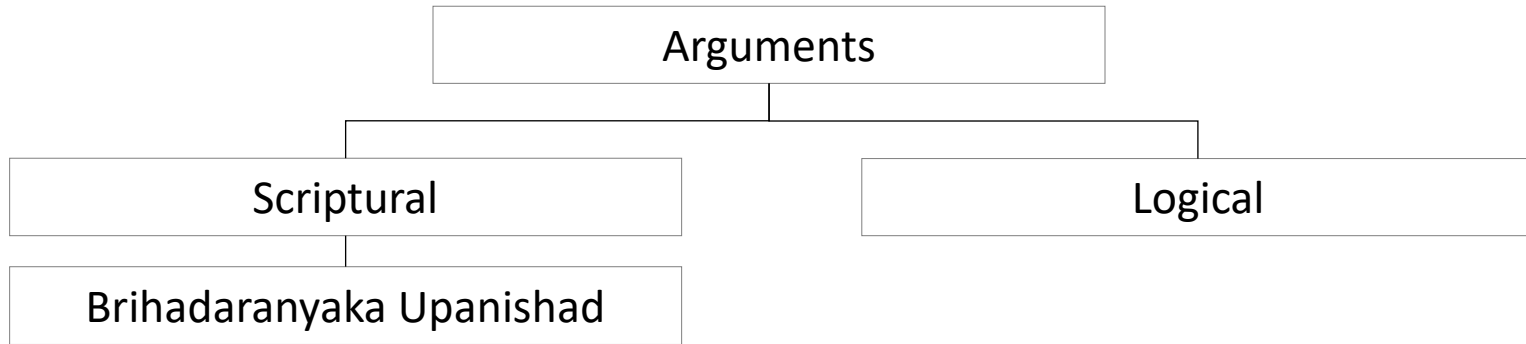
- I) Karma and Jnanam both important for Moksha
- II) Can't be combined together but only in sequence, Krama Samuchhaya

### Purva Pakshi :

- Sama Samuchhaya

### Shankara :

- Krama Samuchhaya



- Sanyasa prescribed for Jnanam
- Putra Eshana, Vitteshana to be dropped
- Kevala Jnanena moksha = " Sruti Pramanam"
- There is contradiction when you combine Karma and Brahma vidya
- Svabavitum = Co-existence of Jnanam and Karma.
- Virodha - Logical contradiction w.r.t. co-existence of karma with Pratyag Atma Vigyanam.

## What is Logical Contradiction?

- **What is nature of Karma? Requires mindset of seeing plurality as real**
- Bheda Satyatva Bavana is Tambura Sruti for every Veidica karma
- **Bavana = Mind set**
- Bheda = Division is Satyam

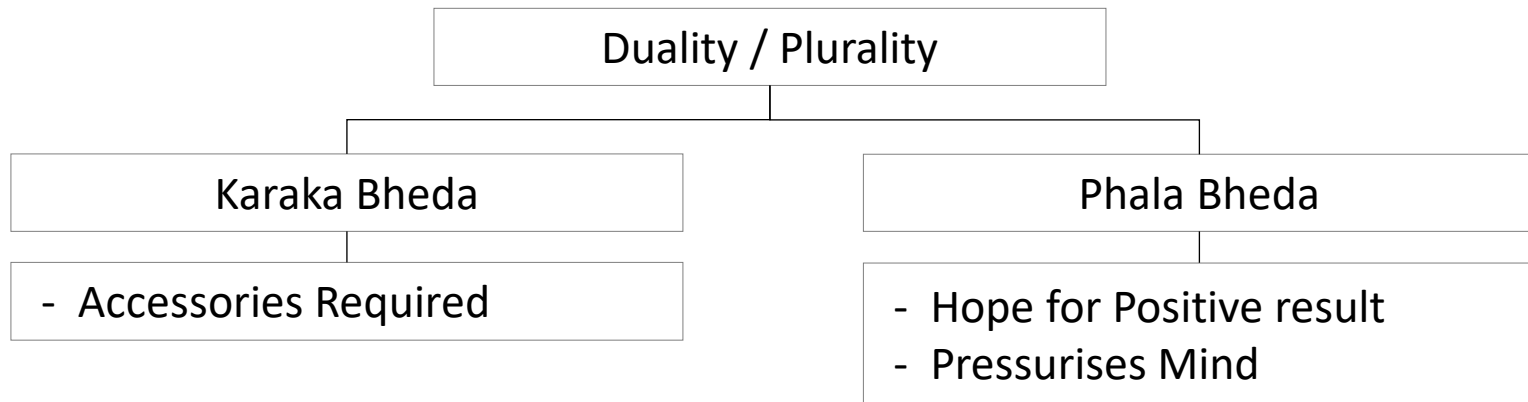
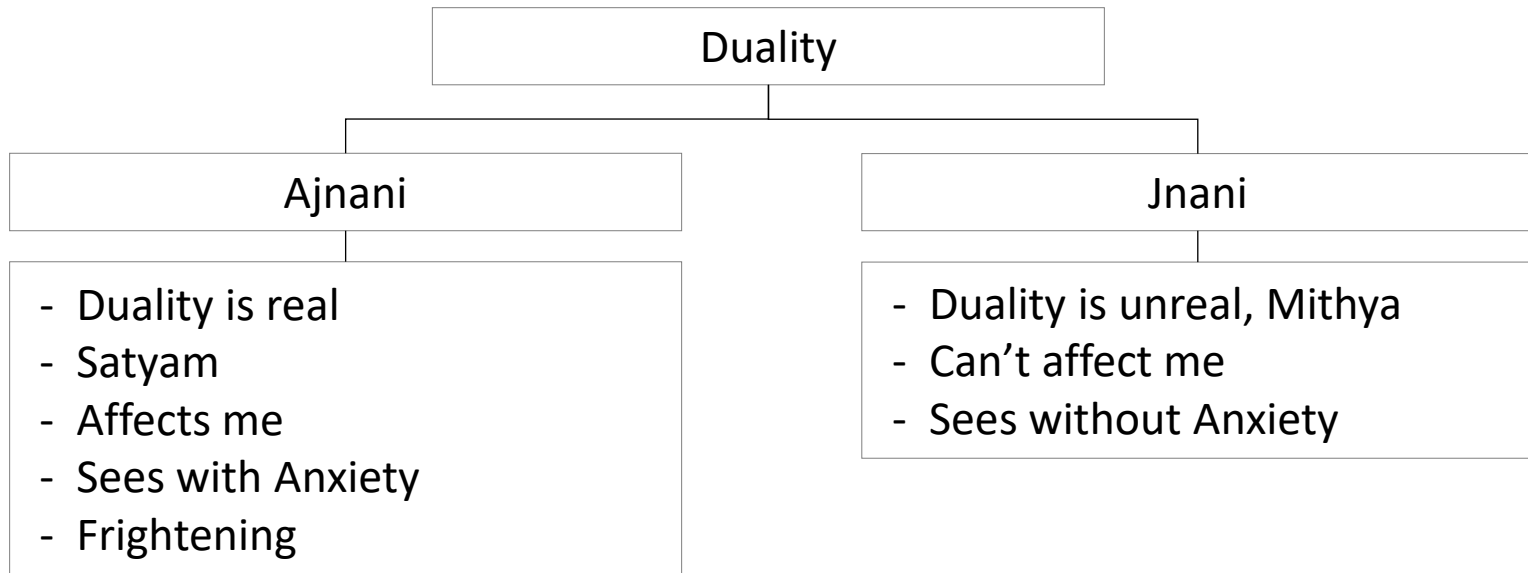
## What is division?

- I am Karta, Pramata, Bokta, performing karma
- There are many devatas blessing me
- Devatas receive karma
- Ishvara gives karma Phalam

## • **To get karma Phalam, I have to see plurality as real**

- Seeing plurality as real = Triangular format
- I am Samsari, I do karma, expect future result
- Dharma, Artha, Kama, Moksha all in Time - Place environment
- Sadhana = Real
- Sadhyam, Phalam = Real
- Life remains miserable, desperate expectation for future moksha
- Karma yogi is never relaxed, is in stress, fear, wants to get rid of coming Dashas
- Daughter going through Shani Dasha becomes real - Expecting relief.

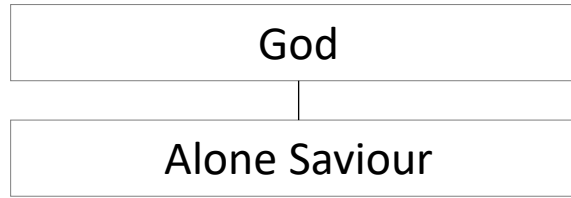
- Veidica ritualists perceive duality



- **I and duality have got same order of reality, burden**
- World enjoys same order of reality as me
- Therefore world = Baram.

- Jnani = Sees world as lesser order of reality
- Duality, suffering, burden associated with Veidica karma
- I am Samsari written in big letters
- Baram associated with karma Anushtanam
- Karma associated with Triangular format.

I	World
Victimized	Victimizer



- **In Jnanam, Triangular format is abolished**
- **I alone am Satyam, everything else is Mithya, Nama Rupa**

**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]

## Dakshinamurthy Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।  
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṃ nijāntargataṃ  
paśyannātmani māyayā bahirivodbhūtaṃ yathānidrayā |  
yassākṣātkurute prabhodhasamaye svātmāname vādvayaṃ  
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- I am Adhishtanam of whole universe
- Can't pray to God to save me
- I never require Saviour in Jnanam
- In Karma, Bhagavan is the only Saviour

### How can 2 Thought patterns come together in Sama Samuchhhaya?

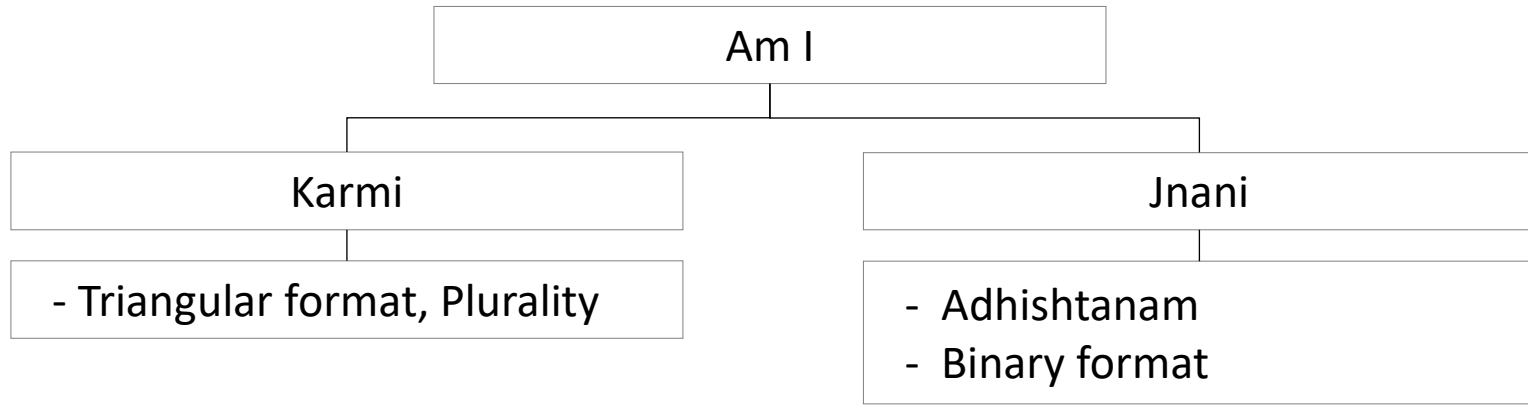
- Karma yogi prays to Lord to face challenges of the day.
- Bhakta opens day with Oh Lord, give me strength to face challenges of the day
- Helpless person with Desperate prayers.

## Jnani starts day with = Prathasmarami Sthothram :

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं  
सच्चित्सुखं परमहंसगतिं तुरीयम् ।  
यत्स्वप्नजागरसुषुप्तिमवैति नित्यं  
तद्ब्रह्म निष्कलमहं न च भूतसङ्घः ॥१॥

Praatah Smaraami Hrdi Samsphurad-Aatma-Tattvam  
Sac-Cit-Sukham Parama-Hamsa-Gatim Turiyam |  
Yat-Svapna-Jaagara-Sussuptim-Avaiti Nityam  
Tad-Brahma Nisskalam-Aham Na Ca Bhuuta-Sangghah ||1||

In the Early Morning I remember (i.e. meditate on) the Pure Essence of the Atman shining within my Heart, Which gives the Bliss of Sacchidananda (Existence-Consciousness-Bliss essence), which is the Supreme Hamsa (symbolically a Pure White Swan floating in Chidakasha) and takes the mind to the state of Turiya (the fourth state, Super consciousness), Which knows (as a witness beyond) the three states of Dream, Waking and Deep Sleep, always, That Brahman which is without any division shines as the I; and not this body which is a collection of Pancha Bhuta (Five Elements). [Verse 1]

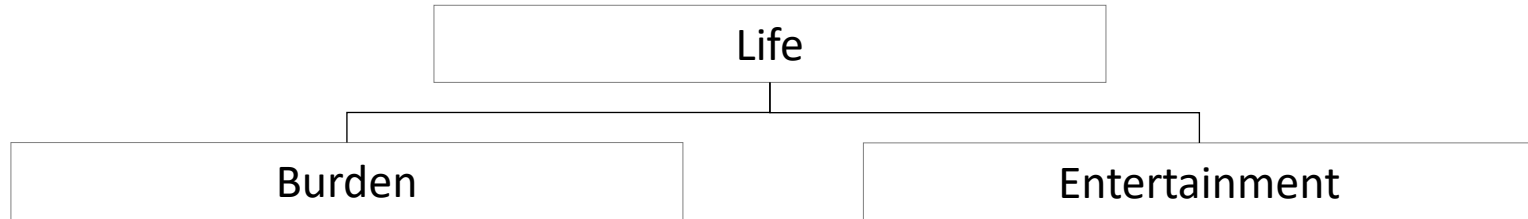


- See thought Pattern on Waking-up.



## Knowledge :

- Pratyag Atma Brahma Vishaya
- I am Adhishtanam, don't face Sanchita, Agami, Prarabda threats.



## 5<sup>th</sup> Capsule of Vedanta :

- Life = Drama, blessing, entertainment  
= Vijnanam

- Pratyag Atma = Brahman  
= Owing up teaching, Binary format, not Triangular format

- Square peg can't be in a round hole
- Jnani can't be Karmi
- Darshanam, mind set, is different, Virodha, contradictory.

Sensory Difference	Mind set Difference
Automatic	Only by Teaching, using Veda
Karma Yogi	Jnani
Sadhaka	Nitya Mukta Atma Asmi

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

- Now I look at myself

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

- Co-existence of Jnanam and karma is not possible.

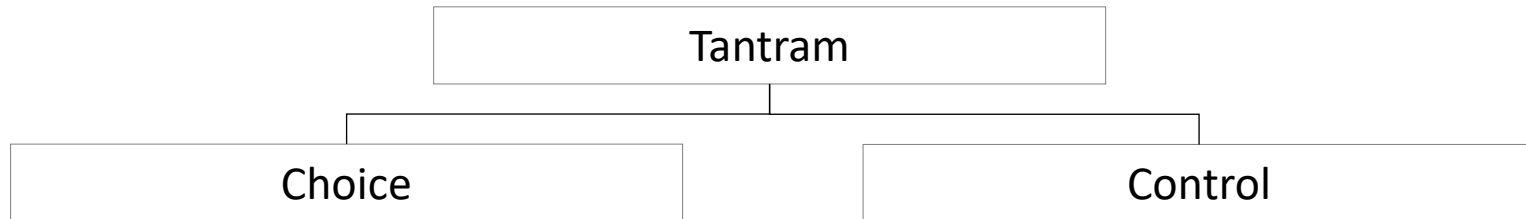
## Gita - Bashyam :

- **Pancha Mahayagya done by Jnani in Grihastha Ashrama is Karma Abhasa, Pseudo, fake karma, not karma.**
- **3<sup>rd</sup> Difference is technical**

Jnanam	Karma
<ul style="list-style-type: none"><li>- Svatantram</li><li>- Pramata, Pramanam, Prameyam, Come together, Jnanam is automatic not my Choice</li><li>- Depends on Object not knower</li><li>- Can't hear differently or not hear</li><li>- As hearer, No choice</li><li>- Jnana Indriya Vyapara</li></ul>	<ul style="list-style-type: none"><li>- Paratantram</li><li>- Action depends on doer</li><li>- Do / Don't do / Do differently</li><li>- Karma Indriya Vyapara</li><li>- Writer can write, not write, write in different Scripts</li></ul>

- Karma and Jnanam are two Different Categories.

Jnanam	Karma
<ul style="list-style-type: none"> <li>- Vastu Tantram</li> <li>- Depends on Object not Subject</li> <li>- Apurusha Tantram</li> <li>- Not under control of Knower</li> </ul>	<ul style="list-style-type: none"> <li>- Karta, Purusha Tantram</li> <li>- Depends on Subject</li> </ul>



- **Brahma Vijnanam or any Jnanam is Vastu Tantram, not purusha Tantram.**

Karma	Jnanam
Purusha Tantram Bavati	Vastu Tantram Bavati

- 2 Different categories
- Can't be combined

- Logical Argument is over.
- Tasmata Jnana Karma Samuchhaya Na Sambavati.

तस्माद्दृष्टाद्दृष्टेभ्यो बाह्यसाधनसाध्येभ्यो विरक्तस्य प्रत्यगात्मविषया  
ब्रह्मजिज्ञासेयम् 'केनेषितम्' इत्यादिश्रुत्या प्रदर्श्यते ।

For one detached from visible and invisible means and ends, subject of innermost self, desire and inquiry for knowledge, is revealed by this Shruti "prompted by what?", etc.

- Jnanam and Karma can't be simultaneously combined
- Go through Karma Yoga - Sufficiently, get reasonable Sadhana Chatushtaya Sampatti
- Reduce karma, withdraw, come to Jnanam exclusively
- Karma Khanda, Puja, Japa-less relevant in Jnanayoga
- Viraktasya = withdrawn
- Vaidica and Laukika karmas reduced, Upasana reduced
- **Withdraw from Sadhyam - Dharma - Artha - Kama goals**
- **All are Bahya Anatma - Reduce drastically Karma and Upasana**
- They are capable of giving Drishta (Visible) and Adhrishta (invisible) Phalams
- Visible = Son for Putra Kameshti Yaga
- Shariri yoga - Visible Rain

- Svarga, Brahmaloaka, punya, Papam invisible
- One is totally detached from karma and Upasana
- Pratyag Atma Brahma Jingyasa - Enquiry
- Vedanta extremely subtle - Difficult to understand.
- Simplification is required
- Simplification is Dialogue form, Question and Answer - Student - Teacher Dialogue.
- Dialogue easier way to impart Atma Jnanam.

### Katho Upanishad :

श्रवणायापि बहुभिर्यो न लभ्यः  
 शृण्वन्तोऽपि बहवो यं न विद्युः ।  
 आश्चर्यो वक्ता कुशलोऽस्य लब्धा  
 आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Sravanaya'pi bahu-bhiryo na labhyah  
 srnvanto'pi bahavo yam na vidyuh,  
 Ascaryo vakta kusalo'sya labdha  
 ascaryo jnata kusalanu-sistah ॥ 7 ॥

“He (the Self) of whom many are not able even to hear ; the recipient (the pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the Self. Wonderful is he (the pupil) who comprehends the Self, when taught by an able teacher.” [1 - 2 - 7]

- Dialogue form = Simplification, Easier imparting and understanding of knowledge in student - Teacher format.
- Vedanta = Subtle subject matter

• **Biggest obstacle = Objectification tendency**

• We learn new objects through various branches in external world

• **Brahman - Not another extraordinary mystic object understood, not experienced**

• No Brahma Anubhava is repeated complaint of Student.

• In Samadhi also, no mystic experience.

## Why student - Teacher Dialogue?

### Reason 1 :

• Objectification tendency

• Mystic Anubava expectation in student

• There is no mystic experience of Brahman

• Vedanta does not negate mystic experiences of Anatma but they are not Brahman.

### Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate*

*Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 - Verse 4]

• Experience has nothing to do with Brahma Jnanam, Sakshat Kara

• Kevala Tarqancha Darshitam Bavati.

## 2<sup>nd</sup> Reason - Purpose of Dialogue :

- Sishya goes to Guru in almost all Upanishads.
- Message = Don't make self enquiry independently
- Will become scholar not get freedom from Samsara
- Who am I, What is source of Ahamkara, will never know.
- Brahman = Apaurusheya Vishaya, not available for mind and sense organs.
- My bio-data, Ashadu will be the conclusion
- Independent enquiry is of no use - With Shastra, use logic
- Independent logic = Dry logic, no good
- Vamadeva in Aitareya Upanishad is an exception
- Got knowledge in the womb
- Sravanam done in the previous Janma
- Born as Yoga Brishta of previous Janma
- Spiritual prodigy of current Janma
- Exception can't be general rule
- If student is exceptional, he will not need Guru, Shastra
- Here, In spite of guru, we don't gain knowledge
- No question of knowledge without guru.
- Accept importance of Guru Shastra.

## Katho Upanishad :

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।  
यां त्वमापः सत्यधृतिर्वतासि त्वादृङ्गो 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 thought 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]

## Chandogyo Upanishad :

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

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

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



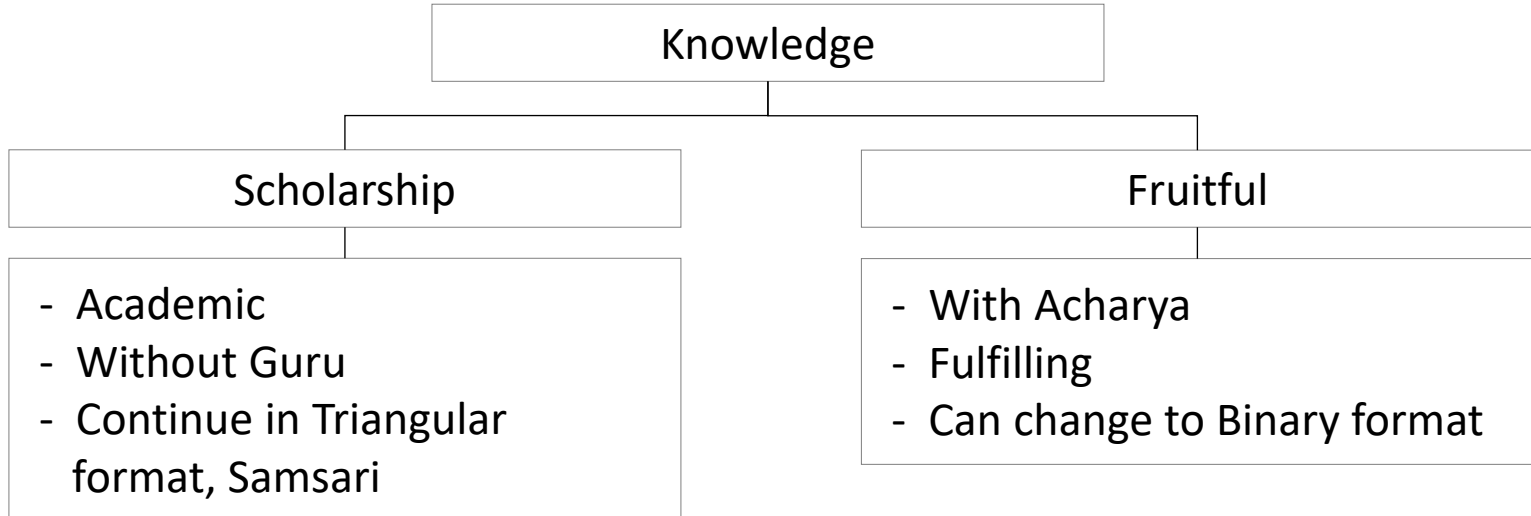
## Chandogyo Upanishad :

श्रुतंहयेव मे भगवद्दृशेभ्य आचार्याद्धैव विद्या  
विदिता साधिष्ठं प्रापतीति तस्मै हैतदेवोवाचात्र ह न  
किंचन वीयायेति वीयायेति ॥ ४.९.३ ॥  
॥ इति नवमः खण्डः ॥

śrutamḥyeva me bhagavaddṛśebhya ācāryāddhaiva vidyā  
viditā sādhiṣṭhaṃ prāpatīti tasmai haitadevovācātra ha na  
kiṃcana vīyāyeti vīyāyeti || 4.9.3 ||  
|| iti navamaḥ khaṇḍaḥ ||

[Satyakāma said,] 'I have heard from revered ones like you that a person learns best when he learns from a competent teacher.' The teacher then, taught Satyakāma everything. Nothing was left out. [4 - 9 - 3]

- Person who has Guru will gain knowledge
- Acharya required in this or Purva Janma.



Gita :

तद्विद्धि प्रणिपातेन  
परिप्रश्नेन सेवया ।  
उपदेक्ष्यन्ति ते ज्ञानं  
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

tadviddhi praṇipātēna  
paripraśnēna sēvayā |  
upadēkṣyanti tē jñānaṁ  
jñāninastattvadarśinaḥ || 4-34 ||

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

- Rules of Sruti and Smruti important
- Sambandha Bashyam over.

Upanishad	Student	Teacher
i) Katho	Nachiketa	Yama Dharma Raja
ii) Mundak	Shaunaka	Angiras
iii) Chandogyo	Svetaketu	Uddalaka
iv) Taittiriya	Brighu	Arunihi
v) Prasno	6 Students	Yajnavalkya
vi) Brihadaranyaka	Many	Yajnavalkya
vii) Kaivalyo	Ashvalaya	Angiras

- Keno, Mandukya - No name of teacher.

## Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।  
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,  
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Srotriya Brahma Nishta Guru
- Sraddha, Bakthi, offering in a student.
- **No other rescue from Samsara possible elsewhere in the external universe, Anatma**

Anatma	Pratyag, brahma Atma
Source of threat, Samsara	Source of Peace, Security, happiness

- Kaschit Guru Brahma Nishta Vidhivat Upadriya...
- **There is a necessity of Guru in Brahavidya as it is not available for Tara or Paurusheya Pramanam.**
- Require Shastriya Pramanam

- Qualified student with shraddha bhakti - Represented by Samit offering and Namaskara meets Srotriyam - Brahma Nishta guru.
- Upethya = Approached.

### Informed Student :

- Knows, other than Atma Jnanam, there is no other solution for Samsara Roga anywhere else
- Sharanam = Refuge, support, protection, shelter
- Apashyan not seeing Shelter - Anywhere other than knowledge of Pratyag atman - Self knowledge
- Bakti = Atma Jnanam
- Nitya, Abhayam, Shivam.

### a) Abhayam = Sense of security : Taittriya Upansihad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं  
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति  
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।  
अथ तस्य भयं भवति तत्त्वेव भयं  
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadr̥śye'nātmnye'nirukte'nilayane'bhayaṃ  
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati  
yadā hyevaiṣa etasminnudaramantaraṃ kurute |  
atha tasya bhayaṃ bhavati tattveva bhayaṃ  
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

- Real shelter = Atma.

### **Why Atma is source of security?**

#### **b) Nitya :**

- Not threatened by Kala.

#### **Example :**

- Vali - Sugriva - Rishi Mukha Mantram.

#### **c) Shivam :**

- Mangala Svarupam, Ananda Svarupam
- Prapancho Upashamam

#### **d) Achalam :**

- Kutastha - Unshaken
- Motionless not affected by Desha
- Desha - Kala Ateeta Abhayam Pratyag Atma
- Desirous of this knowledge, Shishya asks a question to acharya - Sishya uvacha.

