

KENO UPANISHAD
With
SHANKARABASHYAM

CHAPTER 1 - VERSE 3 TO 8

VOLUME - 02

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CHAPTER 1

VERSE 3 TO 8

Introduction to Chapter 1 - Verse 3 :

यस्माच्छ्रोत्रादेरपि श्रोत्राद्यात्मभूतं ब्रह्म, अतः

Since brahman is the ear, etc, inner-essence, of even the ear, etc, therefore

- Yasmat Srotarapi Sroter Atma Buta Brahma Taha....
- Sangatih to 3rd Mantra
- 3rd Mantra is a natural conclusion born out of 2nd Mantra
- Natural corollary out of 2nd Mantra
- Brahman - Devaha - Ear of ear = Atma butam
- **Brahman - Ear of ear essential content of ear**
- It can never become object of ear, not available for objectification.

Example :

- Chinmaya - Person in a dark room with a torch light
- Wants to know the brand of battery inside torch light.
- Battery = Essence, gives power to battery light, behind the battery light, can never come in front.
- **If you bring the battery in front, light is gone.**

Sense Organs	Atma
Bulb	Battery

- Pluck Atma battery and bring in front of sense organs, sense organs can't see
- Na Tatra Chakshur Gachhati....
- If it is behind the sense organs, can't be objectified
- Atma is un-objectifiable.

Chapter 1 - Verse 3 :

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

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidadat 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]

Tatra Na Gachhati

Vak

Chakshu

Manaha

- Na Vidmaha...
- We do not know Brahman as an object - Guru
- Ya Vijanimaha, Yetaitat Anusishyat
- Anya Deva Tat Vedehitat Atho Tat Vididat Api...

Gist of Mantra :

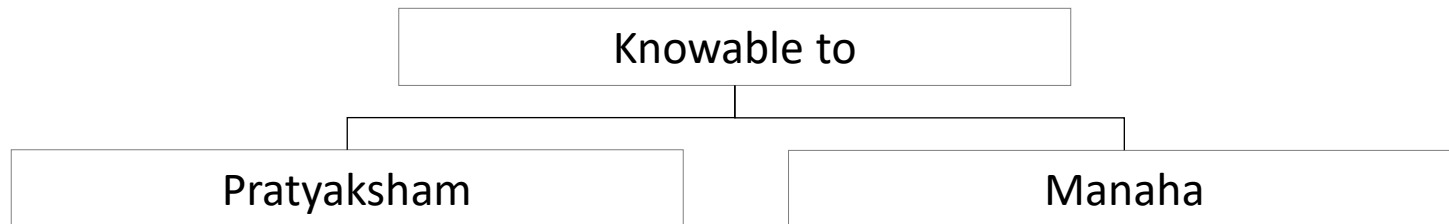
- Student wanted to know Atma, Brahman
- Definition of Brahman in Verse 2 - Eye of eye, ear of ear

3rd Mantra - Another indirect definition

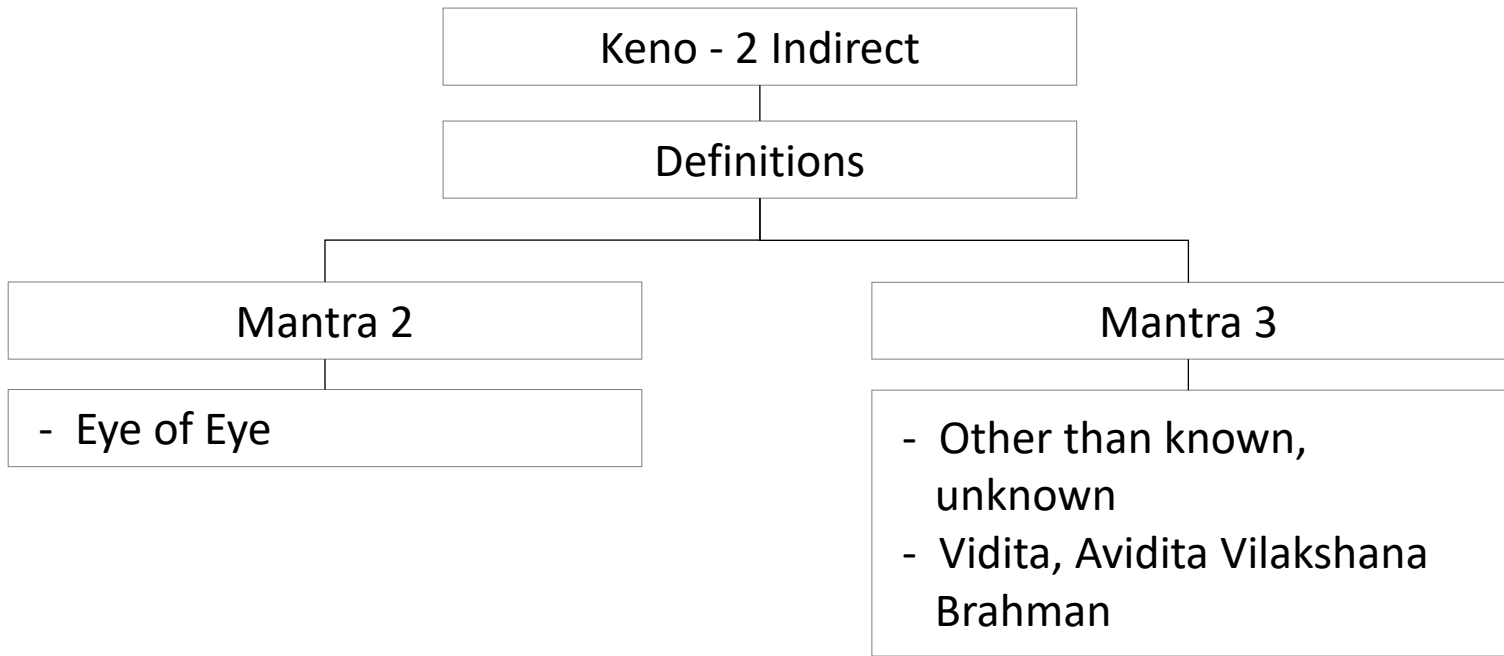
- **Why no direct definition can be given?**
- **Brahman not object of any instrument of knowledge**
- It is Aprameyam Brahman
- Atma is not available for the sense organs, mind or for Shabda - Words.

Hence not available for 3 Pramanams :

- Pratyaksha, Anumana, Shabda
- Words reveal objects, known by sense organs
- Knowable objects, experiences described through words
- Vocabulary functions within Prameya entities - Knowable entities.



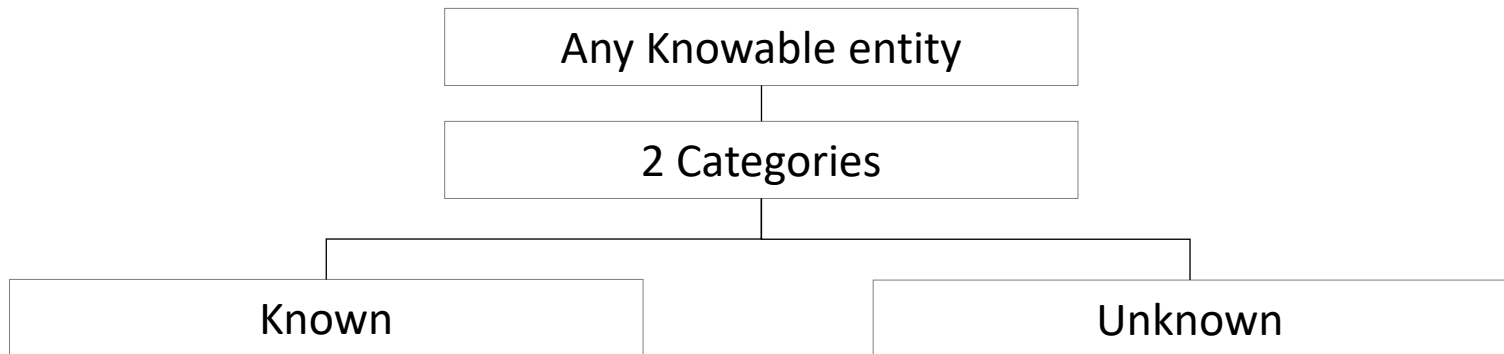
- **Indriya, Mano Shabda Agocharam = Brahman**
- **Hence Brahman can't be Directly revealed.**
- Indirect definition Enlightens us.



Rule No. 1 :

• **Knowable comes under known or unknown categories**

- If thing is knowable, before I know the knowable it comes under unknowable category.



Reverse Order :

- Anything known, unknown = Knowable category.

Rule no. 2 :

- **Anything knowable is an object**

Knowable	Knower
- Object - Known - Unknown	- Subject

Question :

- What is other than known and unknown? Other than knowable, other than object?

Answer :

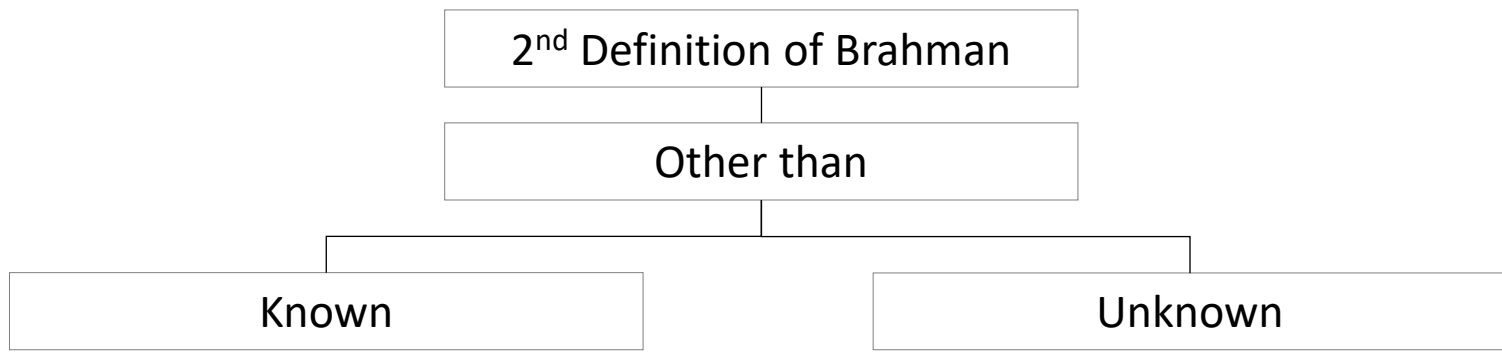
- It is subject

- **Anya deva tat viditat, Atho Avidat = Not object to be known but you the knower, yourself**

- This is a beautiful Mahavakyam - Tatu Tvam Asi
- Indirect revelation of Brahman as myself.

3rd Part of mantra :

- It is ingenious definition learnt from my Guru
- It is a traditional teaching - Original author of Veda = Bhagawan.



- Other than knowable objects, you are brahman.

Bashyam : Chapter 1 – Verse 3 starts..

न तत्र तस्मिन्ब्रह्मणि चक्षुः गच्छति, स्वात्मनि गमनासम्भवात् ।

W.r.t. that brahman, the eye does not go, objectify, due to going being impossible w.r.t. one's own self.

A) Tatra = Tasmin Brahmani with respect to Brahman

B) Chakshu Na Gachhati :

- Eyes do not reach Brahman, don't reveal Brahman
- Reaching means revealing
- Pancha Jnana Indriyas Agocharam Brahman.

C) Svatmani Asambavat :

- Brahman is inner essence of eyes, it is Atma of the eyes
- Eyes can't go to their inner essence.

Example :

- Bulb can't turn to battery, which is behind the bulb, inner essence of the bulb
- Eyes can't reach Atma of the eyes.

Reason :

- **Eyes can't objectify themselves or their essence.**
- How you say - Brahman is the inner essence of the eye?

Srotrasya Srotram :

- Brahman is the essence of the eyes, Ears, Mind, Prana.

Bashyam : Chapter 1 – Verse 3 continues..

तथा न वाक् गच्छति ।

वाचा हि शब्द उच्चार्यमाणोऽभिधेयं प्रकाशयति यदा,
तदाभिधेयं प्रति वाग्गच्छतीत्युच्यते ।

Similarly, the speech / organ of speech doesn't go [w.r.t. brahman]. When the uttered word by speech reveals the object, then it is said thus: "speech goes towards the object".

a) Thatha :

- So also in the same way.

b) Vak Na Gachhati :

- Organ of speech does not reveal, objectify, reach Brahman
- Organ of speech reaching an object is a figurative expression
- **When words are uttered by a person, they reveal an object**
- We figuratively say - Words are reaching the object
- Reaching = Revealing.

Example :

i) What is that?

- Wall word - Reveals object
- Revelation = Words reaching

II) That is Sun, moon :

- Words don't travel to sun, moon
- Gachhati = Reveals
- Abhidaya = Object
- Words can reveal Brahman not reach Brahman.

तस्य च शब्दस्य तन्निर्वर्तकस्य च करणस्यात्मा ब्रह्म ।
अतो न वाग्गच्छति ।
यथाग्निर्दाहकः प्रकाशकश्चापि सन् न ह्यात्मानं
प्रकाशयति दहति वा, तद्वत् ।

Brahman is the inner-essence/ self of the word and organ, which is the producer of that word. Therefore, speech does not go (speech does not denote brahman). Just as the fire even though being burner and illuminator, indeed, does not illumine/ reveal or burn itself/ its inner-essence like that.

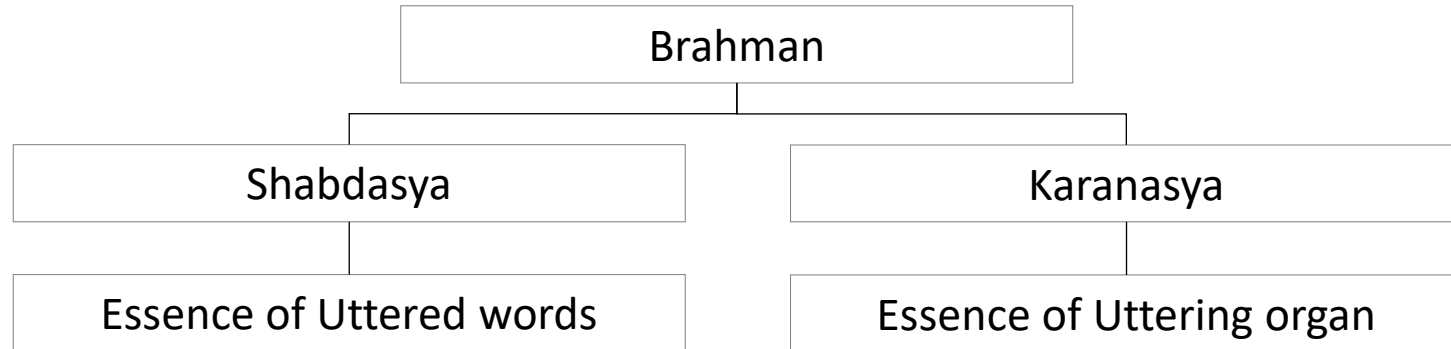
- Brahman = Inner essence of Uttered words.

Brahman = Shabdasya	Atma Bavati
Subject	Predicate

- Inner essence of words
- Therefore words can't reveal, their own essence
- They are designed to reveal objects outside only
- Brahman = Atma of world, body - Mind, inner essence of world, Body - Mind without which it can't exist.

- **They are in me, I am not in them**

- Brahman = Atma of uttered words and it is Atma of organ of speech also
- Brahman = Karanasya Atma
= inner essence of organ of speech



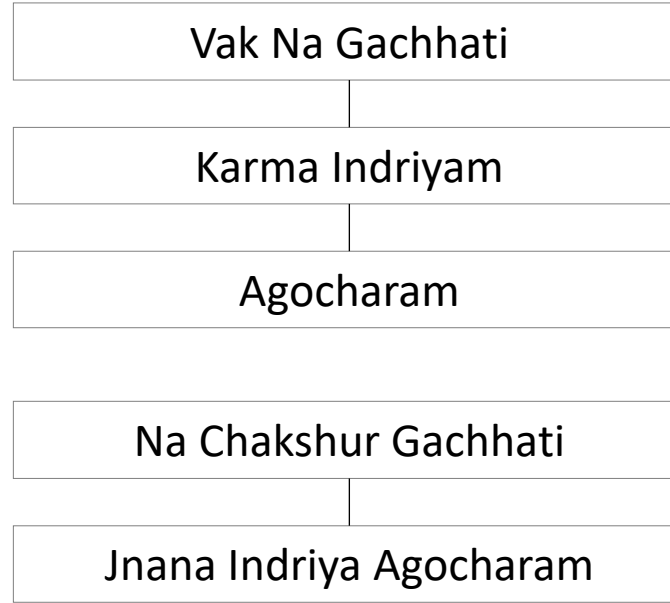
- For both, Brahman is the inner essence
- Organ can't turn to its origin, inner essence, source.

Paranchi Khani :

- Bahir Mukha Svarupam of sense organs, mind, not Antar Mukham
- Tatu - Shabda, Nirvartaka = Producer
- Shabda producer = Karanam, organ
- Word producing organ = Organ of speech

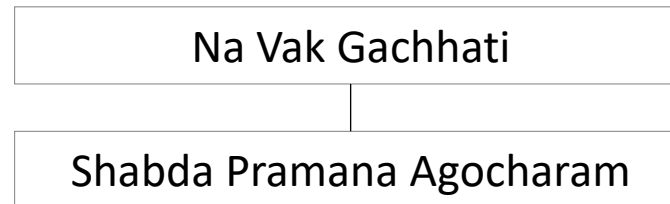
One Interpretation :

- Na Vak Gachhati



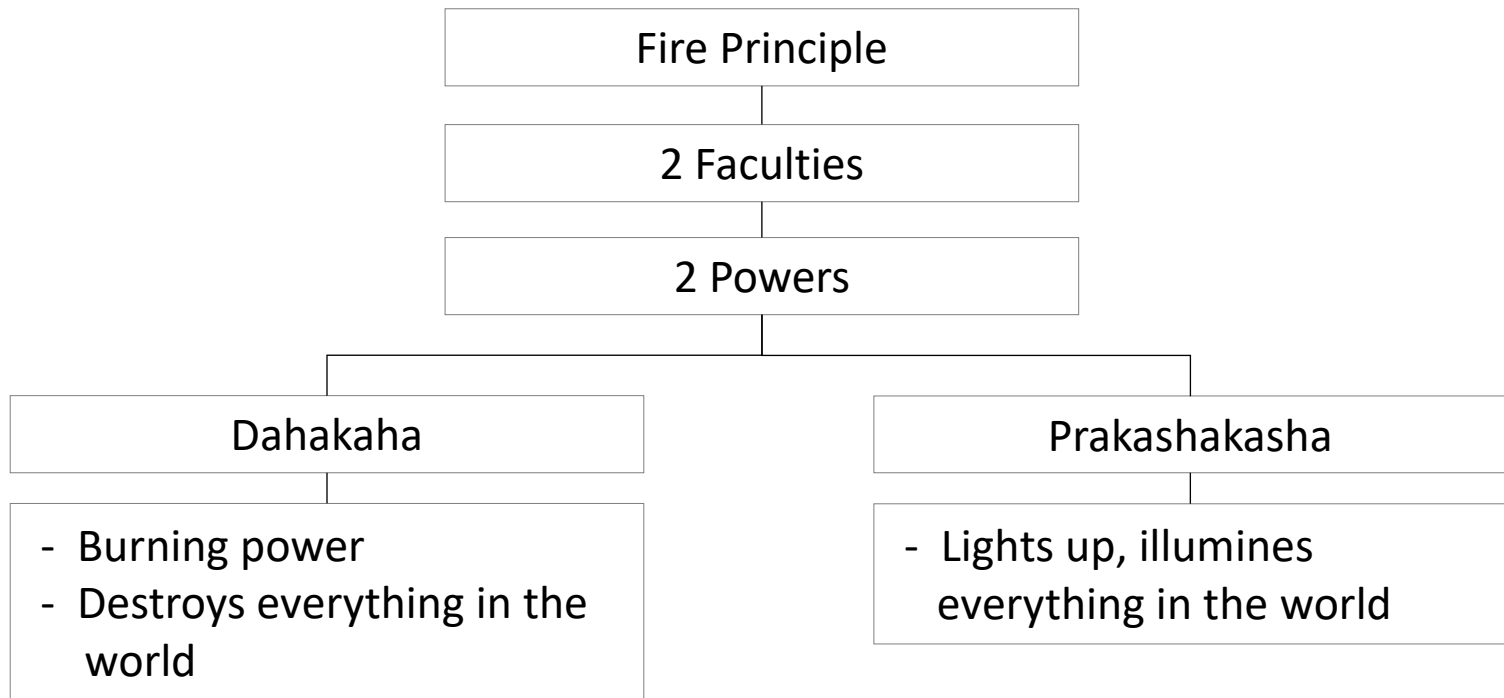
Second Interpretation :

- Na Tatra Chakshur Gachhati
- Pratyaksha Pramana Agocharam

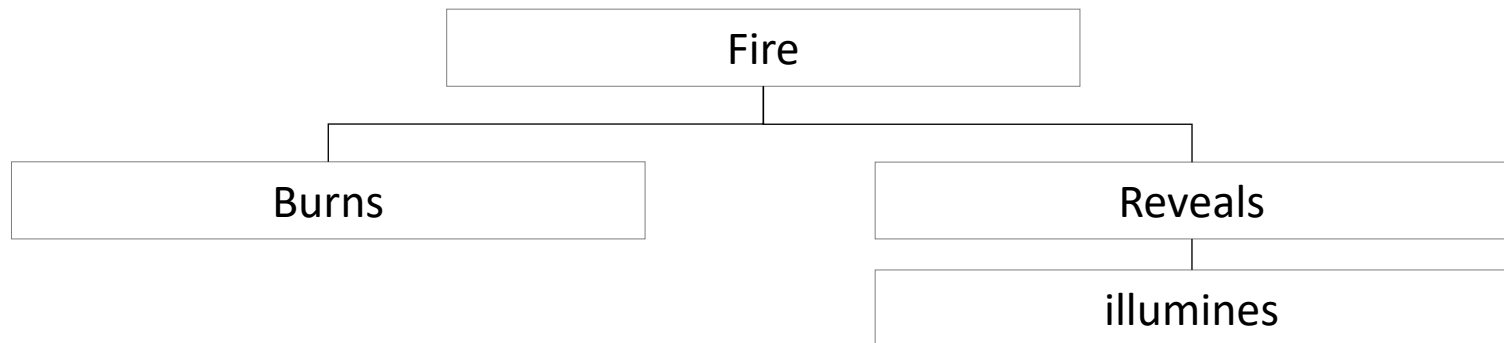


Example :

- Yatha Agni Dahakaha....