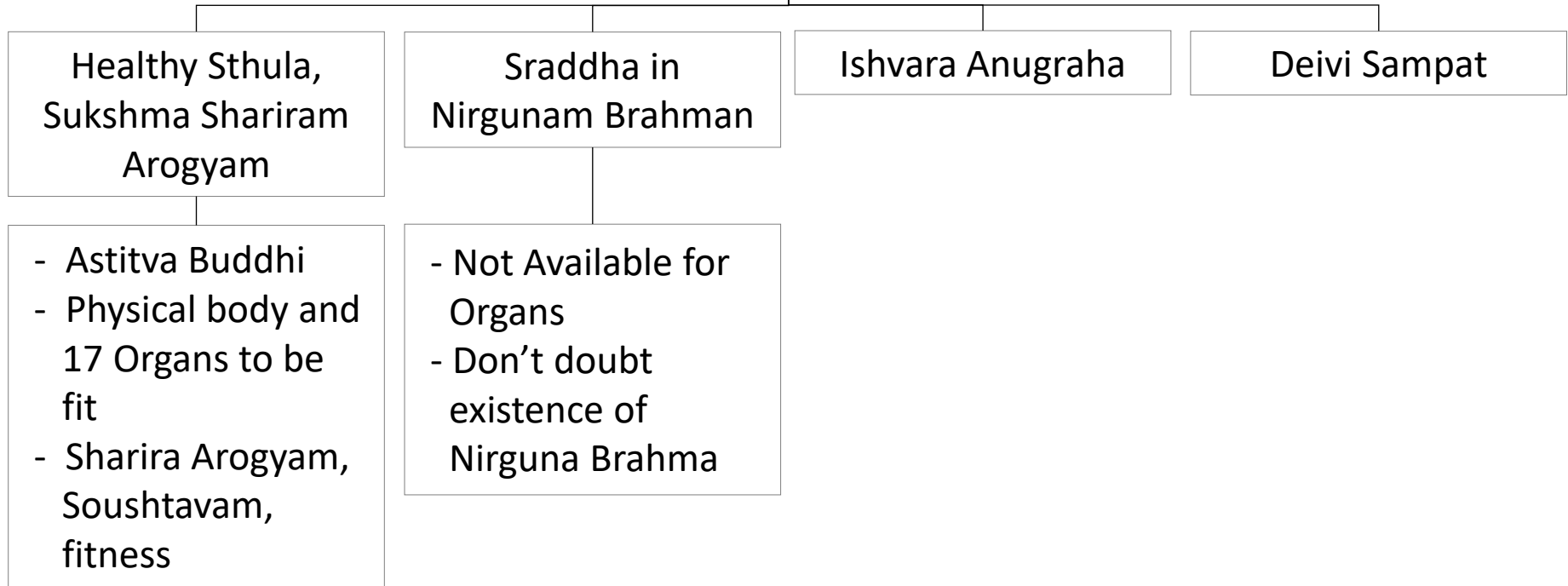
## Shanti Mantra :

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः  
श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि ।  
सर्वम् ब्रह्मोपनिषदम् माऽहं ब्रह्म  
निराकुर्यां मा मा ब्रह्म  
निराकरोद् निराकरणमस्त्व निराकरणम् मेऽस्तु ।  
तदात्मनि निरते य उपनिषत्सु धर्मास्ते  
मयि सन्तु ते मयि सन्तु ।  
ॐ शान्तिः शान्तिः शान्तिः ॥

om āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ  
śrotramatho balamindriyāṇi ca sarvāṇi.  
sarvam brahmopaniṣadam māmahaṁ brahma  
nirākuryāṁ mā mā brahma  
nirākaroda nirākaraṇamastva nirākaraṇam me'stu.  
tadātmani nirate ya upaniṣatsu dharmāste  
mayi santu te mayi santu.  
om śāntiḥ śāntiḥ śāntiḥ..

May my limbs, speech, vital air, eyes, ears, strength, and all the sense be fully developed, all that is revealed by the Upanishads is Brahman. may i never deny brahman, may brahman never disown me, Let there be no repudiation (From Brahman), Let there be no infidelity from my side, May all the dharmas extolled by the Upanishads shine in me, who am intent on knowing the Self. May they shine in me Om! Peace! Peace! Peace! [Mantra 1]

## Student Seeking 4 Favours from the Lord



- Visishta Advaitin, Dvaitin, Tarqa, Mimamsa, Vyakarana Scholars don't accept Nirguna Param Brahma
- For them Brahman = Saguna Narayana
- Acceptance of Nirguna Brahma is difficult.
- Advaitin believes in existence of Nirguna Brahman with full Sraddha
- Asti iti Eva Upalabyaha
- Maham Brahma Nirakuryat, Let me not negate Nirguna Brahma.

## Ishvara Anugraha :

- All virtues which promote Sravanam / Mananam / Nididhyasanam
- Jnana Nishta, transform one from Triangular format to Binary format.
- Tad Atmani Nirate Upanishad Dharmaha = Deivi Sampat.

## How long I should have Ishvara Anugraha :

- **Until I discover Nirguna Brahma Aham Asmi**
- Ishvara Eva Purushaha Advaita Vasana
- Even to develop Ishvara Anugraha, virtues enumerated in Upanishad.

## Taittiriya Upanishad :

वेदमनूच्याचार्यो'न्तेवामिनमनुशास्ति  
सत्यं वद । धर्मं चर स्वाध्यायान्मा  
प्रमदः । आचार्याय प्रियं धनमाहृत्य  
प्रजातन्तुं मा व्यवच्छेत्सीः ।  
सत्यान्न प्रमदितव्यम् ।  
धर्मान्न प्रमदितव्यम् । कुशलान्न  
प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् ।  
स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥ १ ॥

vedamanūcyācāryo'ntevāminamanuśāsti  
satyaṃ vada | dharmam cara svādhyāyānmā  
pramadaḥ | ācāryāya priyaṃ dhanamāhṛtya  
prajātantuṃ mā vyavacchetsiḥ |  
satyāna pramaditavyam |  
dharmāna pramaditavyam | kuśalāna  
pramaditavyam | bhūtyai na pramaditavyam |  
svādhyāyapracanābhyāṃ na pramaditavyam || 1 ||



Having taught the Vedas, the preceptor enjoins the pupils 'speak the truth, do your duty, never swerve from the study of the Vedas, do not cut off the line of descendants in your family, after giving the preceptor the fee he desires;. Never err from truth, never fall from duty, never overlook your own welfare, never neglect your prosperity and never neglect the study and the propagation of the Vedas'. [1 - 11 - 1]

- Oh Lord Bless me with 4 facts is gist of Shanti Mantra
- Om Shanti - Wave off 3 Obstacles till class is over
- Stay order for Pratibandha.



**CHAPTER 1**  
**VERSE 1 AND 2**

## Lecture 6

### Chapter 1 - Verse 1 :

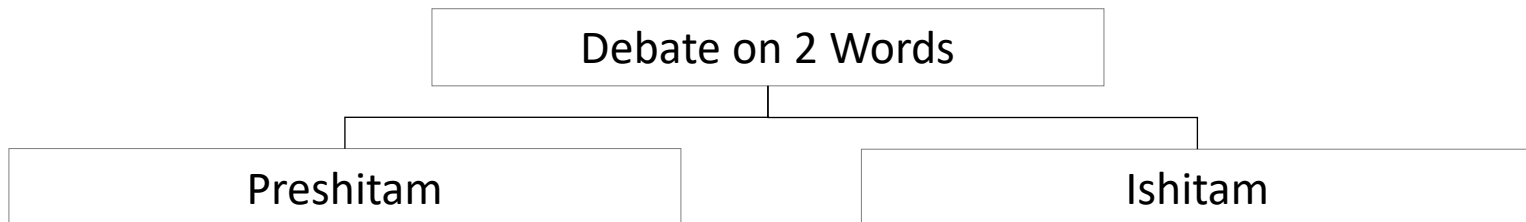
केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः  
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

*Kenesitam patati presitam manah, Kena pranah prathamah praitt yuktah  
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]*

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)? [Chapter 1 - Verse 1]

### Keno Upanishad - 4 Chapters / 4 Khandas :

- 1<sup>st</sup> Chapter - 8 Mantras
- What is the spiritual principle because of which the material Body / Mind / Intellect is alive
- Because of whose presence, inert body is alive, manifests, functioning.
- Body / Mind / Intellect is product of Pancha Butas, by themselves Jadam, can't function by itself
- **They are backed by Ajada Vastu, Chetana Vastu, Abautika Vastu, Non-material principle called spiritual principle.**



- Controversial discussion Mundak, Katho - Bashyam simple
- Kena Bashyam tougher - More difficult, toughest is Brihadaranyaka Bashyam.

**Study in order :**

- Mundak / Katho / Keno.

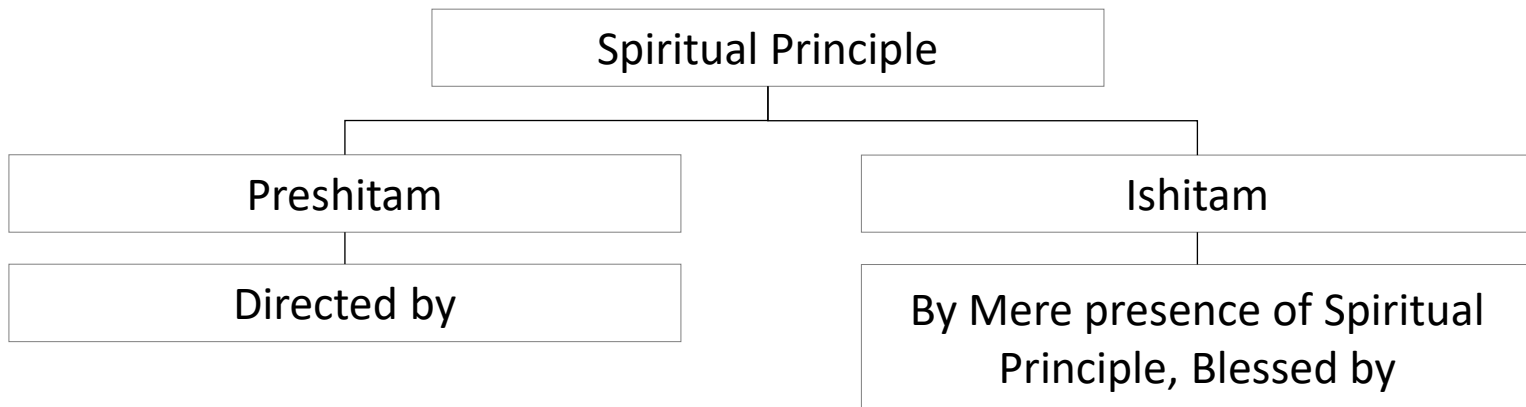
**Shankara :**

Preshitam	Ishitam
<ul style="list-style-type: none"> <li>- Directed by which Spiritual Principle</li> <li>- Instigated, Stimulated, Activated, Impelled, Directed by</li> <li>- Dies Body - Mind - World function, inert functions, 5 Elements function</li> </ul>	<ul style="list-style-type: none"> <li>- Refined form</li> <li>- Blessed by the mere presence of whom</li> </ul>

- Direction, not Physical Action like Drama Director.

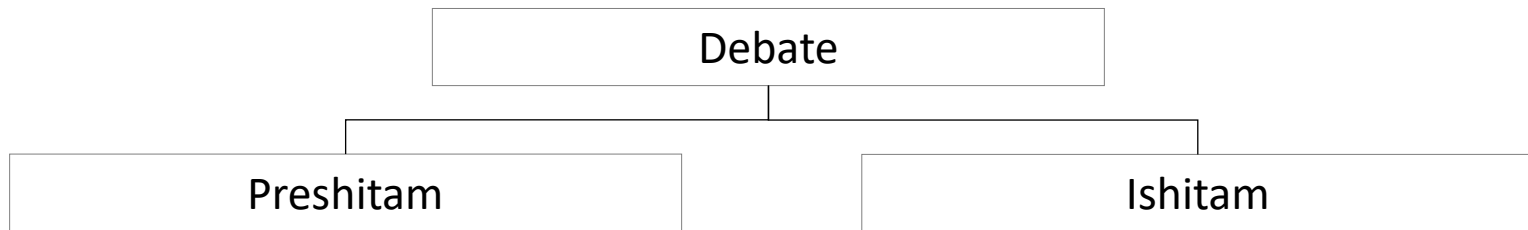
**Ishitam :**

- Direction Accomplished by Mere presence, Sannidhi Matrena.

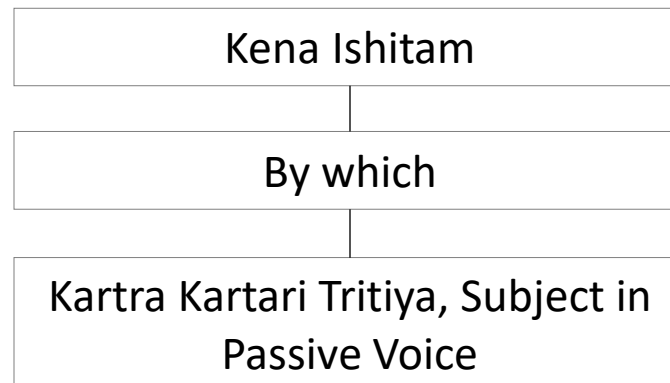


- Sense organs and Mind have respective fields.

Question No. 1	Question No. 2
<ul style="list-style-type: none"> <li>- Directed by, Karta</li> </ul>	<ul style="list-style-type: none"> <li>- Refined Version</li> <li>- Blessed by Mere Presence of which by which Spiritual Principle does Body – Mind - World, function?</li> <li>- Karita - Blessed by</li> </ul>



**Bashyam :**



## Example :

- Ravana was killed by Rama (Kartari Tritya)
- Ishitam = Abhipretam = Willed by whom, directed by whom  
= immediate meaning

## Refined Meaning :

- Blessed by whom by mere presence.

## Manaha Patati :

- Mind itself is inert, subtle body, made of Panchabutas
- Patati = Gachhati, go towards, travels
- By mere presence of which spiritual principle mind travels towards field of sense objects (Also made of 5 elements)
- Iti Sambatyate....

## Dakshinamurthy Stotram :

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

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

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

- **By what spiritual principle Mind and Chidabhasa travel externally towards to sense objects.**

**Bashyam : Chapter 1 – Verse 1 Starts...**

इषेराभीक्ष्ण्यार्थस्य गत्यर्थस्य  
चेहासम्भवादिच्छार्थस्यैवैतद्रूपमिति गम्यते ।

It is understood that this form here is only of the root इष् which has the meaning "to desire" due to the impossibility of that which has the meaning "to repeat" and of that having the meaning "to go".

Grammatical Derivation

Root

Ish

3 Groups / Conjugation

9<sup>th</sup> Conjugation

- Ishnati, to repeat

4<sup>th</sup> Conjugation

- Ishehe Gachhati  
- Movement

6<sup>th</sup> Conjugation

- Ichhati to desire to will  
- Ishta Devata



9<sup>th</sup> :

Abhikyanam repetition,  
Punaha Punaha Karanam

9<sup>th</sup> Conjugation

Ishnati

- Repeats
- Does not fit

4<sup>th</sup> Conjugation

Ishehe

- Goes
- Go / Went / Gone
- Walk / Walked / Walk
- Present / Past / Past Participle
- Does not gel

6<sup>th</sup> Conjugation

Ishati

- Ichhati wills, desires
- Ishitam willed by whom?
- Blessed by Whom?
- Fits

- 10 Conjugations are there
- Root can belong to 2 to 3 Conjugations.

**Example :**

- Gam Dhatu - Gachhati one conjugation
- Ish Dhatu - 3 Conjugations.

**Problem in Ish - Dhatu :**

- Past passive participle is Ishtam
- Ishtam is wrong according to Paninan grammar, iti prayoga used.

- Ishitam used in Vedic language
- Vedas are older than Panini
- Arsha - Chandasa - Veidica Prayoga used
- Ananda Giri, Satchitendra Saraswati debate on this
- Pra-iti Purvam Yasya Ish Datu
- 26 Prefixes are there, Upasargas - Meanings change

### Example :

- Hrhu - Dhatu
- Harati - To take away, to Rob
- Pra Harati - To hit a person, beat a person, slap a person, kill a person
- Aa - Harati - To eat
- Sam - Harati - To kill
- Vi - Harati - Vihara

### Gita :

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

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

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

- Vihara - Recreation, strolling
- Pari-harati - Pariharam, to remedy
- Preshitam - Prefix - Pra is added

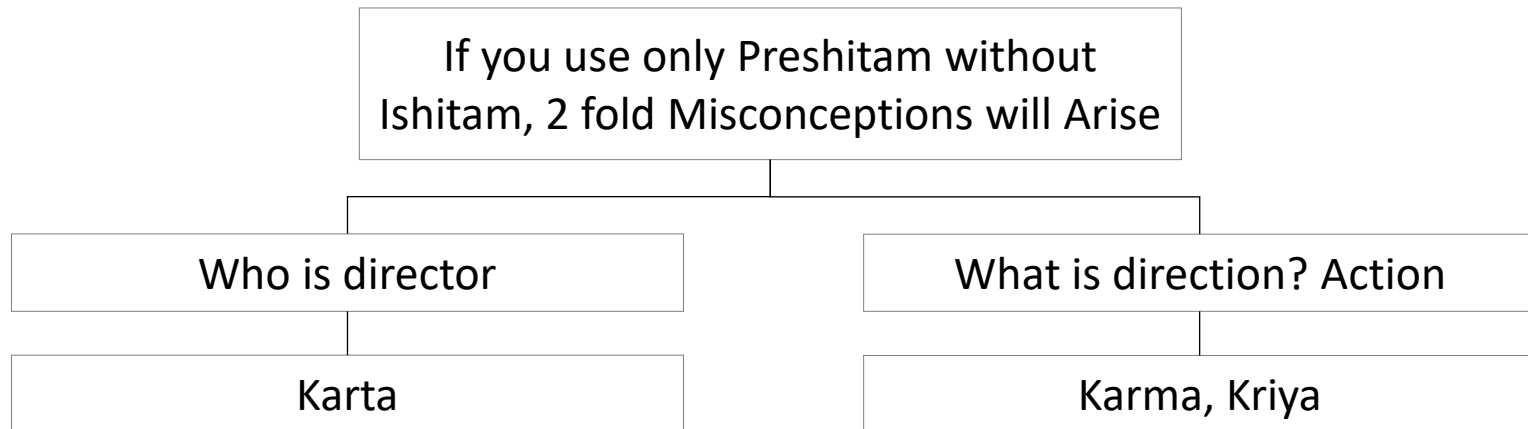
**Pra + Ishitam = Preshitam**

- Ish - Ichhati - To desire, to will
- Pra = To direct, Niyoga, to command, Pusuade, order.

Preshitam	Ishitam
Directed by Whom?	Blessed by Whom?

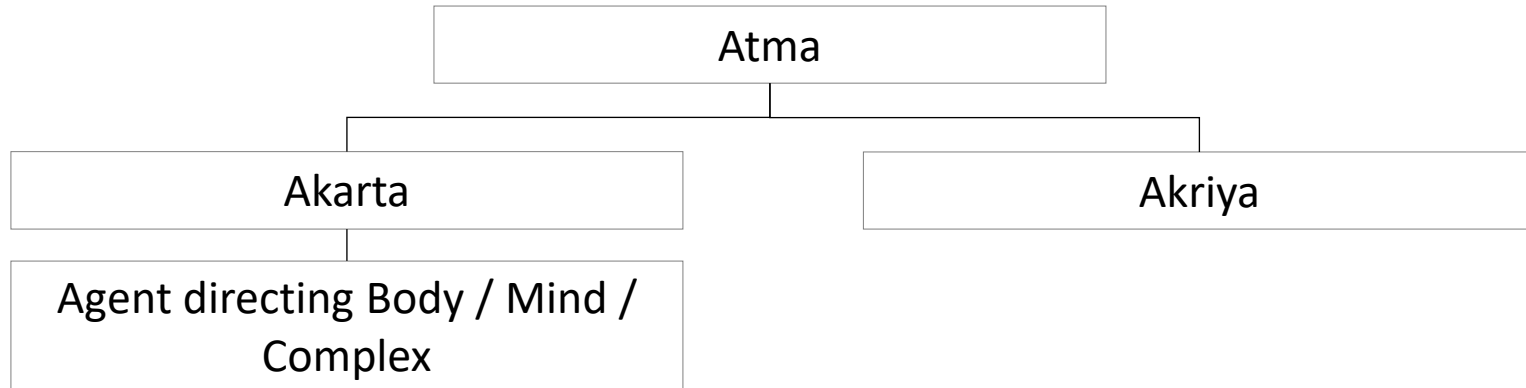
**What is significance of 2 Words?**

a)



## Upanishad :

- **Atma is Akarta, has no Karma - No Action**
- **Kartrutvam, Kriya is meaning if only Preshitam used.**



## Lecture 7

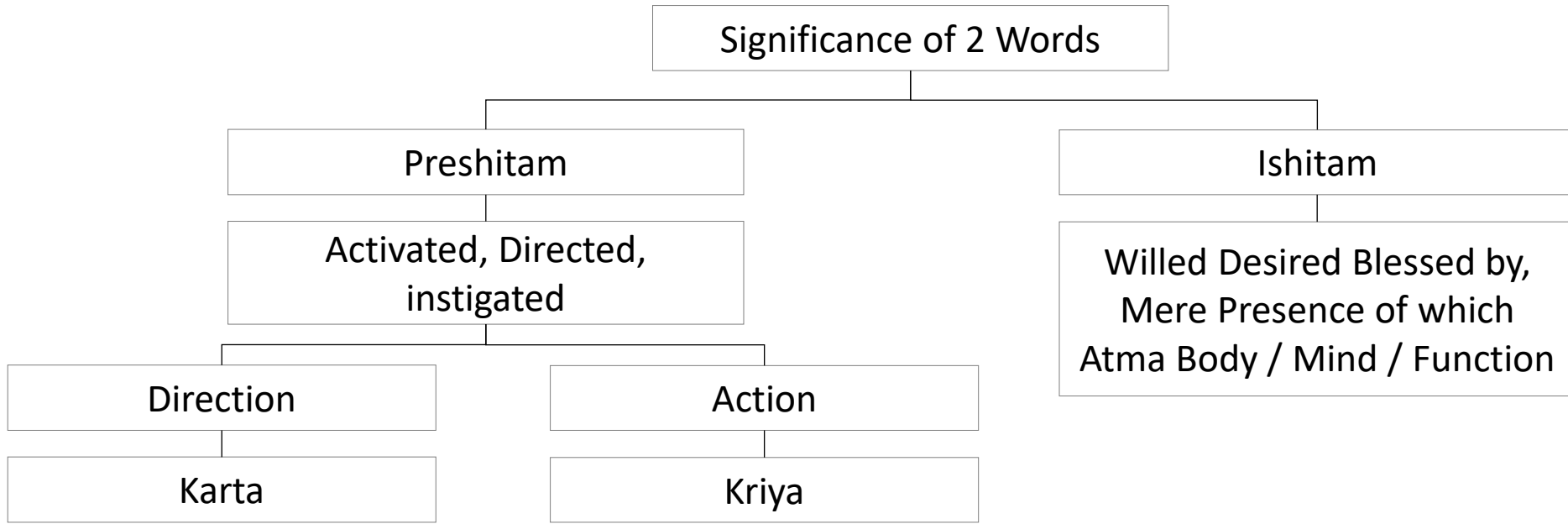
Bashyam : Chapter 1 – Verse 1 continues...

तत्र प्रेषितमित्येवोक्ते प्रेषयितृप्रेषणविशेषविषयाकाङ्क्षा स्यात्—

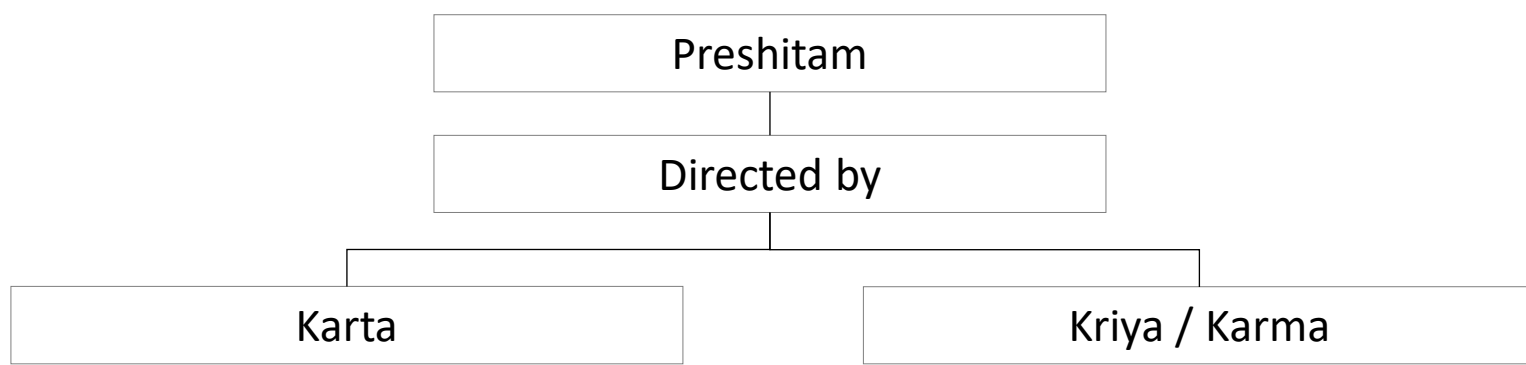
There, when/ if the word “directed” alone was used, there would be expectancy of director and way of direction—

**Students Question :**

- Blessed by which Atma does Body - Mind - Complex function in its own field.



- Atma will have 2 Limitations
- Atma not Karta, not associated with Kriya.



- Kena Preshitam, by which director is mind made active.

### **Kridrisham Va Preshanam? What type of action is done by that principle?**

- Iti - Akanksha
- Kena - Preshanam
- 2 Fold Curiosity will come
- To avoid, he uses Ishitam, to Neutralise problem.

### **Ishitam Conveys :**

- Blessed by mere presence
- Ishitam Specifies, Refines, Clarifies, Preshitam
- Both Curiosity goes
- No Karta, Kriya will come only Sannidhyam will come
- Kasya Ichha Matrena, Sannidhi Matrena.

### **By mere presence of which spiritual principle ?**

- Nirdharanyat - Arrived at by what principle?

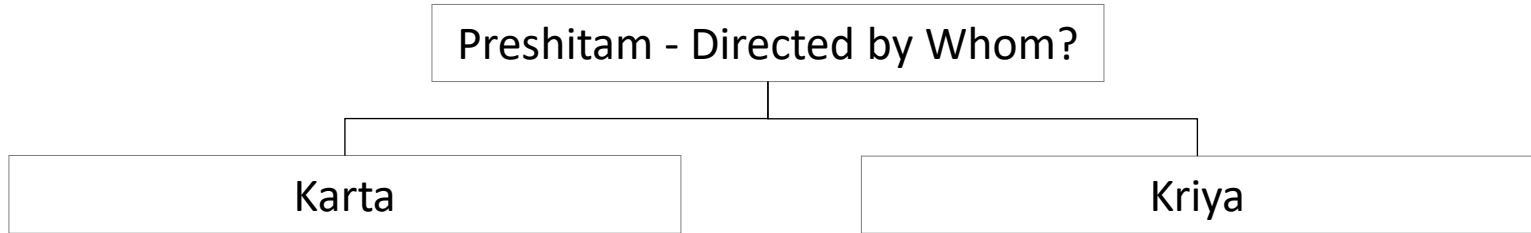
यद्येषोऽर्थोऽभिप्रेतः स्यात्, केनेषितमित्येतावतैव  
सिद्धत्वात्प्रेषितमिति न वक्तव्यम् ।

(Opponent) If this meaning was intended, so much “ केन इषितम् directed by whom” alone would be enough, since it (what you say) is accomplished, “प्रेषितम्” should not be said.

- Yadi Esho Arthacha Abhi Presadayat Keneshitim iti....

**Genuine Question of Student :**

a)



b) Ishita :

- Blessed by whom?
- If both mean same, why use 2 words.

**Example :**

- Why sit on dirt and then search for soap

## Kena Ishitam Manaha Patati?

- **Blessed by what - Mind, sense organs function?**
- If both mean same, one will be redundant, significance not clear

**Bashyam : Chapter 1 – Verse 1 continues...**

अपि च शब्दाधिक्यादर्थाधिक्यं युक्तमिति इच्छया  
कर्मणा वाचा वा केन प्रेषितमित्यर्थविशेषोऽवगन्तुं युक्तः ।

And also due to the (law) “due to extra words, extra meaning is tenable”, to understand the particular meaning so— “through whose desire, action or speech, the mind is prompted” is logical.