- Agni can't burn, illumine itself.



- Fire does not light up itself as Action but light is Svarupa of fire.

Why fire does not reveal itself ?

- Fire = Not Sva Prakasha, self revealing
- It appears to reveal itself

Why can't we say fire illumines itself ?

- Fire not doing action of illumining itself

- **Verb reveals action**

- There is no time before when fire exists and illumination is not there
- No time of beginning , end of illumination

- **Every action is Anityam, no external action**

- Fire does not start, stop illumining itself
- Before 6 AM - Can't see fire, not illumining itself
- No Pre - Post illumination stages for fire
- No dark / Bright fire later
- Hall was dark before light switched on and after it is switched off
- Fire is self effulgent
- Atma is self conscious
- Illumination not action of fire but nature of fire
- Consciousness nature of Atma not an action of Atma.

Action	Nature
Anityam	Nityam

- For fire, self illumination is nature not action
- Can't use verb
- Same for burning
- Burning is nature of fire not action of fire
- Can't say fire burns itself
- Burning is not an action of fire but nature of fire
- Natu karma but Svarupam.

Never say :

- Atma illumines itself
- illumination is not action of Atma but nature of Atma

- **Fire does not burn or reveal itself**
- **Sense organs do not reveal themselves.**

नो मनः मनश्चान्यस्य सङ्कल्पयितृ अध्यवसातृ
च सत् नात्मानं सङ्कल्पयत्यध्यवस्यति च,
तस्यापि ब्रह्मात्मेति । इन्द्रियमनोभ्यां हि वस्तुनो विज्ञानम् ।
तद्गोचरत्वात् न विद्मः तद्ब्रह्म ईदृशमिति ।
अतो न विजानीमः यथा येन प्रकारेण एतत् ब्रह्म
अनुशिष्यात् उपदिशेच्छिष्यायेत्यभिप्रायः ।

Indeed the mind, being the thinker and decider of something else, cannot think or decide its inner-essence, the brahman is even the inner-essence of that mind, therefore. Because, the knowledge of any thing is through the organs and the mind. Due to brahman being outside the scope of those two, we do not know thus: “that brahman is of this kind”. Therefore, we do not know how, by which method, one would teach this brahman to the disciple; this is the idea.

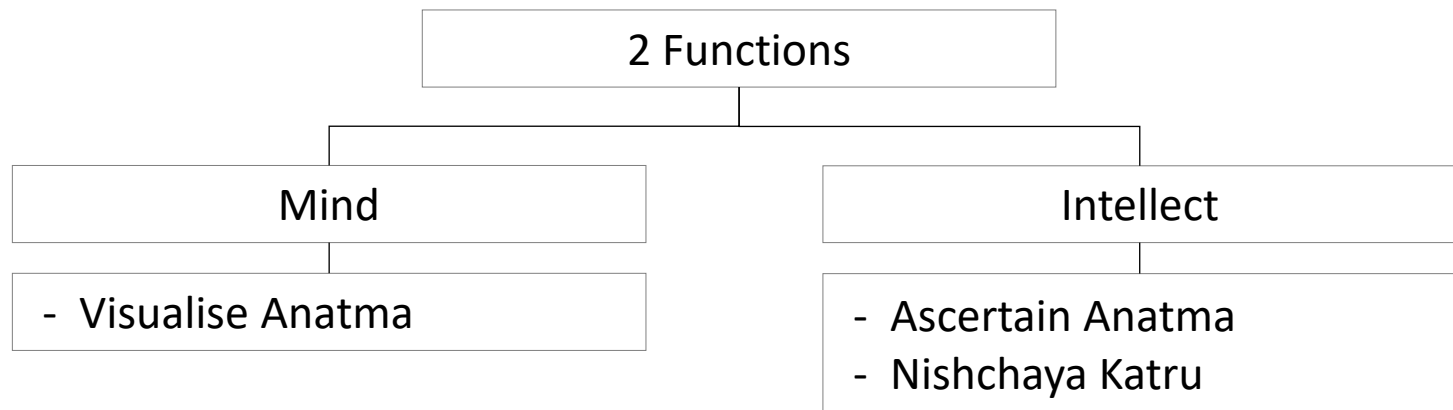
- Na Vak Gachhati is over.

Next :

- No Manaha
- Na and U = No = Not
 - = Never
 - = Certainly no

What is nature of mind?

- **Visualize, judge, know everything other than itself**
- Mind can know only Anatma like Chakshu, Srotram, Vak
- Adhya Vasayatru = Ascertain.



- Sankalpa - Can't ascertain, visualise its own Atma, essential nature
- Cannot objectify Atma or Brahman.

Logic :

- Brahma Tasya Api - Atma Iti Hetuna...
- Since Brahman happens to be the inner essence of mind also
- Since we don't know Brahman, we can't teach Brahman also
- Yatha Anusishyat...

How can then any acharya teach?

- Shock treatment to student is intention of acharya.

Bashyam : Chapter 1 – Verse 3 continues..

यद्धि करणगोचरः, तदन्यस्मै उपदेष्टुं शक्यं जातिगुणक्रियाविशेषणैः ।
न तज्जात्यादिविशेषणवद्ब्रह्म ।
तस्माद्विषमं शिष्यानुपदेशेन प्रत्याययितुमिति उपदेशे
तदर्थग्रहणे च यत्नातिशयकर्तव्यतां दर्शयति ॥

Only that which is accessible to the sense organs, that is possible to be taught to another through class, quality, activity and relation. That brahman is not that having specification such as class, etc. Therefore, it is difficult to teach disciples through instruction, thus shows the need for extraordinary effort w.r.t. the teaching and grasping the meaning of the teaching.

- Yadhi Karan Gocharam Tadhanyasmai...

• Since Brahman is inner essence of mind, mind can't objectify it.

- Indriya Manyanti Vastuni Vigyanam Tat Agocharatvat
- Natatra Chakshu Gachhati ,Na Mano Gachhati, Na Vigmaha....
- This is statement of acharya
- We acharyas don't know Brahman.

Reason :

• Knowledge of any entity Vastu is possible only through mind and Sense organs (5 Indriyas) and Pancha pranas.

- Pratyaksha, Anumana, Upamanya, Arthapatti, Anupalabdhi, Laukika Shabda come under Mind, sense organs.
- Brahman is beyond them, Agocharam, not in Range, field, scope.

Na Vidmaha :

- We ourselves don't know that Brahman
- Acharya knows Brahman
- How do you justify this statement of guru?

2 Ways :

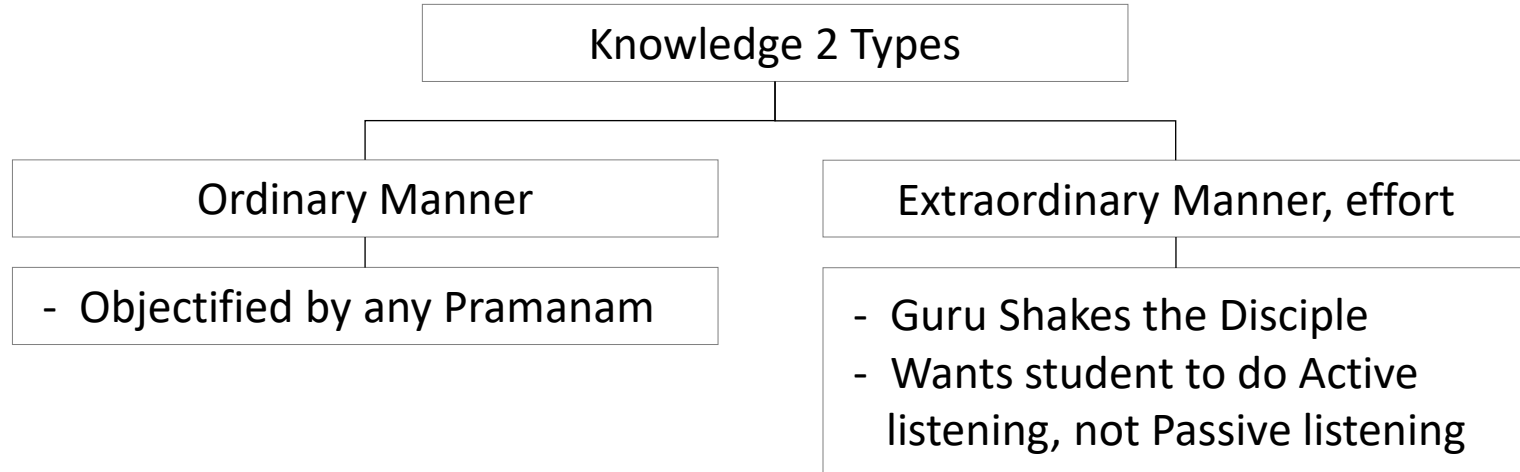
a) Knows means it is object of Knowledge :

- Brahman not object of knowledge

Sishya :

- Naham Manye Suvedeti No Na Vedeti Vedache
- Anya Deva Tat Veditat Atho Avidat...

b) Shankara :



Yathna Athishaya :

- Extraordinary effort is required
- Don't know Brahman - Don't take it literally
- Don't know Brahman as this or that.

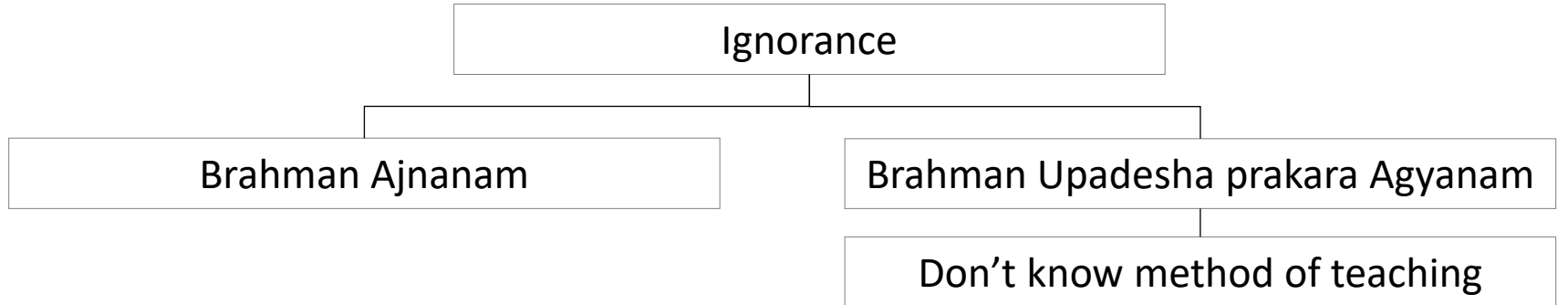
अतो न विजानीमः यथा येन प्रकारेण एतत् ब्रह्म
अनुशिष्यात् उपदिशेच्छिष्यायेत्यभिप्रायः ।

Therefore, we do not know how, by which method, one would teach this brahman to the disciple; this is the idea.

- Atho Navijanimō Yathā Yena Prakarena....

Shock Treatment :

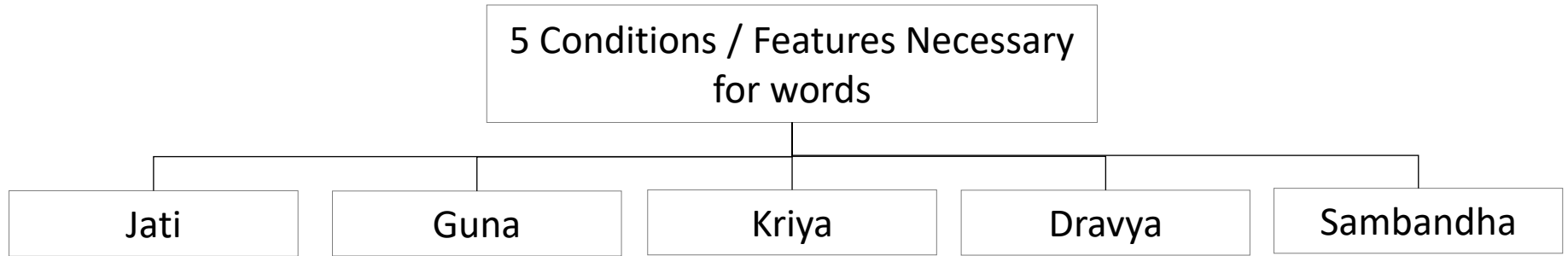
- 1st : we don't know Brahman
- 2nd : We don't know how to reach Brahman.



- Don't take it literally, only to wake up student.

Brahman = Karana Agocharam :

- Whatever falls within range of any organ of knowledge or any Pramanam - Jnana Indriya or Antahkaranam
- Antah / Bahya Karanam can be experienced and to communicate that words are coined.



Chapter 1 - Verse 3 : Revision...

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

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

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

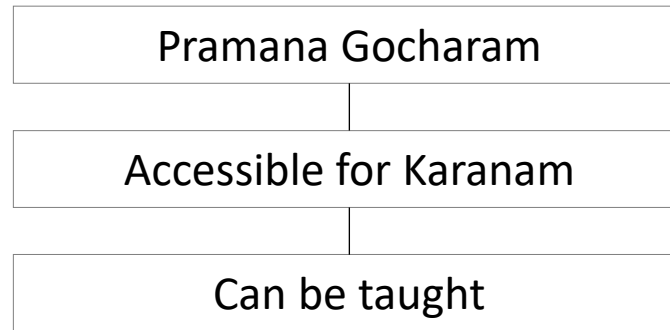
I) 1st Half of Mantra :

- Brahman is not available for Karanam, conventional Prakriyas
- Hence not available for teaching
- Teaching has to be specially designed –

II) To reveal the truth, the teacher wants to shake the student, make him alert : Teacher says :

- We do not know Brahman - Brahmanaha Aprameyatvat
- We do not know methodology of teaching - Brahma Upadesha Prakarana
- Students sits up, Alerted.

- Unconventional, ingenious method has to be applied
- My Guru taught me, and it worked.

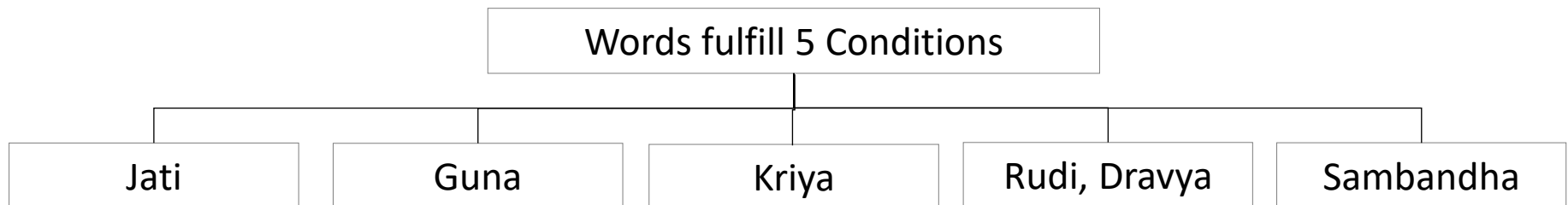


Logic :

- Our vocab is developed, based on experience, Pramanas
- No communication necessary if not within our experience
- Brahman not available for Jnana or Karma Vyavahara.

Can't say :

- Bring ½ Kg of Brahman.



- Discussed in Mandukya and Naishkarmya Siddhi.

Shabda	Pravritti	Nimittani
Words	Description Employed	Conditions

- **Conditions required to employ words to describe something.**

a) Jati :

- Generality, universal

Example :

- Man = Universal status
- Manness = Generality, pervades all human beings
- Intellect can grasp mentally
- Grasp individual, grasp universal
- Without seeing height, weight, complexion can understand Manness
- Based on knowledge of universal, I can group, communicate
- Pot / Tree / Cow / Wall / House = Universal

- **Most used words are universal**

- Based on universal, communication takes place.

b) Guna :

- Attribute
- Colour - Decides
- Rose flower, yellow flower.

c) Kriya :

- Function - Profession of person or type of thing
- Driver, pressure cooker, screw driver, car, Carpenter, Lawyer, teacher, nail cutter.

d) Sambandha - Relationship :

- Father, brother, mother, son, daughter.

e) Dravyam - Rudi :

- Sun Rises at 6 AM
- Pratyaksha Siddham not based on Jati, Guna, Sambandha, kriya
- Commonly experienced entity
- Without experience can't communicate
- Rudi = Pratyaksha Prasiddhi, Indriya Prasiddhi
- Popular, have agreement to call it sun, space.
- Brahman does not have 5 features.

a) Na jati - Ekatvat - not universal

- Universal possible only in plurality

b) Guna Nasti :

- Nirgunatvat

c) Nishkriyatvat :

- Kriya Nasti.

d) Advitiatvat - Sambandha Nasti

e) Indriya Agocharatvat - Rudi Nasti :

- Shabda Pravritti Nimittam Abhavat
- It can't be conventionally taught
- Shastra uses ingenious method

• **Brahman has no Sambandha with anything because it is Advitiam, but we experience Dvitiya Mithya Vastu**

- Satya - Dvitiya Nasti
- Mithya Dvitiya Vastu = Anatma is there

• **With Mithya Anatma Mithya Sambandha, Brahman can be revealed, taught.**

• **Brahman revealed as Adhishtanam and Prapancha as Adyastham with Mithya Sambandha**

- Because Adhishtana has Mithya Sambandha, really speaking it is not Adhishtanam also
- Knock off word Adhishtanam also
- We teach, without teaching, ingenious method
- Real Sambandha is not there, for communication
- With Mithya Sambandha, dream - waking, Brahman - waking, we communicate

• **Communication based on Mithya Sambandha is called Adhyaropa.**

- **After that, we negate Mithya Sambandha which is called Apavada**
- Jati, Guna, kriya Viseshanaihi Upadishtam Na Shakyam
- Brahman is not endowed with 5 fold conditions required for communication.
- Brahman - is difficult to be revealed or Communicated but not impossible through words

By shock treatment what is the message conveyed?

- **We don't know, we can't communicate.**

Intention of teacher :

- Extraordinary effort is required on the part of teacher and student
- Yathna Adhishayam Kartavyata...
- Student struggles in grasping the message

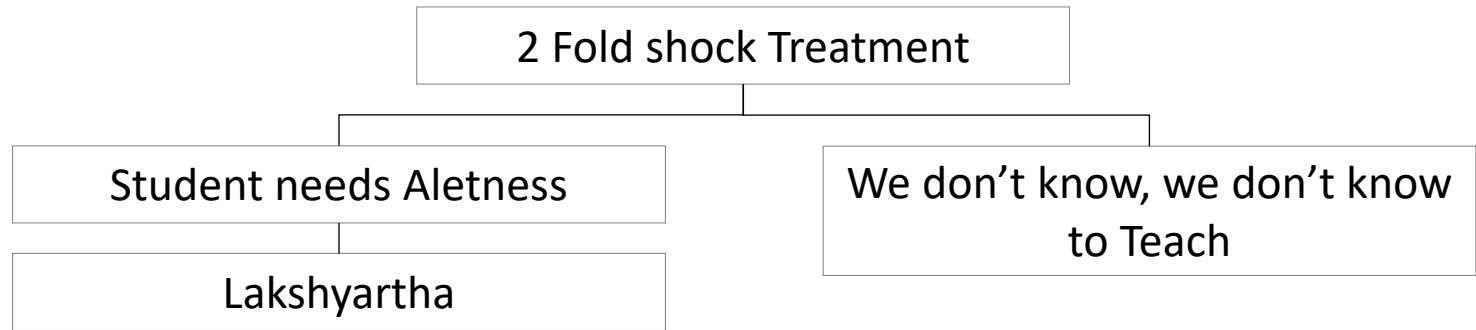
Example :

- Alertness of Vedanta student = Alertness of Olympic 400 Metres Runner at beginning of race.

Bashyam : Chapter 1 – Verse 3 continues....

‘न विद्मो न विजानीमो यथैतदनुशिष्यात्’ इति अत्यन्तम्
एवोपदेशप्रकारप्रत्याख्याने प्राप्ते तदपवादोऽयमुच्यते ।

Indeed when the negation of teaching methods is attained thus “we do not know how to teach or how other would teach”, this is said as its exception:



- Student disappointed, ready to leave
- Teacher has negated possibility of teaching
- Pratya Vigyanena = Negation, Nisheda
- Teacher then talks of abnormal, ingenuous teaching method
- Gurus have succeeded to teach in the past, I will try that method.

Bashyam : Chapter 1 – Verse 3 continues...

सत्यमेवं प्रत्यक्षादिभिः प्रमाणैर्न परः प्रत्याययितुं शक्यः ;

True, it is not possible to communicate the highest brahman, thus: through the means of knowledge such as direct perception, etc.