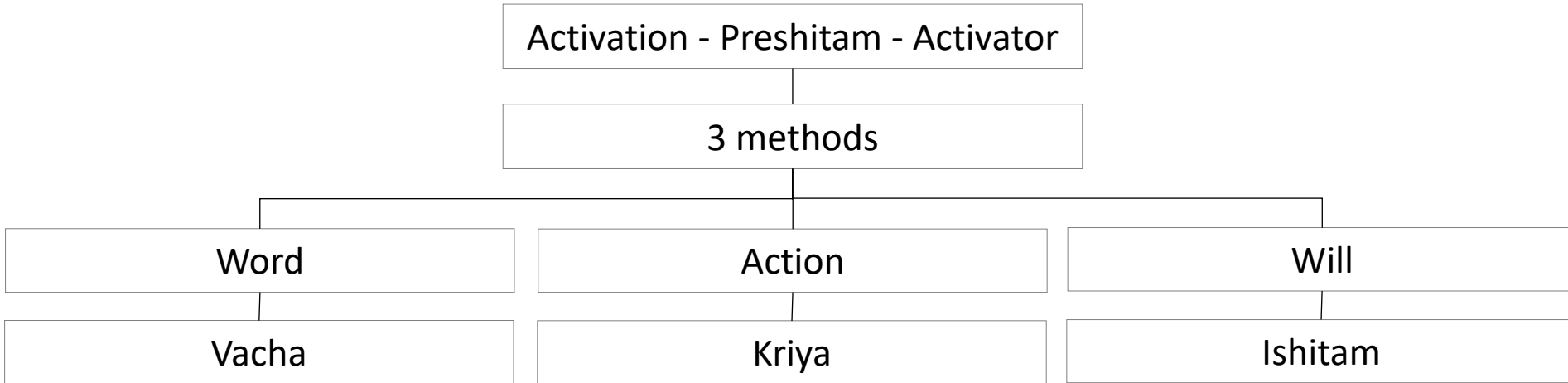
## **Purva Pakshi :**

- For Ishitam and Preshitam, I will give separate meanings which will make them meaningful
- 2 Words - 2 Meanings
- More words - More number of meaning
- This law is violated in your interpretation.



## Activated by whom? Kena Ishitam :

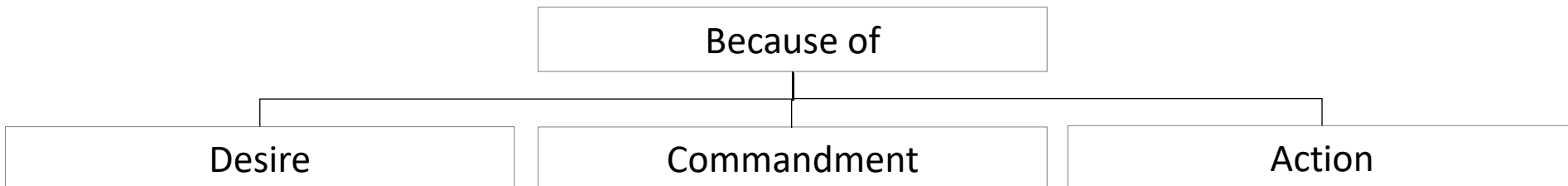
- Ichhaya, through will, volition, Karmana - Action, gesticulation through Vacha (Through verbal expression).



## How organs and mind are functioning ?

- **How Jnana Indriyas / Karma Indriyas / Antahkaranam function in their respective fields?**
- **Knowing / Doing are in Vyavahara.**

## Answer :



- Action is of many types, hence many words used
- Vacha or Karmana Preshitam - 2 Words - 3 Meanings
- Ichhaya = Will, Karmana / Vacha - Actions
- Extra meaning can be derived through these words
- Ishitam, Preshitam, how they are made meaningful?

**Shankara's Answer :**

**Bashyam : Chapter 1 – Verse 1 continues...**

न, प्रश्नसामर्थ्यात् ;

Not so, due to the strength of the context of the question;

- Shankara has holistic picture.
- Others have narrow, logical, grammatical picture.
- Language is for communication. Understanding is backbone of communicator.

**Why Mind, Sense organs Doing various Actions, functions?**

- Go Shopping with desire or wife Commands.
- No need of Keno Upanishad for Such Simple Answers.

- What is the Mysterious Spiritual factor because of which Body - Mind - World matter is Functioning.

• **Inert mind gets desire because of Spiritual Principle Governing it.**

- Ichha - Vacha - Karmana - Simple ordinary answer
- Here extraordinary question, gets extraordinary answer from Guru

• **Mind goes to objects because of desire or Someone commands and karma Indriyam function.**

## Spiritual Answer : Keno Upanishad

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

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah  
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 - Verse 2]

Gita :

श्रीभगवानुवाच ।  
काम एष क्रोध एषः  
रजोगुणसमुद्भवः ।  
महाशनो महापाप्मा  
विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥

*śrī bhagavānuvāca  
kāma ēṣa krōdha ēṣah  
rajōguṇasamudbhavaḥ |  
mahāśanō mahāpāpmā  
viddhyēnam iha vairiṇam || 3-37 ||*

The blessed Lord said : It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here in this world). [Chapter 3 – Verse 37]

This is karma Khanda Answer :

- Rajo Guna, Prarabda

## Jnana Khanda - Answer : Keno Upanishad

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

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

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 - Verse 3]

- Remember context and Answer
- Prashna Samartyat - Extraordinary question of seeker
- Seeks beyond dharma / Artha / Kama answer.

### Seeker :

- Dehadhi Sangat Viraktaha, Sadhana Chatushtaya Sampatti Adhikari, Vairagyam detached from Body - Mind - Complex are Anityam in nature
- Seeking Nitya Brahman not local desires of human beings
- **Sangatah = Product of karma, Anityam.**

Brahman	Karma - Sangatah
<ul style="list-style-type: none"> <li>- Nitya Vastu</li> <li>- Spiritual Essence</li> <li>- Kutastha, changeless</li> </ul>	<ul style="list-style-type: none"> <li>- Anityam</li> <li>- Simple, Superficial, Silly Answer</li> </ul>

- Upapathyathe - Tenable

### Shankara's style :

- Simple Sankshepa - Answer and then elaboration - Vistara
- Next elaboration of Prashna Samartyat.

### Bashyam : Chapter 1 – Verse 1 continues...

इतरथा इच्छावाक्कर्मभिर्देहादिसंघातस्य प्रेरयितृत्वं  
प्रसिद्धमिति प्रश्नोऽनर्थक एव स्यात् ।

Otherwise, the directorship of body-mind complex through desire, speech and action being well-known, the question would be certainly meaningless.

- If you don't accept extraordinary situation, according to your interpretation also there will be doshas
- Body / Mind / Complex is responsible for the activity of a person through 3 Channels.
- Desire, Commandment, or action (Gesticulation or prodding actions).

## Manu Smriti :

- Yat Yat Kurutr Jnana Tat Tat Kameti Jeshtitam
- **Whatever action anybody is doing is because of power of desire, Kama.**
- Already known, simple superficial answer
- Question is Redundant.

## Purva Pakshi to Siddhantin :

- Your interpretation is not correct.

## Purva Pakshi :

## Bashyam : Chapter 1 – Verse 1 continues...

एवमपि प्रेषितशब्दस्यार्थो न प्रदर्शित एव ।

(Opponent) Even so, the meaning of the word “प्रेषित” is definitely not shown (by you).

- Question redundant, Anartham dosha.

Ishitam	Why Add
Sufficient	Preshitam?

Purva Pakshi case	Siddhantin
Entire Question redundant, Anarthaha	Preshitam Redundant

- Therefore, look for 3<sup>rd</sup> Meaning.

### Example :

- India looses, Pakistan looses important, Australia wins ok.

### Shankara :

Preshitam	Ishitam
Directed by Whom	Blessed by Whom

- 2 Words given by a Student
- He has some understanding of Atma.

### Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।  
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

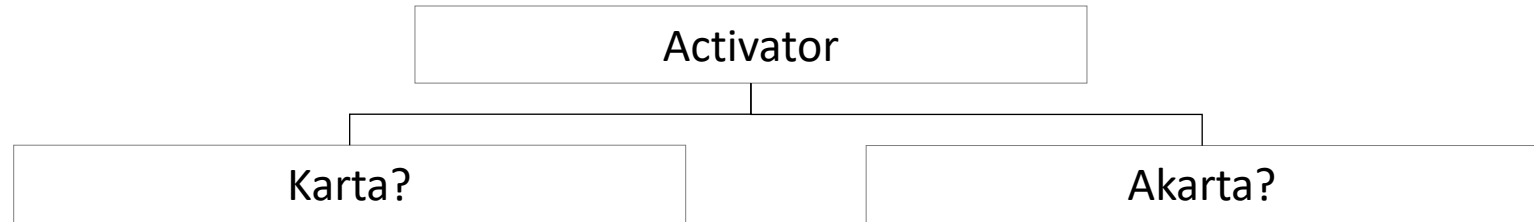
Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,  
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Has Paroksha, Apatha Jnanam, not total knowledge
- Mind - full of Samshaya



- **Wants to know the spiritual principle that is Activating Body / Mind / Complex.**



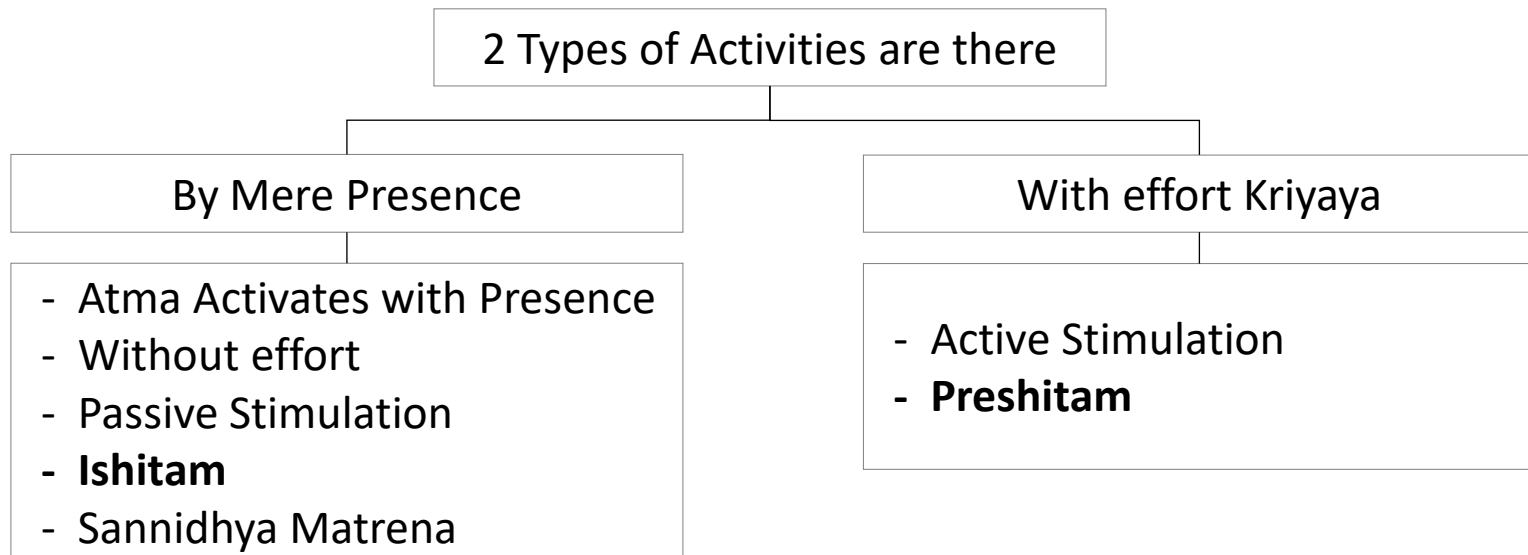
- Person can ask others to do, will, effort not required - Sannidhya Matrena.

**Example :**

- Surya - In presence of Surya, people get up, do activity.

**Example :**

- In presence of magnet, iron fillings move
- Magnet does not invite "Please come to me"



- Student does not have total knowledge, has doubt, hence raises Spiritual Question.

Gita :

अर्जुन उवाच ।  
स्थितप्रज्ञस्य का भाषा  
समाधिस्थस्य केशव ।  
स्थितधीः किं प्रभाषेत  
किमासीत ब्रजेत किम् ॥ २-५४ ॥

arjuna uvāca  
sthitaprajñasya kā bhāṣā  
samādhisthasya kēśava ।  
sthitadhīḥ kiṃ prabhāṣēta  
kim āsīta vrajēta kim ॥ 2-54 ॥

Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged in the Superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk? [Chapter 2 – Verse 54]

- Arjuna did not want to ask whether wise can sit, walk
- **Arjuna wanted to know whether differences in Jnani are purely internal or also external.**

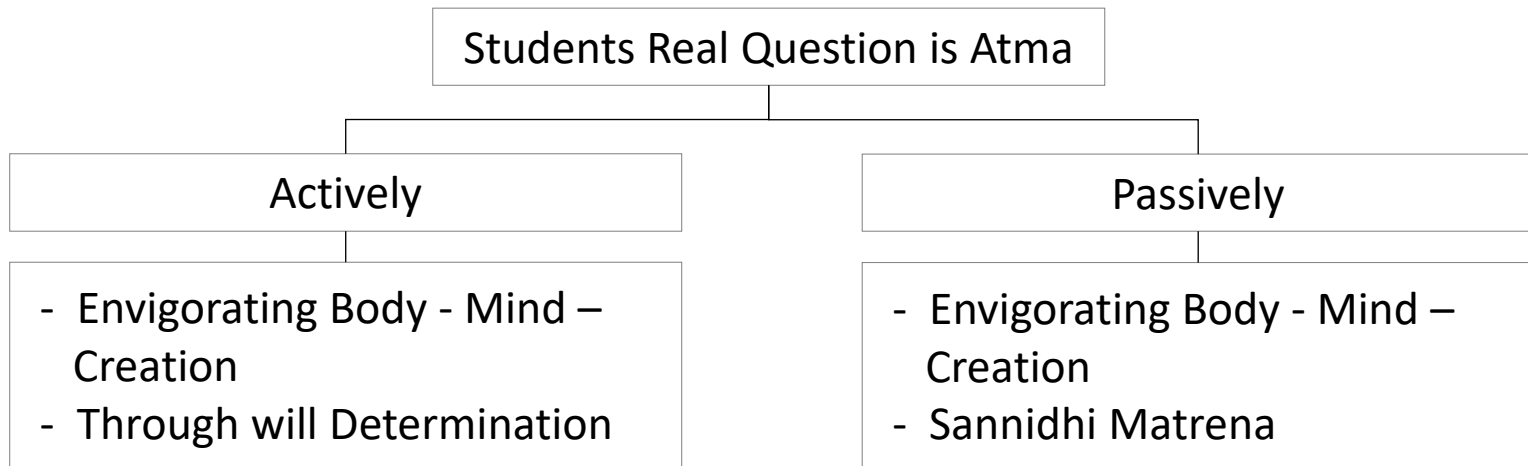
Student :

- Has privilege to be vague, silly.

Teacher :

- Has to be precise.

Ishitam	Preshitam
- Sufficient - Willed by, Desired by	- Used because of doubt - Blessed by, Sannidhi Matrena

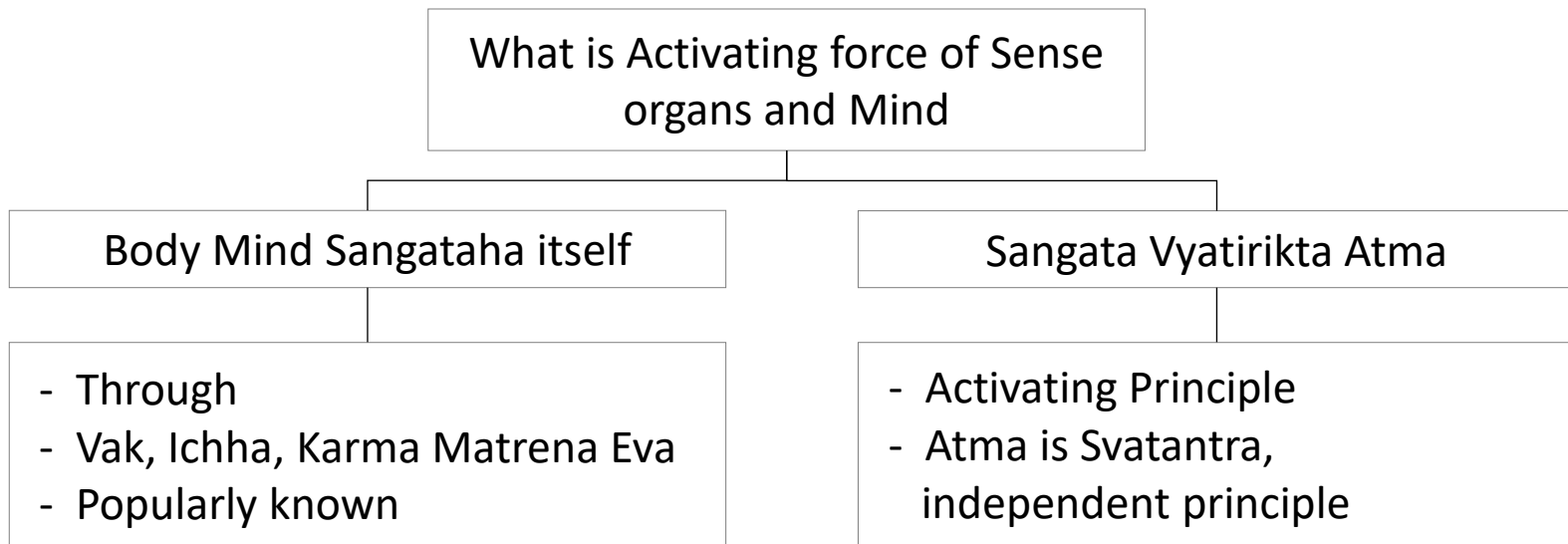


**Shankara :**

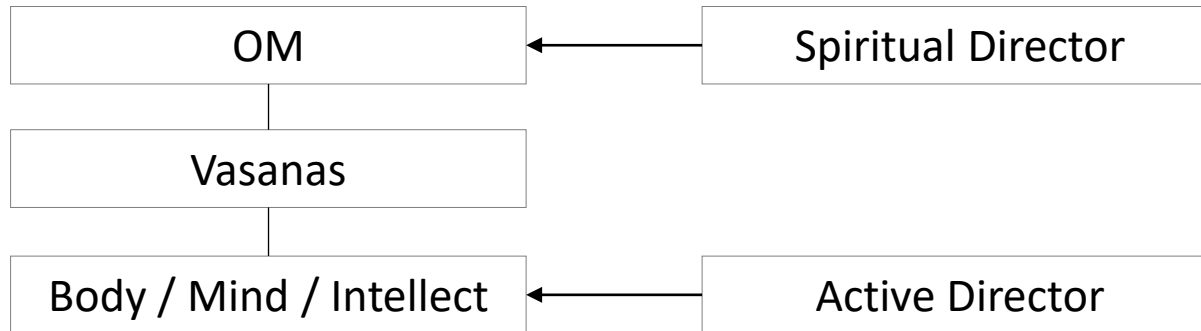
- Preshitam - Vishesha Artha is there.

**Bashyam :**

- Kim Yatha Prasiddham Eva? What is meaning of Preshitam?



- Is there an active or passive director?
- Is the Activator - Body itself or external activator?
- Passive activator is not well known



- **Atma is passive director of entire creation**
- In sleep, that alone exists for a Jiva
- To show distinctive meaning 2 Words used - Preshta (Active), Ishitam (Passive)

Bashyam : Chapter 1 – Verse 1 continues..

किं यथाप्रसिद्धमेव कार्यकरणसंघातस्य प्रेषयितृत्वम्,  
 किं वा संघातव्यतिरिक्तस्य स्वतन्त्रस्येच्छामात्रेणैव  
 मनआदिप्रेषयितृत्वम्, इत्यस्यार्थस्य प्रदर्शनार्थं केनेषितं  
 पतति प्रेषितं मन इति विशेषणद्वयमुपपद्यते ।

Whether, the well-known directorship is indeed of body-mind complex or whether directorship of the mind, etc, is of that which is independent and different, just through (his) will, therefore for the presentation of this idea, the two-fold specification thus— “directed by whom, the mind goes about?” is tenable.

**What is Significance of Ishitam and Preshitam?**

What Principle Directs sense Organs

Actively

Passively

Vak

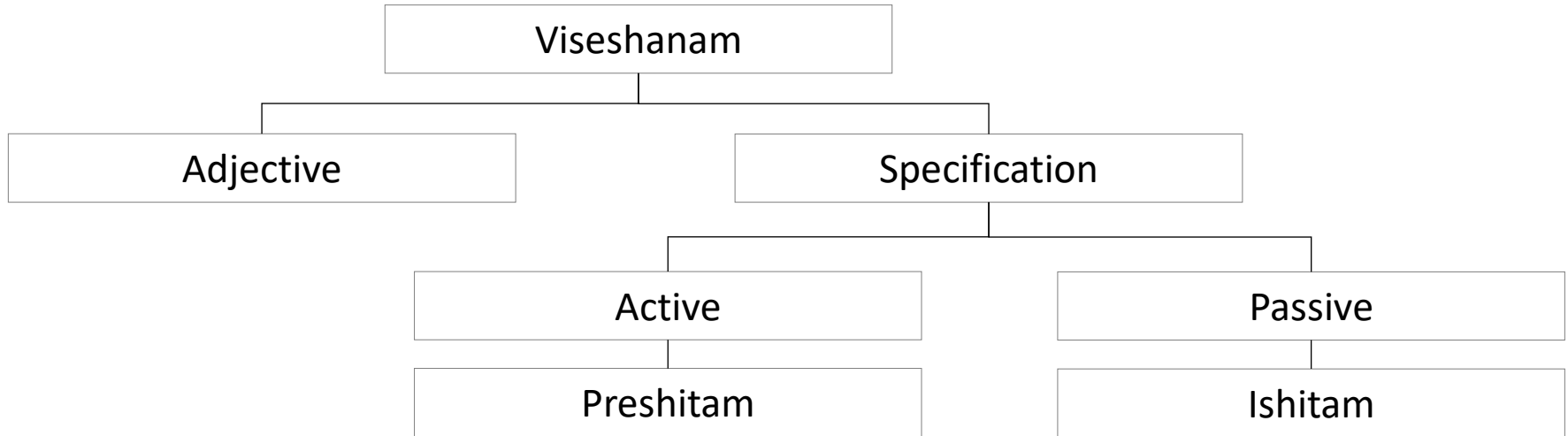
Karma

Ichha

- Sannidhi Matrena
- Ishitam

Preshitam

- Student using both words
- Does not know which answer is correct
- Both words relevant - Question from doubtful student.



### **Purva Pakshi - Question :**

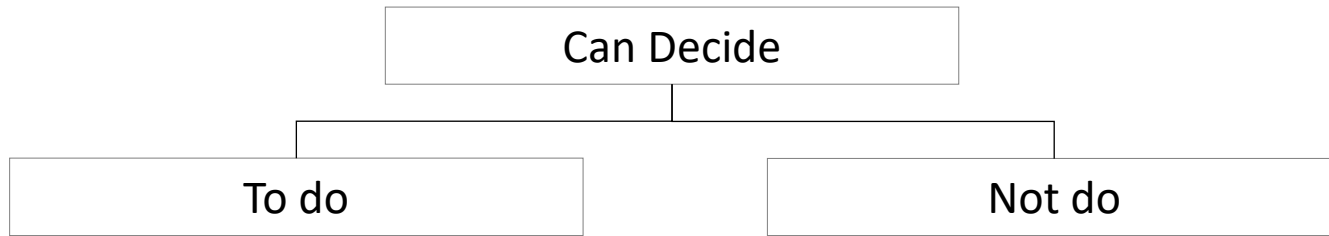
- Kima Yatha Prasiddham Eva?

### **Purva Pakshi - Objection :**

- Who is the director / Controller of the mind?
- Making mind do all the thinking and pushing the body to act?

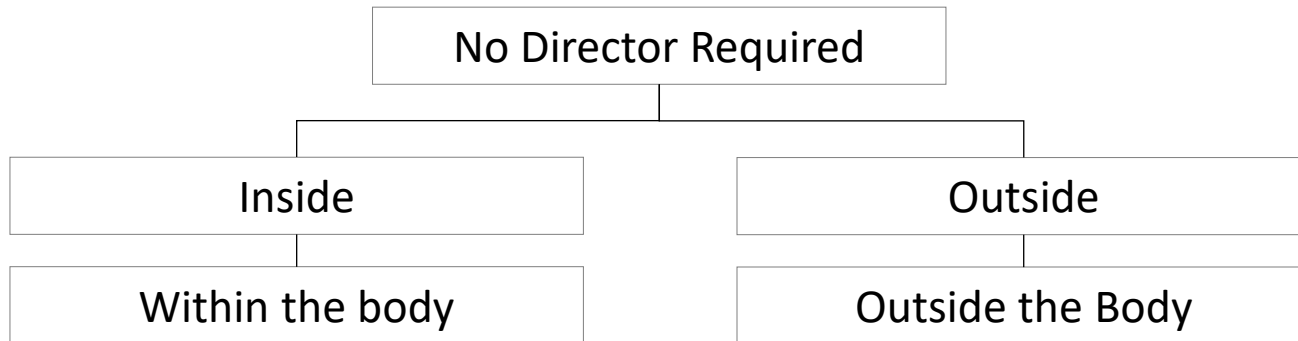
### **Purva Pakshi :**

- **Why are you assuming there is someone there behind the mind**
- Mind has will, freedom of its own.



**Student :**

- Why require someone to Persuade the mind?
- Mind does not depend on some one
- Mind is independent, doesn't require director
- Mind is Svatantram, capable of choosing its own action
- Mind moves in its field of objects (Patati)
- Does not require extraneous principle
- Prasiddham - Well known fact.



Shankara :

Bashyam : Chapter 1 – Verse 1 continues...

ननु स्वतन्त्रं मनः स्वविषये स्वयं पततीति प्रसिद्धम् ;  
तत्र कथं प्रश्न उपपद्यते इति,  
उच्यते — यदि स्वतन्त्रं मनः प्रवृत्तिनिवृत्तिविषये स्यात्,  
तर्हि सर्वस्यानिष्टचिन्तनं न स्यात् । अनर्थं च जानन्संकल्पयति ।  
अभ्यग्रदुःखे च कार्ये वार्यमाणमपि प्रवर्तत एव मनः ।  
तस्माद्युक्त एव केनेषितमित्यादिप्रश्नः ।

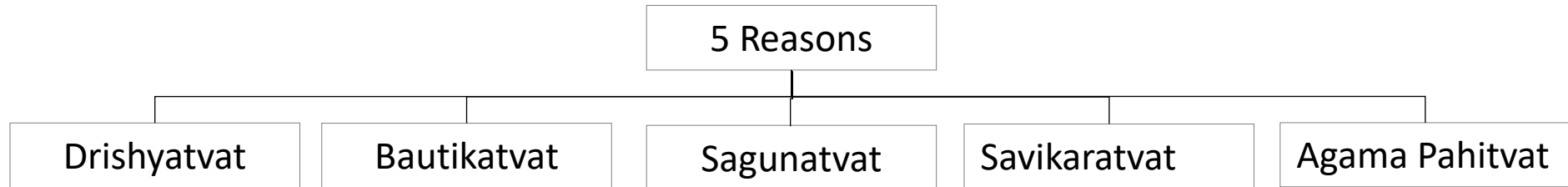
(Opponent) The mind being independent, goes about unto its own objects on its own, thus is well-known. That being so, how is this question tenable?  
(Reply) This is being answered—If the mind were to be independent w.r.t. subject of engagement and disengagement, then there would not be undesirable thinking for everyone. Even knowing [it to be] harmful, [everyone] thinks. The mind is engaged in action in which there is perpetual sorrow, even when advised to stop. Therefore, indeed, the question “prompted by whom?”, etc is legitimate.



- Yadi Svatantram Manaha....

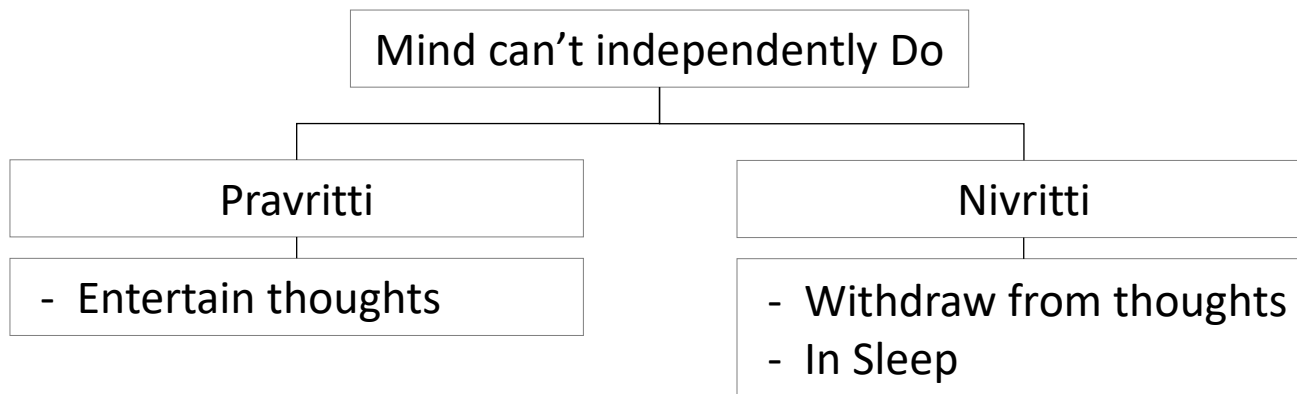
## 2 Answers to Purva Paksha Question :

- Mind by itself can't independently do anything
- Mind is Jadam by itself
- Sthula Shariram / Sukshma Shariram (Pancha Bautikam)



- **Mind can't function independently**
- **Mind requires Chetana Tattvam**

- Here Karma Khanda Answer is Given - Karma, Vak, Ichha decides Mind.



- Mind has no freedom
- If it was independent, who will worry? Have negative thoughts.

Chita	Chinta
<ul style="list-style-type: none"> <li>- Funeral fire, cremation fire to burn dead body</li> </ul>	<ul style="list-style-type: none"> <li>- Worry</li> <li>- More powerful</li> <li>- Burns living body</li> <li>- Worry comes daily before Sleep</li> <li>- Fear, loneliness, depression, worry not willful</li> </ul>

- If Mind has choice - will only have Deivi Sampat, no Asuri Sampat.

### There is no question of freedom of mind :

- Mind has no freedom
- If it had freedom, will not have disturbing thoughts, will not disturb our Japa
- We entertain wrong, disturbing, negative thoughts
- Karma producing instant Dukham
- Smoking / Liquor - I know is harmful – Forced.

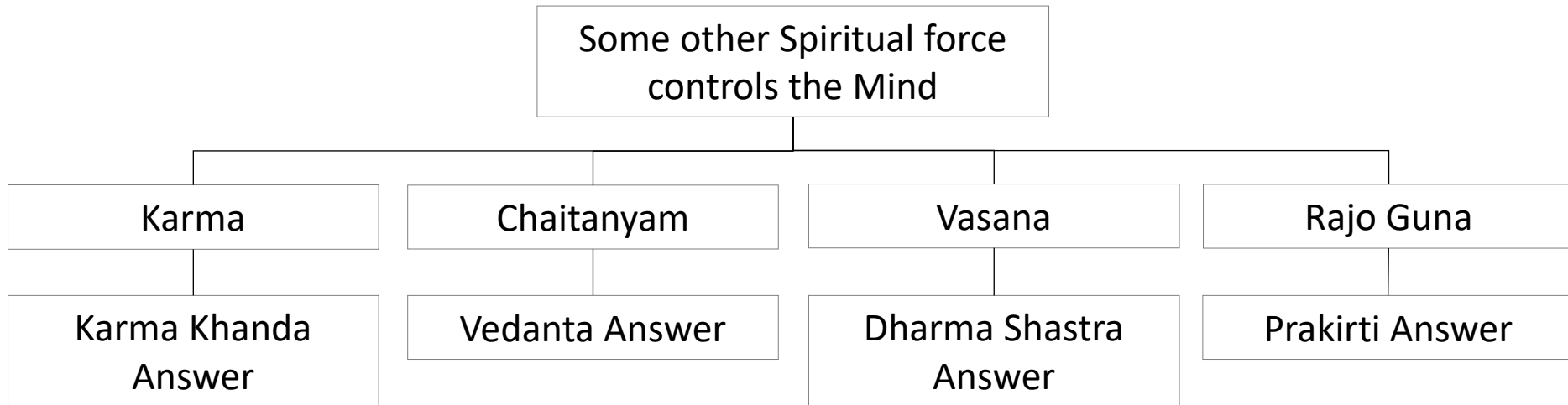
### Mahabharata - Duryodhana :

जानामि धर्मं न च मे प्रवृत्तिर्जानामि  
पापं न च मे निवृत्तिः ।  
केनापि देवेन हृदि स्थितेन यथा  
नियुक्तोऽस्मि तथा करोमि ॥

jānāmi dharmam na ca me pravṛttir-jānāmi  
pāpam na ca me nivṛttiḥ ।  
kenāpi devena hṛdi sthitena yathā  
niyukto'smi tathā karomi ॥

"I know what is dharma, yet I cannot get myself to do it! I know what is against dharma, yet I cannot prevent myself from doing it! O Lord! You dwell in my heart and I will do as you impel me to do."

- I know dharma but can't follow
- Janina dharma, Nachame Pravritti
- Some other devil is inside me, compelling me to act.
- There is no Svatantriyam for the mind
- Pravritti = fear, anxiety entertained in the mind
- Therefore mind is not free.



Gita :

श्रीभगवानुवाच ।  
काम एष क्रोध एषः  
रजोगुणसमुद्भवः ।  
महाशनो महापाप्मा  
विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥

śrī bhagavānuvāca  
kāma ēṣa krōdha ēṣah  
rajōguṇasamudbhavaḥ |  
mahāśanō mahāpāpmā  
viddhyēnam iha vairiṇam || 3-37 ||

The blessed Lord said : It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here in this world). [Chapter 3 – Verse 37]

**Tatparyam :**

- Essence
- Mind is not Svatantram

**Yuktaha :**

- Question by student is legitimate

**Vasana controls the mind :**

- When looked from Dharma / Adharma angle
- Rajo Guna - Prakirti angle.

## Vedantic Context :

- Atma blesses the mind
- Ishitam, Preshitam, 1<sup>st</sup> Line over
- **Keneshitam Patati Preshitam Manaha - Over**

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

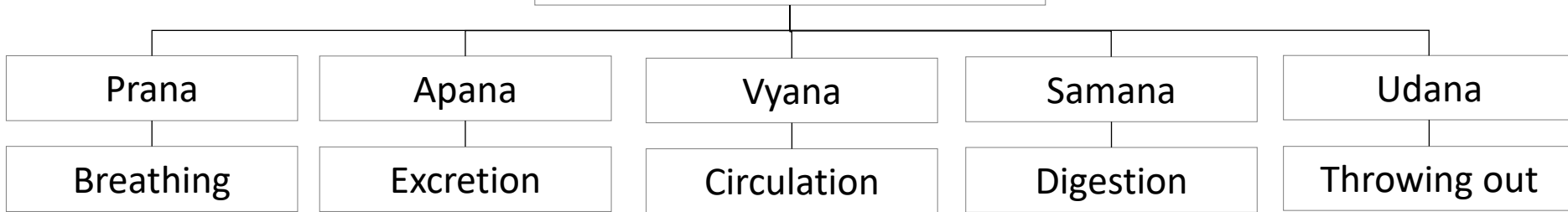
### Bashyam : Chapter 1 – Verse 1 continues...

केन प्राणः युक्तः नियुक्तः प्रेरितः सन् प्रैति गच्छति स्वव्यापारं प्रति ।  
प्रथम इति प्राणविशेषणं स्यात्, तत्पूर्वकत्वात्सर्वेन्द्रियप्रवृत्तीनाम् ।

The word "प्रथम" would be an adjective to "प्राण", since all the activities of all organs are preceded by that.

- Kena Prana Prathama Preti Yuktaha
- Directed by which principle.
- Ishitam (Passive), Preshitam (Active), Kena yuktaha, Niyuktaha, Preritaha?
- By which principle Prana functions - Gachhati, Paiti

## Prana functions in its own field of Activity



### Directed by whom?

- Prana = Prathama - Foremost  
= Why it is 1st?
- Sarva Indriya Pravritti Karanatvat...

## Prana Responsible for functioning of 14 Organs

5 Jnana Ishvara

5 Karma Ishvara

4 Antahkarana

- Eyes - See
- Ears - Hear

## Story in Chandogyo Upanishad :

- Guru Asks Sama Veda disciple to fast - 15 Days but Drink water
- Prana becomes weaker
- Memory goes, can't chant.

## Chandogyo Upanishad :

अन्नमयं हि सोम्य मनः आपोमयः प्राणस्तेजोमयी  
वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा  
सोम्येति होवाच ॥ ६.५.४ ॥

annamayamhi somya manaḥ āpomayaḥ prāṇastejomayī  
vāgiti bhūya eva mā bhagavānvijñāpayatviti tathā  
somyeti hovāca || 6.5.4 ||

‘O Somya, the mind is nourished by food, prāṇa by water, and speech by fire.’ [Śvetaketu then said,] ‘Sir, will you please explain this to me again?’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 5 - 4]

## Another Story :

- Each organ goes out for one year
- Person happily survives
- Prana prepares to go, all senses become weaker

• **Pray to prana - Prathamaha, Jyeshtaha, Sreshtaha**

• **3 Titles of prana**

- Prana blesses all sense organs.

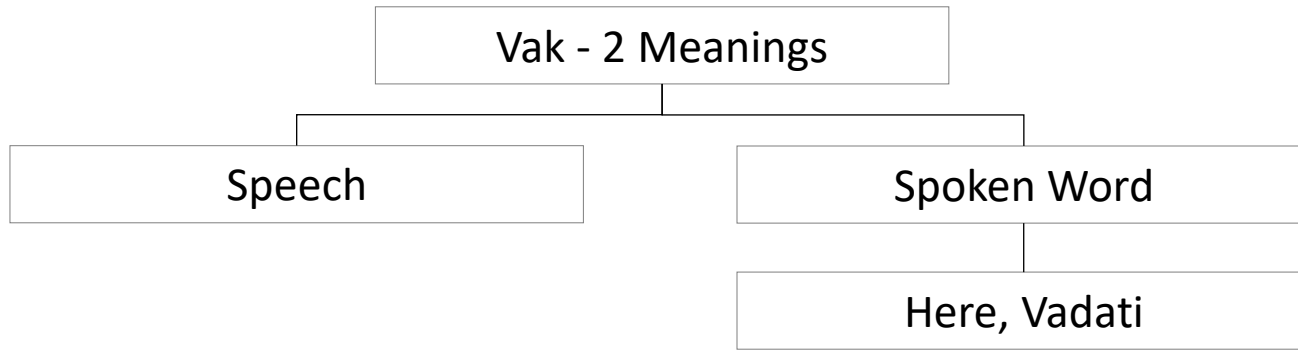
### 3<sup>rd</sup> Quarter :

Bashyam : Chapter 1 – Verse 1 continues..

केन इषितां वाचम् इमां शब्दलक्षणां वदन्ति लौकिकाः ।  
तथा चक्षुः श्रोत्रं च स्वे स्वे विषये क उ देवः  
द्योतनवान् युनक्ति नियुङ्क्ते प्रेरयति ॥

Blessed by whom do the people speak this speech in the form of words?  
Similarly, who is the well-known effulgent being, who directs, prompts the  
eye and ear in their own fields.

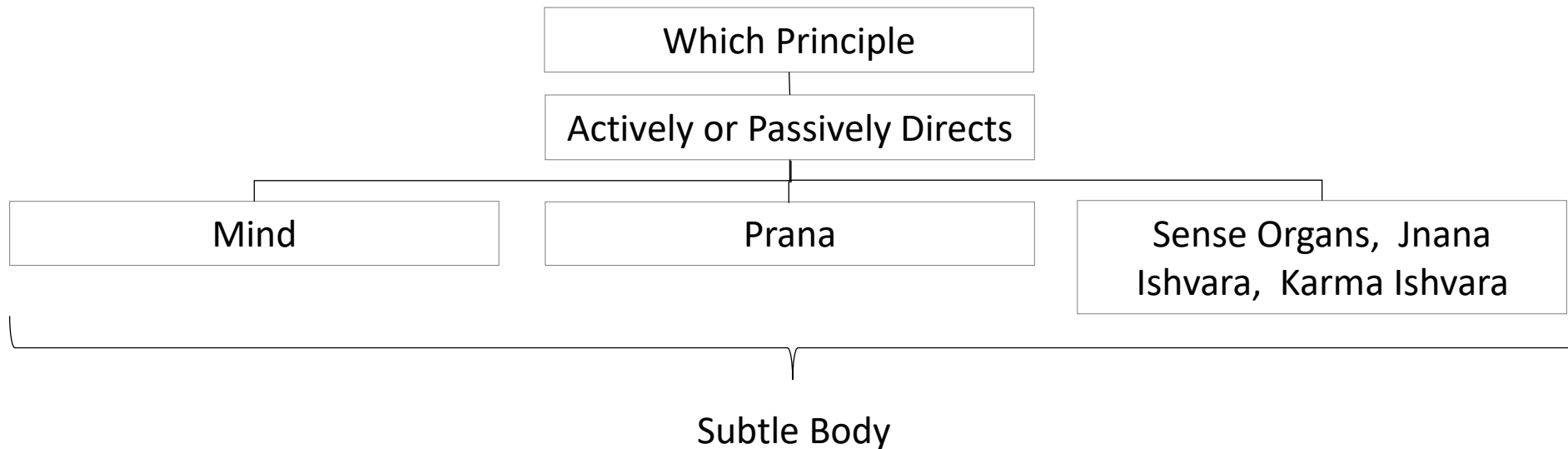
- Actively or passively, directed by which principle words are uttered (Vanti), by people (Laukika)



- Vacham = Word, Shabda, not Indriyam which principle directs eyes, ears.
- 3<sup>rd</sup> Lines - Kaha pronoun used



- 4<sup>th</sup> Line - Devaha, divine principle used
- Deva = Chetana Tattvam, Chaitanyam
- Organs - inert, Achetanam by themselves
- Yunakti = Niyungte - Prerati - Directs



- Sva sve vishaye - Directs to their own respective, fields of activity
  - Eyes - Form / Colour
  - Ears - Sound
  - Tongue - Taste
  - Nose - Smell

• **What is the conscious principle which activates inert body - Mind - Complex**

## Anvayaha :

केन इषितं प्रेषितं मनः पतति? केन युक्तः [सन्] प्रथमः प्राणः प्रैति?  
केन इषितां [जनाः] इमां वाचं वदन्ति? कः उ देवः चक्षुःश्रोत्रं युनक्ति?

Directed and blessed by whom does the mind goes to its fields? Endowed with what is does the foremost vital air move about? Blessed by whom do people speak this speech? Who is that well-known effulgent being who unites eye and ear [with their objects]?

## Anvayaha :

- Kena Ishitam Preshitam Satu Manaha Patati
- Kena Upetaha San Pranaha Prait
- Pra and Yeti = Functions
- Kena Ishitam Imam Vacham Laukika Vadanti.
- Kaha Devaha Hu - Chakshu Srotram Yunakti
- Yunj - Dhatu - Activities.

## Introduction to Chapter 1 – Verse 2 :

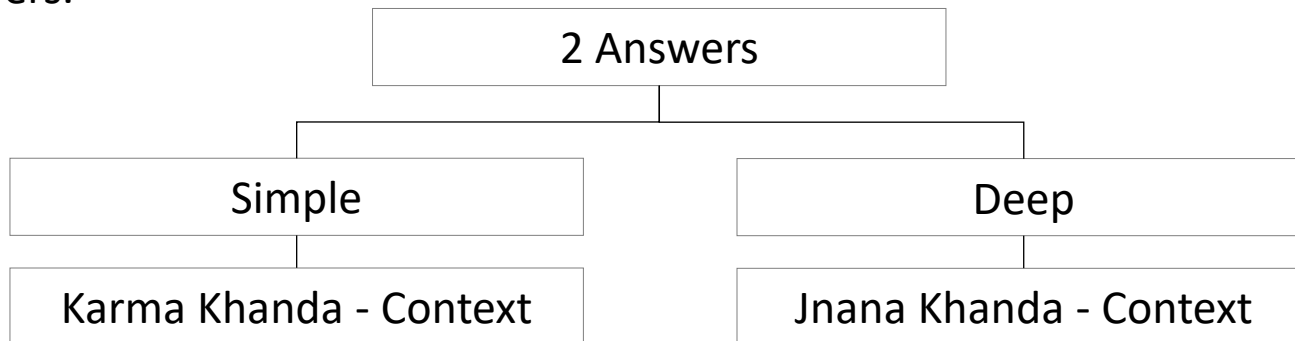
एवं पृष्टवते योग्यायाह गुरुः ।  
शृणु यत् त्वं पृच्छसि, मनआदिकरणजातस्य को देवः  
स्वविषयं प्रति प्रेरयिता कथं वा प्रेरयतीति ।

In this manner, the teacher answered to the eligible disciple who had asked the question. May you listen which you ask “who is the effulgent being of the group of instruments, mind, etc and how the director directs it towards own field?”

- Evam Prishtavate Yogyaha Aaha Guru Srutrutvam Yat Prichhasi..

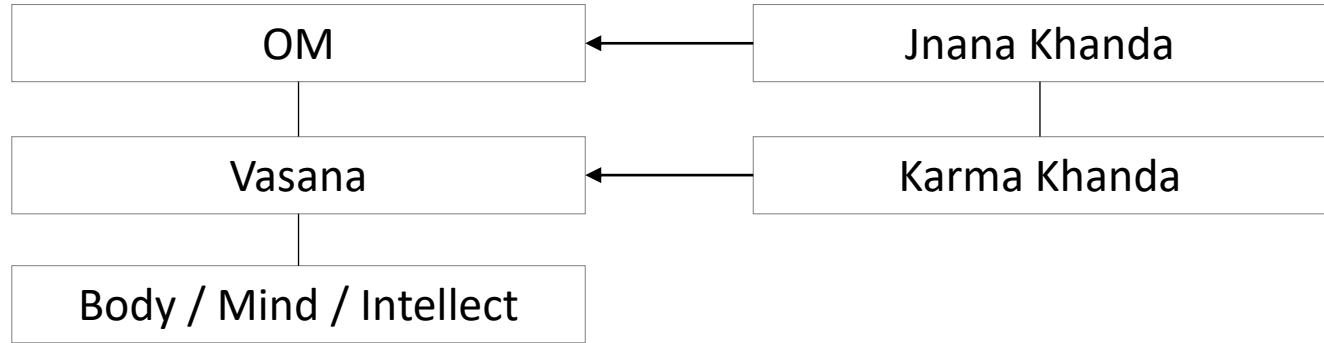
### Katham Va Prerayitam?

- Guru Aha - Guru Replies
- Student eligible for Atma Jnanam, with Sadhana Chatushtaya Sampatti, Guru gives 2 answers.



## Karma Khanda :

- All organs function because of Vasana.



## Gita :

श्रीभगवानुवाच ।  
काम एष क्रोध एषः  
रजोगुणसमुद्भवः ।  
महाशनो महापाप्मा  
विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥

śrī bhagavānuvāca  
kāma ēṣa krōdha ēṣah  
rajōguṇasamudbhavaḥ |  
mahāśanō mahāpāpmā  
viddhyēnam iha vairiṇam || 3-37 ||

The blessed Lord said : It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here in this world). [Chapter 3 – Verse 37]

## Avani Attam :

- Kamo Karishi Manyura Karishi, Kashi Namō Namaha...

## Gita - Chapter 3 :

- I did not do anything
- It is my Kama, Krodha, born out of Rajo Guna which pushed me to act
- Kama - Krodha = Vasana
- Vasana is activated by Ishvara
- Ishvara through Vasana activates Jnana Khanda, Karma Khanda, Prana, Antahkaranam
- Whole creation activated by Ishvara according to Jivas Karma (Body - Mind), Vyashti and collective - Samashti - Karma.

Gita :

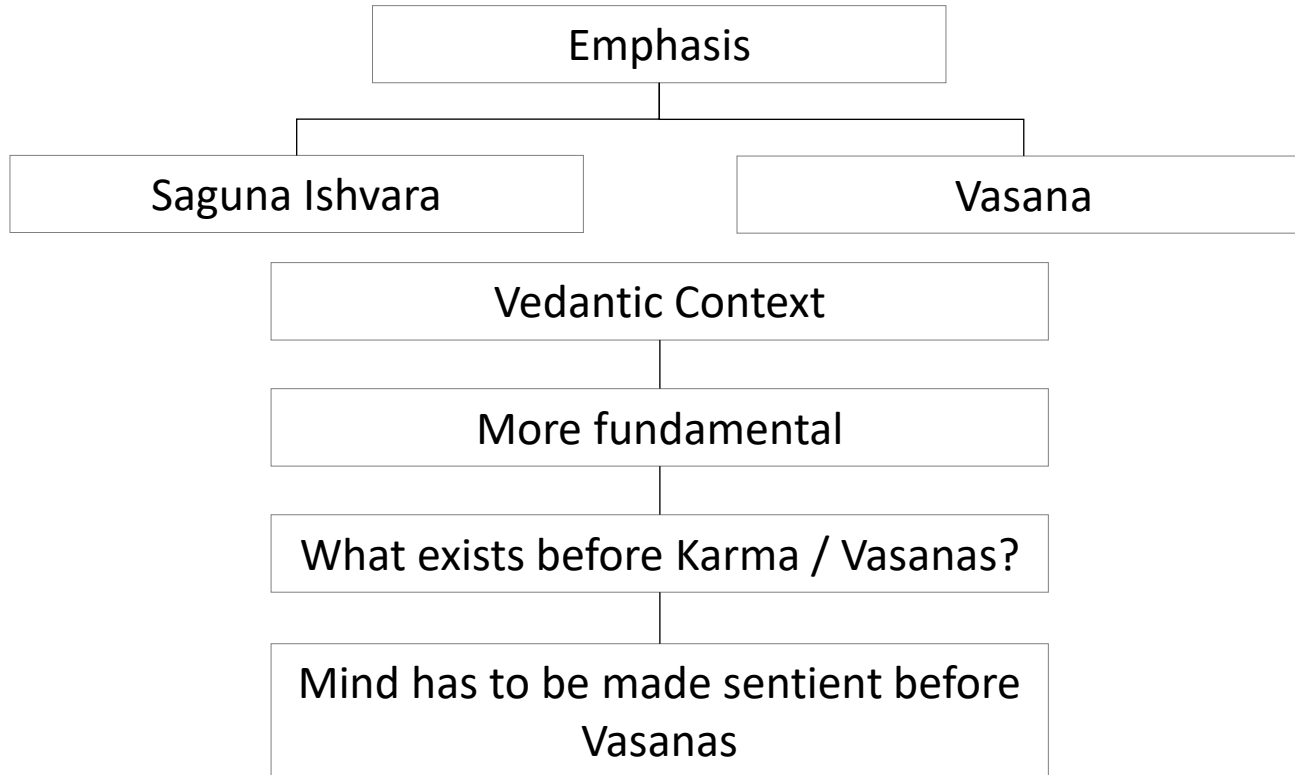
ईश्वरः सर्वभूतानां  
हृद्देशेऽर्जुन तिष्ठति ।  
भ्रामयन्सर्वभूतानि  
यन्त्रारूढानि मायया ॥ १८-६१ ॥

īśvaraḥ sarvabhūtānāṃ  
hr̥ddēśē'rjuna tiṣṭhati |  
bhrāmayan sarvabhūtāni  
yantrārūḍhāni māyayā || 18 - 61 ||

The lord dwells in the hearts of all beings, O Arjuna, causing all beings by his illusive power to revolve, as if mounted on a machine. [Chapter 18 - Verse 61]

## Relative Answer : Answer No. 1 :

- **Saguna Ishvara activates all beings through individual Vasanas of Jivas**



**How mind becomes alive to develop Vasanas?**

**Fundamental question : Answer :**

- **Atma helps the Mind**

**2<sup>nd</sup> Deeper answer given by teacher :**

- Student is Yogyaha, eligible, qualified, fit, has Sadhana Chatushtaya Sampatti
- Ayogyia – Unfit.

- Becomes Sruti Yuktam
- May you listen to my answer.

### Kaha deva Prarerayitam?

- Which divine principle is director, activator, Preratim of Manaha, Organs (Karanam)
- Group of organs beginning from mind
- Jatam = Group = Samohamm = Ghanaha.

### Gita :

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

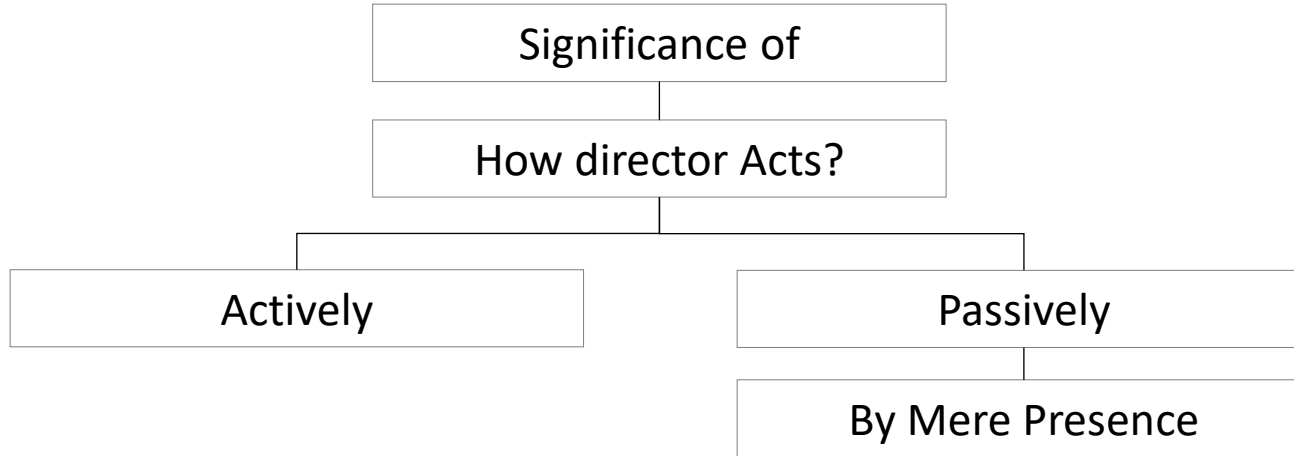
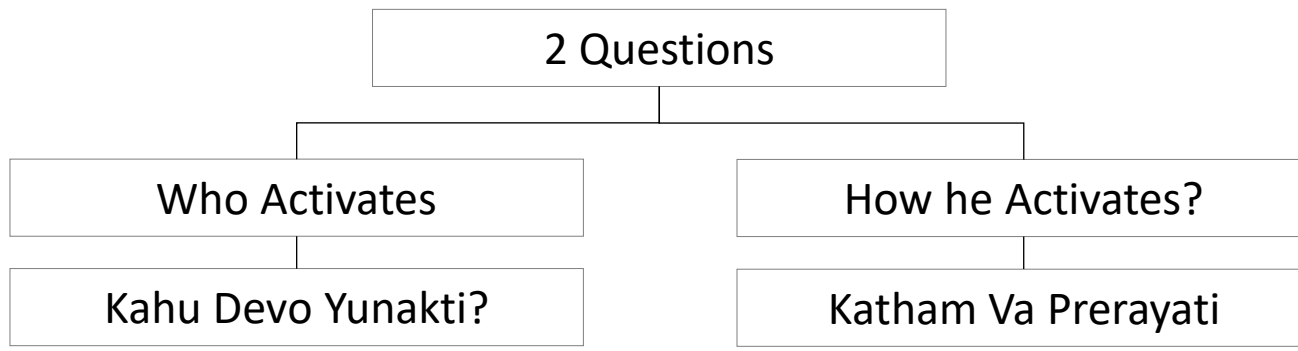
jātasya hi dhruvō mṛtyuh  
dhruvaṁ janma mṛtasya ca |  
tasmād aparihāryē'rthē  
na tvaṁ śōcitum arhasi || 2-27 ||

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]

- Birth - Death - Jatam
- **Organs work in specific field of activity.**

### Katha Va Prerayita?

- Not directly asked but indirectly asked.



- If Ishvara is directly involved, there will be partiality.