- Satyamevam Pratyakshadhibihi Pramanaina Para...
- Student confused
- Consolidation by teacher
- What I said 1st and later also is true
- Not possible to teach (Bhodyatru), reveal Brahman through Pratyaksha, Paurusheya Pramana. But through Adhyaropa - Apavada Pramanam, it is possible to reveal it.
- Vedanta Pramana, Apaurusheya Pramanam, communicates Brahman.
- Narayanam, Padmabhuvnam.... Tradition survives
- It is possible to teach, reveal through verbal Communication
- Need not be Mounam Vakhyanam
- Mounam can cause more confusions
- Difficult not impossible
- Upanishads are proof of possibility... Ultimate Siddhanta for teaching
- Not mantra Upadesha - whispering in right ear
- Upadesha = consistent, systematic teaching.

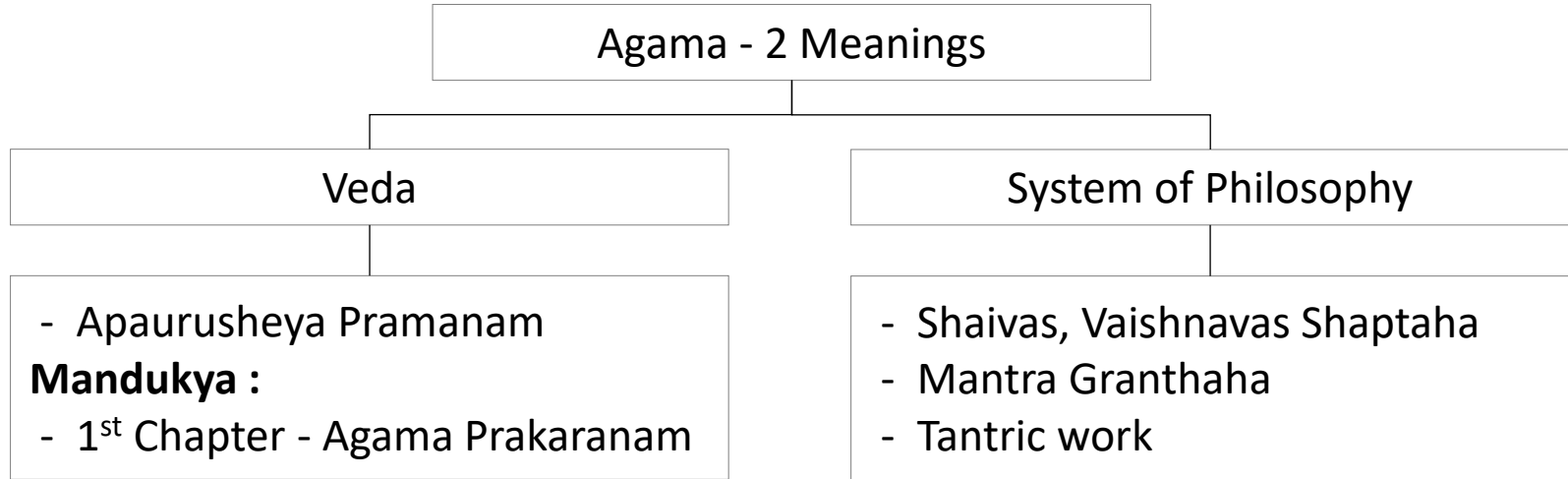
Bashyam : Chapter 1 – Verse 3 continues...

आगमेन तु शक्यत एव प्रत्याययितुमिति तदुपदेशार्थमागममाह —

However, it is indeed possible to teach with the help of traditional teaching, therefore, for the purpose of teaching, Shruti tells Agama—

Teacher :

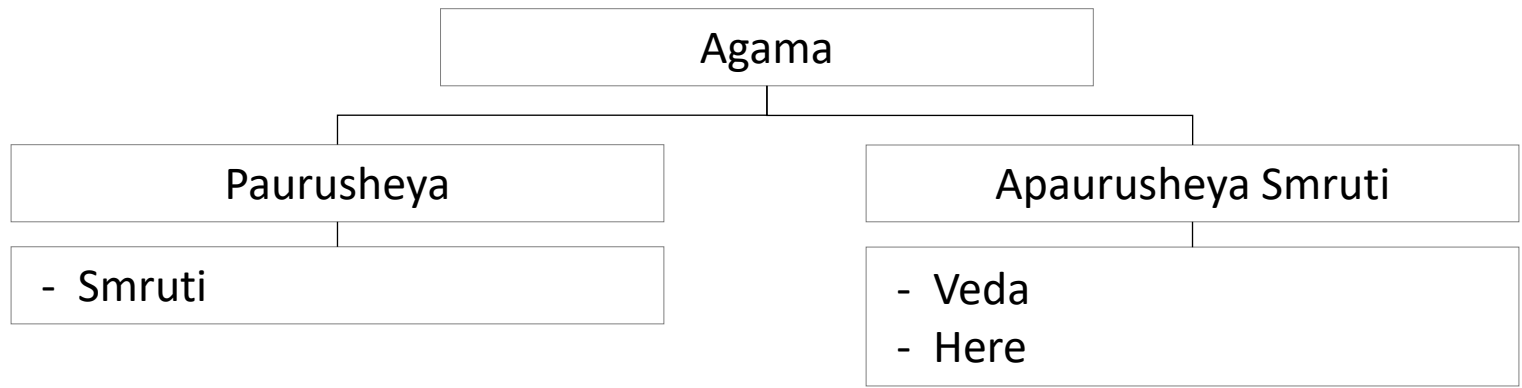
- I heard it (Agama) from my guru.



- Agama Philosophy is Different from Vedic Philosophy.
- Don't accept Paurusheya Pramanam
- Has no independent validity
- We accept that part which is not contradictory to Veda
- Build temples, do puja accepted
- Philosophy against Vedanta, Veda Virudatvat
- Negated in Brahma Sutra Chapter 2 - 2nd Section
- Worship part accepted - Darshanam rejected.

Our Teaching :

- Brahma Satyam...



Bashyam : Chapter 1 – Verse 3 continues...

अन्यदेव तद्विदितादथो अविदितादधीति ।
 अन्यदेव पृथगेव तत् यत्प्रकृतं श्रोत्रादीनां श्रोत्रादीत्युक्तमविषयश्च
 तेषाम् । तत् विदितात् अन्यदेव हि ।

That which is the subject matter under discussion, talked about as “ear, etc of the ear, etc”, is indeed different and not a object for them (ear, etc). Indeed, that is different from known (object/ product).

- **Anya Deva tat Viditat Atho Avidat Athi...**
- It is ingenious method of communication
- Anyatu Eva = Prithak Eva, Vilakshanam, distinct, separate
- That Brahman is separate, distinct

Tatu :

- Yatu Prakrutam, that truth, deva (1st Mantra - Kehu Devo Yunakti)
- Deva = Srotradinam Srothradi iti Yuktam.

1st Definition :

- **Ear of ear = ingenuous definition**

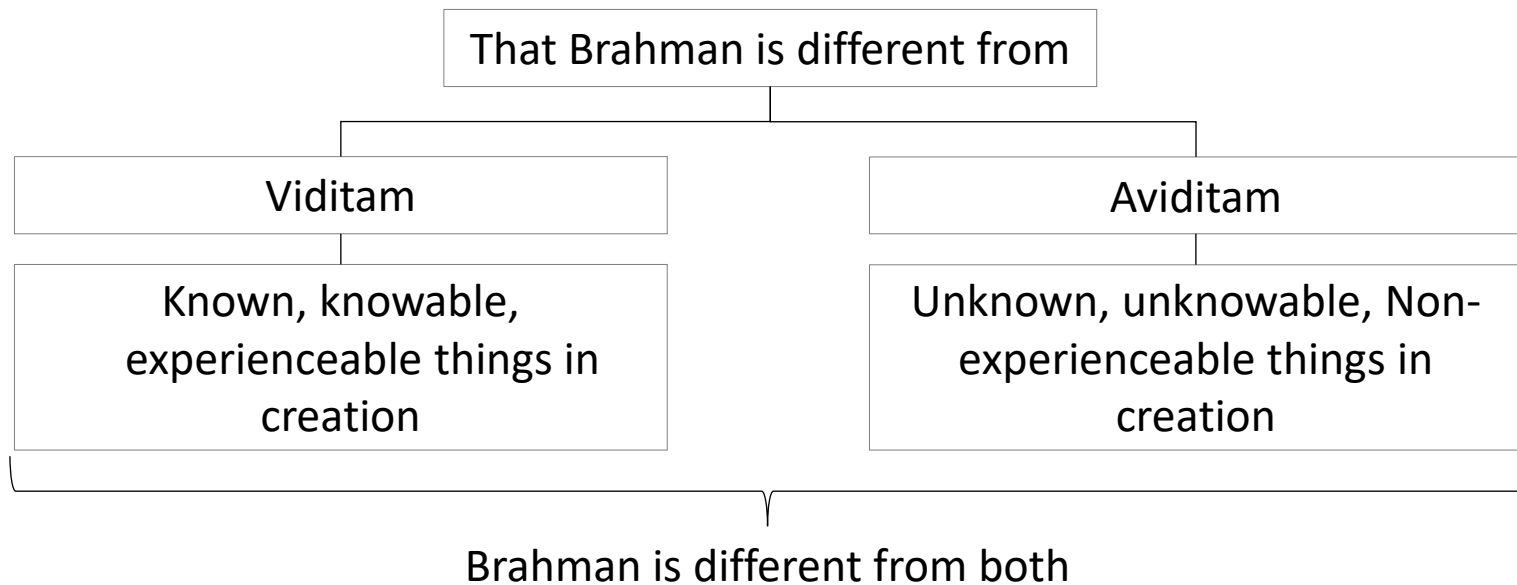
2nd Definition :

- Yatu Prakrutam - Topic of discussion.

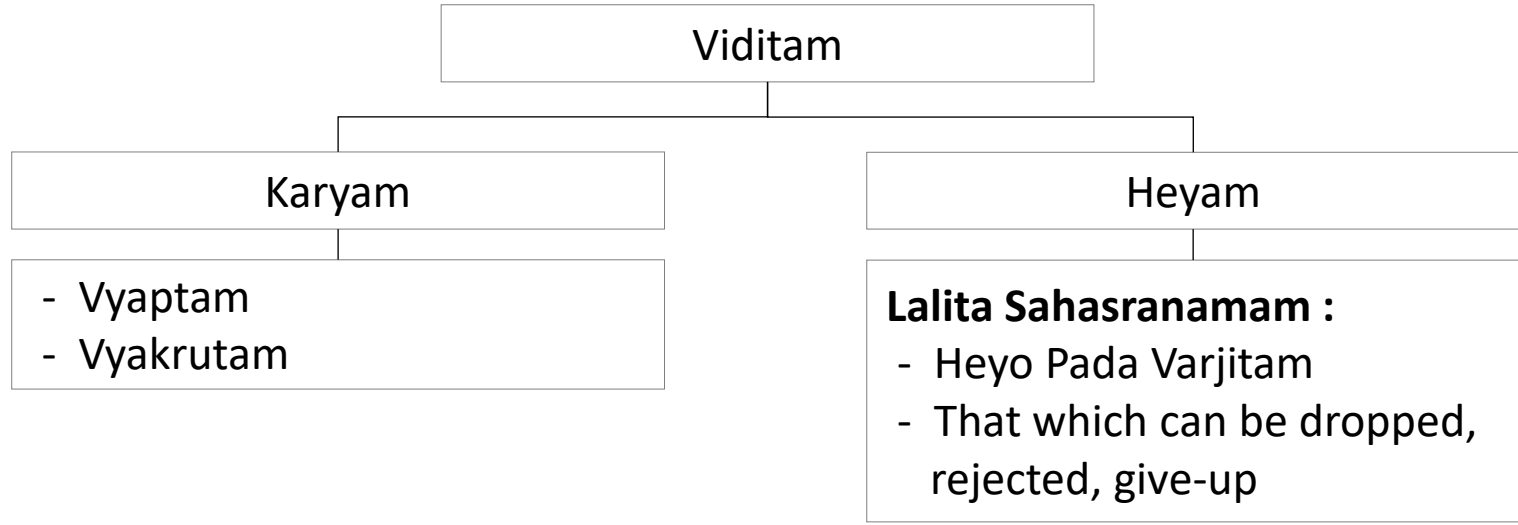
Tad :

- Not object of sense organs, unobjectifiable for sense organs
- Pada Artha over.

Now Vakhya Artha :



Technical Definition :



Lalita Sahasranamam :

नारायणी नादरूपा नामरूप-विवर्जिता ।
ह्रींकारी हीमती हृद्या हेयोपादेय-वर्जिता ॥ ७० ॥

nârāyaṇī nādarūpā nāmarūpa-vivarjitā ।
hrīṃkāri hrīmatī hr̥dyā heyopādeya-varjitā ॥ 70 ॥

The consort of Narayan Has the form of sound Who is devoid of name or form The doer of the creation, preservation and destruction Endowed with modesty Who resides in the heart Beyond all acceptance and rejection, the dualities of existence. [Verse 70]

- Brahman = Karya Vilakshanam, Heya

Lecture 16

Chapter 1 - Verse 3 : Revision

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

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidadat 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]

- Brahman is different from rejectable, given Upable things in creation.
- Anya Devadat Vidadat Atho Aviditad Adhi = Brahman.

a) 1st Part of 3rd Mantra :

- Brahman = Aprameyam
= Not available for any Paurusheya Pramanam
= Not available for Laukika Shabda Pramanam
- Hence difficult for acharya to communicate

• **Brahman = Sarva Pramana Avishayam**

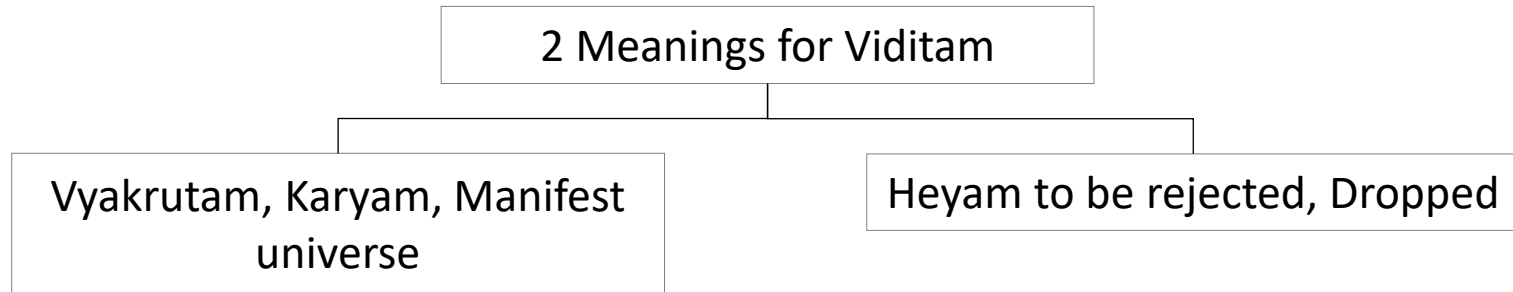
- Brahman can't be known, communicated - Teacher helpless.

Shankara :

- Teaching, communicating, understanding involves extraordinary effort.
- It is difficult not impossible
- Tradition has designed an ingenious method of communication.

Definition :

- Anyatu Veditat Anyatu Aviditat...



- Ha - Dhatu - To give-up

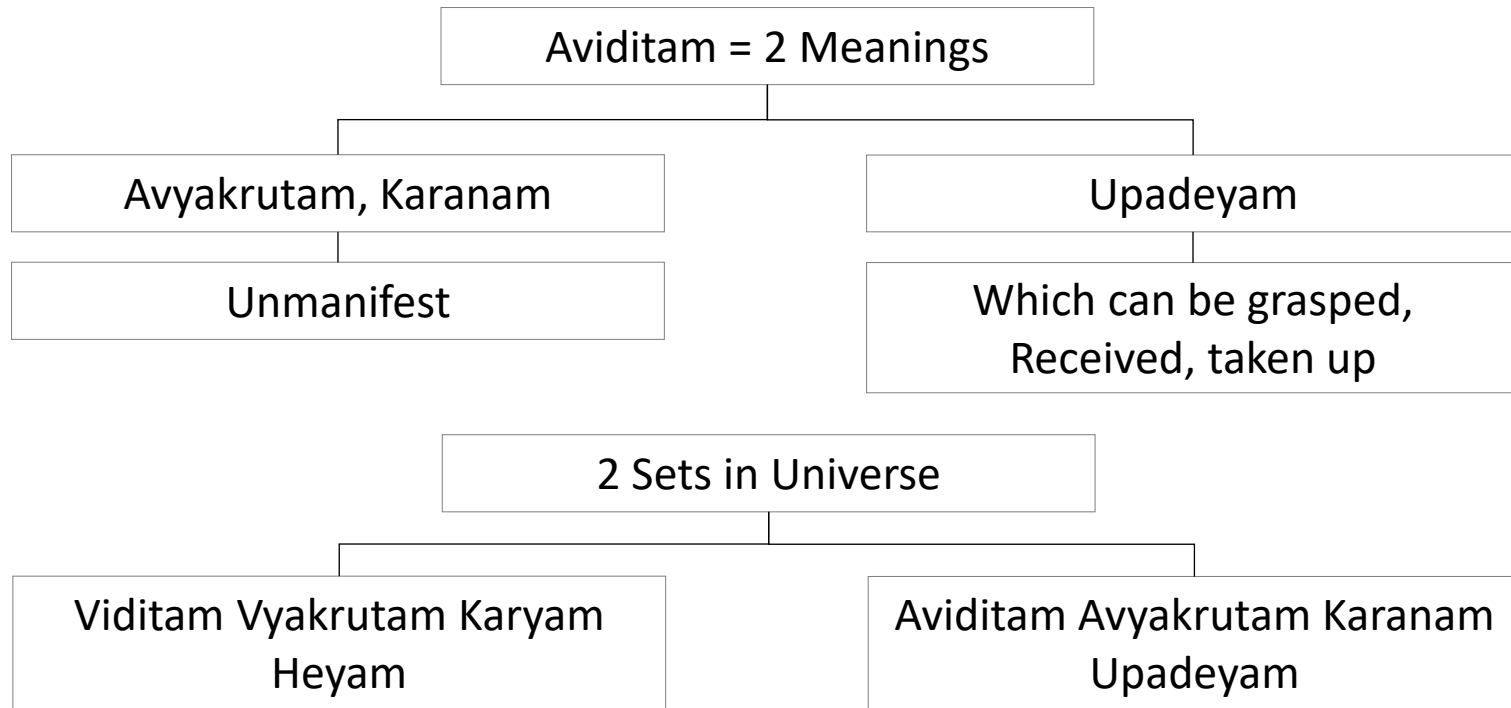
Gita :

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

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

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

- Ha, Jahat, to give up
- Heyam - To be given up.



- **Brahman is different from all**
- **Vidita - Avidita Vilakshanam**
- **Vyakruta - Avyakruta Vilakshanam**
- **Karya - Karana Vilakshanam**
- **Heya - Upadeya Vilakshanam**

- This is summary of what we are going to see
- You will land only in one place = Brahman = Your true Self.

Ingenious Definition :

- It stops your objectification tendency and turns your attention to the truth about SELF – Brahman.
- Turns your mind to your SELF.

Message :

- Tatu Tvam Asi - Essence of commentary
- Anya Deva Tad Deva Tadu Yat Prakrutam
- Prakrutam = Topic = Brahman
- Ear of ear, not object of same organ
- That Brahman is Vidadat, Avidatat Vilakshanam
- Other than knowable, unknowable objects through the creation.

Viditam :

Bashyam : Chapter 1 – Verse 3 continues...

विदितं नाम यद्विदिक्रिययातिशयेनाप्तं विदिक्रियाकर्मभूतम् ।
क्वचित्किञ्चित्कस्यचिद्विदितं स्यादिति सर्वमेव व्याकृतं विदितमेव ;
तस्मादन्यदेवेत्यर्थः ।

That (object is) which is pervaded (by वृत्ति) specifically by the process of knowing. The (object) would be known somewhat, for someone, somewhere, therefore the entire manifested world is indeed known; (brahman is) indeed different from that (known manifested product/ world), this is the meaning.

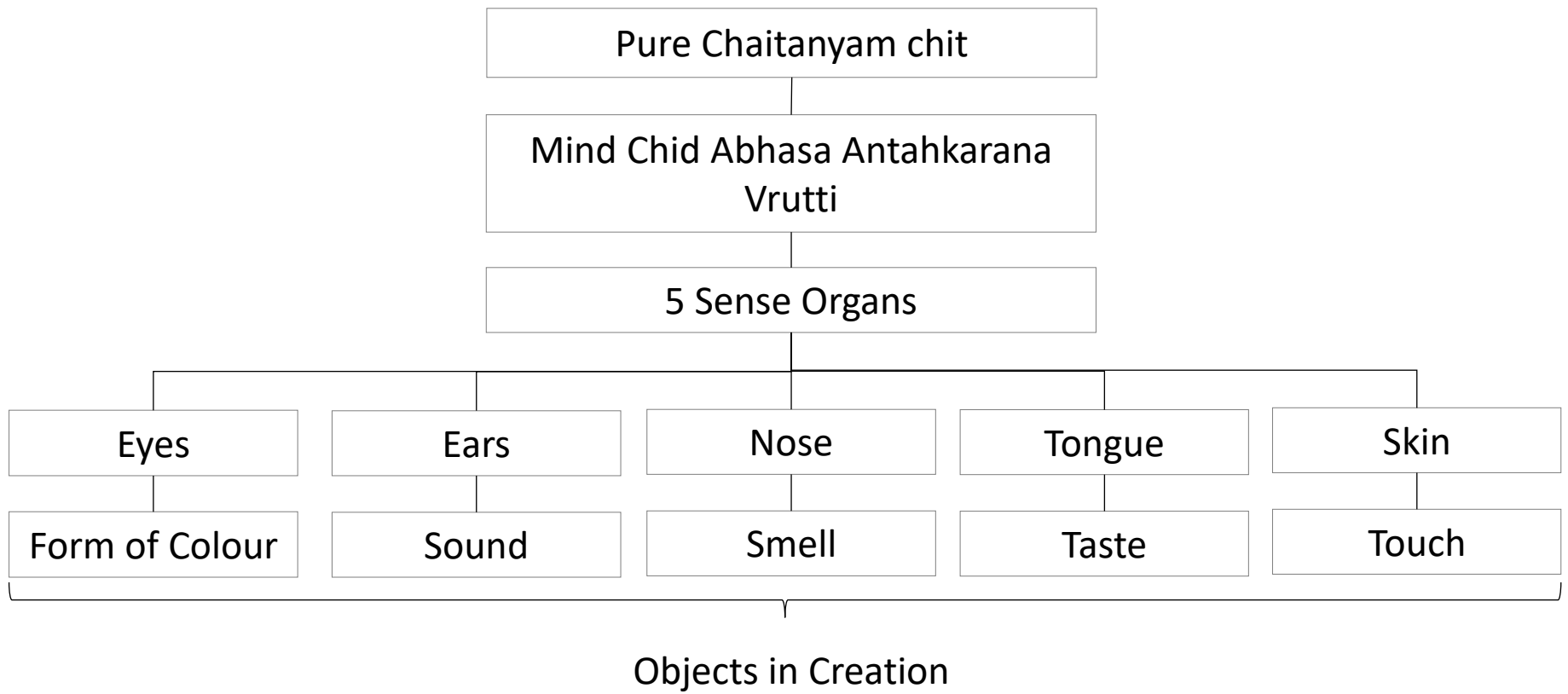
- Viditam Nama Yad Vivida Kriyaya...