### **Brahma Sutra and Gita :**

वैषम्यनैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति ॥ ३४ ॥

Vaishamyanaigrhrinye na sapekshatvat tatha hi darsayati ॥ 34 ॥

Partiality and cruelty cannot (be ascribed to Brahman) on account of His taking into consideration (other reasons in that matter viz., merit and demerit of the souls), for so (scripture) declares. [ II – 1 – 34 ]



Gita :

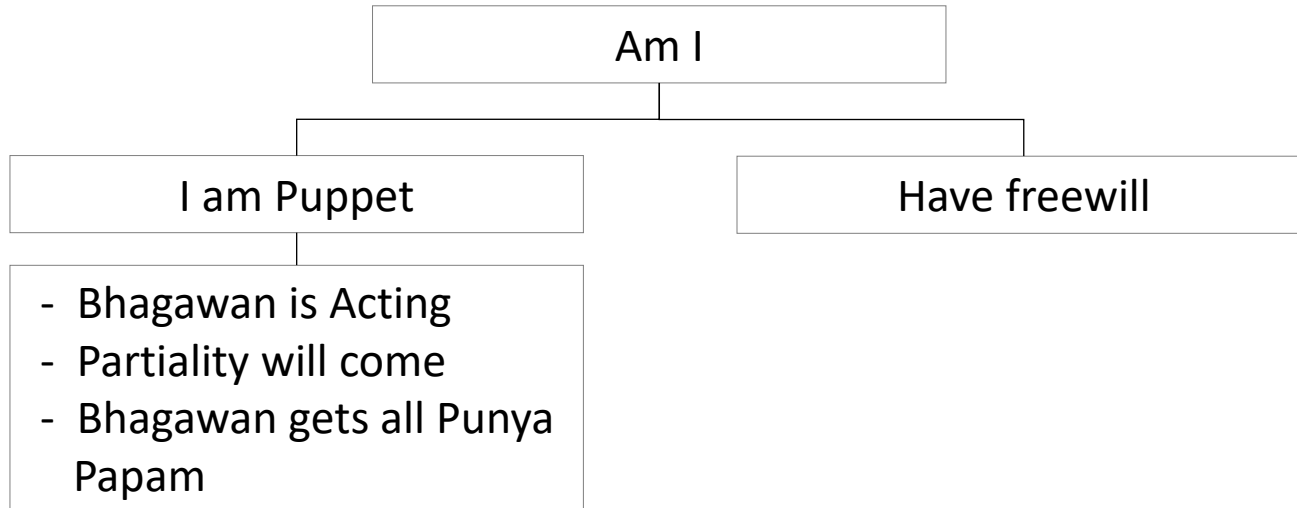
तस्मात्त्वमुत्तिष्ठ यशो लभस्व  
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।  
मयैवैते निहताः पूर्वमेव  
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

tasmāttvamuttiṣṭha yaśo labhasva  
jītvā śatrūn bhun̄kṣva rājyaṁ samṛddham ।  
mayaivaite nihatāḥ pūrvameva  
nimittamātraṁ bhava savyasācin ॥ 33 ॥

Therefore, stand up and obtain fame. Conquer the enemies and enjoy the flourishing kingdom. Verily, by Myself they have already been slain; be you a mere instrument, O left-handed archer. [Chapter 11 - Verse 33]

Arjuna :

- You are instrument in my hand
- I have already killed



## Instruments don't get Punya - Papam :

- Bhagawan passive activator
- If active, will get Punya - Papam
- Eye of eye, Ear of ear, mind of mind.

## 3 Concepts brought out :

a) Atma is different from the eye

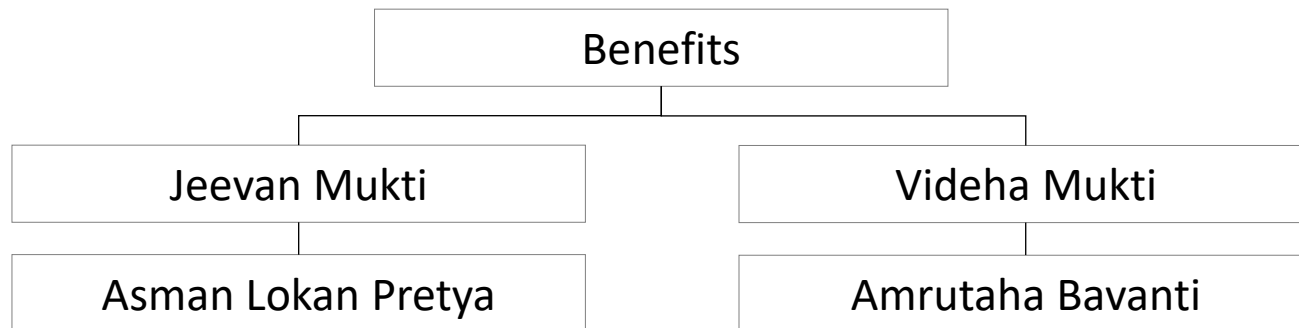
b) Atma Pervades the eye

c) **Atma makes eye a functioning organ :**

- In that Atma alone I am in the sleep state, pure Chaitanyam.

## 2<sup>nd</sup> Half of Mantra :

- What is benefit of gaining this knowledge of Devaha Chaitanya as myself my Svarupa?



## Chapter 1 - Verse 2 :

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

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah  
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal.

[Chapter 1 - Verse 2]

- It is 1<sup>st</sup> Important mantra of Keno Upanishad.

**Bashyam : Chapter 1 – Verse 2 Starts...**

श्रोत्रस्य श्रोत्रं शृणोत्यनेनेति श्रोत्रम्, शब्दस्य श्रवणं प्रति करणं  
शब्दाभिव्यञ्जकं श्रोत्र-मिन्द्रियम्, तस्य श्रोत्रं सः  
यस्त्वया पृष्टः 'चक्षुः श्रोत्रं क उ देवो युनक्ति' इति ।

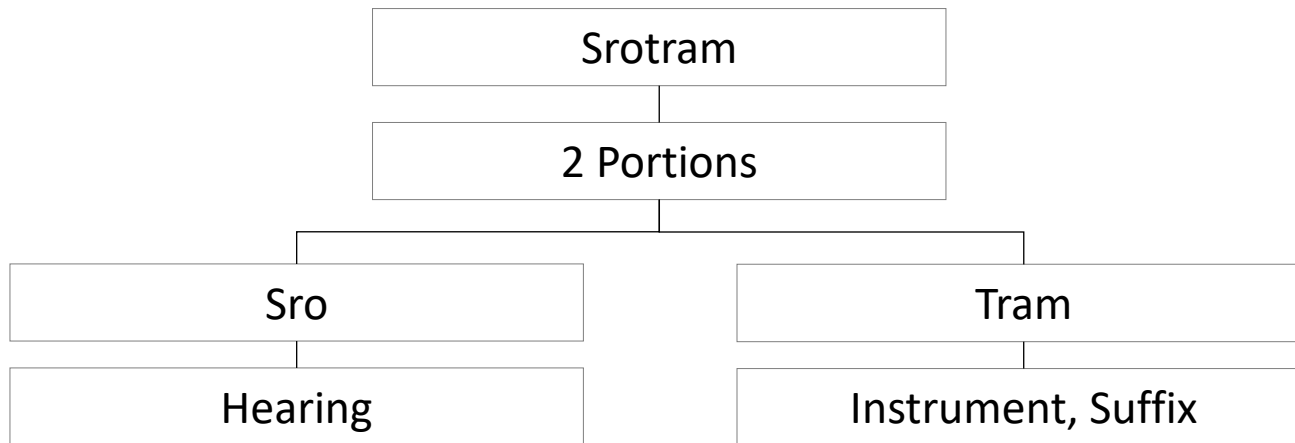
“That by which one listens” thus “ear of the ear”, instrument towards the hearing of sound, revealer organ of sound, ear of that is that which was asked by you thus: “who is that well-known effulgent being which unites the eye and ear with its objects?”

- Srotasya Srotram Srunena Anena iti Srotram...

Regular Organ	Atma
<ul style="list-style-type: none"> <li>- Small 'E'</li> <li>- Shasti Vibhakti</li> <li>- Organ</li> </ul>	<ul style="list-style-type: none"> <li>- Ear - Capital</li> <li>- Prathama Vibhakti</li> <li>- Ear of ear</li> </ul>

### Definition of Ear :

- Srunoti Anena iti Srotram



### Example :

a)

Pavi	Tram
Purification	Instrument

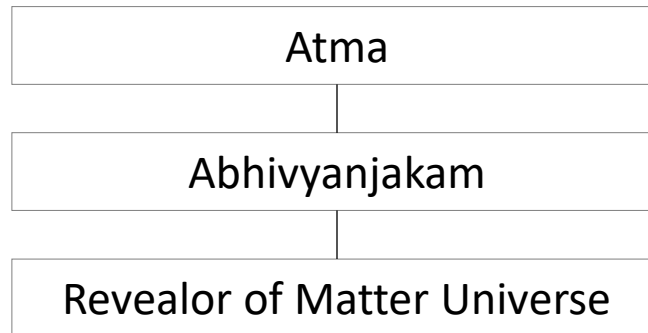
b)

Khani	Tram
Digging	Instrument = Spade

c)

Pat	Tram
- Patanat Trayate iti Patram - Prevents objects from falling down	- Instrument

- Srunaha Anena Iti Srotram..
- Karanam, instrument for hearing words
- Shabda Abhivyanjakam - instrument which reveals words



- Srotram = Indriyam = Sense organ
- Atma = Tasya Srutam  
= Ear of the ear  
= Divine Principle

Bashyam : Chapter 1 – Verse 2 Revision...

श्रोत्रस्य श्रोत्रं शृणोत्यनेनेति श्रोत्रम्, शब्दस्य श्रवणं प्रति करणं  
 शब्दामिव्यञ्जकं श्रोत्र-मिन्द्रियम्, तस्य श्रोत्रं सः  
 यस्त्वया पृष्टः 'चक्षुः श्रोत्रं क उ देवो युनक्ति' इति ।

“That by which one listens” thus “ear of the ear”, instrument towards the hearing of sound, revealer organ of sound, ear of that is that which was asked by you thus: “who is that well-known effulgent being which unites the eye and ear with its objects?”

- Srotasya Srotram Srunena Anena iti Srotram.

**Question :**

- What is that spiritual principle because of which inert sense organs are functioning?

**Answer :**

- Srotrasya Srotram, Pranasya Prana it is Atma.

Srotram	Atma
- Indriyam	- Ear of Ear
- Ear, eye	- Eye of eye

## Question :

- Why you give vague Answer?
- Why don't you clearly identify Atma with properties?
- Why indirect method? Why Tatastha Lakshana?
- Your reply is improper, does not enlighten one
- Ananu rupam = inappropriate
- You should clearly specify with properties
- Director of Srotram, confuses me.

## Gita :

व्यामिश्रेणेव वाक्येन  
बुद्धिं मोहयसीव मे ।  
तदेकं वद निश्चित्य  
येन श्रेयोऽहमाप्नुयाम् ॥ ३-२ ॥

vyāmiśrēṇēva vākyaēna  
buddhiṃ mōhayasīva mē |  
tadēkaṃ vada niścitya  
yēna śrēyō'hamāpnuyām ||3-2||

With this apparently perplexing speech you confuse, as it were, my understanding; therefore, tell me that 'one' way by which, I, for certain, may attain the Highest. [Chapter 3 – Verse 2]

## Teacher :

- Consoles student
- My reply has no dosha, not defective
- Atma has no specific attribute
- Objects, persons can be described if they meet any one of 5 conditions.



- Anyata Anavagama = in any other way not available.

## Example :

- Who is the driver of the car which is wrongly parked?
- Car - Achetana requires Chetana Operator
- Body - Achetana requires driver inside - Chetana operator
- Driver has specific features.

## Example :

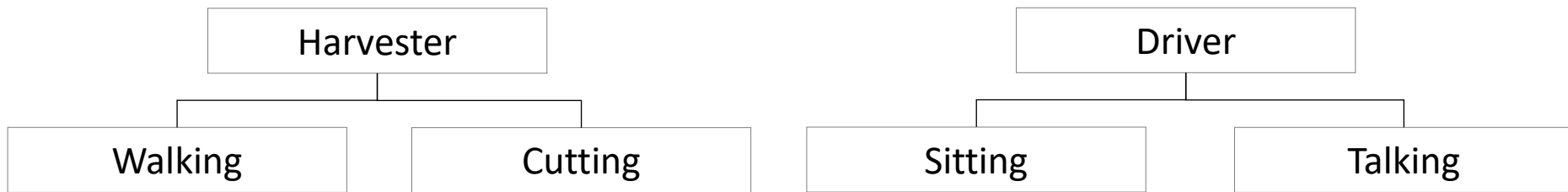
- Sickle - instrument to harvest grains
- Dataram - Sickle



## Who is operator of Dataram?

Farmer	Dataram
- Lavitha - Person - Harvester	- Instrument

- Atma has no features for description
- Atma not endowed with independent activity also



- Atma has no independent kriya, no own action
- It is different (Divine spiritual principle) from Jada - inert matter Sense Organs, body, mind
- Atma not seen separately without sense organs, Like driver, painter, farmer
- Hence Atma can't be directly identified
- Teacher forced to give indirect confusing answer.

## Bashyam : Chapter 1 – Verse 2 Continues...

न त्विह श्रोत्रादीनां प्रयोक्ता स्वव्यापारविशिष्टो लवित्रादिवदधिगम्यते ।

But the director of ears, etc, is not found being endowed with his own activities, like the harvester, etc.

- Natu Iha Strotradina Prayaktam, Sou Vyapara Vignataha....
- Atma does not have its own independent activity
- Unlike activity of driver, farmer, painter
- Atma is Sukshmyam, Nirgunam, without kriya
- Director of sense organs not identifiable, Spottable, Specifiable
- Neither is it endowed with its own unique activity
- Standing, walking, talking, Driver.

## Bashyam : Chapter 1 – Verse 2 Continues...

श्रोत्रादीनामेव तु संहतानां व्यापारेणालोचनसङ्कल्पाव्यवसायलक्षणेन  
फलावसानलिङ्गेनावगम्यते — अस्ति हि श्रोत्रादिभिरसंहतः,  
यत्प्रयोजनप्रयुक्तः श्रोत्रादिकलापः गृहादिवदिति ।

This fact “indeed, there is a non-combined entity, group of ear, etc, is activated for whose purpose, like house, etc” is understood by the activities in the form of seeing, volition, decision, by indicator in the form of culmination of rise of knowledge of ear, etc, which are assembled,

- Srotradina... Lakshana Phalavatana Lingena Avagamyate...
- Every sense organ is a part of an assemblage
- Avagamyate = Recognized, spotted the part.

### Indirect teaching :

- What are arguments to prove sense organs are inert themselves?

### 5 Logical Vedantic Reasons

Drishyatvam

Bautikatvam

Sagunatvam

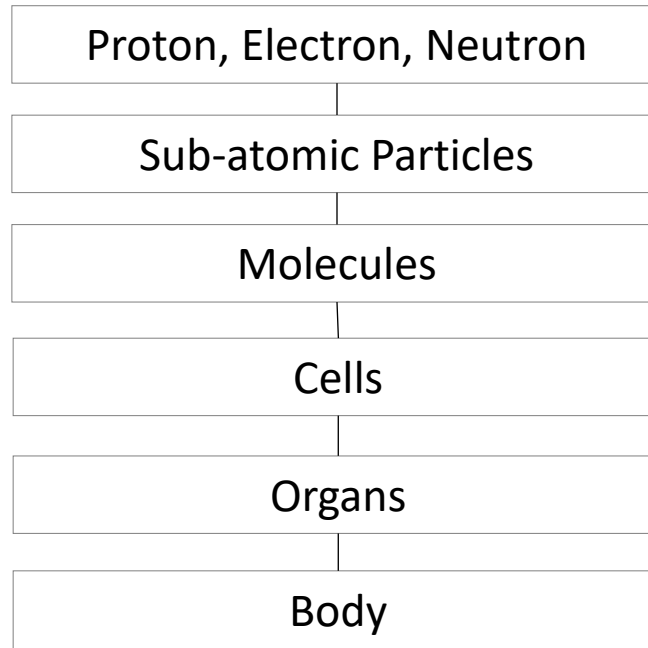
Savikaratvam

Agama  
Pahitvam

### 6<sup>th</sup> Reason :

- Samhatam
- Part of composite entity of Sthula Shariram - Assemblage

## Any Assembly is Inert :



- Building block, assemblage of body.

## Katho Upanishad : Bashyam (126 Mantras) :

- Yatra Yatra Samhatatvam, Tatra Tatra Jadatvam...

## Steps to establish Chetanam of sense organs :

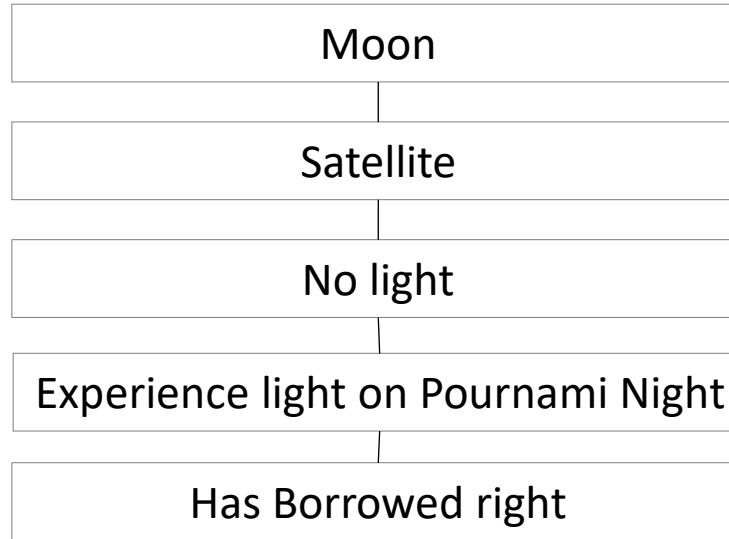
- I) Sense organs intrinsically Jadam
- II) Sense organs are capable of being alive (our experience)

Intrinsically	Experientially
Jadam	Chetanam, Alive

### iii) Experientially Sentient, Intrinsically Jadam :

- Borrows Sentiency.

Example :



### IV) Atma is lender of sentiency :

- Sense Organs borrow sentiency from Atma.

### V) Lender not part of composite entity :

- It can't be part of composite entity
- Then it will be Jadam, like Srotram, Chakshu

- **Lender must be Asamhatam (Outside the Assemblage) Transcends assemblage**
- **It is in and through assemblage but not part of assemblage.**

## VI) It is Asamhatam :

- All 6 steps, Shankara mentions in one sentence
- Srotodaya Tat Asamhata Chetana Atma Arthaha...
- Sense organs inert by themselves, functioning now because of Non-composite Chetana Tattvam

**• Achetana Vastu should be functioning for 'Reflected Consciousness - Jiva', for the benefit of Jiva**

- Car running for master who is not part of the car
- Master not spare part, like wheel / Steering, not part of Assemblage
- Sense organs are functioning for Atma which is not part of Body / Mind inert complex.

## Why Samhatatvat?

- They are assemblage, Grihitatvat
- Master has to be revealed through the body, not directly
- Sense organs are integral part of material Body - Mind Assemblage
- Look at the activities of the sense organs...
- Eyes - Darshana - See form / Colour
- Ears - Hear sound

### **Step 1 :**

- Sense organs are Jadam

### **Step 2 :**

- Experientially sentient, active, have Vyapara

### **Step 3 :**

- Have borrowed sentiency

### **Step 4 :**

- Atma is lender
- Vyapara is recognized by activity in the mind in the form of vrutti, Cognitions
- Perceptions are known
- Ears / Eyes - Don't move physically, hearing happens
- Listening is invisible, discerned by knowledge, vrutti Parinama in the mind.
- Phala Avasana, Utpatti lingam
- Vrutti Jnanam is inferred because of sensory perceptions
- Aalochanam = Sensory perception, Indriya Vyapara
- Sankalpa = Mano Vyapara
- Adhyavyavasaya = Buddhi Vyapara
- Indriya, Manaha, buddhi, Jadam by themselves

- **Consciousness is inferred**
  - **Nobody understands consciousness as an independent entity**
  - **Consciousness is taken as property of body**
  - **Consciousness can't be part, property, product of Mind, body or sense organs, not one of Samhata Vastu, part of assemblage**
  - **If so, Atma will become Jadam, if it becomes Samhatam**
- Atma Achetanam, Samhatatvat, Ghatavatu
  - Atma must be in the body but not of the body
  - Hence Srotrasya Srotram.

### **How to discern (Avagamyate) Atma?**

- Asti Iti Srotradhi Asambhavataha Yat Prayojana...
- Do Proper logical reasoning.

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

- Body has Consciousness

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

- Consciousness is not Samhatam not part of body, product, property of body
- It is independent principle.



## **Asamhatam = 5 Features :**

- I) Not part, product, property of body
- II) Independent principle
- III) Pervades, enlivens
- IV) Not limited by boundary of body
- V) Survives even after sense organs collapse

## **VI) Surviving consciousness is not accessible because :**

- Indriyams are not there, but it exists
- There is a Asamhata Atma
- All sense organs are functioning, Prayuktaha, activated, enlivened, because of presence of Atma

- **One matter does not exist for the sake of another matter's sake**
- **Wall not for ceiling or window**
- **Assemblage exists for a Chetana entity**
- **Assemblage exists for Achetana Vastu which is not integral part of Assemblage.**

- Atma is different from Sthula, Sushma, Karana Shariram
- For whose sake above 3 Sharirams are functioning
- Deha exists for Dehi.

## **Example :**

- House exists for house holder.

संहतानां परार्थत्वाद्वागम्यते श्रोत्रादीनां प्रयोक्ता ।  
तस्मादनुरूपमेवेदं प्रतिवचनं श्रोत्रस्य श्रोत्रमित्यादि ।

Due to the purpose of the assembled being for someone else, director of ear, etc, is understood. Therefore, this answer “ear of the ear”, etc, is indeed appropriate.

- Samhatanam Paratatvat Avagamyate...
- Assemblage exists for someone outside the assemblage, which is non-material entity, spiritual entity.

### What are 6 features of Consciousness?

- **Opposite of nature of matter**
- **Adrishyam, Abautikam, Nirgunam, Nirvikaram, Anagama Pahi, Asamhitam**
- **Hence Consciousness is not within Time and space**
- Material is limited by Time and space
- Avagamyate = clearly understood, discerned, by a thinking student
- **Hastmalika Vatu - Nityo Upalabdhi Svarupa Atma Aham Asmi.**

- Manas Chakshur...

- **Atma enlivens Body / Mind by mere presence**

**Tasmat Idam Prativadanam :**

- Indirect answer given by teacher - Mind of mind
- Anu Rupameva - is appropriate only
- Srotrasya Srotram by itself is complete answer
- Whole sentence not required.

**Bashyam : Chapter 1 – Verse 2 continues..**

**कः पुनरत्र पदार्थः श्रोत्रस्य श्रोत्रमित्यादेः ?**

(Opponent) Again, what is the meaning of the words “ear of the ear”, etc, here, in this mantra.

- Kaf Punratra Padarthaha Srotrasya Srotram iti Yadi

**Student :**

- Your answer is genuine, right, proper but I don't understand the meaning of 2<sup>nd</sup> Srotram
- Previously student arrogant, objected - Now requesting.

## Bashyam : Chapter 1 – Verse 2 continues..

न ह्यत्र श्रोत्रस्य श्रोत्रान्तरेणार्थः, यथा प्रकाशस्य प्रकाशान्तरेण ।

Indeed, here, there is no purpose of an ear with another ear, just as (there is no purpose) of light with another light.

- Nahi Atra Srotrasya Srotranta...
- Inner ear also will be Jadam only. Will require another ear, regress infinitum Dosha will come
- One light can't illumine another light
- One ear can't be enlivened by another ear
- 2<sup>nd</sup> Ear has no Prayojanam, both matter.

### Teacher :

- 2<sup>nd</sup> Srotram = Consciousness, spiritual principle which blesses the ear, prana, mind, world of matter
- **Blesses eyes - Consciousness itself gets different names (Ears, eyes, mind, prana) when it blesses**
- **Jiva - Jagat - Ishvara Names of Consciousness when it blesses them at Macro level.**
- Consciousness / God appears as the world.

तेषामेवानुकम्पार्थम  
अहमज्ञानजं तमः ।  
नाशयाम्यात्मभावस्थः  
ज्ञानदीपेन भास्वता ॥ १०-११ ॥

tēṣām ēvānukampārtham  
aham ajñānajaṃ tamaḥ |  
nāśayāmyātmabhāvasthah  
jñānadīpēna bhāsvatā || 10-11 ||

Out of mere compassion for them, I, dwelling within their heart, destroy the darkness born of ignorance by the luminous lamp of knowledge. [Chapter 10 - Verse 11]

- **When not blessing any organ, it has no name of its own**
- **World - Abhivyanjakam, Revealer of Atma**
- In deep sleep state, not blessing any organ
- **Atma can't be named in deep sleep.**

## Lecture 10

- Deep Sleep State is my real nature, Atma

### Revision - Verse 2 :

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

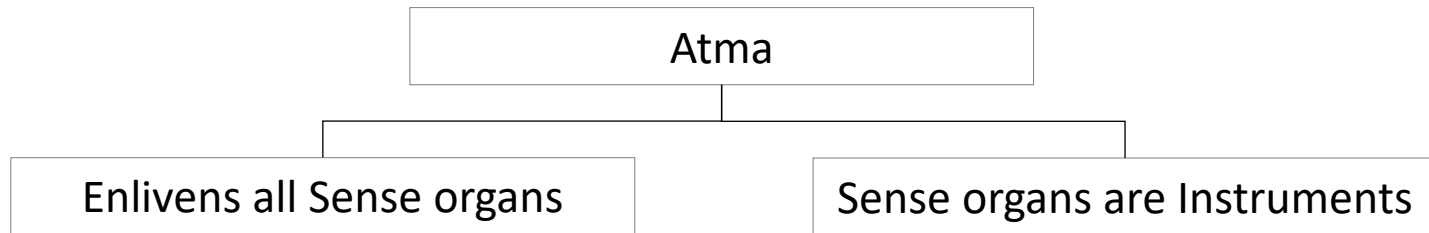
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Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 - Verse 2]

- Indirect definition of Atma - 'Srotrasya Srotram'
- Like Jagat Karanam Brahma.

### 1<sup>st</sup> : Student's Objection :

- Why can't you reveal Atma directly?
- Like driver, farmer, who uses an instrument.



- Sickle / Knife Operator.
- Why indirect definition?

## Teacher : Keno Upanishad

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

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

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 - Verse 3]

- Don't know how to communicate
- Atma is not available for verbal description
- Shabda Pravritta Nimittam - 6 Conditions not there for Atma
- Jati, Guna, kriya, Rudi, Sambandha, Samhataha
- Accept indirect definition of Srotrasya Srotram.

### Student :

- Answer is appropriate but I don't understand
- Don't experience 2 Srotrams
- No Atma, inner Srotram is seen.

## What is the meaning of Srotrasya Srotram?

- No 2<sup>nd</sup> Ear required to bless 1<sup>st</sup> Ear - infinite regression.

## Why is Ear not independently functioning?

- Don't require 2<sup>nd</sup> Light to illumine 1<sup>st</sup> Light.

## What is Prayojanam of 2<sup>nd</sup> Ear?

### Bashyam : Chapter 1 – Verse 2 continues...

नैष दोषः । अयमत्र पदार्थः —

This is not a defect. This is the meaning of the words here—

- Naisha Doshasta Matra Padatra...
- There is no defect in my answer
- What is the meaning of Srotrasya Srotram?

### Teacher :

- Following is the meaning
- Tavatu... Firstly note Srotram is Abhvyanjakam
- Ear is revealing its own object - Sound

- **That power to reveal its object can't be intrinsic nature of ear**



- Ear is jadam - Drishyatvam, Sagunatvam, Bautikatvam, Savikaratvam, Agama Pahitvam, Savayavatvam.
- Ear is part of composite entity, assemblage
- Srotram = Jadam, Achetanam can't naturally illumine sound (Dead body can't hear)

- **What is blessing power? Chaitanyam**
- **In the presence of Chaitanyam, Srotram hears sound**

- It is Atma Jyoti, light of Consciousness
- Sati Saptami, in the presence of Chaitanya Atma, Nitya Jyoti, external light of consciousness, God, Body functions.

### **Asamhate :**

- Consciousness is not Component of Body
- Body = Composite with Several Components
- Sukshma Shariram = Composite with several components
- Karana Shariram = Composite with several components (Sattva, Rajo, Tamo Guna, avidya, components)

- **Consciousness is not Samhitam, not part, product, property of Sthula, Sukshma, Karana Shariram**

- Adjective to Chaitanyam = Non-participant.