Viditam :

- **That which is objectifiable, through a knowing process.**
- Atisharena Aaptam Specifically, particularly objectified

Kriya :

- Through a process of knowing
- **Tripiti is involved, mind is involved, Jnana Adhyasa involved**
- Mind goes out through sense organs - Antahkarana Vrutti.



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 ||

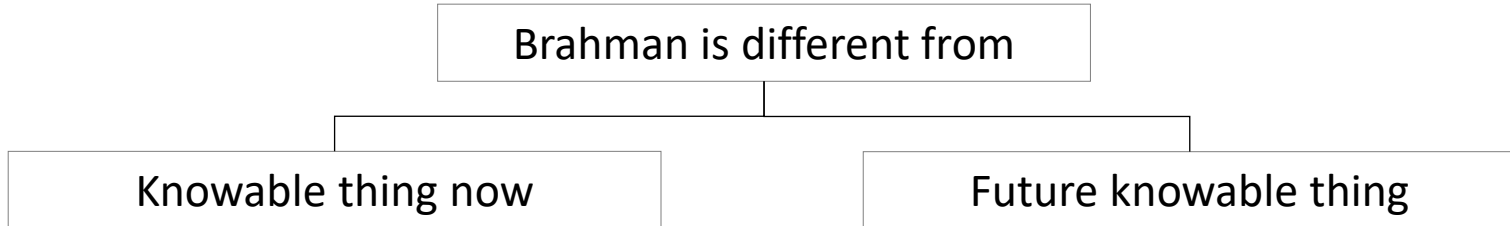
(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "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]

- Pramana Vrutti goes out through eyes
- Envelopes the object and assumes status of Prameyam
- Pramana Vrutti - When it is travelling from sense organs
- Prameya vrutti - When object is enveloped
- Envelopes clip and assumes shape of clip, Prameya Vrutti
- Prameya vrutti = Focussing process
- Clip = Object of focussed knowledge.
- Antahkarana Vrutti is capable of going out and enveloping the object
- Assuming that form, knowing process, Antahkarana enveloping wall = Wall Vrutti
- Ghata, Patha, Vriksha, Manushya Vruttis
- **In focussed form, it is available for knowing = Veditam.**

Vidi	Kriya
Knowing	

Atishaya	Aaptam
Specifically	Objectified

- **Viditam = Objectified specifically through a process of knowing**
- Therefore, it is an object of knowledge, knowable entity at sometime to some person in some place
- Some scientific inventions not known now become known later.



- Brahman different from future knowable thing
- Heavenly people, sense objects never Veditum to us now or later.
- Knowable to Jiva Rashis in Heaven.

Kvachit	Kenachit	Kinchit
Anyone	Anybody	Anything

- Iti, therefore entire manifested world = Veditam, knowable to someone, Vyakrutam, manifested universe, Nama Rupa Visishtam, Karyam
- Brahman = Different from Karya Prapancha, scientific process negated

• **If you perceive, then it is not Brahman**

- In Nirvikalpa samadhi, Rings, lights, not Brahman.

• **Never look for Brahman experience, never objectify.**

Bashyam : Chapter 1 – Verse 3 continues...

अविदितमज्ञातं तर्हीति प्राप्ते आह —

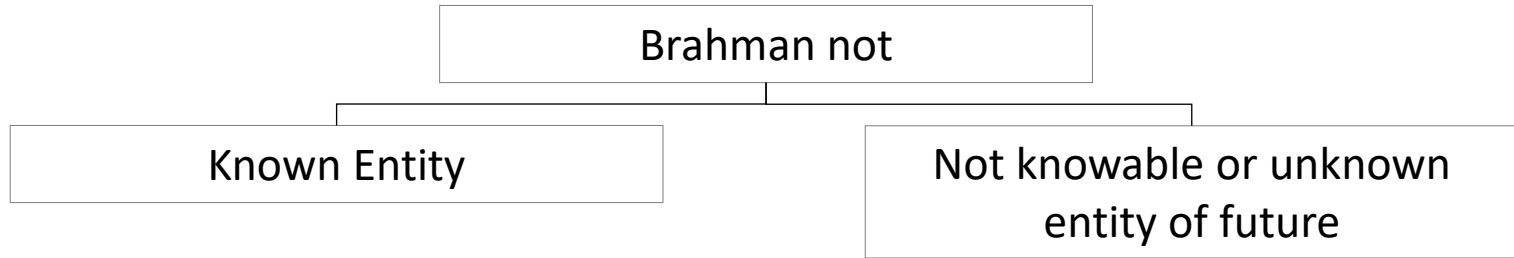
अथो अपि अविदितात् विदितविपरीतादव्याकृतादविद्यालक्षणाद्व्याकृतबीजात् ।

अधि इति उपर्यर्थे ; लक्षणया अन्यदित्यर्थः ।

यद्धि यस्मादधि उपरि भवति, तत्तस्मादन्यदिति प्रसिद्धम् ।

When the possibility so “then, it is unknown” is obtained, Shruti says— अधि although is in the meaning “above, by context, “different” is the meaning. Moreover, even different from unknown, opposite to known, unmanifest, in the form of Maya, seed of manifested. The word “अधि” is in the sense of “above”; by implied meaning, “different” is the meaning. Because that which is above from whatever thing, that is different from that thing. This is well-known.

- Avi Vinama Jnatam Tarhiti Prapta....



- Intellect used to dichotomic thinking in pairs of opposites, like pendulum, swings.

Tarhi :

- Thinking of student.

Aviditum Agyatam :

- Then, will come under unknown entity category?

Atha, Acharya Answers :

- Brahman is other than unknown also
- Aviditam = Vidita Viparitam different from known

- **Viditam = Vyakrutam, manifest**
- **Aviditam = Avyakrutam, unmanifest, moola avidya Lakshanam.**

Synonyms :

- **Avyakrutam, Avyaktam, moola avidya, Ishvara shakti, Maya, Prakirti, Pradhanam, Vyakrta beejam, avidya Lakshanam**

- Cause of manifested world, Karanam.

Vyakrutam	Avyakrutam
Karyam, Product, effect	Karanam

- Brahman is different from Vyakruta, Avyakrutam, Karanam, Kariyam it is Vilakshanam.
- Adhi = Upari Arthe = above = Vachyartham
- Lakshyartham = Anyatha, different.

How above is different?

Justification :

- What is above something is different from that
- I am above, on the chair, am different from the chair
- Therefore Adhi = Anyatu

Conclusion :

Brahman is different from

Known - Unknown

Manifest - Unmanifest

Cause - Effect

- Heya - Upadeya - Vilakshanam

यद्विदितं तदल्पं मर्त्यं दुःखात्मकं चेति हेयम् ।
तस्माद्विदितादन्यद्ब्रह्मेत्युक्ते त्वहेयत्वमुक्तं स्यात् ।

That which is known/ product, that is limited, mortal and sorrowful, therefore it is to be given up. However, when it is said thus “brahman is different from that known (to be given up)”, it would amount to saying “status of being that (which can-) not to be given up” (for brahman).

- Yadatitam Tadalpam Martya...
- What is nature of any karyam, product?

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]

- Any product = Finite, subject to Birth, death, loss, mortal, source of Sorrow.

Gita :

ये हि संस्पर्शजा भोगाः
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ॥ ५-२२ ॥

yē hi saṁsparśajā bhōgāh
duḥkhayōnaya ēva tē |
ādyantavantaḥ kauntēya
na tēṣu Rāmatē budhaḥ ||5-22||

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

- Any Karyam, source of sorrow
- Sorrow directly proportional to joy it gave
- **Whatever be the intensity of joy, same intensity of sorrow will come**
- Viditam = Alpan, ephemeral, finite, limited, subject to death, change, source of sorrow.

Gita - Chapter 1 :

- Imaginary separation from Bheeshma and Drona caused Sorrow in Arjuna.

Gita :

सीदन्ति मम गात्राणि
मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे
रोमहर्षश्च जायते ॥ १-२९ ॥

sīdanti mama gātrāṇi
mukhaṁ ca pariśuṣyati |
vepathuśca śarīre me
romahaṛṣaśca jāyate ||1-29||

My limbs fail and my mouth is parched, my body quivers and my hair stands on end...
[Chapter 1 - Verse 29]

- Heyam = Renounce them mentally understand, never tell outside
- Drop Ahamkara, Mamakara, by handing over to Bhagavan and become their Trustee.
- Tan, Man, Sab Kuch Tera
- Trustee has to handover property to others when they ask
- Heyam = Vairagyam
- Nitya - Anitya Vastu Vivekaha
- Iha Anrutaha Phala Bhogaha Iti Viragaha

- **Vairagyam towards Pancha Anatma is wisdom**
- **Brahman Rejects everything, not Vidita Vastu, Aheyam.**

- Brahman = Unrenouncable, Undroppable, Unrejectable.

Nastika :

- Negate unreal Ishvara = Karya Prapancha.

Bashyam : Chapter 1 – Verse 3 continues...

तथा अविदितादधीत्युक्तेऽनुपादेयत्वमुक्तं स्यात् ।
कार्यार्थं हि कारणमन्यदन्येनोपादीयते ।
अतश्च न वेदितुरन्यस्मै प्रयोजनायान्यदुपादेयं भवति

Similarly, when it is said “different from unknown”, it would amount to saying “status of that which cannot be taken up”. Because that different (material) cause is taken up by other (intelligent cause) for the purpose of the product. Therefore, brahman does not become something different (from the knower) to be taken up for other purpose for the knower.

- Thatha Avi Vinadhadhi Ityukte...
- Brahman = Aheyam, Unrenouncable
- Brahman is different from unknown, avyakrutam (which is Karanam, vyakruta Beejam)
- Karanam is upadeyam taken to produce käryam.

Our whole life :

- Take Karanam for Karyam

- Wood - Furniture
- Tila seed - Tila oil
- Gold - Ornament
- Karana Adhayatanam by a person
- Material cause = Called Upadana Karanam because it is Upadeyam, taken up by Nimitta Karanam to produce Karyam.
- Aviditam = Avyakrutam
 - = Karanam
 - = Taken by intelligent cause
 - = Upadeyam

- **Brahman = Other than Karanam and Karyam**
- **Brahman = Can't be taken by someone to produce any effect.**

Aviditam Adhi :

- Brahman is different from Upadheyam
- To produce Karyam, Upadana Karanam is collected by intelligent cause
- Material cause - Collected by Intelligent Cause
- For a knower, for the sake of producing a product, Brahman can't be taken by Intelligent Cause.

- Karanam alone is taken by Intelligent Cause to produce effect
- If Brahman was Karanam, it would have been taken up by Intelligent Cause
- Brahman not Karanam = Avidat Anyat
- **Brahman is different from Aviditam = Karanam**
- **Brahman can't be taken by Intelligent Cause to produce an effect.**

Summary

- I) Brahman is different from Aviditam which is Karanam
- II) Karanam will be taken by Intelligent cause to produce an effect
- III) Brahman not Karanam, it can't be taken by Intelligent Cause to produce an effect

IV) Since Brahman can't be taken up, Brahman is not Upadehyam

- V) Brahman can't be given up - Aheyam, Brahman can't be given up - Upadeyam.

Bashyam : Chapter 1 – Verse 3 continues...

इत्येवं विदिताविदिताभ्यामन्यदिति हेयोपादेयप्रतिषेधेन
स्वात्मनोऽनन्यत्वात् ब्रह्मविषया जिज्ञासा शिष्यस्य
निवर्तिता / निर्वर्तिता स्यात् ।

In this manner, by the negation of to be given up and taken up thus
“different from known and unknown”, due to being different from oneself,
the desire of knowing brahman (as an object) would go away / desire of
knowing brahman would be accomplished for the disciple.

- Evam Vivita Vidhitabhya Anyathithi...

a) Evam :

- In this manner by defining Brahman as something other than known, unknown 262

- Heya - Upadeyam Pratipaksha
- Upanishad negates possibility of taking up or dropping Brahman

Quiz :

- What is that which never can be taken up or given up - Dropped?
- It is the subject.
- Objects in creation can be taken up or given up by Ahamkara in 3 states as per law of karma
- Brahman is absolute, Nirvikara, Niranjana, Nirguna, Nirvikalpa, subject, Aham, Nitya Mukta Svarupa
- If Brahman can't be taken or dropped, means, it is not an object.

Wrong Conclusion :

- Brahman is not there because it is not an object.

Upanishad :

- Brahman exists
- I, subject alone can't be taken up or dropped
- By negating Takeability or Droppability, Receptivity or Rejectability, Svatmanaha Anamatvat.
- Upanishad declares, Brahman is Non-different from me
- Therefore Brahman is identical with me

- Brahman is me
- By understanding this definition shishya drops his desire to know Brahman

- **Sishya does not know Brahman**
- **It is not a knowable entity**
- **Hence shishya can claim I am Brahman**

- Sishya drops attempt to know, experience Brahman
- Understanding Vedanta is dropping attempt for Brahma Anubava which is the worst pitfall which 90% of students fall into

- **Understood Brahman, not experienced Brahman, is error in understanding Brahman**

- Not understood Brahman as subject.

Lecture 17

Chapter 1 - Verse 3 : Revision

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

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

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

i) Brahman is different from all Objects :

Viditam	Aviditam
Karya Prapancha	Karana Prakirti, Maya Shakti

ii) Brahman is different from karyam and Karanam :

- It is Karya Karanam Vilakshanam

III) In the beginning stage of Vedanta, we temporarily admit, Brahman = Karanam of creation, Sat chit Ananda Svarupa :

- It is temporary admission at time of Adhyaropa

IV) In the later stage of teaching, Apavada kale, Karanam status is negated when there is no creation seen

V) Ultimately, Brahman = Karya - Karana Vilakshanam, which is claimed as the Subject.

VI) Shankara - Vivekachudamani :

एकमेव सद्नेककारणं

कारणान्तरनिरास्यकारणम् ।

कार्यकारणविलक्षणं स्वयं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

ekameva sadanekakāraṇaṁ

kāraṇāntaranirāsyakāraṇam |

kāryakāraṇavilakṣaṇaṁ svayaṁ

brahma tattvamasi bhāvayātmani || 260||

That which, even though it is one existence, is the cause for the many, which refutes all other causes but itself is without cause, which is distinct from cause and effect and is independent 'That Brahman thou art' - Meditate on this in you mind.[Verse 260]

- 1st - Karanam
- 2nd - Karya - Karana Vilakshanam

2nd Meaning :

- Brahman is other than all cause and effects

VIII) Vidita :

- That which is rejectable, droppable.

Aviditamm :

- That which can be taken as Upadeyam
- Brahman is Vidadat Avidat Anyatu

Lalita Sahasranamam :

नारायणी नादरूपा नामरूप-विवर्जिता ।
हींकारी हीमती हृद्या हेयोपादेय-वर्जिता ॥ ७० ॥

nârāyaṇī nādarūpā nāmarūpa-vivarjitā ।
hrīṃkārī hrīmatī hr̥dyā heyopādeya-varjitā ॥ 70 ॥

The consort of Narayan Has the form of sound Who is devoid of name or form The doer of the creation, preservation and destruction Endowed with modesty Who resides in the heart Beyond all acceptance and rejection, the dualities of existence. [Verse 70]

- Brahman can neither be received or rejected.

Brahman is

Vidita, Avidita Vilakshanam

Karya - Karana Vilakshanam

Hey a Upadeya Vilakshanam

All 3 boil down to one idea :

- Brahman is not an object at all
- It is the subject.
- Heya Upadeya Pratishedena Svatmanaha Ananyatvat
- By negating 3 Pairs, Brahman is Non-different from the Self = identical with the Self

- Brahman is the Self, oneself
- Student does not know Brahman but student's desire to know Brahman drops - Why?

He has claimed :

- I am Brahman
- Not know Brahman as object
- Teaching does not reveal Brahman
- Teaching negates desire for knowledge
- It does not give knowledge, Removes desire to know
- Jnanam Na Dadati...
- Brahma Jnanam = Jingyasa nivritti, desire eliminated
- Not as a hopeless case but by claiming, I am what I want to know, reach, be.

Bashyam : Chapter 1 – Verse 3 continues..

न ह्यन्यस्य स्वात्मनो विदिताविदिताभ्यामन्यत्वं वस्तुनः
सम्भवतीत्यात्मा ब्रह्मेत्येष वाक्यार्थः ;

The status of being different from oneself is not possible for anything, that is different from known and unknown. Therefore, the self is brahman. Thus, this is the meaning of the sentence.

- Nanyantya Svatmanaha Vidadat Vidadat Anyabhyam....

IX) Final Message :

- Peculiar definition of Brahman
- Brahman is Atma – Vakyaartha
- Parmatma = Jivatma, no gap between them
- If I experience or feel gap, it is notional gap, not factual gap
- Dropping notional gap between Jivatma and Paramatma = Jnanam
- **For anything other than the SELF in creation, the status of being different from known and unknown will not fit.**
- Definition is very tight.

Example :

- Who is your mother's only brothers, sisters, only child = you, Tat Tvam Asi
- This definition does not fit anyone else other than yourself
- Therefore Atma = Brahman, Jivatma = Paramatma.

This is Vachyartha of :

- **Any Devatat Vidadat...**
- **Atho Avidat Adhi = 2nd indirect definition of Brahman.**

1st Definition :

- Srotrasya Srotam, Manaso Manoyat

- Message not unique to Keno Upanishad
- Upanishads don't contradict each other in this central message
- Jivatma / Paramatma Aikyam is the message in all Upanishads.

Brahma Sutra Gathi Samanya Adhikaranam :

गतिसामान्यात् ।

Gatisamanyat ।

On account of the uniformity of view (of the Vedanta texts, Brahman is to be taken as that cause). [I – I – 10]

- All Upanishads talk of Jivatma / Paramatma Aikyam.

Bashyam : Chapter 1 – Verse 3 continues...

“अयमात्मा ब्रह्म” (माण्डू० २) “य आत्मा- पहतपाप्मा,” (छा० उ० ८।७।१)

“यत्साक्षादपरोक्षाद्ब्रह्म” (वृ०.उ० ३।४।१) “य आत्मा सर्वान्तरः” (वृ० उ० ३।४।१)

इत्यादिश्रुत्यन्तरेभ्यश्चेति ।

Due to the Shruti statements like these: “Br. Up. 4.4.5: This self is brahman”, “Ch. Up. 8.7.1: self which is free from पाप”, “Br. Up. That which is direct and immediate, self-evident, is brahman, that which is the inner-self of all”, etc.

- Atam Atma Brahma (Mandu)...
- Peculiar definition connected with other Upanishads.

I) Mandukya Upanishad (Atharvana Veda) :

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म
सोऽयमात्मा चतुष्पात् ॥ २ ॥

sarvaṃ hyetad brahmāyamātmā brahma
so 'yamātmā catuspāt || 2 ||

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (Parts).
[Mantra 2]

- Brahman Atma
- Sakshi Taya, Aham Aham iti Ubalabyamanaha... Atharva Veda

ii) Chandogyo Upanishad (Sama Veda) :

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको
विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः
सोऽन्वेष्टव्यः स विजिज्ञासितव्यः
स सर्वाश्च लोकानाप्नोति सर्वाश्च
कामान्यस्तमात्मानमनुविद्य विजानातीति
ह प्रजापतिरुवाच ॥ ८.७.१ ॥

ya ātmāpahatapāpmā vijaro vimṛtyurviśoko
vijighatso'pipāsaḥ satyakāmaḥ satyasaṅkalpaḥ
so'nveṣṭavyaḥ sa vijijñāsitavyaḥ
sa sarvāṃśca lokānāpnoti sarvāṃśca
kāmanyastamātmānamanuidya vijānātīti ha
prajāpatiruvāca || 8.7.1 ||

Prajāpati once said: 'The Self is free from sin, free from old age, free from death, free from sorrow, and free from hunger and thirst. It is the cause of desire for Truth and for commitment to Truth. This Self has to be sought for and thoroughly known. The person who has sought for and known the Self attains all worlds and all desires'. [8 - 7 - 1]

- Prajapati Vidya
- Brahman defined by Prajapati for Indra and Virochana
- Brahman revealed through Avastha Traya Sakshi
- Similar to Mandukya Prakriya.

iii) Brihadaranyaka Upanishad (Shukla Yajur Veda) :

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;
yājñavalkyeti 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]

You are Brahman :

Bashyam : Chapter 1 – Verse 3 continues...