- **Innermost essence, it is interior to 5 koshas, 3 Bodies, 3 Avasthas**

• Sthula interior when compared to Sukshma Shariram

• **Chaitanyam is interior to 3 Sharirams, it is me, myself, Sarva Antare.**

## Brihadaranyaka Upanishad :

अथ हैनमूद्दालक आरुणिः पप्रच्छ;

याज्ञवल्क्येति होवाच, मद्रेष्ववसाम पतञ्चलस्य

काप्यस्य गृहेषु यज्ञमधीयानाः; तस्यासीद्भार्या

गन्धर्वगृहीता, तमपृच्छाम कोऽसीति; सोऽब्रवीत्कबन्ध

आथर्वण इति; सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च,

वेत्थ नु त्वम् काप्य तत्सूत्रं येनायं च लोकः

परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्तीति;

सोऽब्रवीत्पतञ्चलः काप्यः, नाहं तद्भगवन्वेदेति,

सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च, वेत्थ नु त्वम्

काप्य तमन्तर्यामिणं य इमं च लोकं परं च लोकं

सर्वाणि च भूतानि योऽन्तरो यमयतीति; सोऽब्रवीत्पतञ्चलः

काप्यः, नाहं तं भगवन्वेदेति; सोऽब्रवीत्पतञ्चलं

काप्यं याज्ञिकांश्च, यो वै तत्काप्य सूत्रं विद्यात्तं

चान्तर्यामिणमिति स ब्रह्मवित्, स लोकवित्,

स देववित्, स वेदवित्, स भूतवित्, स आत्मवित्,

स सर्वविदिति; तेभ्योऽब्रवीत्; तदहं वेद;

तच्चेत्त्वम् याज्ञवल्क्य सूत्रमविद्वांस्तं चान्तर्यामिणं

ब्रह्मगवीरुदजसे, मूर्धा ते विपतिष्यतीति;

वेद वा अहं गौतम तत्सूत्रं तं चान्तर्यामिणमिति;

यो वा इदं कश्चिद्ब्रूयाद्वेद वेदेति, यथा वेत्थ तथा ब्रूहीति ॥ १ ॥

atha hainamūddālaka āruṇiḥ papraccha;

yājñavalkyeti hovāca, madreṣvavasāma patañcalasya

kāpyasya gr̥heṣu yajñamadhīyānāḥ; tasyāsīdbhāryā

gandharvagr̥hītā, tamapṛcchāma ko'sīti; so'bravītkabandha

ātharvaṇa iti; so'bravītpatañcalaṃ kāpyaṃ yājñikāṃśca,

vettha nu tvam kāpya tatsūtraṃ yenāyaṃ ca lokaḥ

paraśca lokaḥ sarvāṇi ca bhūtāni saṃdṛbhdhāni bhavantīti;

so'bravītpatañcalaḥ kāpyaḥ, nāhaṃ tadbhagavanvedeti,

so'bravītpatañcalaṃ kāpyaṃ yājñikāṃścaḥ, vettha nu tvam

kāpya tamantaryāmiṇaṃ ya imaṃ ca lokaṃ paraṃ ca lokaṃ

sarvāṇi ca bhūtāni yo'ntaro yamayatīti; so'bravītpatañcalaḥ

kāpyaḥ, nāhaṃ taṃ bhagavanvedeti; so'bravītpatañcalaṃ

kāpyaṃ yājñikāṃśca, yo vai tatkāpya sūtraṃ vidyāttaṃ

cāntaryāmiṇamiti sa brahmavit, sa lokavit, sa devavit,

sa vedavit, sa bhūtavit, sa ātmavit, sa sarvaviditi;

tebhyo'bravīt; tadahaṃ veda;

taccettvam yājñavalkya sūtramavidvāṃstaṃ cāntaryāmiṇaṃ

brahmagavīrudajase, mūrdhā te vipatiṣyatīti;

veda vā ahaṃ gautama tatsūtraṃ taṃ cāntaryāmiṇamiti;

yo vā idaṃ kaścidbrūyādveda vedeti, yathā vettha tathā brūhīti || 1 ||

Then Uddālaka, the son of Aruṇa, asked him. ‘Yājñavalkya,’ he said, ‘in Madra we lived in the house of Patañcala Kāpya (descendant of Kapi), studying the scriptures on sacrifices. His wife was possessed by a Gandharva. We asked him who he was. He said, “Kabandha, the son of Atharvan.” He said to Patañcala Kāpya and those who studied the scriptures on sacrifices, “Kāpya, do you know that Sūtra by which this life, the next life, and all beings are held together?” Patañcala Kāpya said, “I do not know it, sir.” The Gandharva said to him and the students, “Kāpya, do you know that Internal Ruler who controls this and the next life and all beings from within?” Patañcala Kāpya said, “I do not know Him, sir.” The Gandharva said to him and the students, “He who knows that Sūtra and that Internal Ruler as above indeed knows Brahman, knows the worlds, knows the gods, knows the Vedas, knows the beings, knows the self, and knows everything.” He explained it all to them. I know it. If you, Yājñavalkya, do not know that Sūtra and that Internal Ruler, and still take away the cows that belong only to the knowers of Brahman, your head shall fall off.’ ‘I know, O Gautama, that Sūtra and that Internal Ruler.’ ‘Any one can say, “I know, I know.” Tell us what you know.’ [3 - 7 - 1]

अथ हैनमूषस्तश्चाक्रायणः पप्रच्छ;  
याज्ञवल्क्येति होवाच, यत्साकशादपरोकशाद्ब्रह्म,  
य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति;  
एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य  
सर्वान्तरो ? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः,  
योऽपानेनापानिति स त आत्मा सर्वान्तरः,  
यो व्यानेन व्यानिति स त आत्मा सर्वान्तरः,  
य उदानेनोदानिति स त आत्मा सर्वान्तरः,  
एष त आत्मा सर्वान्तरः || 1 ||

atha hainamūṣastaścākrāyaṇaḥ papraccha;  
yājñavalkyēti hovāca, yatsākśādaparokśādbrahma,  
ya ātmā sarvāntaraḥ, taṃ me vyācakśva iti;  
eṣa ta ātmā sarvāntaraḥ; katamo yājñavalkya  
sarvāntaro ? yaḥ prāṇena prāṇiti sa ta ātmā sarvāntaraḥ,  
yo'pānenāpāniti sa ta ātmā sarvāntaraḥ,  
yo vyānena vyāniti sa ta ātmā sarvāntaraḥ,  
ya udānenodāniti sa ta ātmā sarvāntaraḥ,  
eṣa ta ātmā sarvāntaraḥ || 1 ||

Then Uṣasta, the son of Cakra, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yājñavalkya?’ ‘That which breathes through the Prāṇa is your self that is within all. That which moves downwards through the Apāna is your, self that is within all. That which pervades through the Vyāna is your self that is within all. That which goes out through the Udāna is your self that is within all. This is your self that is within all.’ [3 - 4 - 1]

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ;  
याज्ञवल्क्येति होवाच, यदेव  
साकशादपरोक्शाद्ब्रह्म, य आत्मा सर्वान्तरः,  
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।  
कतमो याज्ञवल्क्य सर्वान्तरः ?  
योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।  
एतं वै तमात्मानं विदित्वा ब्राह्मणाः  
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च  
व्युत्थायाथ भिक्षाचर्यं चरन्ति;  
या ह्येव पुत्रैषणा सा वित्तैषणा,  
या वित्तैषणा सा लोकैषणा,  
उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः  
पाण्डित्यं निर्विद्य बाल्येन तिष्ठाम्सेत् ।  
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,  
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;  
स ब्राह्मणः केन स्यात् ?  
येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।  
ततो ह कहोलः कौषीतकेय उपराराम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha;  
yājñavalkyeti hovāca, yadeva  
sākśādaparokśādbrahma, ya ātmā sarvāntaraḥ,  
taṃ me vyācakśveti; eṣa ta ātmā sarvāntaraḥ |  
katamo yājñavalkya sarvāntaraḥ ?  
yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |  
etaṃ vai tamātmānaṃ viditvā brāhmaṇāḥ  
putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca  
vyutthāyātha bhikśācaryaṃ caranti;  
yā hyeva putraiṣaṇā sā vittaiṣaṇā,  
yā vittaiṣaṇā sā lokaiṣaṇā,  
ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ  
pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |  
bālyam ca pāṇḍityaṃ ca nirvidyātha munīḥ,  
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;  
sa brāhmaṇaḥ kena syāt ?  
yena syāttenedṛśa eva, ato'nyadārtam |  
tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediate and direct—the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yajnavalkya?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditativeness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 - 5 - 1]

### **Brihadaranyaka Upanishad : Chapter 4, 5, 7 :**

- **In its presence, world comes and goes**

#### **Doubt :**

- Guru defines Atma directly as Srotrasya Srotram but defines directly as Sakshi Chaitanyam
- If consciousness definition is there, why indirect definition given?
- Shabda Pravritti Nimittam conditions are not there
- Atma = Chaitanyam
- Why does teacher confuse? Srotrasya...

## Teacher :

- With word Chaitanyam, student will look forward to object called Chaitanyam but it is subject to Sakshi Chaitanyam
- Word reveals an object of the universe

### **Student will look outside or in meditation, look inside**

- Quieten mind, reach thoughtless state, Don't see anything
- Problem with word Chaitanyam is looking for Chaitanyam.

### **Chaitanyam will never come in front - Why?**

#### **It is Me**

- Word Chaitanyam does not help
- Therefore Srotrasya Srotram

### **In the absence of consciousness, ears don't have capacity to reveal the object**

- This is Dramatised in Chapter 3 of Keno Upanishad
- Agni looses burning power
- Vayu looses lifting power
- In the absence of Atma, Chakshu looses its power.

श्रोत्रं तावत्स्वविषयव्यञ्जनसमर्थं दृष्टम् ।  
तच्च स्वविषयव्यञ्जनसामर्थ्यं श्रोत्रस्य चैतन्ये  
ह्यात्मज्योतिषि नित्येऽसंहते सर्वान्तरे सति भवति,  
न असति इति । अतः श्रोत्रस्य श्रोत्रमित्याद्युपपद्यते ।

First of all, the ear is seen to be capable of revealing its own object. However, indeed that capacity of the ear to reveal its own object is possible in the presence of (=when there is) unassembled, permanent, consciousness, light of the self, which is inside everyone, not in the absence. Thus (is the meaning). Therefore, “ear of the ear”, etc, is justifiable.

- Stotrasya Vyanjana Samarthyam Na Bhavati...
- Athaha, therefore Atma can be defined as consciousness
- Consciousness = Srotrasya Srotram, otherwise will objectify
- Srotrasya Srotram, Upapadyate, is tenable, proper, appropriate

तथा च श्रुत्यन्तराणि— “आत्मनैवायं ज्योतिषास्ते” (वृ० उ० ४।३।६)  
“तस्य भासा सर्वमिदं विभाति” (क० उ० २।२।१५, श्वे० ६।१४,  
मृ० २।२।१० ) “येन सूर्यस्त-पति तेजसेद्भः” ( तै० ब्रा० ३।१२।९।७ )  
इत्यादीनि ।

And accordingly there are other Shruti statements— “due to the self, which is the light, sits (sits, goes, acts, returns)”, “by His light alone, all this shines”, “sun is lit/ kindled by which light”, etc.

- Tachha Sva Vishaya...
- To Corroborate this idea, Sruti support is given
- Without consciousness, world can't function, can't exist.

### Brihadaranyaka Upanishad :

अस्तमित आदित्ये याज्ञवल्क्य,  
चन्द्रमस्यस्तमिते, शान्तेऽग्नौ,  
शान्तायां वाचि किंज्योतिरेवायं  
पुरुष इति; आत्मैवास्य ज्योतिर्भवति,  
आत्मनैवायं ज्योतिषास्ते पल्ययते  
कर्म कुरुते विपल्येतीति ॥ ६ ॥

astamita āditye yājñavalkya,  
candramasyastamite, śānte'gnau,  
śāntāyāṃ vāci kiṃjyotirevāyaṃ  
puruṣa iti; ātmaivāsyā jyotirbhavati,  
ātmanaivāyaṃ jyotiṣāste palyayate  
karma kurute vipalyetīti || 6 ||



‘When the sun and the moon have both set, the fire has gone out, and speech has stopped, Yājñavalkya, what serves as the light for a man?’ ‘The self serves as his light. It is through the light of the self that he sits, goes out, works and returns.’ ‘Just so, Yājñavalkya.’ [4 - 3 - 6]

### How do Jivas transact in the world?

- Day time - Sunlight
- Night time - Moon light, fire, words
- Words become light
- All absent in dream.

### What is Jyoti?

- Yajnavalkya to Janaka (Student)
- It is Atma Chaitanyam.

### Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥  
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,  
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati || 15 ||  
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine.  
[ 2 - 2 - 15]

## Mundak Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih I  
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati II 10 II

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

## Svetasvatara Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १४ ॥

na tatra suryo bhati na candratarakam nema vidyuto bhanti kuto 'yam agnih I  
tam eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati II 14 II

The sun does not shine there ; neither the moon, nor the stars. There these lightnings shine not, how then this fire? Because He shines, everything shines after Him. By His light all this shines. [Chapter 6 – Verse 14]

- In 3 Upanishads, hence very important mantra
- Atma Chaitanyam = idam Sarvam Vibhati
- Bhasa = Evident = Atma Jyoti
- Atma directly illumines Karana Shariram.

## Naishkarmya Siddhi :

- through Karana Shariram
- Atma illumines Sukshma, Sthula, Indriyas, world

## Dakshinamurthy Stotram :

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

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

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

- Consciousness in the form of 5 beams of light come out of 5 Apertures
- What falls within 5 Beams are known
- Anything outside not known, experienced.

विश्वसृजः प्रथमाः सत्त्वमासत ।  
 सहस्रसमं प्रसुतेन यन्तः ।  
 ततो ह जज्ञे भुवनस्य गोपाः ।  
 हिरण्मयः शकुनिर्ब्रह्म नाम ।  
 येन सूर्यस्तपति तेजसेद्धः ।  
 पिता पुत्रेण पितृमान्योनियोनौ ।  
 नावेदविन्मनुते तं बृहन्तम ।  
 सर्वानुभुमात्मानं संपराये ।  
 एष नित्यो महिमा ब्राह्मणस्य ।  
 न कर्मणा वर्धते नो कनीयान् ॥ ७ ॥

viśvasṛjāḥ prathamāḥ satṭvamāsata ।  
 sahasrāsamaṃ prasūtena yantāḥ ।  
 tatō ha jajñe bhuvānasya gopāḥ ।  
 hiraṇmayāḥ śakunirbrahma nāmā ।  
 yena sūryastapāti tejāseddhaḥ ।  
 pitā putreṇā pitṛmānyoniyonau ।  
 nāvedavinmanute taṃ bṛhantām ।  
 sarvānubhumātmānaṃ saṃparāye ।  
 eṣa nityo mahimā brāhmaṇasyā ।  
 na karmāṇā vardhate no kanīyān ॥ 7 ॥

- Because of Atma Chaitanyam only, Surya Shines.
- Iddaha - Lighted by Atma alone Surya is known
- Surya is enjoying the illumining capacity because of Surya
- Sun - Light enjoys all capacity because of Atma
- Fire has burning power because of Yaksha, consciousness in the story.

“यदादित्यगतं तेजो जगद्भा-सयतेऽखिलम्” (गीता १५।१२)

“क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत” (गीता १३।३३) इति

चं गीतासु । काठके च “नित्यो नित्यानां चेतनंश्चेतनानाम्”

(२।२।१३) इति । श्रोत्राद्येव

And thus— “which sunlight illumines the entire world”, “similarly, O Bharata, the self illumines complete field”, in Gita shlokas.

- Yatha Damsi Samdhagni, Basmat Kurute...
- Yadaditya Jagat Bhasyate...

Gita :

यदादित्यगतं तेजः  
जगद्भासयतेऽखिलम् ।  
यच्चन्द्रमसि यच्चाग्नौ  
तत्तेजो विद्धि मामकम् ॥ १५-१२ ॥

yadā dityagataṃ tējah  
jagadbhāsayatē'khilam |  
yaccandramasi yaccāgnau  
tattējō viddhi māmakam || 15 - 12 ||

That light, which is residing in the sun and which illumines the whole world, and that which is in the moon and in the fire - Know that, light to be mine.[Chapter 15 - Verse 12]

- Manavam Tejaha = Atma Chaitanyam.

**Gita :**

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

yathā sarvagataṁ sauṣṭmyād  
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]

**Katho Upanishad :**

नित्योऽनित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान् ।  
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

Nityo 'nityanam cetanas cetananam eko bahunam yo vidadhati kaman,  
Tam-atmasthanam ye 'nupasyanti dhirah tesam santih sasvati netaresam || 13 ||

He, the Eternal among non-eternals, the Intelligence in the intelligent, who, though one, fulfils the desires of many... those wise men who perceive Him as dwelling in their own Self, to them belongs Eternal Peace and to none else. [2 - 2 - 13]

- In all living beings, Chetana Shariram, Atma = Consciousness
- **Consciousness is presence in a living body.**

## **Indirect Message :**

- **Don't look at body, mind, senses as conscious living beings**
- **Thinking body, mind, sense organs are conscious beings is blunder**
- I am conscious being, body is inert
- Therefore, conclusion will be, I am not the body
- In Srotrasya Srotram, wrong conclusion is eliminated
- Identification with body, Mind, Sense organs must be changed
- Popularly there is a misconception in Veidicas that Sukshma Shariram travels to svarga Loka after death
- Sukshma Shariram is Chetana Atma - Error
- I am going to be reborn, I have death is powerful Misconception
- Seeking Jeevan Mukti, Videha Mukti is Misconception
- They are ahamkara, mind based notion

## **I exist without body, mind, world is revealed by Keno Upanishad**

- Understanding Nitya Mukti is Moksha
- No question of rebirth.

## **Real prayer should be :**

- **Let me discover the fact, that I am Atma without any Janma.**

श्रोत्राद्येव सर्वस्यात्मभूतं चेतनामिति प्रसिद्धम् ; तदिह निवर्त्यते ।  
अस्ति किमपि विद्वद्बुद्धिगम्यं सर्वान्तरतमं कूटस्थमजमजरममृतमभयं  
श्रोत्रादेरपि श्रोत्रादि तत्सामर्थ्यनिमित्तम् इति प्रतिवचनं शब्दार्थश्चोपपद्यत एव ।  
तथा मनसः अन्तःकरणस्य मनः ।  
न ह्यन्तःकरणम् अन्तरेण चैतन्यज्योतिषो  
दीधितिं स्वविषयसङ्कल्पाध्यवसायादिसमर्थं स्यात् ।  
तस्मान्मनसोऽपि मन इति ।  
इह बुद्धिमनसी एकीकृत्य निर्देशो मनस इति ।

The ear, etc, subtle body, alone is well-known as the self of all conscious beings. That wrong notion is negated here. Something exists that is comprehensible through the intellect of discriminative people, which is the innermost essence of all, changeless, unborn, decayless, immortal, fearless, therefore, the answer “ear, etc of the ear, etc” and meaning of the words, basis for capacity of that (ear, etc) is certainly appropriate. Similarly, mind of the mind, inner-instrument. Because the inner-instrument would not be capable of doing its job in the form of volition, deciding, remembering, etc, w.r.t. its object without the radiance of the light of consciousness. Therefore, even mind of the mind. Here, the usage “of the mind” is having made “intellect and mind’ one.



- **I am different from 3 Sharirams**
- **I am not available for verbal descriptions**
- Somehow Atma described in Shastra in approximation
- Atma is discerned by a wise, Sadhana Chatushtaya Sampatti mind.

### **Katho Upanishad :**

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।  
दृश्यते त्वग्यया 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]

- **Innermost essence of everyone is Atma**
  - **Kutastha - Shadvikara Rahitam**
  - **Ajam - Birthless**
  - **Ajaram - Decayless**
  - **Amrutam - Marana Rahitam**
  - **Abhayam - Ever secure**
- Sharira Trayam = Anatma, never secure, in time and space
- Ear of ear = Atma, is appropriate
- Such an Atma is there

- **Capacity of ear to hear, eye to see form, colour belongs to one Chaitanya spiritual essence in creation**

- Your reply is proper, Appropriate, Significant, tenable
- Srotrasya - Commentary is over
- Same commentary for Vacho Ha Vacham, Manaso Manoyatu
- Atma not only Srotrasya Srotram but also Manaso Manaha, Vacho ha Vacham also
- Manaha = Sankalpa shakti of Antahkaranam, buddhi, Determining function, Chitta - Memory and Ahamkara
- Chittasya chittam, Ahamkarasya Ahamkara without light of Consciousness, mind can't function.
- **Radiance of consciousness required**
- Sankalpa = Volition, judgement
- Adhyavasya = Nischaya function of intelligence, memory, Anusandhanam, in their respective fields
- **No function possible without blessing of Atma.**

### **Tat Tvam Asi :**

- Ness of that because of Atma
- Chairness, Stoneness, Goldness
- Therefore mind of mind = Atma.

यद्वाचो ह वाचम् ;

Indeed, which is the speech of the organ of speech.

- Next Vacho ha Vacham
- Yat = Yasmat, because of this reason.

Bashyam : Chapter 1 – Verse 2 continues...

यच्छब्दो यस्मादर्थे श्रोत्रादिभिः सर्वैः सम्बध्यते — यस्माच्छ्रोत्रस्य श्रोत्रम्,  
यस्मान्मनसो मन इत्येवम् । वाचो ह वाचमिति द्वितीया प्रथमात्वेन विपरिणम्यते,  
प्राणस्य प्राण इति दर्शनात् ।

वाचो ह वाचमित्येतदनुरोधेन प्राणस्य प्राणमिति कस्माद्धितीयैव न क्रियते ?  
न ; बहुनामनुरोधस्य युक्तत्वात् ।

वाचमित्यस्य वागित्येतावद्वक्तव्यं स उ प्राणस्य प्राण इति शब्दद्वयानुरोधेन ;  
एवं हि बहुनामनुरोधो युक्तः कृतः स्यात् ।

The word “यत्” in the meaning of “यस्मात्” is connected with all, with ear, etc—  
in this manner “since it is ear of the ear, mind of the mind”. “Indeed, speech of  
the speech” this second case is to be modified as first case, due to “vital air of  
the vital air” being seen (in first case). (Opponent) Why the 2nd case (conversion)  
is not done thus “प्राणम् vital air of the vital air” in conformity with “वाचम् speech  
of the speech”? (Reply) Not so, due to appropriateness of conformation to  
majority. Due to conformity to two words [in first case], “indeed, सः that is प्राणः  
vital air of the vital air”, “वाचः speech of the speech” should be said in this way  
for “वाचम् speech”. Because, conformity to majority done in this manner would  
be proper.

## I) **Yad Vachohi Vacham Yat Shabdho Yasmad Arthe**

## II) **Description of Atma :**

- Vidwat buddhi Gamyam Sarvantaram, Kutastham, Ajam, Ajaram, Abhayam, Srotrasya Srotram
- Vak of Vak Indriyam.

## III) **Consciousness Principle :**

a) Different from organ of speech

b) Pervades organ of speech

c) **Makes organ of speech Alive, capable of speaking :**

- Yasmat = Since, because of Tasmad Amrutaha Bavanti.

## **Grammar Discussion :**

- **Vachohi Vacham (Tritiya Vibakti or Prathama)**
- Pranasya Pranaha (Prathama Vibakti)
- Vachaha is converted to Vak

## **Purva Pakshi :**

- It must take to Prathama
- It must align with Dvitiya Vibakti of Vacham = Vak
- Why not change prana instead of Vacham.

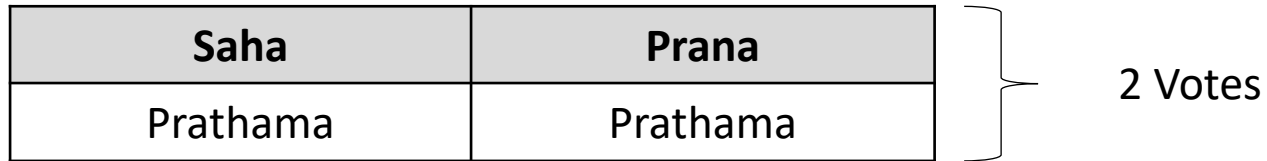
## Shankara : Example :

- At cross roads, stronger driver will stay back, weaker will move off
- Who is stronger here
- Srotrasya Srotram can be Prathama or Dvitiya
- Manaso Manaha can be Prathama or Dvitiya.

## Example :

- Speaker can vote either side
- Vacho Ha Vacha = Dvitiya
- Chakshusha - Chakshu - can vote Dvitiya or Prathama
- Vacham = Dvitiya.

Saha	Prana
Prathama	Prathama



2 Votes

- Vacha - One vote - Vacham
- Hence Prathama wins
- Vacham = Weaker.

## Purva Pakshi :

- Change Vacham to Vak, conformity should be in Keeping with Majority, not Minority
- Vacham should change to Vak (Prathama) in keeping with Saha, prana
- 2 Words in nominative case, Saha and Prana.

## 1<sup>st</sup> Argument :

- Change Vacham to Vak

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

Bashyam : Chapter 1 – Verse 2 continues...

पृष्ठं च वस्तु प्रथमयैव निर्देष्टुं युक्तम् ।  
स यस्त्वया पृष्ठः प्राणस्य प्राणारव्यवृत्तिविशेषस्य प्राणः,  
तत्कृतं हि प्राणस्य प्राणनसामर्थ्यम् ।

And it is proper to mention the asked thing through first case alone. That who was asked [about] by you is vital air of the vital air, of a particular type of function called (five-fold) vital air, because the capacity of breathing is accomplished by that (self).

- Pranasya Prana cannot be converted to Dvitiya.

## Student's Question :

- **Who is the Devaha which enlivens the sense organs.**

Spiritual Principle	So and So
- Subject	- Predicate - Should be in Nominative case

## Example : Who is Rama?

Rama is son of	Dasharatha
<ul style="list-style-type: none"><li>- Subject</li><li>- Uddeshyam</li></ul>	<ul style="list-style-type: none"><li>- Predicate</li><li>- Videyam</li><li>- Should be in Nominative case only</li></ul>

- Rama Dasharatha Putra Bavati
- Kaha Rama is the question, nominative case.

### Here :

- Kaha Devaha... Kau Devo Yunakti...

### Answer :

- Devaha Srotrasya Srotram Bavati
- Manaha Manaha Bavati
- Chakhusa Chakshusha Bavati.
- Pranasya Prana Bhavati

### **Vachaha Vak Bavati not Vacham**

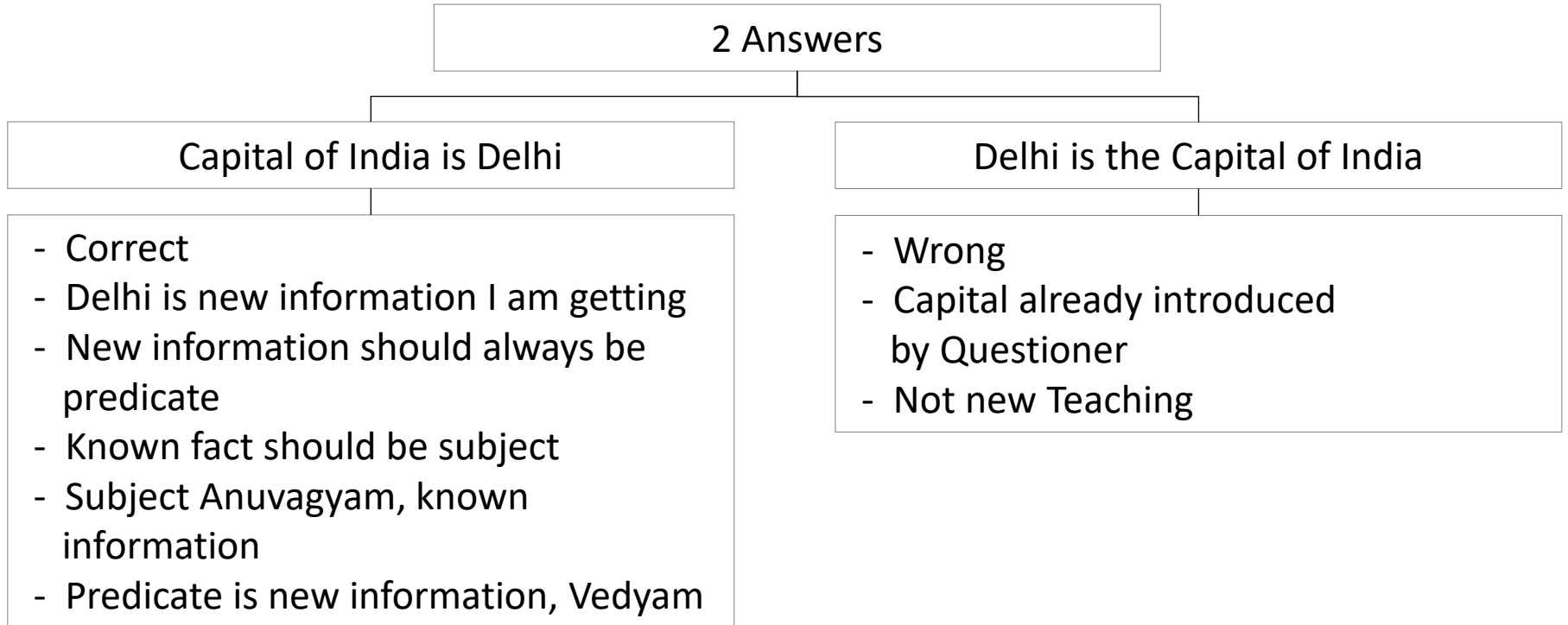
- Vachoha Vacham is predicate for Devaha (Subject)
- Therefore, can't use Vacham
- It has to be converted to nominative case, keeping in line with Pranasya prana



- Vak = Activator, Reality, agent
- Prishtam, asked by student, Devaha must be answered in nominative case.