एवं सर्वात्मनः सर्वविशेषरहितस्य चिन्मात्रज्योतिषो
ब्रह्मत्वप्रतिपादकस्य वाक्यार्थस्याच्चार्योपदेशपरम्परया
प्राप्तत्वमाह — इति शुश्रुमेत्यादि ।

In this manner, revealer of status of brahman for light of consciousness, self of all, bereft of all specific attributes, of the message of the sentence is attained is through the tradition of teaching from teachers, so says— “we have heard”, this, etc.

- Eva Sarvatmanaha Sarva Vishesha Rahitasya...
- Anya Deva Tad Vidat Over.

Next :

- **Iti Sushrma Purvesham...**

- This teaching is from Parampara, tradition, from my guru, Anaadi kala Pravrutta
- No history in Vedanta only mystery
- Lakshya shastra reveals Brahman status of Chinmatra

- **Jyoti of pure consciousness = Brahman, substratum of creation**

- Brahman = Tat pada Lakshyarth
- Chinmatra jyoti = Tvam pada Lakshyarth
- Reveals one-ness of Tat Tvam pada

- **Ekata is free from all attributes, hence direct definition is difficult**

- Ekatma is Sarvatma of everyone.
- Source = Bhagawan
- Narayana Padmam Buvam Varishtam
- Sada Shiva Samarambam
- No cult established by Guru or shishya in Vedic Sampradaya
- Person not important, tradition important
- When person important, it becomes cult
- Person subservient to tradition
- Shankara, Vyasa, not superior to Parampara

- I hand over Veidica sampradaya from Purva acharya
- Never create a cult
- **Iti Sushruma = Credit given to Bhagawan.**

Bashyam : Chapter 1 – Verse 3 continues...

ब्रह्म चैवमाचार्योपदेशपरम्परयैवाधिगन्तव्यं न तर्कतः
 प्रवचनमेधाबहुश्रुततपोयज्ञादिभ्यश्च , इति एवं शुश्रुम
 श्रुतवन्तो वयं पूर्वेषाम् आचार्याणां वचनम् ;

And in this manner, brahman is to be understood through the tradition of teaching from the teachers, we heard statement of earlier teachers (what is going to be said next);

- Brahma Cha Evam Acharyopadeshah....

Indirect Message :

- Sishya gains knowledge from his guru
- No independent attempt through intuition, self study or Who am I questioning

- **Don't make Atma the guru**
- **Atma is Akarta.**

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]

- Atma can't communicate.

Gita :

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

tadviddhi praṇipātēna
paripraśnēna sēvayā |
upadēkṣyanti tē jñānaṃ
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]

- Brahman has to be Adigantakyam, Jnanatvam, Learnt, known
- How? Acharya Upadesha, traditional teaching, directly or indirectly through I - Cloud.

• **Acharya clears doubts, explains how it should be known**

- Not by logic or scientific experimentation, Atma can be known.

Katho Upanishad :

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

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

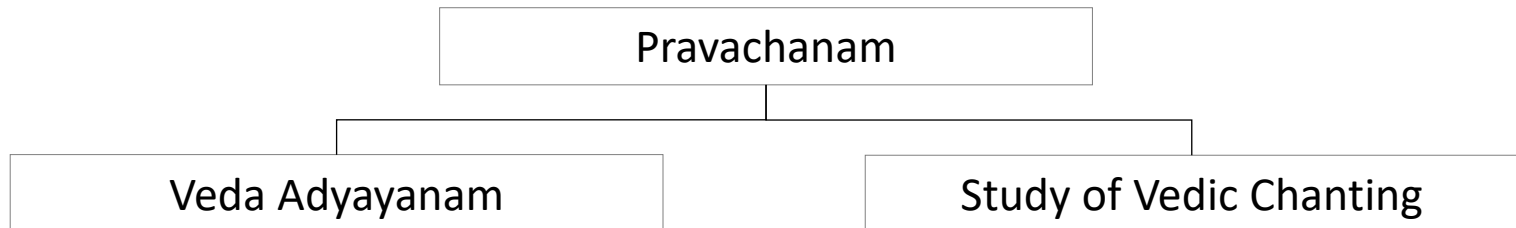
This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when taught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee? [1 - 2 - 9]

Mundak Upanishad :

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्य- स्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ ३ ॥

Nayam-atma pravacanena labhyo na medhaya na bahuna srutena ।
yame-vaiva vrnute tena labhyah tasyaisa atma vivrnute tanum svam ॥ 3 ॥

The Self is not attained through discourses nor through memorizing scriptural texts, nor through much learning. It is gained only by him who wishes to attain it with his whole heart. To such a one, the Self reveals its true nature. [III – II – 3]



- Medha - Memorization
- Grantha Artha Dharanam - Remember meaning of Veda
- Sravanam - Listen to Veda Shatra
- Sravanam without Mumukshutvam, Sadhana Chatushtaya Sampatti, no use.

Yogyata Sahita Sravanam of Shastra important :

- Tapas - Austerity
- Yagya - Rituals
- Pranayama - Pilgrimage are stepping stones
- Spiritual educational program required under competent live teacher.

Brahma Vyacha Chakshire :

- Acharya clearly taught Brahman without leaving a doubt.
- 3rd Mantra over.

Bashyam : Chapter 1 – Verse 3 continues..

ये आचार्याः नः अस्मभ्यं तत् ब्रह्म व्याचक्षिरे व्याख्यातवन्तः
विस्पष्टं कथितवन्तः तेषामित्यर्थः ॥

Those teachers clearly taught that brahman to us; their (statements we have heard), this is the meaning.

Anvayah - 3rd Mantra :

तत्र चक्षुः न गच्छति, वाक् न गच्छति, मनः नो गच्छति। [एतत् ब्रह्म कथम् अनुशिष्यात्]
[वयं] न विद्मः, यथा [कश्चित् आचार्यः] एतत् [ब्रह्म] अनुशिष्यात्, [तं प्रकारं वयं] न विजानीमः।
"तत् विदितात् अन्यत् एव अथो अविदितात् अधि [अस्ति]" इति [वयं] पूर्वेषां [वचनम्] शुश्रुम।
ये नः तत् [ब्रह्म] व्याचक्षिरे।

There, the eye does not go, the speech does not go, not indeed the mind. We do not know [that brahman is like this/ any method other than this negation to teach brahman], nor do we know how [other teacher] would teach this brahman. "That is different from known/ effect and different from unknown/ cause indeed" thus we have heard [the teaching] of earlier teachers, who have explained that Brahma completely and clearly to us.

- Tatra Na Chakshur Gachhati, Na Vak Gachhati, Na Manaha
- Vayam Na Vidmaha
- Yata Acharya Etad Anusihsyat Iti Vacham Na Vijanimaha...
- Brahman = Object of Anushishyat
- Tadu Viditat Anyatu Eva Bavati
- Atho Aviditat Adhi Bhavati
- Iti Vayam Purvesham Vachanam Sushrama Ye Tatu Naha Vyacha Chakshire....

Introduction to Chapter 1 - Verse 4 :

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]

- Jivatma = Paramatma equation given by Guru
- Doubt in the listener
- Student coming from Triangular format.

I	Bhagawan
Suffering, Protected, Anatha, Dina	Saviour, Protector, Anatha Rakshaka, Dina Natha

How can I claim I am Paramatma?

- No single qualification in me, not a wee bit
- How can I ever be God
- Anxiety comes, creation is unpredictable, uncontrollable, unsustainable
- What Prarabda is going to come? I am a panicking person, have no strength
- Purva Pakshi = Dvaitin, Visishta Advaitin.

आत्मा हि नामाधिकृतः कर्मण्युपासने च संसारी
कर्मोपासनं वा साधनमनुष्ठाय ब्रह्मादिदेवान्स्वर्गं
वा प्राप्तुमिच्छति ।

Because the self is well-known to be bound, qualified in action and meditation, [who] having practiced the means in the form of action or meditation, desires to attain deities such as Brahma/ Hiranyagarbha, etc or heaven.

- Atma Hi Namadhi Kruta...
- Atma is Prasiddhi - well known to all of us
- Student does Veidica karma, Upasana, is a Samsari.

Lecture 18

Introduction to Chapter 1 - Verses 4 to 8 :

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]

यन्मनसा न मनुते येनाहुर्मनो मतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

*Yan-manasa na manute yena 'hur mano matam
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here. [Chapter 1 - Verse 5]

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ६

*Yaccaksusa na pasyati yena caksugmsi pasyati
tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What cannot be seen by the eye, but by which the eyes are able to see... Know That alone as Brahman and not this, which people do worship here. [Chapter 1 - Verse 6]

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ७

*Yacchrotrena na srnoti yena srotram-idam srutam
tadeva Brahma tvam viddhi nedam yadidam-upasate*

What cannot be heard by the ear, but by which the ears are able to hear... know That as Brahman and not this, which people here do worship. [Chapter 1 - Verse 7]

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]

Indirect definition of Brahman

Srotrasya Srotram

Anyadeva Tat Vidadat...

- Atma = Revealer Consciousness of all sense organs which is Sakshyam
- Sense organs themselves revealed by Atma

• **Sakshyam can't reveal - Sakshi, is gist of 5 Mantras**

- This is corollary of definition of Atma.

Common statement in 5 mantras is :

- “Nedam Yaditam Upasate...”
- Powerful, profound, disturbing statement
- All Upasya devatas you meditate in karmas and Upasanas are not real Paramatma in Jnana Khanda.

- Upasya devatas - Brahma Vishnu, Ishvara, Shiva, Ganapati, Guruvayurappan, Venkatachalapati
- Bakta is emotionally attached
- More than intellectual understanding, emotional attachment has been developed towards deities.

Upanishad :

- All deities are Mithya
- Drop all what I have valued till now
- **Real Paramatma not object of Upasana**
- **It is Upasaka's Svarupam**

Why Veda introduces Upasana devata and make us attached to Devata?

- Then when I am emotionally attached, Veda asks me to drop them
- Is Veda cruel?

Example :

- Show chocolate from Switzerland and don't give in the end.

Upanishad makes 2 Compromises :

a) Paramatma is reduced to Upasya devata, an object other than me :

- Deliberate objectification = Compromise no. 1
- Converts Non-object into an object in Karma Khanda and Upasana Khanda.

b) Original Paramatma = Myself = Nirgunam, Nirvisesham :

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [1 - 3 - 15]

2nd Compromise :

- Converting Nirgunam, Nirvisesham into Sagunam, Savisesham.

Guru :

- Necessary evil in teaching
- Adhyaropa = Converting Paramatma into an object Sagunam (Attribute - status)
- Vishayatvam (object status)
- In initial stage both superimposed, compromised.

In Apavada : Both removed :

- Saguna, Vishaya Upasya Paramatma converted to Nirguna, Nirvishaya, Vishayi Upasaka Svarupa Jivatma, subject.

Why this Adhyaropa - Apavada method employed?

- Nirvishesham Param Brahma Sakshat Kartum Anishwara Yey Mandaha Tey Anukampayitam Tey Savishesha Nirupani.
- Nirvishesham Param Brahman = Original Param Brahman, Nirvishesham, Nirvishayam.
- Without attribute, without being object

Sakshat Kartum Anishvaraha :

- We are incapable of choosing that Nirguna, Nirvishesha Aparoksha Paramatma
- In the beginning stage, we are all Mandah - Dull witted
- Tey Anupampayante - Veda pities such people
- Veda comes down, compromises Nirguna Paramatma subject converted to upasya object

Hence Upanishad says :

- Nedam Yadidam Upasate...
- **Drop all objective gods - Claim I am Nirguna, Nirvishaya Paramatma**
- Jagat - Nimitta Upadana Karanam
- Srishti, Sthithi, Laya Karanam Aham Asmi.

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]

- Reverence, Bhakti towards God converted to Reverence to my higher SELF.
- Aho Aham - Indeed great I am.
- Namoh Mahyam - Offer Namaskara to myself
- This is the Advanced message of following 5 Verses
- A disturbed student asking guru.

Katham Atma Brahman? How can I be Paramatma?

- I am Jiva Samsari
- As Jiva, I only have Adhikari to do karma and Upasana
- I am Karta, Bokta
- I am in the field of Karma Khanda, Upasana Khanda
- I always send SOS to Bhagawan for my problems
- Pahimam Rakshanam
- I am struggling to reach Svarga Loka, to improve my Status, have better quality of life.
- I am not satisfied with current situation.
- Ramayana - 24,000 Verses
- Mahabharata - 100,000 Verses
- I can reach status of Deva - Upto Chaturmukha, Brahma by rituals and meditation.
- Purva Pakshi is a shocked student.

तत्तस्मादन्य उपास्यो विष्णुरीश्वर इन्द्रः
प्राणो वा ब्रह्म भवितुमर्हति, न त्वात्मा ;
लोकप्रत्ययविरोधात् ।

Therefore, different from that (meditator), one to be meditated upon, Vishnu, Shiva, Indra or Hiranyagarbha can be worthy to become brahman, but not the self, due to contradiction to popular thinking.

- Tat Tasmadanya Upasyo Vishnurishvara....
- That Paramatma Brahman must be someone other than me
- I can't claim status of Paramatma
- Anyaha = Upasya - which I Regularly worship is Brahman

Panel of deities given :

- Vishnu, Ishvara (Shiva)

Visishta Advaitin praises Shankara for 2 Commentaries

- Baja Govindam - Vishnu Sahasranamam
- Gods are Indra, Varuna, Brahma, Vishnu, Shiva.
- Dvaitam established, they say.

Naishkarmya Siddhi :

- Sarvam Brahma - OK
- Aham Brahma Asmi - Not OK
- Majority don't feel 'I am Brahman'
- Pratyaya = Abhipraya = View
- Loka = Majority of Humanity does not Accept Advaitam
- Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsakas are Dvaitins
- Don't accept Jivatma / Paramatma Aikyam
- Jiva is ever different from Paramatma is their view.

Bashyam : Introduction to Chapter 1 – Verse 4 continues...

यथान्ये तार्किका ईश्वरादन्य आत्मेत्याचक्षते,
तथा कर्मिणोऽमुं यजामुं यजेत्यन्या एव देवता उपासते ।

Just as logicians say thus “the self is different from Ishvara”, similarly ritualists worship dieties other deities thus “may you worship that, worship that”.

Nyaya	Mimamsaka
<ul style="list-style-type: none"> - Accepts - Ishvara Astika 	<ul style="list-style-type: none"> - Accepts - Devatas Astika

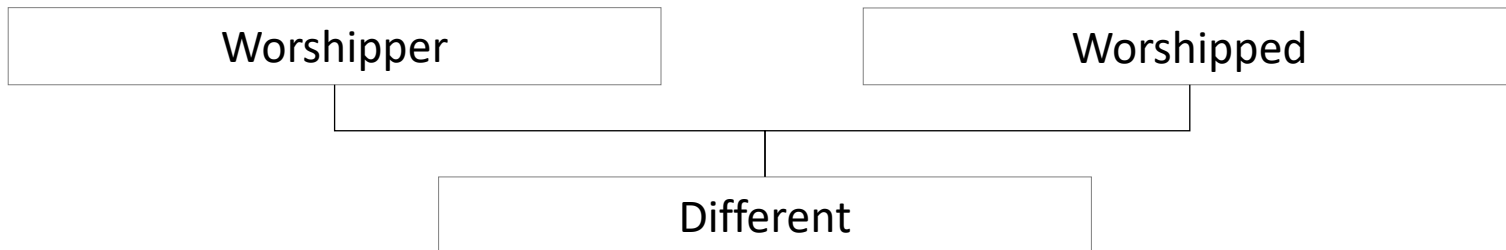
- They both don't accept Jivatma = Paramatma
- Veda is Pramanam for Jivatma - Paramatma Bheda
- Achakshate - Declare
- Jivatma = Karta, Bokta

Mimamsakas worship Devatas :

- Indraya, Varunaya, Pranaya, Prajapate Svaha
- Paramatma is an object different than themselves, not themselves

Amum Yaja - Address other Veidikas :

- May you worship the deities.



Brihadaranyaka Upanishad (Purusha Vidha Brahmanam) :

अथेत्यभ्यमन्थत्, स मुखाच्च योनेर्हस्ताभ्यां चाग्निमसृजत;
तस्मादेतदुभयमलोमकमन्तरतः, अलोमका हि योनिरन्तरतः ।
तद्यदिदमाःउः, अमुं यजामुं यजेत्य्, एकैकं देवम्,
एतस्यैव सा विसृष्टिः, एष उ ह्येव सर्वे देवाः ।
अथ यत्किंचेदमार्द्रम्, तद्रेतसोऽसृजत, तदु सोमः;
एतावद्वा इदं, सर्वम् अन्नं चैवान्नादश्वः; सोम एवान्नम्,
अग्निरन्नादः; सैषा ब्रह्मणोऽतिसृष्टिर्यच्छ्रेयसो देवानसृजत,
अथ यन्मर्त्यः सन्नमृतानसृजत तस्मादतिसृष्टिः;
अतिसृष्ट्यं हास्यैतस्यां भवति य एवं वेद ॥ ६ ॥

athetyabhyamanthat, sa mukhācca yonerhastābhyāṃ cāgnimasṛjata;
tasmādetadubhayamalomakamantarataḥ, alomakā hi yonirantarataḥ ।
tadyadidamāḥuḥ, amuṃ yajāmuṃ yajety, ekaikaṃ devam,
etasyaiva sā viśṛṣṭiḥ, eṣa u hyeva sarve devāḥ ।
atha yatkiṃcedamārdram, tadretaso'sṛjata, tadu somaḥ;
etāvadvā idaṃ, sarvam annaṃ caivānnādaśca; soma evānnam,
agnirannādaḥ; saiṣā brahmaṇo'tisṛṣṭiryacchreyaso devānasṛjata,
atha yanmartyaḥ sannamṛtānasṛjata tasmādatisṛṣṭiḥ;
atisṛṣṭyaṃ hāsyaitasyāṃ bhavati ya evaṃ veda ॥ 6 ॥

Then he rubbed back and forth thus, and produced fire from its source, the mouth and the hands. Therefore both *these* are without hair at the inside. When they talk of particular gods, saying, 'Sacrifice to him,' 'Sacrifice to the other one,' (they are wrong, since) these are all his projection, for he is all the gods. Now all this that is liquid, he produced from the seed. That is Soma. This universe is indeed this much—food and the eater of food. Soma is food, and fire the eater of food. This is the super-creation of Virāj that he projected the gods, who are even superior to him. Because he, although mortal himself, projected the immortals, therefore this is a super-creation. He who knows this as such becomes (a creator) in this super-creation of Virāj. [1 - 4 - 6]

- Ordinary Tarqikas, Karmis, Mimamsakas, Upasakas are against Vedantin
- Don't accept "I am Paramatma", Shankara not disturbed.

Example :

- Sugriva challenged Vaali
- Rama was support - Nedam yadidam upasate....

Shankara :

- Upanishad Says God within me
- Upanishad supports me

Bashyam : Introduction to Chapter 1 – Verse 4 continues...

तस्माद्युक्तं यद्विदितमुपास्यं तद्ब्रह्म भवेत्,
ततोऽन्य उपासक इति ।

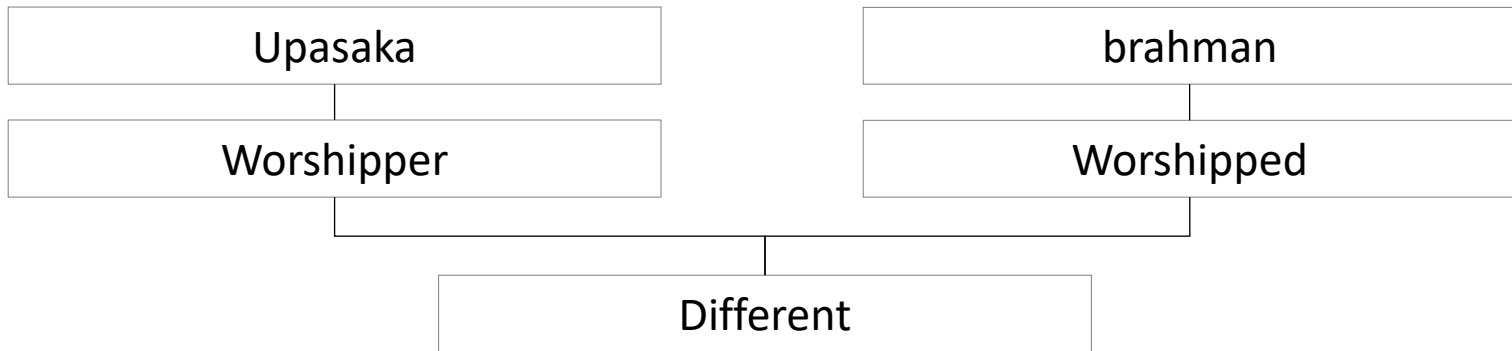
Therefore, it seems reasonable: let that which is known, worshipped be brahman, thus meditator is different from that.

- Tasmad Yuktam Yadviditam Upasya...

Student's Objection :

- Therefore, it is logical to conclude I am Paramatma

- Any deity which is object of worship, sacred, used for meditation is Paramatma, Brahman.



Bashyam : Introduction to Chapter 1 – Verse 4 continues...

तामेतामाशङ्कां शिष्यलिङ्गेनोपलक्ष्य तद्वाक्याद्वा
आह — मैवं शङ्किष्ठाः ।

Having discerned this doubt by the indicative gestures or from that sentence of the disciple, says— “Do not doubt in this manner”.

- Tamotama Shankam Sishyalnge Nopalakshya....

Why Purva Pakshi not mentioned in Upanishad :

- Acharya understood mind of student, from his body language, Non-verbal communication.

Question :

- Might have been deleted in Upanishad
- Only answer given
- Teacher decides to clear the doubt
- Tvam Mam Asankishta - May you not entertain such a doubt.
- After sufficient Sravanam and Mananam, should have confidence to boldly change format of "I" from Triangular format to Binary format.

Boldly Declare :

a) Taittriya Upanishad – Siksha Valli :

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
द्रविणं सवर्चसम् । सुमेध अमृतोक्षितः ।
इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

aham vṛkṣasya rerivā | kīrtiḥ pṛṣṭhaṃ gireriva |
ūrdhvapavitro vājinīva svamṛtamasmī |
draviṇaṃ savarcasam | sumedha amṛtokṣitaḥ |
iti trīśaṅkorvedānuvacanam || 1 ||

“I am the stimulator in the tree of universe. My fame (Glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and Undecaying am I this is the sacred recitation of Trisanku, after he realised the Truth. [1 - 10 - 1]

b) Taittiriya Upanishad - Brahmananda Valli :

हाश्वु हाश्वु हाश्वु ।

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।

अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।

अहमस्मि प्रथमजा ऋता ३ स्य ।

पूर्व देवेभ्योऽमृतस्य नाआआभायि ।

यो मा ददाति स इदेव मा ३ वाः ।

अहमन्नमन्नमदन्तमा ३ द्मि ।

अहं विश्वं भुवनमभ्यभवा ३ म् ।

सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāvu hāāvu hāāvu ।

ahamannamahamannamahamannam ।

ahamannādo''hamannādo''hamannādaḥ ।

ahaṃ ślokakṛdaham ślokakṛdaham ślokakṛt ।

ahamasmi prathamajā ṛtāāśya ।

pūrvam devebhyo'mṛtasya nāābhāyi ।

yo mā dadāti sa ideva māāvāḥ ।

ahamannamannamadantamāādmi ।

ahaṃ viśvam bhuvanamabhyabhavāām ।

suvarna jyotiḥ ya evaṃ veda । ityupaniṣat ॥ 6 ॥

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

c) 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]

- Declare this truth to ourself not auto Rikshaw Driver

• **I am Jagat Karanam Brahman**

- Learn to tell yourself

• **Have no reservation, hesitation**

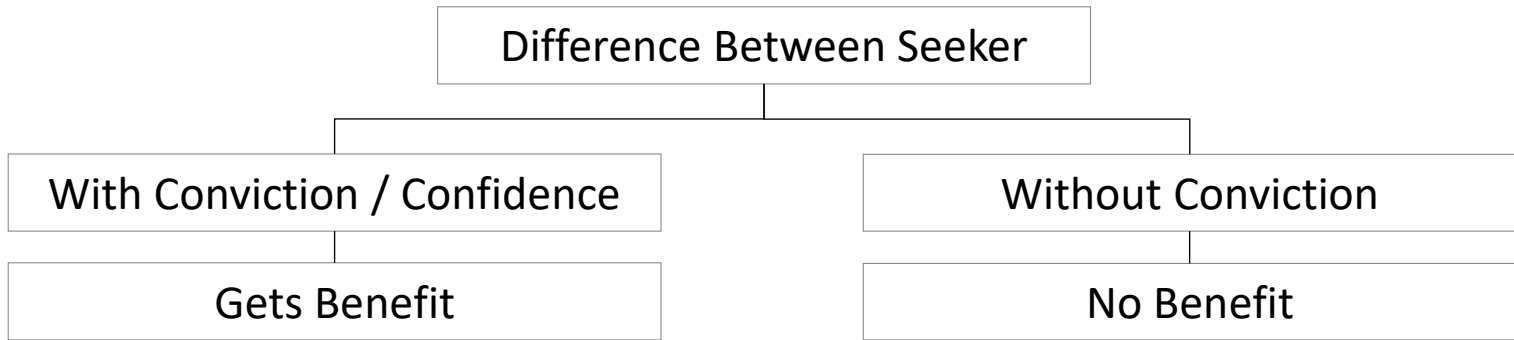
- Become more comfortable living with Binary format rather than triangular format after strong Nididhyasanam.
- Have reservation to say - I am Samsari father, son, daughter, wife.

Advaita Makaranda :

- Adhiyam Sarva Karanam
- Tell me how I am not Brahman, prove I am Samsari is conviction of student
- Story to Emphasise conviction, confidence in Vedantic knowledge.

Vikramaditya King - Kalidasa story :

- Kalidasa was great scholar
- In drama king became beggar and queen crying with Child pretending to be dead
- 4th Line of poem will bring back life into child
- Kalidasa wrote 4th Line and said with confidence, if child has not got up, it means he is not dead.



- Unless Confidence comes one has to continue Sravanam / Mananam / Nididhyasanam.

Lecture 19

Chapter 1 - Verse 4 :

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]

What is gist of 4th Mantra?

I) In 5 Mantras :

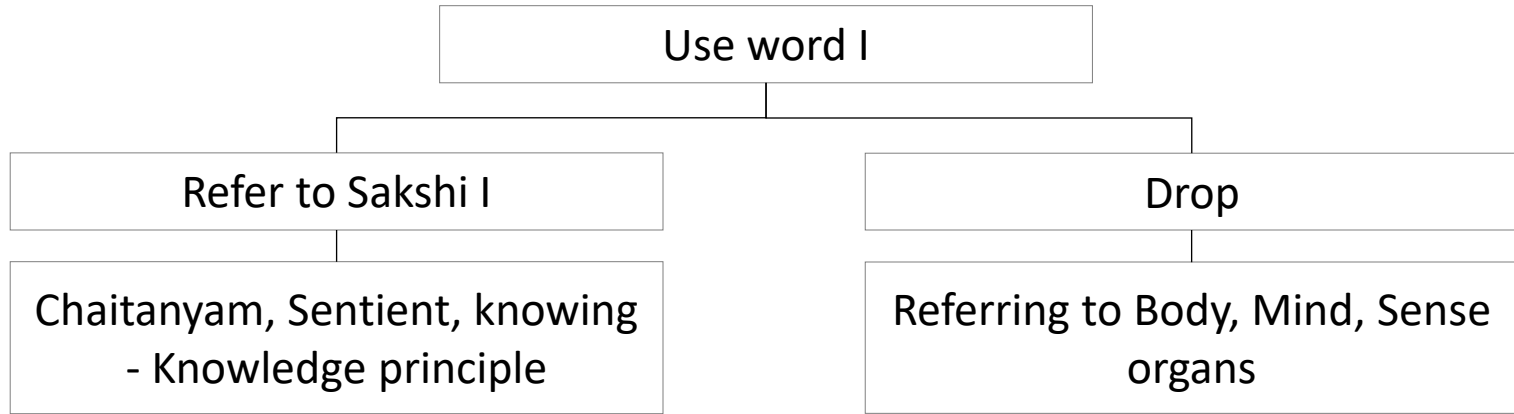
- Verses 4 to 8, Upanishad acharya is commenting upon 1st definition of Brahman
- Srotrasya Srotram

II) Essence :

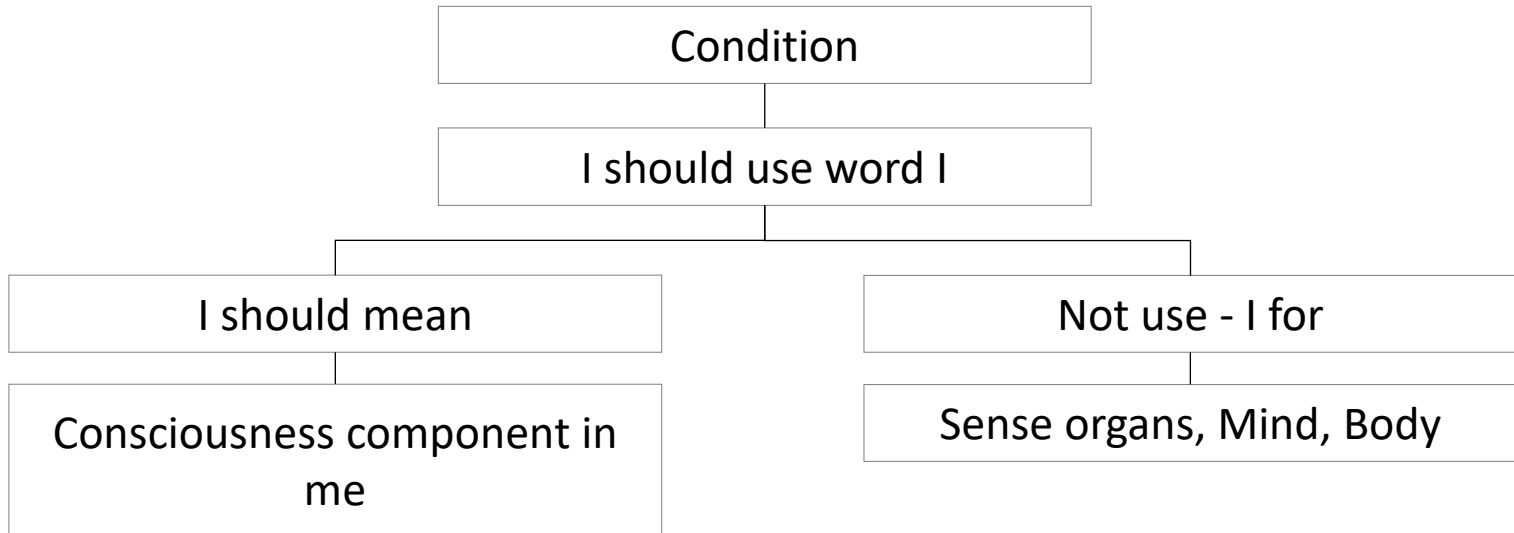
a) Atma can't be objectified by any of the instruments :

Instruments	Atma
- Sakshyam - Can't Reveal Sakshi	- Sakshi - Can Reveal Sakshmyam

b) Aim of Student :

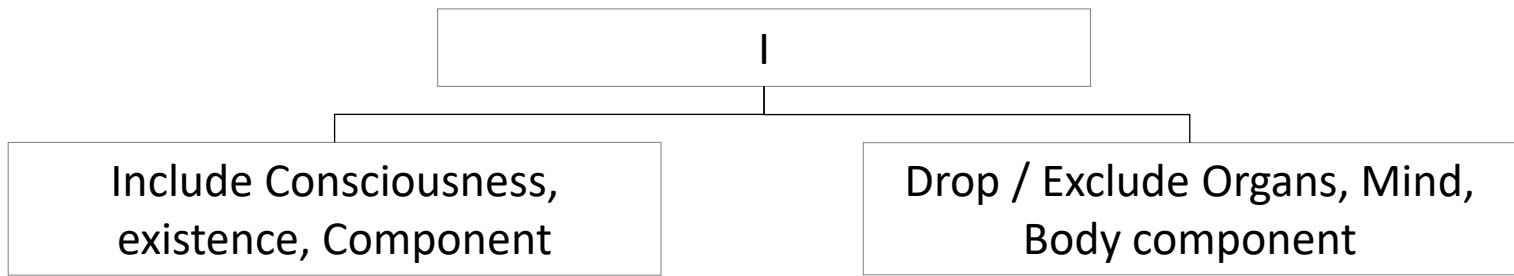


c) Word will refer to Sakshi under one important condition :

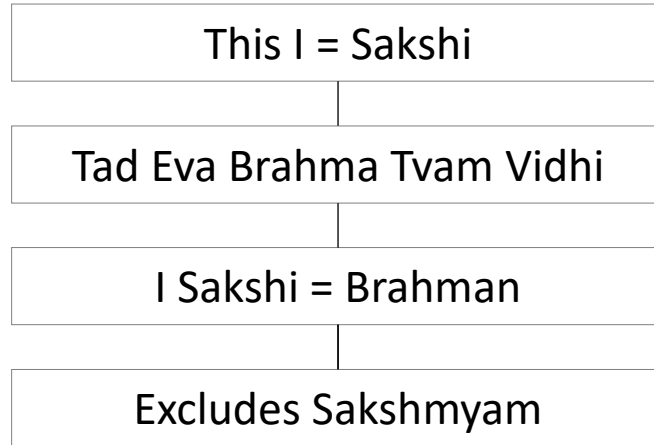


d) We have to use organs to say, can't avoid :

- Don't include organs in the meaning of word I.



e)



f) **Tad Eva Brahma Tvam Viddhi is a Mahavakyam :**

Tad	Brahman
- Tvam Pada Lakshyartha - Sakshi	- Tad Pada Lakshyartha

Teaching Aikyam, Oneness

- Tad Pada, Tvam Pada Lakshyartha Aikyam.

g) This sentence is Mahavakyam :

- In all 5 Mantras – Verse 4 to 8 this is common line is “Nedam Yadidam Upasate”
- Negates Upasya devatas in Paramartika Satyam.

h) Once you come to Vedanta, devatas come into Vyvaharika category :

- In Binary, it is one notch down to Vyavaharikam.

i) In Vedanta, Upasya devata comes to Vyavaharika Satyam :

- Pratibhasika Satyam is mental projection, 2 Notches down.

j) Devatas are as real as the world, body, mind, sense organs = All Vyavaharika Satyam

k) I = Brahman = Pramartikam :

Bashyam : Chapter 1 – Verse 4 Starts..

यत् चैतन्यमात्रसत्ताकम्,
वाचा — वागिति जिह्वामूलादिष्वटसु स्थानेषु
विषक्तमाग्नेयं वर्णानामभिव्यञ्जकं करणम्,
वर्णांश्चार्थसंकेतपरिच्छिन्ना एतावन्त एवक्रमप्रयुक्ता इति ;
एवं तदभिव्यञ्जः शब्दः पदं वागित्युच्यते ;

That which is of the nature of consciousness and existence, by speech— this word “speech” is the manifestor organ of letter, for which the presiding deity is Fire, associated in eight places such as root of the tongue, etc, And as many letters used in a particular sequence which are determined by the convention of the meaning thus; In this manner, the word is manifested through that organ of speech; thus word is called “वाक् speech”;

- Yatu = Sakshi I = Chaitanya Satta Matram
= Nature of pure consciousness
- That which exists in the front of pure consciousness is Sakshyam
- Tad Eva Brahma Tvam Vidhi Nedam Yadidam Upasate....
- Repeated 5 Times from - Verse 4 to 8
- Like 9 Times Tat Tvam Asi.

Summary

Keno Upanishad : Chapter 1 - Verses 4 to 8 :

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]

यन्मनसा न मनुते येनाहुर्मनो मतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

*Yan-manasa na manute yena 'hur mano matam
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here. [Chapter 1 - Verse 5]

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ६

*Yaccaksusa na pasyati yena caksugmsi pasyati
tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What cannot be seen by the eye, but by which the eyes are able to see... Know That alone as Brahman and not this, which people do worship here. [Chapter 1 - Verse 6]

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ७

*Yacchrotrena na srnoti yena srotram-idam srutam
tadeva Brahma tvam viddhi nedam yadidam-upasate*

What cannot be heard by the ear, but by which the ears are able to hear... know That as Brahman and not this, which people here do worship. [Chapter 1 - Verse 7]

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]

I am not Sense organs and Their Objects of Perception

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Vak

Manas

Chakshu

Srotram

Prana

Karma Indriya

Antahkarana

Jnana Indriyam

Jnana Indriya

Physiological
factor

- Yat = Consciousness
- Vacha = Vak - 3rd Case of Vak

• **Chaitanyam can't be described by Vak, organ of speech**

- Abhyuditam - can't be described by words
- Vacha = words

Vak – 2 Meanings

Vachyārtha

- Direct Meaning
- Vak Indriyam
- Organ of Speech
- Karanam
- Vag iti Karanam Bavati

Lakshyārtha

- Here
- Uttered Sentences, words, Alphabetic letters
- Aksharani
- Varnanam Abhivyanjakam, Manifests Alphabetic letters by uttering words

- Abhivyanjakam = Manifestor of words, not Producer of Letters अ, अः

What is Nature of Aksharam?

Alphabets

Finite?

Purva Pakshi :

- Utpadyam Nashvaram
- Sound starts, stops
- Anityam

Infinite

- Anityam like space, exists throughout Srishti
- Space's attributes is sound
- Space goes to unmanifest in Sleep
- Na Ksharati iti Aksharam, Alphabets

- Sound is attribute of Akasha
- Akasha is there throughout Srishti and is all pervading
- Aksharam - Letters are there in Akasha all the time
- Organ of speech manifests letters, does not produce letters.
- Consciousness manifests world of Panchabutas and Unmanifests by its power of Maya
- Letters are relatively eternal
- Consciousness absolutely Nityam
- Letters are there in Avyakta rupam
- We are only manifesting, Vyakti Karoti
- Vak Karanam, not producer of letters
- It is manifesting letters which are existing in space in unmanifest form.
- Vak Indriyam = Manifester.

When I stop speaking :

- Manifest letters goes to unmanifest

2nd Definition of Vak :

- Varnanam Abhivyanjakam not Utpadakam
- Shankara remembers Brahma Sutra - Devata Adhikaranam.

तदुपर्यपि बादरायणः सम्भवात् ।

Taduparyapi Baadarayanah sambhavat

Also (beings) above them (viz., men) (are entitled for the study and practice of the Vedas) on account of the possibility (of it) according to Baadarayana. [1 – 3 – 26]

Example : Prism :

- Manifests 7 Colours of sunlight not producer of sunlight
- 7 Colours already in sunlight.
- Prism = Abhivyanjakam Natu Utpadyam
- Vak Indriyam like prism only manifests
- Vak Indriyam is located in 8 parts of the body, utilised to produce sounds
- Jivha Mooladhi Ashtadhasa Sthaneshu...

Jivha	Mulam
Tongue	Root

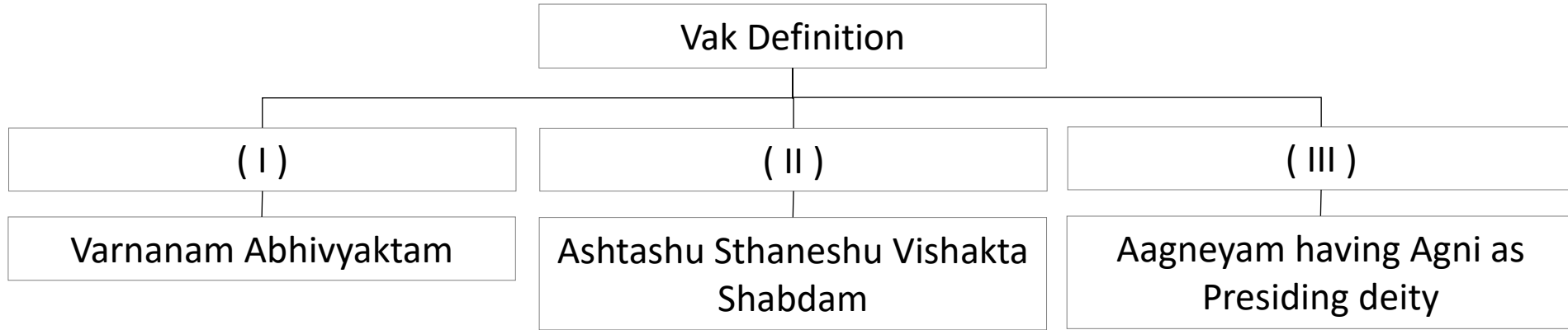
Panini Sutras : 8 Parts :

- I) Jivha - Tongue
- II) Hridayam - Heart
- III) Kanta - Throat
- IV) Murdha - Top of skin in mouth
- V) Dantha - Teeth
- VI) Nasika - Nose
- VII) Oshtta – Lip
- VIII) Talu - Pallate

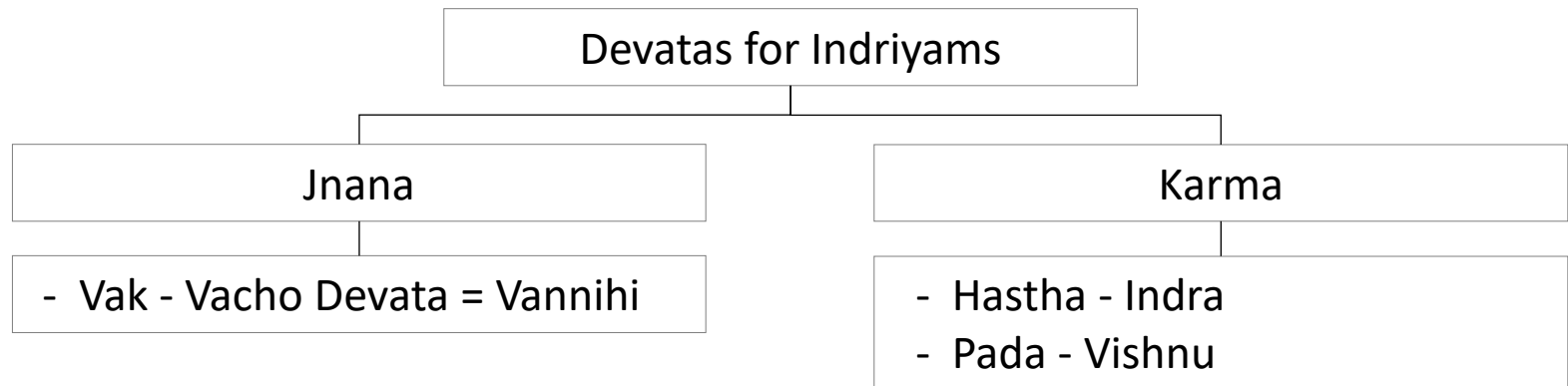
These are 7 Positions of letters :

- क, ख, ग, घ - Kanta
- ज, जा – Tongue on top of Palleted
- गण, जा - Tip of tongue on root of Palette, reaches Upto throat Murdha.
- च, छ - Talavya, tongue goes Upto roof of skull
- ढ - Roof of Teeth, Dhantya
- प, भ - Joins 2 parts of lips
- Niroshi Raagam - No Arohana and Avarohana
- Positions of words well planned in Sanskrit
- Scientific arrangement in our letters.