**Example :**

- What is capital of India?
- Vedic Grammar 5000 Years old.



- This is used in argument in Chandogyo Upanishad - Tat Tvam Asi
- Section in Sankshepa Sharirakam by Sarvajnyaya Muni.

Known Information	Unknown information
Subject	Predicate

## Kaha Devaha ?

- Devaha - Srotrasya Srotram Bavati
- Manasa - Manaha Bavati
- Predicate should be in nominative case
- Hence Vachoha Vacham is not right
- Vacham should be changed not prana.

## Conclusion :

- Saha Yaha Taya Prishtaha
- Deva principle which you wanted to know, subject of the sentence.
- Pranasya Pranaha Bavati
- It is predicate – Vedyam
- That Deva is Pranasya prana Bavati
- With word Yuktam, commentary on Vacho ha Vacham is over
- Saha onwards is predicate.

## Devaha is spiritual principle:

- Pranasya Vrutti Vishaya
- Prana is one of the functions of an individual

### • **Atma is Prana of Prana**

- Body has ability to do physiological function of breathing

- Prana Tattvam is caused by Atma only
- Therefore Atma is called Pranasya Pranaha...

**Bashyam : Chapter 1 – Verse 2 continues...**

न ह्यात्मनानधिष्ठितस्य प्राणनमुपपद्यते, “को ह्येवान्यात्कः  
 प्राण्याद्यदेव आकाश आनन्दो न स्यात्” (तै० उ० २।७।१)  
 “ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्य- गस्यति” ( क० उ० २।२।३ )  
 इत्यादिश्रुतिभ्यः। इहापि च वक्ष्यते येन प्राणः प्रणीयते  
 तदेव ब्रह्म त्वं चिद्धि इति

Because breathing function of vital air which is not presided by the self is not possible. Due to Shruti statements—“Who indeed would inhales, who breathes if this which is of the nature of happiness would not be there”, “lifts the vital air up, pushes the vital air down”, etc. And here also it will be said “May you know that alone to brahman by whom this vital air is activated”.

- Atma alone enlivens Prana Tattvam
- Sruti statement given to reinforce idea.

### **Generally our assumption is :**

- **Prana is responsible for the life of individual**
- Prana is translated as life principle
- Because of Prana alone physical body and Sense Organs are functioning
- Use Anvaya Vyatireka
- Prana inside, body is alive
- When Prana leaves, body is dead

### **General Conclusion :**

- Prana is enlivening principle.

### **Vedanta :**

- **Prana itself is enlivened by Atma.**

### **Popular Notion :**

- When Vedanta is remembered, Real life principle is Atma
- Prana will not be life principle if it is not Enlivened by, activated by, the spiritual principle called Atma
- This is in negative language.

### **Positive Language :**

- Blessed by Atma alone, Prana can become the life principle in a body.

## Taittiriya Upanishad :

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

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

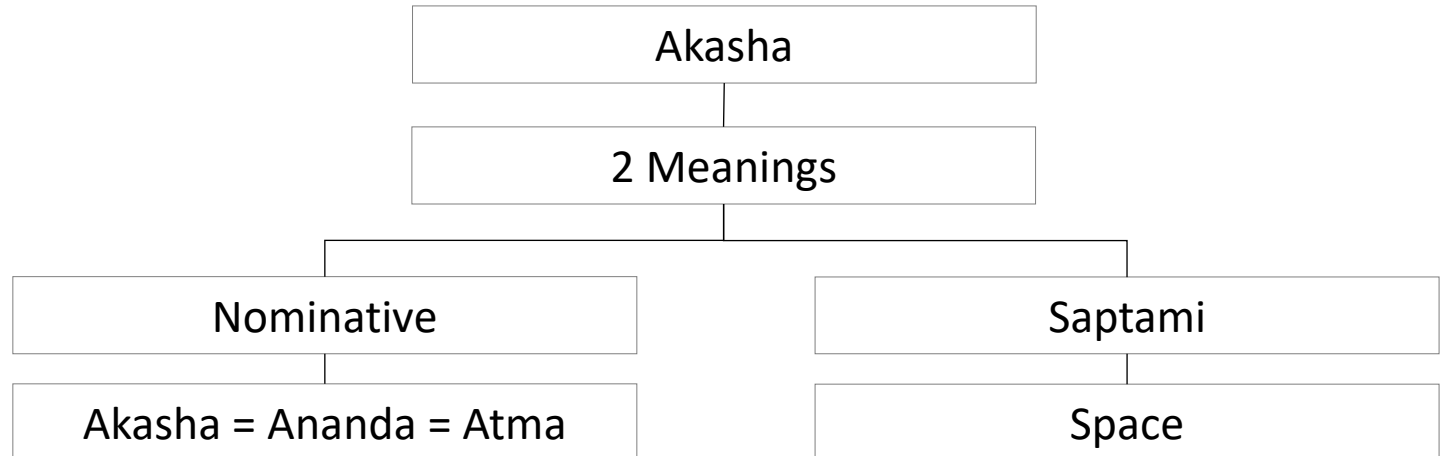
In the beginning was verily this non-existence. From that the existent was born. That created itself by itself. Therefore, it is called the self-made or the well made. [2 - 7 - 1]

## Katho Upanishad :

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।  
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

Urdhvam pranam unnayati, apanam pratyagasyati,  
Madhye vamanam asinam visve deva upasate || 3 ||

He (Brahman) sends the Prana upward and throws the Apana downward. All Deva-s worship, That Adorable One, seated in the centre. [2 - 2 - 3]



• **If Atma is not there, who will breathe in and out, even if Prana is there in the body**

• If Sukshma Shariram is there but no Atma, who will breathe?

• **Prana's presence is useless if there is no sentient conscious being**

• Atma alone makes Prana, Apana, function, breathe in and out.

• Unnayati = Breathing out

• Apana here = Breathing in

**Pratyag Anyati :**

• Thrown within our body.

**Keno Upanishad :**

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते  
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ८

*Yat pranena na praniti yena pranah praniyate  
tadeva Brahma tvam viddhi nedam yadidam-upasate*

That which one breathes not with his breath, but by which breath is breathed... know That to be Brahman and not this, which people do worship here. [Chapter 1 - Verse 8]

- Atma alone activates prana also
- Prana activates all organs
- Therefore Prana is Sreshtaha, Jyeshtaha...

श्रोत्रादीन्द्रियप्रस्तावे घ्राणस्येव प्राणस्य न तु युक्तं ग्रहणम् ।  
सत्यमेवम् ।

प्राणग्रहणेनैव तु घ्राणस्य ग्रहणं कृतमेव मन्यते श्रुतिः ।

सर्वस्यैव करणकलापस्य यदर्थप्रयुक्ता प्रवृत्तिः,  
तद्ब्रह्मेति प्रकरणार्थो विवक्षितः ।

तथा चक्षुषश्चक्षुः रूपप्रकाशकस्य चक्षुषो यद्रूपग्रहणसामर्थ्यं  
तदात्मचैतन्याधिष्ठितस्यैव । अतश्चक्षुषश्चक्षुः ।

(Opponent) It is proper to understand grasping of olfactory organ alone but not of vital air. (Reply) (The interpretation) in this manner, is correct. However, Shrutu indeed considers understanding of the olfactory organ as done by understanding as five-fold vital air itself. For whose purpose alone, the activity of entire group of organs is done, that is brahman, thus is the intended meaning of the section. Similarly, eye of the eye, of that which cognises colour and form; that capacity of to grasp colour and form is only of that which has consciousness of the self as its basis. Therefore, eye of the eye.

- In Mundak, Katho Bashyam, no Purva Pakshi
- Purva Pakshi starts in Keno Upanishad
- Bashyam teaches improves of thinking and communication Skills.
- We can easily see fallacies in others' talks

• **We can't tolerate others wrong thinking even for one minute.**

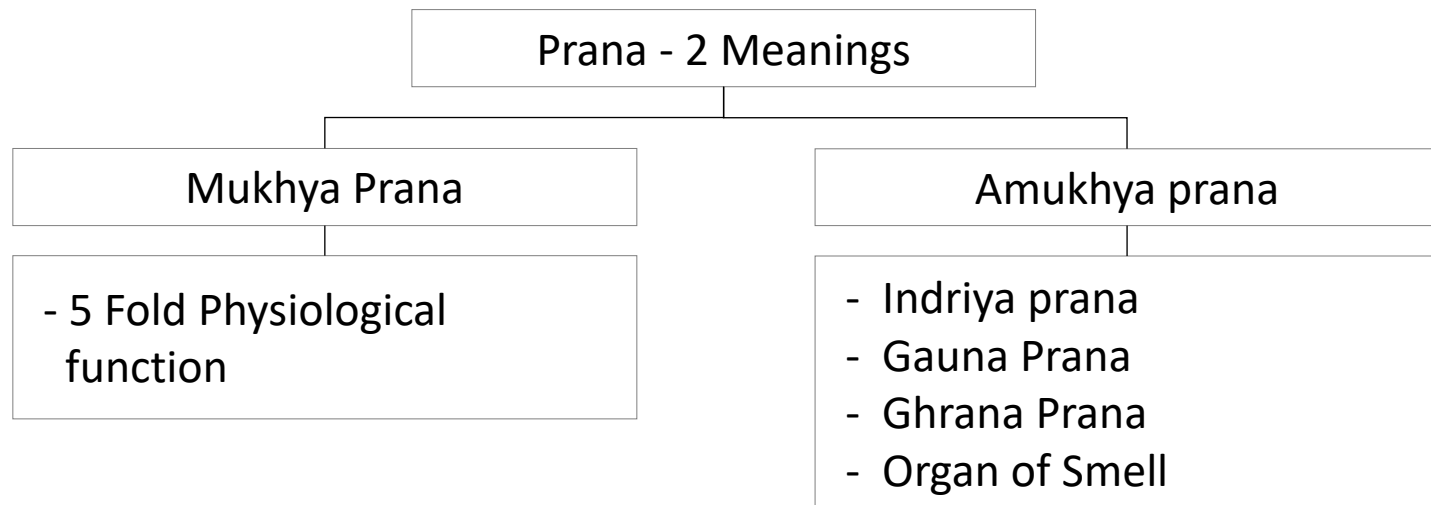
- We see deficiency in thinking and communication in human activity.

Advantage of Bashyam	Disadvantage of Bashyam
Can think and Communicate Precisely	See Holes in others thinking and Communication - intolerance increases

- For one idea, people go round and Round about

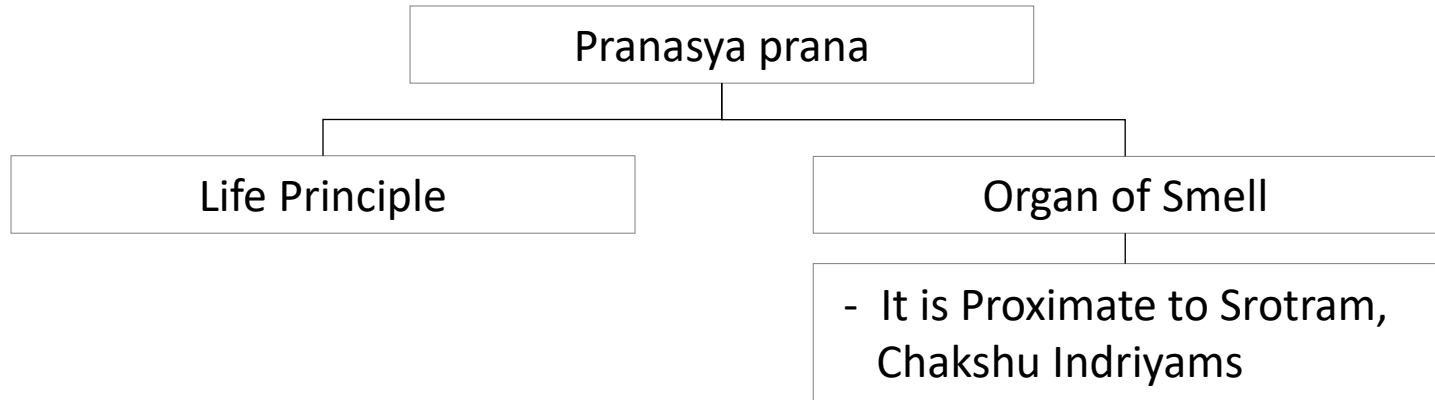
• **Develop tolerance after Bashyam Thinking, communication, more refined.**

**Purva Pakshi : Question :**





- Smell also called Prana
- To Smell, bring flower Close to Nose.



- In Proximity of Indriyams, word Prana is Used, hence Ghrama Indriyam.
- Why do you take Prana as life Principle.
- Context of discussion = Indriyam.

<b>Chakshusha Srotrasya</b>	<b>Chakshushu Srotram</b>
Ghranasya	Ghranaha

- It is Yuktam, life Principle is illogical.

## Lecture 12

### Commentary on : Chapter 1 - Verse 2 :

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

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah  
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

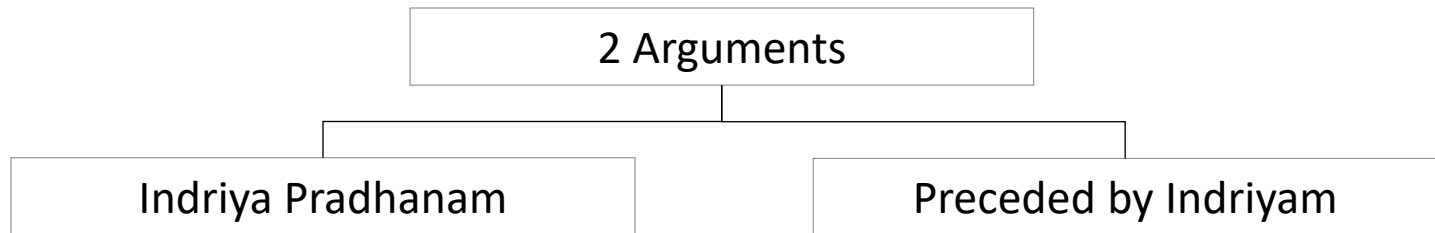
Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 Verse 2]

### Definition of Atma :

- Srotrasya Srotram Vacho hi Vacham
- Before Vak, after Chakshu
- In middle prana = Ghrana Indriyam.

### Contextual Meaning :

- Ghranam
- In entire mantra, more Indriyams talked about.



- Prasthava = Context
- Yuktam = Appropriate not jyeshta, Sreshta prana.

### Shankara's Answer :

- Ghranam Yuktam, Natu Pranasya Yuktam
- What you say is partially true
- My interpretation is better than yours.

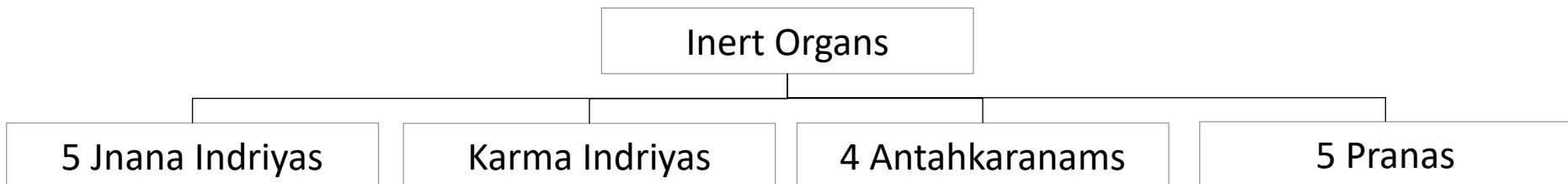
### Reason :

#### a) Prana :

- Refers to Mukhya prana, includes Pancha prana
- Inhalation included
- In inhalation, breathing, smell, will automatically come
- In prana, Ghrana Indriyam is included
- In Ghrana Mukhya prana is not included
- I have advantage, I have included Indriya Ghranam also
- It is Sruti Mata Saraswati's interpretation.

### Question :

- **What is the Atma Tattvam because of which inert sense organs are functioning?**



- Student includes all organs in mantra no. 1
- Sruti wants to include maximum organs
- Pravritti = Functioning
- All organs are functioning for this mysterious Atma, Devaha only.

Gita :

सर्वकर्माणि मनसा  
संन्यस्यास्ते सुखं वशी ।  
नवद्वारे पुरे देही  
नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarvakarmāṇi manasā  
sannyasyastē sukhaṃ vaśī |  
navadvārē purē dēhī  
naiva kurvanna kārayan ||5-13||

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act.  
[Chapter 5 – Verse 13]

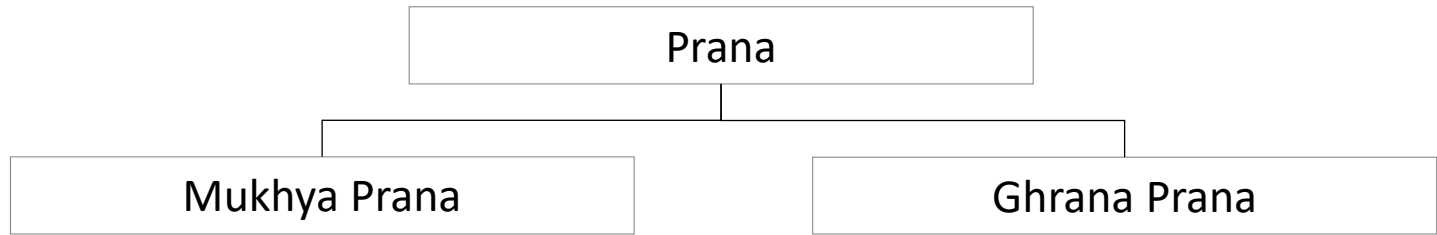
- So many citizens are there within the body, pleasing Atma
- **Spiritual principle alone is the cause of functioning of all organs**
- **That mysterious Deva = Brahman**
- This is the real meaning of the Prakaranam mantra.
- Prakaranam = Following mantras also dwell on this central theme only.

## Another possible answer to Purva Pakshi : Student's Question : Verse 1 :

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः  
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

*Kenesitam patati presitam manah, Kena pranah prathamah praitt yuktah  
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]*

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)?  
[Chapter 1 - Verse 1]



### Student mentioned 5 Organs :

- Srotram / Manaha / Prana / Vak
- Controversy is only with Prana.

### Shankara :

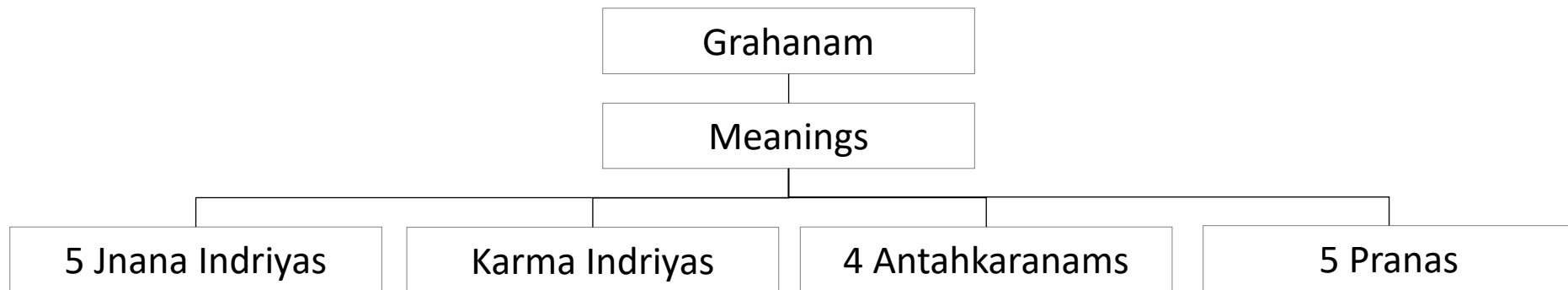
- Prana = Prathama, Mukhya
- Prathama can go only with Mukhya prana
- Gauna Prana - Grahana indriyam can't go with Prathama
- Student mentioned Prathama prana.

## Answer :

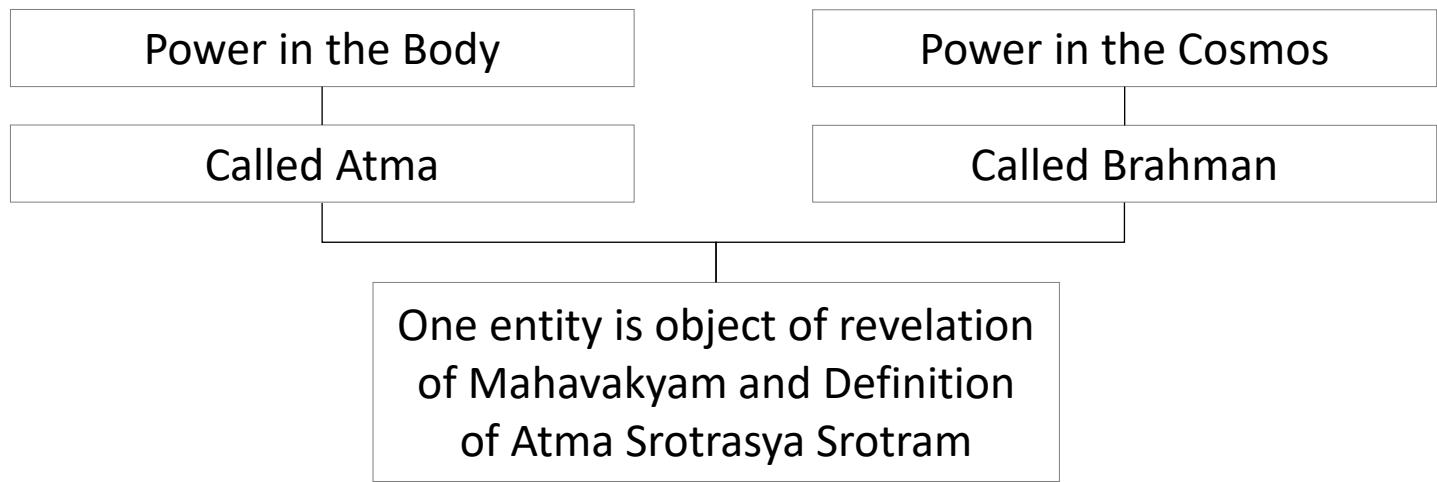
- Also Prathama prana is Atma...
- Prathama = Pranasya prana, not Ghrana Indriyam
- Context requires Atma, not Indriyam

## This is 2<sup>nd</sup> Answer :

- Thatha Chakshusha Chakshuhu Rupa Prakaranasya
- Srotrasya Srotram.... Sahu Pranasya Pranaha completed, Next - Chakshusha Chakshu...
- Thatha, Apicha, moreover...
- Samarthyam = Revealing power
- Power of revealing form, colour, Sensing form or colour.



- Power of grasping of Chakshu, holding power of hands, Digestive power in stomach, breathing power in the nose, thinking power in the mind is power of Atma
- Power in the Sun, Moon, Earth, planets all belong to Brahman.



- Body / Mind / Prana / 5 Elements / Cosmos = inert in themselves
- They are controlled by, impelled by, governed by Brahman
- The Svarupa of that power is Sat chit Ananda
- Jagat is a product, Karyam, effect
- Brahman is the Karanam / World / Jagat is Achetanam.

### 6 Reasons :

- **Drishyatvat, Bautikatvat, Saguntvat, Savikaratvat, Agama Pahitvat, Samhatatvat**
- Atma Adhishtanam means blessed by Atma Chaitanyam
- Presided by, governed by, Brahma Chaitanyam
- Body - Mind - Functions
- Power behind the Body - Mind - Vyashti and cosmos (Samashti) is one - Mahavakyam
- I am that power - Real Svarupam (As in sleep).

Chakshusha	Chakshu
- Indriyam - Small 'Consciousness'	- Atma - Big 'Consciousness'

- Order change in Sanskrit, English.

**Bashyam : Chapter 1 – Verse 2 continues...**

प्रष्टुः पृष्टस्यार्थस्य ज्ञातुमिष्टत्वात् श्रोत्रादेः  
श्रोत्रादिलक्षणं यथोक्तं ब्रह्म 'ज्ञात्वा' इत्यध्याह्रियते ;  
अमृता भवन्ति इति फलश्रुतेश्च ।

Due to the meaning of that which was asked is desirable for the questioner, “having known” brahman as it has been talked about thus “that in the form of ear, etc, of the ear, etc” is to supplied. And due to the Shruti statement of the result as “they become immortals”.

**Description of Atimuchya Dhiraha :**

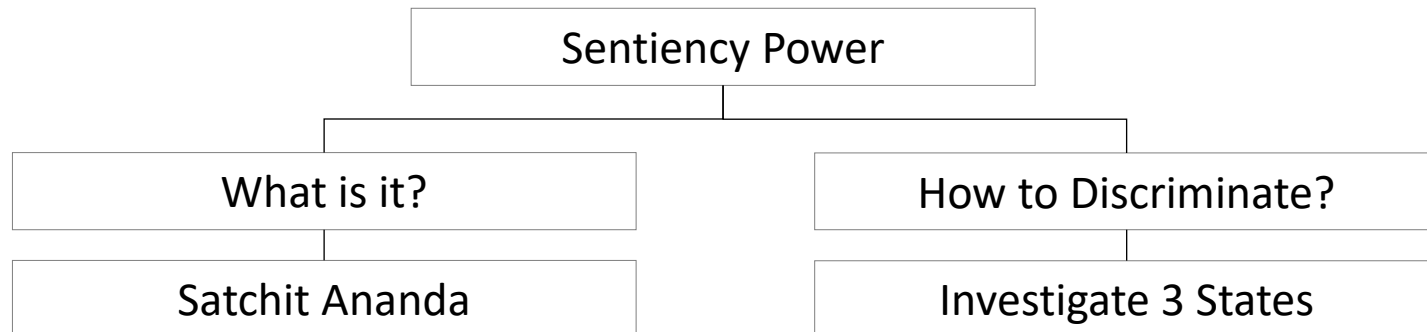
- Saha Devaha Atma Saha - Tvayayaha Prishtaha
- Devaha Bavati - to be added.



## How to read mantra?

- Yaha Srotrasya Srotram
- Yaha Chakshusha Chakshuhu
- Yatu Manasa Manaha
- Yatu Vachoha Vacha
- Yaha Pranasya Prana
- Saha Prishtaha Devaha Atma Bavati...
- Yatu = Relative Pronoun
- Saha Devaha - Atma bavati.

## Atma you wanted to know is : the eye of eye :

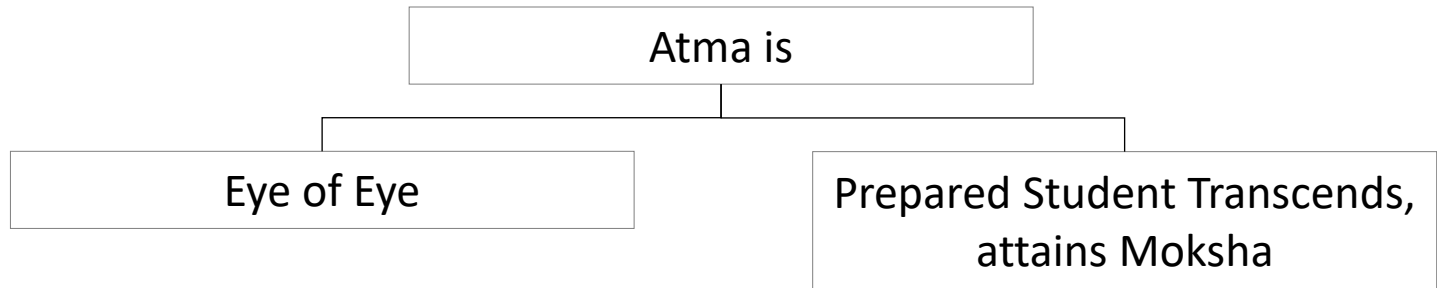


## Definition of Atma:

- Yatu - Not Yasmat Artha Yatu Srotrasya Srotram Saha Atma Bavati.