- ABC - is messy letter - अ is missing
- अ - Understood as A or U
- Siksha = Phonetics - Panini grammar includes sutras
- Kalpo
- Vyakaranam.

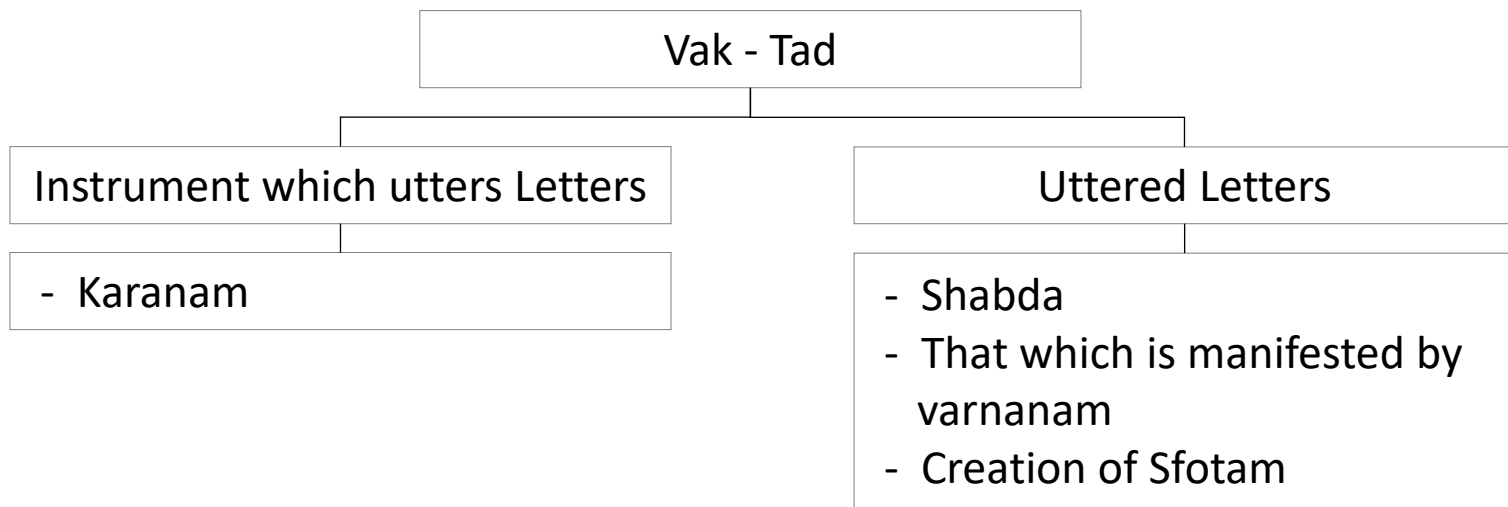


Tattva Bodha :



Aagneyam Vak Bavati :

- 2nd Meaning of vak = Varnaha Alphabetic Letters.



Definition of word :

- Group of alphabetic letters in stipulated order, with a Designated meaning, Padam iti Uchyate
- Sound manifested by the organ of Speech is also called Vak
- Ram = Animal
- Mar = Commonwealth games were marred by scam
- Same number of alphabets, different meanings
- Satchidananda Saraswati dismisses these meanings
- Tad Api Dishvangaha = Sfotam
- Shankara refutes Sfotam philosophy in Brahma Sutra
- Anandagiri also does not accept Sfotam - Varnanam for tat.

Brahma Sutra :

भूमासम्प्रसादादध्युपदेशात् ।

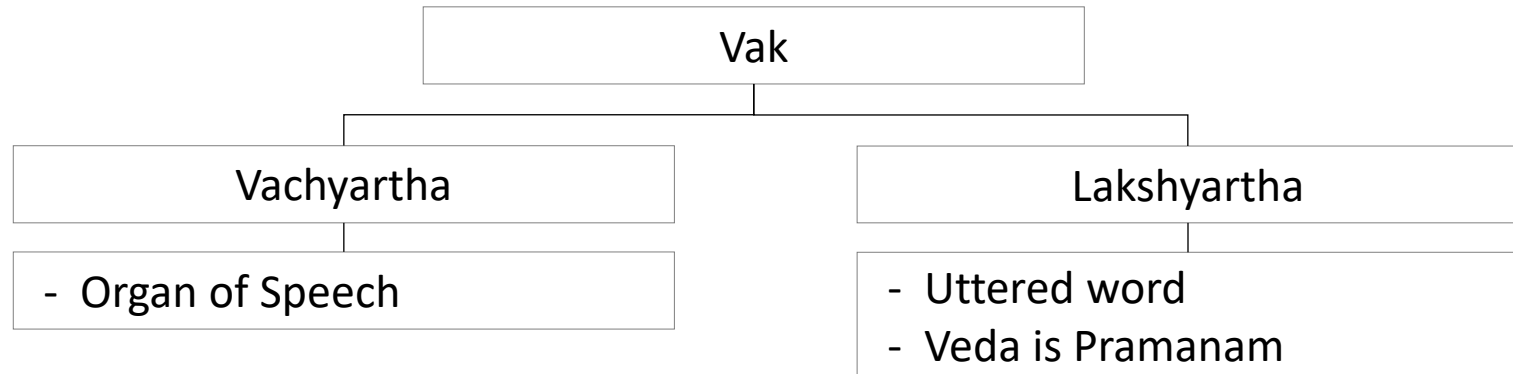
Bhuma samprasadadadhyupadesat

Bhuma (is Brahman) because it is taught after the state of deep sleep (i.e. after Prana or the vital air which remains awake even in that state). [1 – 3 – 8]

Bashyam : Chapter 1 – Verse 4 continues...

‘अकारो वै सर्वा वाक्सैषास्य स्पर्शान्तः
स्थोष्मभिव्यज्यमाना बह्वी नानारूपा भवति’ (ऐ. आ. २-३-६) इति श्रुतेः ।

Due to this Shruti statement: “Ai. Aa. 2.3.6: Omkara is the entire speech. That is this being manifested as many and varied letters”.



Aitareya Aranyaka :

- Chapter 2 – 3 - 6 – 18 - Akaravai vak
- A - Kara – Upalakshita Omkara
- Om = Sarva vak = Total speech
- Vak = Omkara not organ of speech.
- Words uttered by speech
- It is in addition to organ of speech
- Omkara becomes pluralistic.
- Varied = ॐ, ॐ...
- Sparsha = 25 Consonants
- Ka - Varga
- Cha - Varga
- Ta - Varga
- Tha - Varga
- Pa - Varga
- Vowels, consonants, semi vowels
- Ushma - ॐ
- Siblants, Aspirate Upto Ha - Includes Vowels

- **Relevant Vak = Omkara Varnaha**
- **2nd Lakshyartha is acceptable to Shankara**
- Visam Amrutam Svasya Satya Anrute Esha Vikara...

- **Omkara Rupa Vak becomes all letters, words, sentences, sciences of the world, Laukika Shastra, Veidica shastra**
- All this is Ohmkara expansion alone.
- Yo Vedadam Svaya Proktaha, Vedanta Tena Pratishtita, Tasya Prakrti, Tasya Prakrti, Leena Paramparasha Uvacha....

Mandukya Upanishad :

हरिः ओम् ।

ओमित्येतदक्षरमिदं सर्वं तस्योपव्याख्यानं
भूतं भवद्भविष्यदिति सर्वमोङ्कार एव ।
यच्चान्यत्रिकालातीतं तदप्योङ्कार एव ॥ १ ॥

hariḥ om |

omityetadakṣaramidaṃ sarvaṃ tasyopavyākhyānaṃ
bhūtaṃ bhavadbhaviṣyaditi sarvamoṅkāra eva |
yaccānyattrikālātītaṃ tadapyoṅkāra eva || 1 ||

Harih Aum. Aum, the word, is all this. A clear explanation of it is (The Following): All that is past, present and future, verily, is Aum. That which is beyond the three periods of time is also, indeed, Aum. [Mantra 1]

- Veidica shastra = Expansion of Omkara.

Rig Veda :

- Is Mitham, has mantras which are stipulated, regulated Rik Mantras
- Niyata Bada Akshar Avatana
- Lines, letters are measured, Mithyam, Niyatam, metrical composition
- Amitham = No stipulation
 - = Yajur Veda
 - = Amiyata pada Akshara Avatana
- Prose work, every line has unstipulated number of Letters, Taittriya Upanishad
- Svaraha = Musical Sama Veda
 - = Geeti Rupa, Gana Veda
- All are products of one Omkara only.

Bashyam : Chapter 1 – Verse 4 continues...

मितममितं स्वरः सत्यानृते एष विकारो यस्याः
तथा वाचा पदत्वेन परिच्छिन्नया करणगुणवत्या
— अनभ्युदितम् अप्रकाशितमनभ्युक्तम् ।

It is not uttered/ described, revealed by speech, which is conditioned as the word, which has organ of speech as its support, which has this modification in the form of Rik and metric, Yajus and prose, Sama and musical composition, truth and lies.

Keno Upanishad : Verse 4 :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

Yad vaca'nabhyuditam yena vagabhyudyate

Tadeva Brahma tvam viddhi nedam yad-idam-upasate

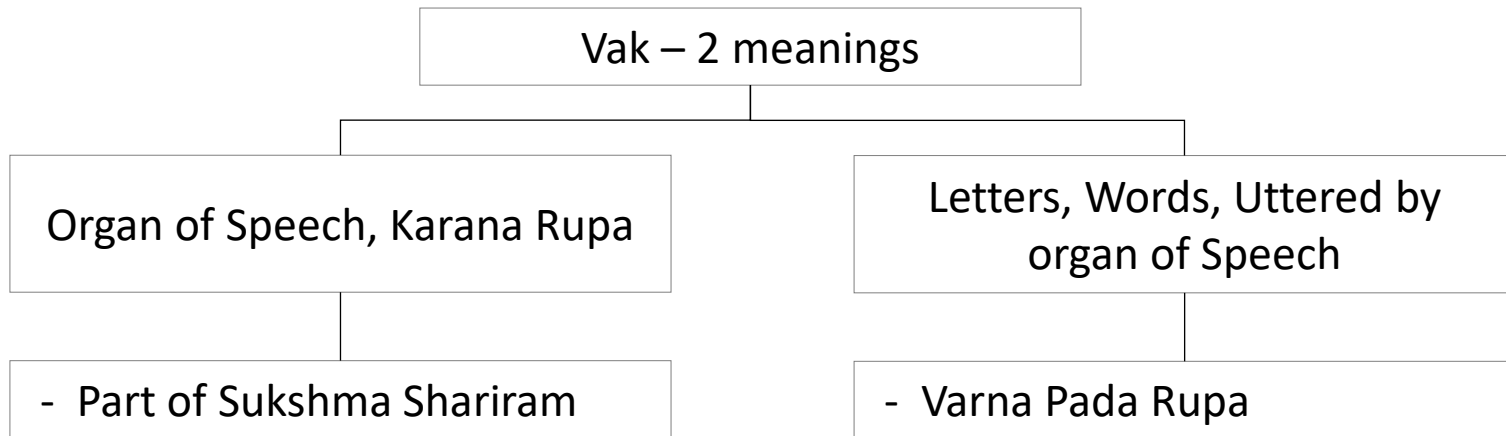
What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 - Verse 4]

- i) All organs are revealed by Atma, Organs can't reveal Atma
- ii) Revealer can never be the revealed :
 - Revealed can never be the revealer

iii) Vak :

- Organ revealed by Atma
- Vak can't reveal Atma
- Yad Vacha Anabyuditam.

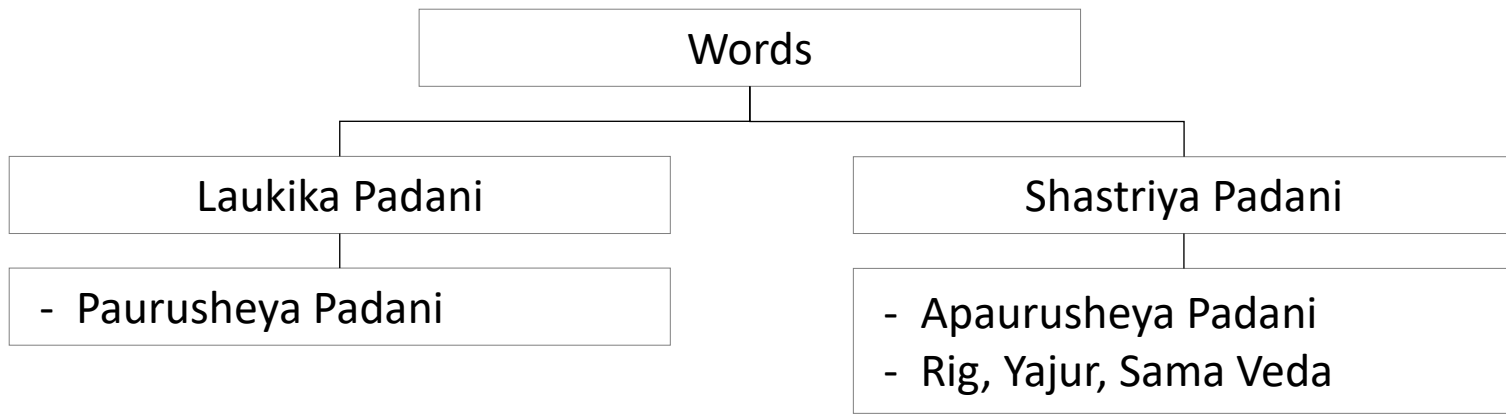
IV) Vacha :



- In this context, Vak = Varna pada Rupavak.

V) What is Varna Rupa Vak?

- Basic Vak = Omkara
- 1st Fundamental sound uttered by Vag Indriyam
- Omkara becomes all alphabetic letters, words, sentences.



Vi) All are born of Vak :

- Veda Revealed by 3 Words Mitham, Amitham, Svaram.

Mitham	Amitham	Svaram
Rig	Yajur	Sama

Satyam Shabda	Anruta Shabda
<ul style="list-style-type: none"> - Vyavaharika Prapancha Shabda - Vyavaharika Padartha Bodhaka Shabda - Rope, Sand 	<ul style="list-style-type: none"> - Pratibhasika Bodhaka Shabda - Mirage water - Rope Snake

- Esha Vikara = Apaurusheya and Paurusheya
= Products
- Shabda = Products of Vak
- They are circumscribed, restricted in forms of words.

Vak / Vacha

- Direct Meaning = Letters
- Letters grouped in words can convey meaning

- Words manifested, supported by Vak Indriyam support language

- **Hence by any words, manifested by speech, can't reveal Atma**

Final Message :

- Atma can't be revealed by Paurusheya and Apaurusheya words manifested by organ of speech
- Anapyuditam = Anyat Yuktam

- **Anap Yuktam = Aprakashitam**

- Words don't reveal Brahman.

Why Atma is not revealed by any word?

- Words are Jadam
- Jadam can't reveal Chetanam
- Chetanam alone can reveal Jadam

- **Words are Jadam**
- **Jadam can't reveal Chetanam**
- **Chetanam alone can Reveal jadam.**

येन ब्रह्मणा विवक्षितेऽर्थे सकरणा वाक् अभ्युद्यते चैतन्य-
ज्योतिषा प्रकाश्यते प्रयुज्यत इत्येतद्यद्वाचो ह वागित्युक्तम्,
“वदन्वाक्” (वृ० उ० १।४।७) “यो वाचमन्तरो यम-
यति” (वृ० उ० ३।७।१७) इत्यादि च वाजसनेयके ।

By which light of consciousness, by which brahman, the speech along with its organ is uttered, revealed w.r.t. its intended meaning; this is the meaning. Which self was said as “speech of the speech”, and as these: “Br. Up. 1.4.7: while speaking, [He] is the speech”, “Br. Up. Antaryami Brahmana 3.7.10: one who directs/ controls the speech remaining inside”, etc, in Vajasaneya

- **One Spiritual light illumines sound, Colour, Smell, Taste, form.**
- **All objects of Sense organs and Sense organs made of Panchabutas, jadam in Nature.**

2nd Quarter of Mantra :

- **Yena Vag Abhudhate....**

- Yena = Brahmana
- By Brahmana, Atman only, Brahman / Atma = Chaitanya Jyoti

- **By light of consciousness only, Vag - Words - Are revealed, illumined, known.**

- Words, along with organ of speech is Abhyudhate
- Abhyudhate = Prakashate = Pravyujyate, directed

- **By the Atma alone, words are directed towards the objects, eyes are directed to form, nose directed to smell...**

What should words do?

- Words travel, reach object, that is the wall
- Words travel to the wall and reveals meaning of word - wall

- **Every word, thought, Vrutti is like a light, pervades the object and reveals the object.**

- If words have to reach and reveal the object, who is directing those words to do the job?
- Pravyujyate = Atma employs the words, directs the words towards the object so that the words do their job of revelation of objects.

- **Words' revealing power belongs to Atma and not to the words themselves**
- **Atma lends the revealing power to the words, ears, eyes, thoughts to reveal their objects.**

Sun / Atma	Moon / Mind / Sense Organs
<ul style="list-style-type: none"> - Ever illuminator, knower - Sun gives light to Moon - Atma lights up words 	<ul style="list-style-type: none"> - Ever illumined, Known, Jadam - Moon with Borrowed light illumines objects on Earth - Lit up words, light up Objects

- Brahma Eva Vak Prayujyate...
- Vak is directed towards the objects by Brahman
- Atma is the ultimate light of 5 sense objects
- Prana, Manah do not function by themselves.

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]

- Tameva Bhantam Anubhati Sarvam, iti Etat is Critical sentence
- Vacho Hi Vak Iti Yuktam.

Sruti Supports this Idea :

- Word = Light capable of lighting up object
 = Lighting power in a word does not belong to itself
 = It is borrowed from Atma

Sruti Questions :

I) Keno Upanishad :

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]

II) Brihadaranyaka Upanishad :

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

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

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

[1 - 4 - 7]

- Vadam Vak - Organ of speech is speaking

- **Ultimate organ of speech not organ itself**

- Atma is the ultimate speaker
- When Atma is blessing the organs of speech to utter the words ,tongue speaks

- **Credit of speaking goes to Atma, not to the organ**

- Ultimate speaker, thinker, writer, walker, holder is Atma
- Atma becomes speaker without doing any action but by lending speaking power to organ of speech, thinking power to the mind, digestive power to the prana, grasping power to the hands, nourishing power for Annam to Suryaha.

III) Taittiriya Upanishad :

हा३वु हा३वु हा३वु ।

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादोऽ ३ हमन्नादोऽ ३ हमन्नादः ।

अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।

अहमस्मि प्रथमजा ऋता ३ स्य ।

पूर्व देवेभ्योऽमृतस्य नाआआभायि ।

यो मा ददाति स इदेव मा ३ वाः ।

अहमन्नमन्नमदन्तमा ३ द्मि ।

अहं विश्वं भुवनमभ्यभवा ३ म् ।

सुवर्न ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāāvu hāāāvu hāāāvu ।

ahamannamahamannamahamannam ।

ahamannādo''hamannādo''hamannādaḥ ।

ahaṃ ślokakṛdahaṃ ślokakṛdahaṃ ślokakṛt ।

ahamasmi prathamajā ṛtāāāsyā ।

pūrvam devebhyo'mṛtasya nāāābhāyi ।

yo mā dadāti sa ideva māāāvāḥ ।

ahamannamannamadantamāāādmi ।

ahaṃ viśvam bhuvanamabhyabhavāāām ।

suvarna jyotīḥ ya evaṃ veda । ityupaniṣat ॥ 6 ॥

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

iv) Gita :

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]

- Sannidhi Matrena
- Vadan = Speaking power
- Vak = Title of Atma, ultimate speaker.

Who is the ultimate seer, hearer by its mere presence?

- Explained in Brihadaranyaka Upanishad :

यो वाचि तिष्ठन्वाचोऽन्तरः, यं वाङ् न वेद,
यस्य वाक् शरीरम्, यो वाचमन्तरो यमयति,
एष त आत्मान्तर्याम्यमृतः ॥ १७ ॥

yo vāci tiṣṭhanvāco'ntaraḥ, yaṃ vāñ na veda,
yasya vāk śarīram, yo vācamantaro yamayati,
eṣa ta ātmāntaryāmyamṛtaḥ || 17 ||

He who inhabits the organ of speech but is within it, whom the organ of speech does not know, whose body is the organ of speech, and who controls the organ of speech from within, is the Internal Ruler, your own immortal self. [3 - 7 - 17]

- Antaryami Brahmanam
- **One who Activates Organ of speech by remaining as its Inner Presence.**
- Ultimate inner controller behind Universe.

vi) 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]

- **Atma is the ultimate doer of everything**
- **it is as though speaker, walker, thinker**
- **It is as though Jiva / Jagat / Ishvara.**

Brihadaranyaka Upanishad :

- Vajasnayeka - Vajasa Neyaha = Yajnavalkya Rishi
- Vajasnihi = Suryaha
- Vajaha = Annam
- Vajaschame - Give me food 1st Mantra of Chamakam

- **Oh Lord, give me my daily bread = Vajasancheme.**
- **Surya Bhagawan alone gives us Annam by nourishing all plants.**

- Sau = Prayaditi
- Vajas anna Sarpti = Annadhata
= Suryaha

Yajnavalkya = Disciple of Surya Bhagawan

- Surya Sishya Vajasaneya
- Gave Shukla Yajurveda = Vajasaneya Samhita.