Dheeraha	Atimuchya	Bavanti
- Prepared, qualified people	- Transcend - Attain Liberation	

**No Logical Portion between :**



**What is the connection? Add line :**

- Tam Devam Jnatva
- **Knowing Atma, defined in the 1st portion, prepared student transcends and attains immortality**
- Add - Jnatva because student wants to know
- Prashna comes out of Jingyasa
- Desire to know exists, hence question, hence Jnatva in answer
- There is desire to know
- Who is the director of all the organs? It is Atma
- Brahman is the eye of eye, ear of ear
- Having known such a Brahman is the connecting chord.

## Before reading Amunchya, add :

- Tam Devam Jnatva, Dheeraha Ati Muchya
- Pretya Asman Lokan Amrutaha Bavati
- **Everything fits properly - Add jnatva.**

## Reason :

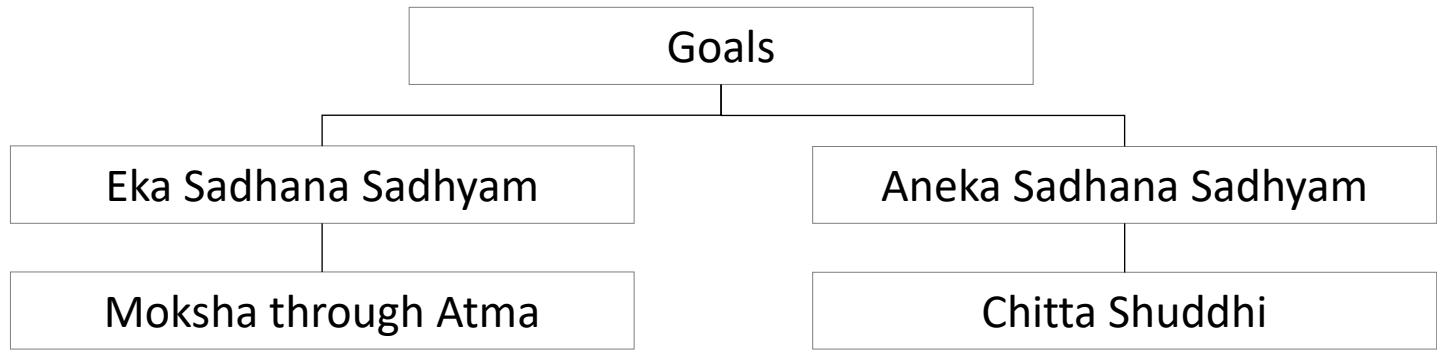
- **Student asked question**
- **Therefore, add, having known is 1st answer.**

## 2<sup>nd</sup> Reason to add jnatva :

- Upanishad mentions Amrutaha Prapti
- Dheeraha Amrutaha Bavanti
- Qualified seeker attains immortality.

## Shankara :

- **Where immortality is mentioned, you have to add Jnatva**
- No other method of immortality
- Phala Sruti = Amrutaha Bavanti
- No word should be casually read in Upanishad
- Therefore you supply Jnatva
- Jnanat Hi Amrutatvam Prapyate
- Only sadhana, not one of the sadhanas.



- Rituals, Japa, Parayanam, Pilgrimage, social service, Karma Khanda, Music, Pranayama gives Chitta Shuddhi
- Nirvikalpa samadhi, Kundalini raising no Jnanam
- Vedanta Pramana Vicharena Jnanam Labhyate...

### **Brihadaranyaka Upanishad and Aitareya Upanishad :**

- Vama deva got Jnanam in Garbha Vasa
- No Guru, his mother didn't know
- Had Jnanam, guru, in Purva janma.

### **Purusha Suktam :**

धाता पुरस्ताद्यमुदाजहार ।  
 शक्रः प्रविद्वान्प्रदिशश्चतस्रः ।  
 तमेवं विद्वानमृत इह भवति ।  
 नान्यः पन्था अयनाय विद्यते ॥ १७ ॥

dhAtA purastAt yamudAjahAra |  
 Sakra: pravidvAn pradiSaH catasraH |  
 tamevam vidvAnAmrta iha bhavati |  
 nAnyah panthA ayanAya vidyate || 17 ||

“Him whom Prajapathi proclaimed as the Virat-Purusha, him whom Indra propagated in the four quarters of the universe, He is the One by “realising” whom the realised masters become Immortal, even in this life; There is no other way for liberation”. [Verse 17]

**Kaivalyo Upanishad :**

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

सम्पश्यन्ब्रह्म परमं याति नान्येन हेतुना ॥ १० ॥

sarvabhūtasthamātmānaṁ sarvabhūtāni cātmani ।

sampaśyanbrahma paramaṁ yāti nānyena hetunā ॥ 10॥

Experiencing one's own Self in all beings and all beings in the Self, one attains the Highest Brahman – and not by any other means. [Verse 10]

- Because of Shastra, Dheera attains immortality
- Upto this is linking word Jnatva, Shankara justifies Jnatva
- From here on "Atimuchya"

**Bashyam : Chapter 1 – Verse 2 continues...**

ज्ञानाद्धमृतत्वं प्राप्यते ।

ज्ञात्वा अतिमुच्य इति सामर्थ्यात् श्रोत्रादिकरणकलापमुज्झित्वा —

Because immortality is attained due to knowledge [alone]. Having known, due to appropriateness thus “having given up”, having given up [identification with the] group of senses such as ear, etc.

- Atimuchya - Uchitvat, Tyagam Krutva
- Uch Dhatu - To renounce, pushed aside
- Srotradi Karana Kalapaka set aside entire group of organs - Kalapam = Anatma
- I am Srotrasya Srotram - Chakshusha Chakshu - Atma
- Srotradhi Indriyam - Anatma set aside.

### Yatu Yasmat :

- Srotrasya Srotram
- Tasmāt Srotradhi Kala Chidram Utchitva
- Yasmat Srotrasya Srotram Yasmat Manavaso Manaha
- Tasmāt, therefore renounce all sense organs
- Kalapa Abhimanam Utchitva - Having dropped identification.

### Gita :

प्रकृतेः क्रियमाणानि  
गुणैः कर्माणि सर्वशः ।  
अहङ्कारविमूढात्मा  
कर्ताहमिति मन्यते ॥ ३-२७ ॥

prakṛtēḥ kriyamāṇāni  
guṇaiḥ karmāṇi sarvaśaḥ |  
ahaṅkāravimūḍhātmā  
kartā'ham iti manyatē || 3-27 ||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

तत्त्ववित्तु महाबाहो  
गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त  
इति मत्वा न सज्जते ॥ ३-२८ ॥

**tattvavit tu mahābāhō  
guṇakarmavibhāgayōḥ |  
guṇā guṇēṣu vartanta  
iti matvā na sajjatē ||3-28||**

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्छिघ्नन्  
अशनन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥

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

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

प्रलपन्विसृजन्गृह्णन्  
उन्मिषन्निमिषन्नपि ।  
इन्द्रियाणीन्द्रियार्थेषु  
वर्तन्त इति धारयन् ॥ ५-९ ॥

**pralapan visṛjan gṛhṇan  
unmiṣan nimiṣannapi |  
indriyāṇīndriyārthēṣu  
vartanta iti dhārayan ||5-9||**

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Classes are complementary
- Abhimana = Samsara
- If you don't drop Abhimana, you will have to go through Samsara
- Hence drop Samsara

• **Entire universe belongs to Ishvara, including Pancha Anatma**

- When we entertain ahamkara, Mamakara, we are trespassing into Bhagawan's property.

• **If you don't drop Abhimana you will have to go through Samsara**

- Entire Universe belongs to Ishvara including Pancha Anatma
- Ahamkara and Mamakara = Claiming Ishvara's property as mine
- Trespassers prosecuted, suffer Samsara
- Every Aham, Mama = Samsara
- Our anxiety, worry = Persecution for trespassing Bhagawan's property

• **Hand over Pancha Anatma to Ishvara and be free.**



## Lecture 13

Bashyam : Chapter 1 – Verse 2 continues...

श्रोत्रादौ ह्यात्मभावं कृत्वा, तदुपाधिः सन्,  
तदात्मना जायते म्रियते संसरति च ।

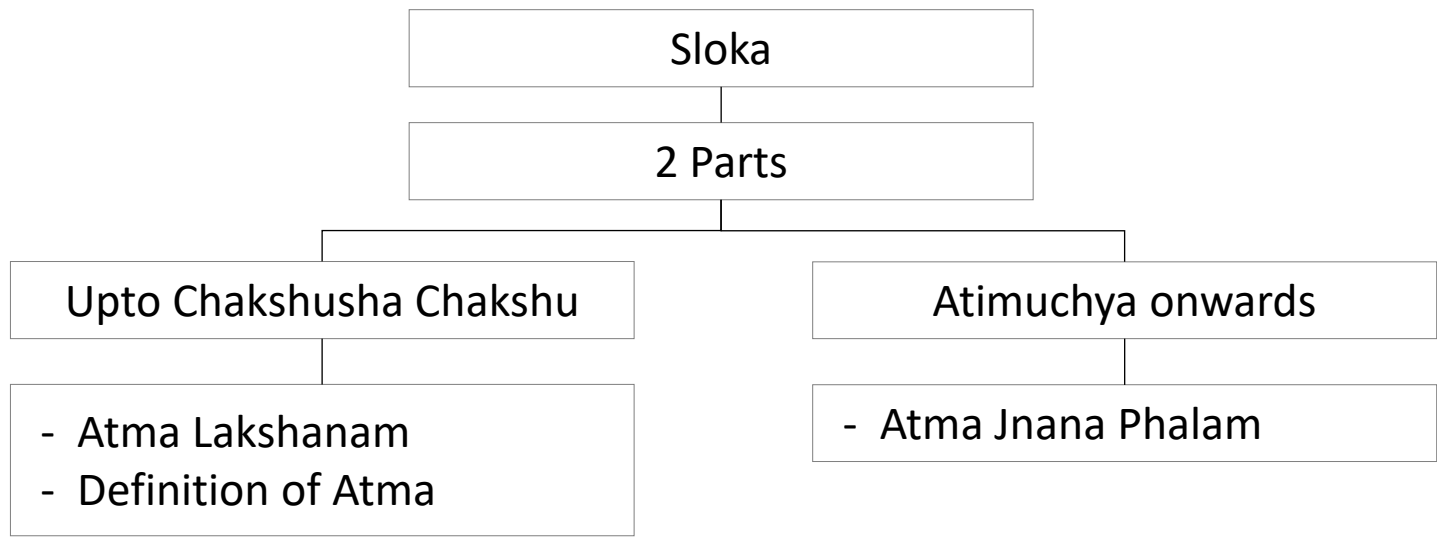
Because having made the I-notion w.r.t. ear, etc, being that which has the adjunct of ear, etc, being that which is identified with the adjunct-self, one is born, dies and wanders in bondage.

**Keno Upanishad :**

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

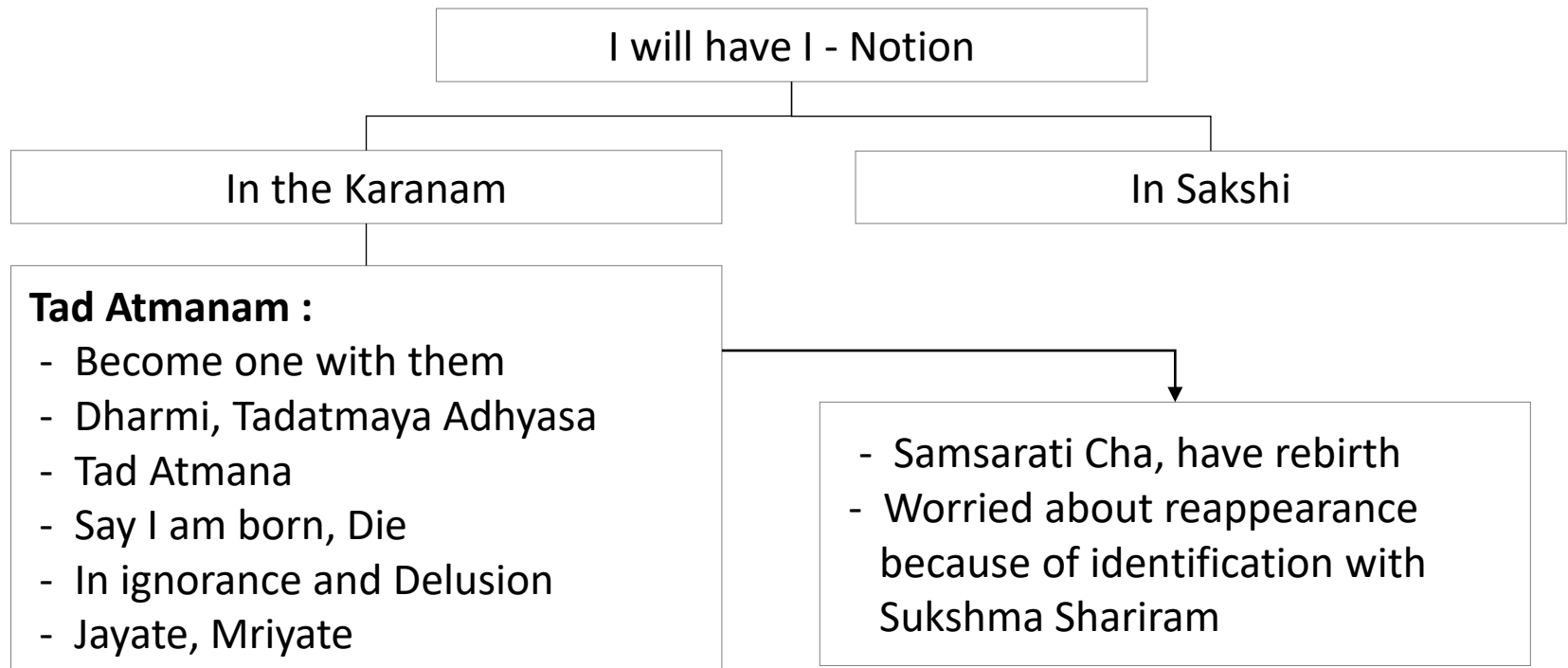
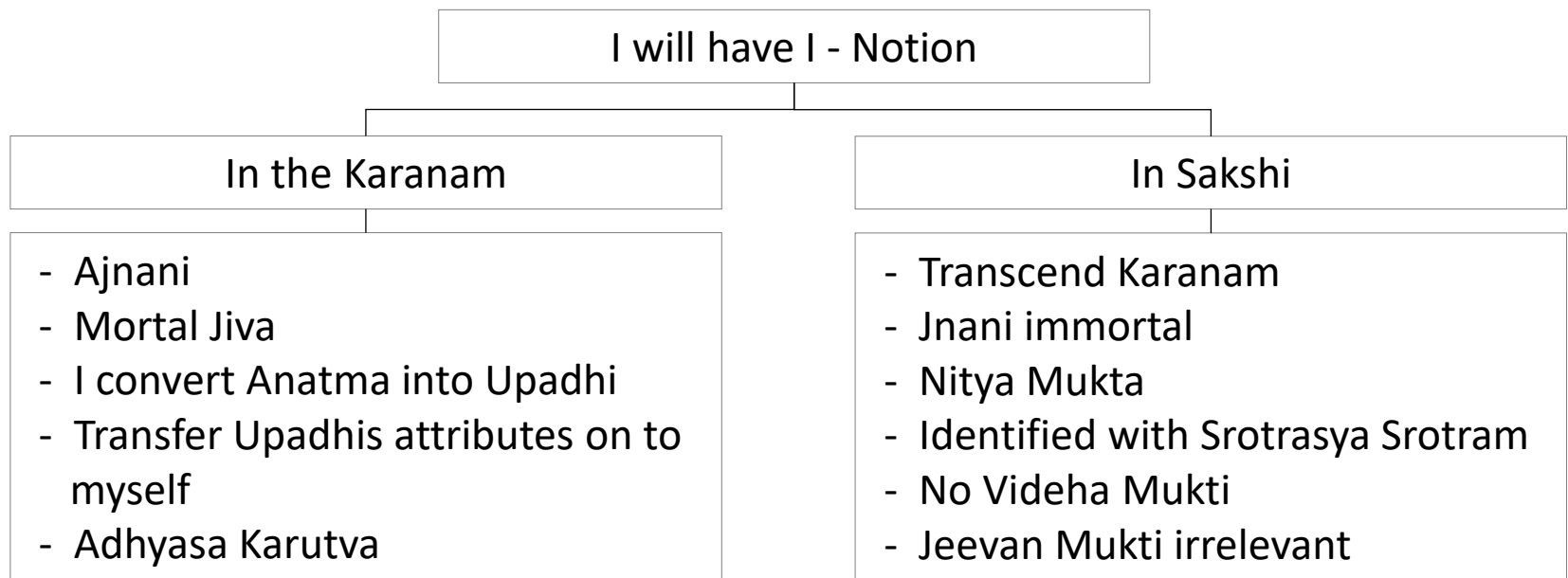
*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah  
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Chapter 1 - Verse 2]



### Supply :

- Tam Devam Atmanam Jnatva
- **One should know that Devaha Atma, divine spiritual, transcended principle**
- Atimuchya = Going beyond, transcending, getting aside
- Transcend all group of organs - Srotradi Kalapam
- Karana Samuha
- Atimuchya - Utjiva
- Utchit = 6<sup>th</sup> Conjugation to give up, to abandon, to set aside = Atimuchya, Dheeraha Bavanti.
- Wise people become immortal by transcending sense organs
- If I don't transcend the Karanam, I will be a Samsari Jiva.



- **As long as I have Sukshma Sharira Abhimana is there, Punar janma will never go**
- Prayer for Jeevan Mukti, Videha Mukti will continue
- Atimuchya = Stopping series of Sukshma Sharira Abhimana, Punar Janma, Videha Mukti
- All knocked off at once, when I disidentify.

**Bashyam : Chapter 1 – Verse 2 continues...**

अतः श्रोत्रादेः श्रोत्रादिलक्षणं ब्रह्मात्मेति विदित्वा,  
अतिमुच्य श्रोत्राद्यात्मभावं परित्यज्य —

Therefore, having known thus: “I am brahman in the form of ear, etc of ear, etc”, having completely given up the identification with ear, etc,—

- Ataha Srothradho Strotradhi Lakshanam....

**Consolidation :**

- Therefore Atmadi Veditva
- One has to know Brahma as Atma
- Having known Brahman as myself, as ear of ear etc.
- That Devaha is myself

- This is attained by giving up identification with the sense organs.
- Pratyajya, Utchidya Dheeraha Amrutaha Bavanti...

**Bashyam : Chapter 1 – Verse 2 continues..**

ये श्रोत्राद्यात्मभावं परित्यजन्ति, ते धीराः धीमन्तः ।  
 न हि विशिष्टधीमत्त्वमन्तरेण श्रोत्राद्यात्मभावः  
 शक्यः परित्युक्तम् । प्रेत्य व्यावृत्य अस्मात् लोकात्  
 पुत्रमित्रकलत्रबन्धुषु ममाहंभावसंव्यवहारलक्षणात्,  
 त्यक्तसर्वेषणा भूत्वेत्यर्थः ।  
 अमृताः अमरणधर्माणः भवन्ति ।

Those who completely give up the I-notion w.r.t. ear, etc, those discriminative people are ones endowed with wisdom. Because it is not possible to completely give up the I-notion w.r.t. the self, without being endowed with extraordinary intelligence. Having departed, having withdrawn from this world, from that characterized by involved transaction in the form of the notion of I and mine, w.r.t. [world of] sons, friends, wives and relatives; having become those by whom all desires have been given up, this is the meaning. They become immortals, those who are free from death / all modifications / bondage.

- Ye Tratradya Bhavam Parityajanti...

### Dheeraha :

- Definition = Intelligent, wise person with wisdom
- Wisdom = extraordinary wisdom, has para vidya
- Others are only - Academic scholars
- Those who give up identification have para vidya
- I notion in body given up, come to Binary format.

Scholar	Wise Dheerah
- In Triangular format - Samsari	- Dropped I notion from Body - Mind - Senses

### Bashyam : Chapter 1 – Verse 2 continues...

अथवा, अतिमुच्येत्यनेनैवैषणात्यागस्य सिद्धत्वात्  
अस्माल्लोकात्प्रेत्य अस्माच्छरीरादपेत्य मृत्वेत्यर्थः ॥

Or, due to establishment of giving up of all desires, having departed from this body by this word "having given up" itself, "having died" is the meaning.

- Atma Jnana Vantah Bavanti...
- Without Atma Jnanam, no conviction to give up Ahamkara in the body, no sraddha in Jnana Khanda.

Triangular format	Binary format
- Sraddha in Karma Khanda - Samsari	- Sraddha in Jnana Khanda - Dheerah

Gita :

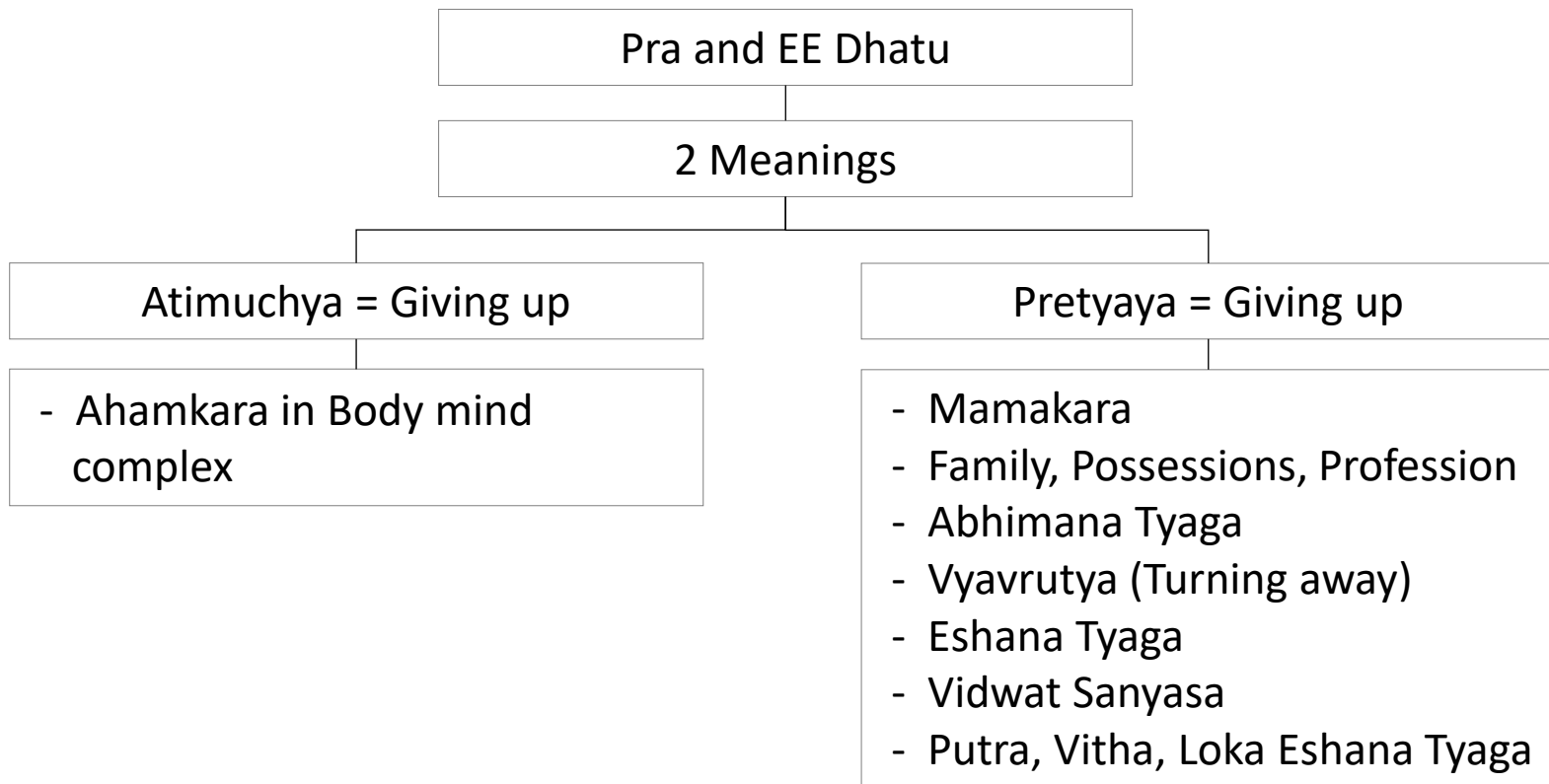
श्रद्धावाँल्लभते ज्ञानं  
तत्परः संयतेन्द्रियः ।  
ज्ञानं लब्ध्वा परां शान्तिम्  
अचिरेणाधिगच्छति ॥ ४-३९ ॥

śraddhāvaṁ labhate jñānam  
tatparaḥ saṁyatēndriyaḥ ।  
jñānam labdhvā parāṁ śāntim  
acirēṇādhigacchati ||4-39||

The man who is full of faith, who is devoted to It, and who has subdued the senses, obtains (this) Knowledge; and having obtained knowledge, ere long he goes to the supreme peace. [Chapter 4 – Verse 39]

**Pretya Asmat Loka :**

- Pretya = having gone beyond Mamakara Atimuchya = Ahamkara giving up.



### Asmat Lokaha :

- Loka - Putra, Vith, Loka Eshana
- Turn away from Pravirthi Marga = Pretyaya = Vyavrutya, go to Nivrittii Marga
- **1<sup>st</sup> Meaning of Pretya = Vyavrutya, Vyuthaya, turning away**
- Loka = Putra, Mitra, Bandishu  
= Connection with external world.



• **Atimuchya = Connection with our own body-mind complex**

- Children, wife, friends, spouse, sangha, relatives, siblings, sister, brother attachment very powerful.

Gita :

असक्तिरनभिष्वङ्गः

पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वम्

इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktiranabhiṣvaṅgaḥ

putradāragṛhādiṣu |

nityaṃ ca samacittatvam

iṣṭāniṣṭōpapattiṣu || 13-10 ||

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable...

[Chapter 13 - Verse 10]

Sangha

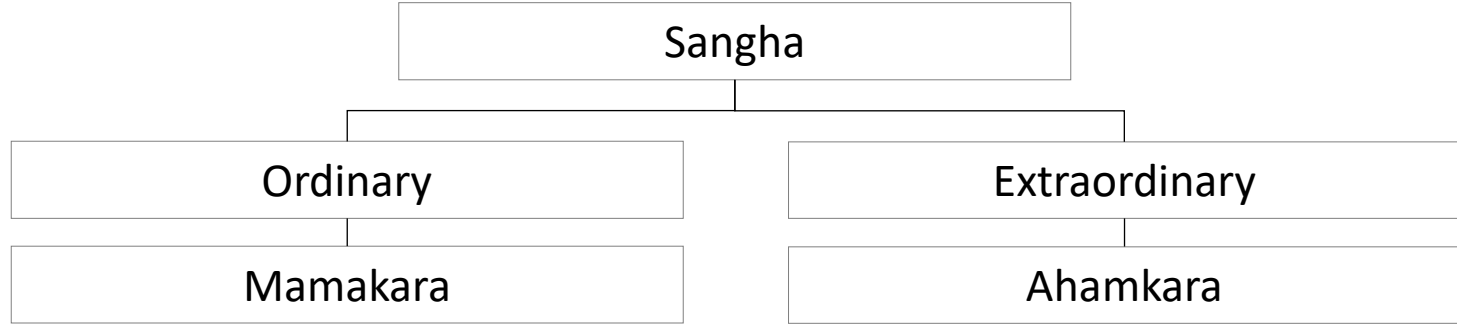
Ahamkara

- Extra Ordinary attachment
- Seeing son as myself
- Not as my son
- Abhishvangaha

Mamakara

- Ordinary
- Son

## Anandagiri - Gita Bashyam :



- Mantra 2 Over

### Anvaya :

यत् (यस्मात्) श्रोत्रस्य श्रोत्रं मनसः मनः, वाचः ह वाचं (वाक्),  
प्राणस्य प्राणः चक्षुषः चक्षु, सः उ त्वया पृष्टा देवता भवति।  
[एवं (तस्मात्) तत्/तम् ज्ञात्वा तेषु आत्मभावम् ]अतिमुच्य,  
अस्मात् लोकात् प्रेत्य, धीराः अमृताः भवन्ति।

Indeed that which is the ear of the ear, mind of the mind, speech of the speech, that indeed is vital air of the vital air, eye of the eye. [Having understood in this manner and having given up [the identification unto those], the discriminative people become immortals, having departed from this world.