“या वाक् पुरुषेषु सा घोषेषु प्रतिष्ठिता कश्चित्तां
वेद् ब्राह्मणः” इति प्रश्नमुत्पाद्य प्रतिवचनमुक्तम्
“सा वाग्यया स्वप्ने भाषते” इति ।
सा हि वक्तुर्वक्तिर्नित्या वाक् चैतन्यज्योतिःस्वरूपा,
“न हि वक्तुर्वक्त्रेर्विपरिलोपो विद्यते”
(बृ० उ० ४ । ३ । २६) इति श्रुतेः ।

Having raised the question: “does any Brahmana know that speech which is manifesting in letters in living beings?”, answer is told so: “that speech is by which one speaks in dream”. That indeed is the power of speaking of the speaker, eternal speech in the form of light of consciousness due to the Shruti statement “Br. Up. 4.3.26: there is no destruction of the power of speech of the speaker”.

- Ya Vak Purusheshu Sa Doshesu....
- Ultimate speech called Consciousness.

- Vak = Chaitanya Rupa Vak located in all human beings
- Purusheshu Vartate Sa Ghosheshu Pratishtate...
- That light of consciousness is available in every word also
- Pratishtita = Present, located
- Chaitanya Rupa Vak = Sa Ghosheshu, Sarva Padeshu, Shabdeshu Pratishtita.

Why light of consciousness is in words?

- **Words are capable of illumining objects of the universe**
- illumining power belongs to Chaitanyam only
- Does any organ know the Chaitanya Tattvam Consciousness principle Brahman?
- **Light of consciousness = Vak Tattvam**
- In this manner Veda itself raises a question and then gives a mysterious answer.

Sa - Va :

- **That is the ultimate speech Consciousness by which light one speaks in the dream**
- In dream, there is no other organ of speech available
- All sense organs are resolved in dream
- **Speech obtaining in dream = Thoughts in the mind**
- **Thought itself becomes speech because of Chaitanyam alone**
- Chaitanyam = Ultimate speaker in dream
- It is speech of consciousness in which one speaks in dream.

- Svarupa jyoti brahmana Atrayam Purushaha Suryam Jyotir Bavati

- **In Svapna, everything happens because of light of consciousness only**

- Sahi Vaktuhu Nituavak...

- **Consciousness alone is known as Nitya Vag**

- Speech = Consciousness = Nityaha

- Consciousness = Eternal speech, which is behind the speaking power in every speaker.

- Vaghi = Speaking power

- Nitya Vak = Eternal speech

= Consciousness principle

- **Chaitanya Jyoti Svarupa eternal, light of consciousness.**

Brihadaranyaka Upanishad :

यद्वै तन्न वदति,
वदन्वै तन्न वदति,
न हि वक्तुर्वक्तेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यद्वदेत् ॥ २६ ॥

yadvai tanna vadati,
vadanvai tanna vadati,
na hi vakturvakterviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktaṃ yadvadet || 26 ||

That it does not speak in that state is because, although speaking then, it does not speak; for the speaker's function of speaking can never be lost, because it is immortal. But there is not that second thing separate from it which it can speak. [4 - 3 - 26]

• **Ultimate speaking power of speaker is never destroyed because it is Chaitanyam**

- Viparilopa Na Libyate...
- It is not subject to destruction

• **Behind everything, ultimate essence is Chaitanyam, Aksharam Brahma**

- Electricity - Essence of fan, fridge, TV...
- Gadgets destroyed, not electricity
- Nitya Chaitanyam, our essential nature never destroyed.

VII) Brihadaranyaka Upanishad :

यद्वै तन्न वदति,
वदन्वै तन्न वदति,
न हि वक्तुर्वक्तेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं यद्वदेत् ॥ २६ ॥

yadvai tanna vadati,
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That it does not speak in that state is because, although speaking then, it does not speak; for the speaker's function of speaking can never be lost, because it is immortal. But there is not that second thing separate from it which it can speak. [4 - 3 - 26]

- Svayam Jyoti Brahaman - 2nd Quarter of Verse 4 - Over.

3rd Quarter :

- Tad Eva Brahma Tvam Viddhi...

4th Quarter :

- Nedam Yadidam Upasate

1st and 2nd Quarter :

- Consciousness behind Jiva - Organ of speech, Tvam pada Lakshyartham = Nirguna Chaitanyam.

3rd Quarter :

- Tvam pada Lakshyartham = Brahma = Tad pada Lakshyartham Mahavakyam.
- Tad Eva Brahmatvam Viddhi = Tvam pada, Tad pada Lakshyartham Aikyam
- Therefore 4th Mantra = Mahavakyam.

Bashyam : Chapter 1 – Verse 4 continues..

तदेव आत्मस्वरूपं ब्रह्म निरतिशयं भूमाख्यं
बृहत्त्वाद्ब्रह्मेति विद्धि विजानीहि त्वम् ।

May you know thus: “that alone which is of the nature of the self is brahman, due to being big, exceeding which there is nothing, called Bhuma/ limitless”.

- **Tadeva = Atma Svarupam**
= Tvam pada Lakshyarth
= Meaning of I, Atma, Chaitanyam = Brahman.

- Brahman = Niratishayam = Limitless principle
- Athisayam = Limited
- That which is free from all limitations = Brahman = Buma = infinite.

Chandogyo Upanishad - Chapter 7 : Buma Vidya :

- Why called Brahma? Brihatvat Brahma
- Bigness, infinite dimension
- In this way know - I am Brahman

- **Knowing Brahman is always in the form of claiming Brahman**
- **Otherwise Brahman becomes an object**

- To avoid objectification, knowledge has to be, Aham Brahma Asmi

- **I - Excludes body – Mind - Thoughts**

- Exclude everything except existence, consciousness part
- Consciousness part, not to be excluded.

What type of consciousness ?

- Not part, product, property of Body – Mind – World.

यैर्वागाद्युपाधिभिर्वाचो ह वाक् चक्षुषश्चक्षुः
श्रोत्रस्य श्रोत्रं मनसो मनः कर्ता भोक्ता विज्ञाता
नियन्ता प्रशासिता विज्ञान- मानन्दं ब्रह्म इत्येवमादयः
संव्यवहारा असंव्यवहारे नि- विशेषे परे साम्ये
ब्रह्मणि प्रवर्तन्ते, तान्व्युदस्य आत्मानमेव नि-
विशेषं ब्रह्म विद्मीति एवशब्दार्थः ।

The meaning of the word "एव alone" is thus: all transactions occur in this manner: "indeed speech of the speech, eye of the eye, mind of the mind, etc, doer, experiencer, knower, controller, ruler, brahman is consciousness, happiness", etc, in non-transactional, invariable, absolute, attributeless brahman, due to adjuncts such as speech, etc. Having excluded those adjuncts, may you know the attributeless self alone as (attributeless) brahman.

- Brahman = Nameless, no word can be applied, knowing this Brahman gives moksha.

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]

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

*yato vāco nivartante | aprāpya manasā saha |
ānandaṃ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||*

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

- Existence, consciousness can't be applied to Brahman
- **Brahman is available as existence, consciousness, bliss only in Vyavaharika Prapancha, when Anatma is available of Panchabutas.**
- To use word existence, consciousness we have to come to Vyavaharika plane where Anatma is there.
- **Existence of Brahman is manifest only by Anatma**
- In the absence of Anatma medium, existence nature of Brahman will not be manifest.

• **In deep sleep, existence nature is not manifest**

• Word existence can't be applied

• Brahman = Asamvyavahara

= Beyond all transactions, Physical, Verbal Transactions.

• Without transaction, word existence, Consciousness can't be applied.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adrśyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Brahman is nirviseshanam, beyond all specifications
- Shabda Pravritti Nimitta Nasti
- Beyond all conditions for using Shabda.

It is Para :

- beyond Empirical transactions.

Same :

- Free from differentiation
- Existence, consciousness is a type of differentiation
- This is Empirical differentiation
- In Brahman, no difference in existence, consciousness = existence = Consciousness = Ananda, Ananthaha
- In Satchit Ananda, you can't differentiate.

Visishta Advaitin debate :

- Define Brahman
- Sat chit Ananda
- 3 Components, 3 Attributes.

Why 3, if all the same ?

- Ghata, Kalasha, Kumbha
- Venner Thanni, Neer = Thanni has Punarukti Dosh, Repetition without change in meaning

- Why 3 Synonyms?

Purva Pakshi :

- 3 different attributes, components?

Vedantin :

- As though attributes - W.r.t. Vyavahara, Empherical transaction

- **From its own standpoint it can't be called Satchit Ananda.**

Purva Pakshi :

- Then Atma = Asat, Achit.

Vedantin :

- I Paramatmika Drishti, no words can be used
- Samye = Sat chit Bheda Vilakshana.

Gita :

ज्ञेयं यत्तत्प्रवक्ष्यामि
यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म
न सत्तन्नासदुच्यते ॥ १३-१३ ॥

jñēyaṃ yat tat pravakṣyāmi
yajjñātvāmṛtam aśnutē |
anādimat paraṃ brahma
na sat tannāsad ucyatē || 13-13 ||

I will declare that, which has to be known, Knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]

- Brahman is not Sat, Asat not Existence, Non-existent.
- In that Brahman all Empheral words are used
- In wordless Brahman, words are used, all Empheral words only
- From Vyavahara standpoint
- Vyavaharika Drishtya Brahmani Pravartate...

Purva Pakshi :

- What is norm for Empheral words?

Vedantin :

- Sharira Trayam is standpoint from where we use different words
- Sharira Trayam is basis for using words on Brahman
- Hence Sharira Trayam, Avastha Trayam, Pancha koshas are called upadhis
- Brahman is Upahita Chaitanyam - Circumscribing 3 Sharirams, 5 koshas, 3 Avasthas.
- Empheral vyavaharika media = Upadhi
- Based on which Atma given a temporary name - Satyam, Jnanam, Anantham, Nityam, Sakshi, Brahman, Atma, Paramatma, Chaitanyam
- When medium is negated mentally, cognitively, all names of Brahman are lost.
- Only Brahman the reality exists.

Vag Adhi Upadhibihi :

- Based on Vyavaharika Medium, Samvyavhara like Vak, speech etc...
- Vachoha vak = Speech of speech
- Chakshushaha Chakshu = Eye of eye
- Srotrasya Srotram = Ear of ear
- 3 Names are temporary, till mediums remain.

यैर्वागाद्युपाधिभिर्वाचो ह वाक् चक्षुषश्चक्षुः
 श्रोत्रस्य श्रोत्रं मनसो मनः कर्ता भोक्ता विज्ञाता
 नियन्ता प्रशासिता विज्ञान- मानन्दं ब्रह्म इत्येवमादयः
 संव्यवहारा असंव्यवहारे नि- विशेषे परे साम्ये
 ब्रह्मणि प्रवर्तन्ते, तान्व्युदस्य आत्मानमेव नि-
 विशेषं ब्रह्म विद्धीति एवशब्दार्थः ।

The meaning of the word "एव alone" is thus: all transactions occur in this manner: "indeed speech of the speech, eye of the eye, mind of the mind, etc, doer, experiencer, knower, controller, ruler, brahman is consciousness, happiness", etc, in non-transactional, invariable, absolute, attributeless brahman, due to adjuncts such as speech, etc. Having excluded those adjuncts, may you know the attributeless self alone as (attributeless) brahman.

Shankara comments upon Keno Upanishad :

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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]

3rd Quarter :

- Tad Eva Brahma Tvam Viddhi...

I) Claim - I am Atma - Am Brahma :

- Only when I - is brought with Brahma, samsara which is superimposed on I, will go away.

II) If we say :

- Sakshi, consciousness, Atma is Brahma it is not liberating ,transforming knowledge.

III) We have to compulsorily say :

- I am Brahman, I am Sakshi, then I am Samsari Bavana is knocked out.

IV) Problem - if :

- I - include Anatma, body, mind, senses.
- While declaring, exclude body, mind, senses
- Left out I = Consciousness

- Because of upadhi only - Body / Mind / Intellect, Brahman is available for transaction.

I = Brahman = Paramartika
Satyam

Appears as

Jiva

Jagat

Ishvara = in the vyavaharika
Plane

- Verbal transactions become Satyam.
- Satyam, Jnanam definition possible if you take into account Anatma
- By using Sakshi, Satyam etc, Satyam is w.r.t. Sakshyam, Adhishtanam is w.r.t. Adhyastha 3 Sharirams
- Chaitanyam only w.r.t. Jada Anatma Prapancha

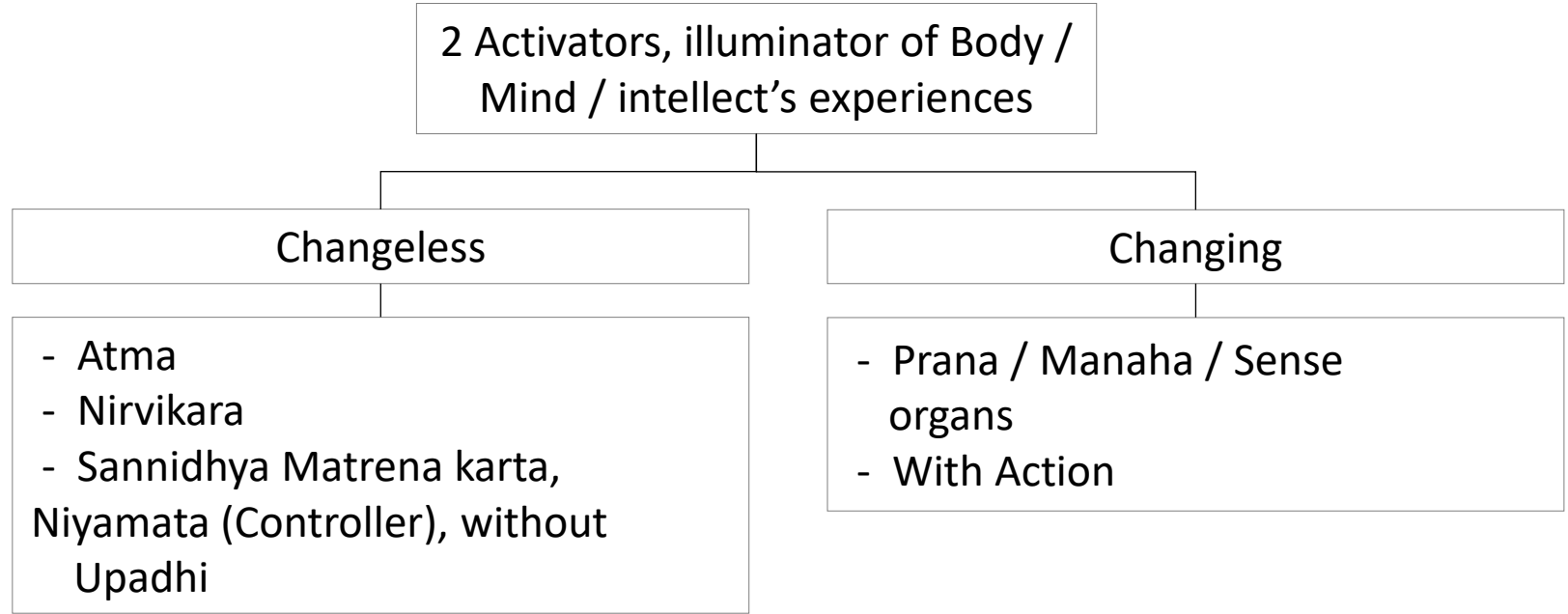
We keep Anatma in mind and say Chaitanyam

- When Brahman kept in mind, all words - Sakshi, Adhishtanam must be dropped.
- Words are only relative, not absolute
- Vagadhibihi Upadhibihi Eva...
- Only w.r.t. Sharira Trayam, Vag etc. are relative names given to Atma.
- Vachoha vak, chakshusha chakshu, Srotrasya Srotram, Manaso Maniyat...

- Karta, Bokta, Jnanata, Prasadita are names of Atma only

• **Atma called knower, thinker, doer, perceiver, feeler**

- Karta, Bokta occurs in Prashno Upanishad
- Nirvikara Atma = Ultimate karta, enjoyer, feeler.



Gita :

उपद्रष्टानुमन्ता च
भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तः
देहेऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

upadraṣṭānumantā ca
bhartā bhōktā mahēśvaraḥ |
paramātmēti cāpyuktah
dēhē'smin puruṣaḥ paraḥ || 13-23 ||

The supreme Purusa in this body is also called the spectator, the Permitter, the supporter, the enjoyer, the great Lord and the supreme Self. [Chapter 13 - Verse 23]

- Ruler w.r.t Anatma.

If Anatma is not there, how Atma can be called controller?

- Without controlled Anatma, Atma can't be called controller
- **Atma called Vigyanam, knower, w.r.t. Jada Prapancha**
- **Once you negate Anatma, Atma can't be called Chaitanyam, consciousness, Satyam, Anandam.**
- Anandam w.r.t. Dukha Prapancha
- Once Dukha Prapancha is negated cognitively, Brahman is clearly understood as one's Svarupam, nature.

Kaivalya 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]

Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṃ ca ।
evaṃ viditvā paramātmārūpaṃ guhāśayaṃ niṣkalamadvitīyam ॥ 23 ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṃ sadasadvihīnaṃ prayāti śuddhaṃ paramātmārūpaṃ ॥ 24 ॥

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

All fit in at Absolute Level : Brihadaranyaka Upanishad :

जात एव; न, जायते,
को न्वेनं जनयेत्पुनः ॥
विज्ञानमानन्दं ब्रह्म,
रातिर्दातुः परायणम्,
तिष्ठमानस्य तद्विद इति ॥ ७ ॥

jāta eva; na, jāyate,
ko nvenaṃ janayetpunaḥ ॥
vijñānamānandaṃ brahma,
rātirdātuḥ parāyaṇam,
tiṣṭhamānasya tadvida iti ॥ 7 ॥

(7) If you think he is ever born, I say, no, he is again born. Now who should again bring him forth?—Knowledge, Bliss, Brahman, the supreme goal of the distributor of wealth as well as of him who has realised Brahman and lives in It. [3 - 9 - 28 (7)]

- Vijnanam Anandam Brahma
- All these verbal expressions are w.r.t. Sharira Trayam upadhi
- Brahman by itself, if Anatma is absent, Asan Vyavahare
- **Matches with Mandukya Upanishad :**

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
 प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
 अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
 अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
 प्रपञ्चोपशमं शान्तं शिवमद्वैतं
 चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
 prajñam na prajñānaghanam na prajñam nāprajñam ।
 adṛśyamavyavahāryamagrāhyamalakṣaṇam
 acintyamavyapadeśyamekātmapratyayasāraṁ
 prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
 caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

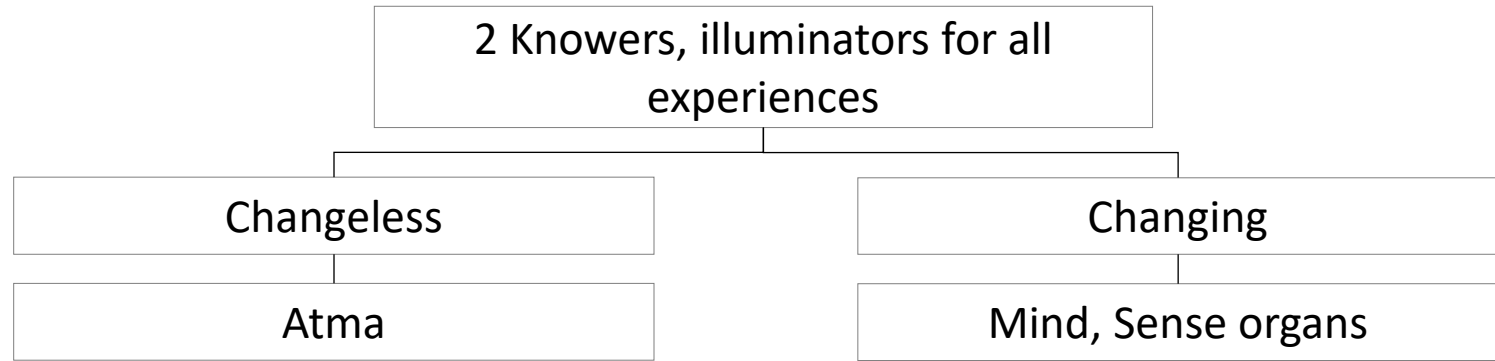
It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Avyaharyam, Alakshanam, Agrahyam
- Nirvishesha without attributes = Absolute
- Pare, Samye Brahmani Pravartate

- In that Brahman all transactions are possible, because vag Adhi are upadhi

- **Exclude Sharira Trayam and claim Aham Brahma Asmi**

- Aham = only consciousness component
- Exclude all Anatma not physically but in intellectual understanding only.
- Physical exclusion not possible because Consciousness is all-pervading Nitya principle.
- Karta, bokta, Jnanata are names of Atma only.



Gita :

उपद्रष्टानुमन्ता च
भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तः
देहेऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

upadraṣṭānumantā ca
bhartā bhōktā mahēśvaraḥ |
paramātmēti cāpyuktah
dēhē'smin puruṣaḥ paraḥ || 13-23 ||

The supreme Purusa in this body is also called the spectator, the Permitter, the supporter, the enjoyer, the great Lord and the supreme Self. [Chapter 13 - Verse 23]

Atma called knower (Vigyanavan), w.r.t Jada Prapancha - Brihadaranyaka Upanishad :

जात एव; न, जायते,
को न्वेनं जनयेत्पुनः ॥
विज्ञानमानन्दं ब्रह्म,
रातिर्दातुः परायणम्,
तिष्ठमानस्य तद्विद इति ॥ ७ ॥

jāta eva; na, jāyate,
ko nvenaṃ janayetpunaḥ ||
vijñānamānandaṃ brahma,
rātirdātuḥ parāyaṇam,
tiṣṭhamānasya tadvida iti || 7 ||

(7) If you think he is ever born, I say, no, he is again born. Now who should again bring him forth?—Knowledge, Bliss, Brahman, the supreme goal of the distributor of wealth as well as of him who has realised Brahman and lives in It. [3 - 9 - 28 (7)]

- Exclude Sharira Trayam and claim Aham Brahma Asmi intellectually.
- While declaring, exclude Body / Mind / Intellect, left out I is Brahman.

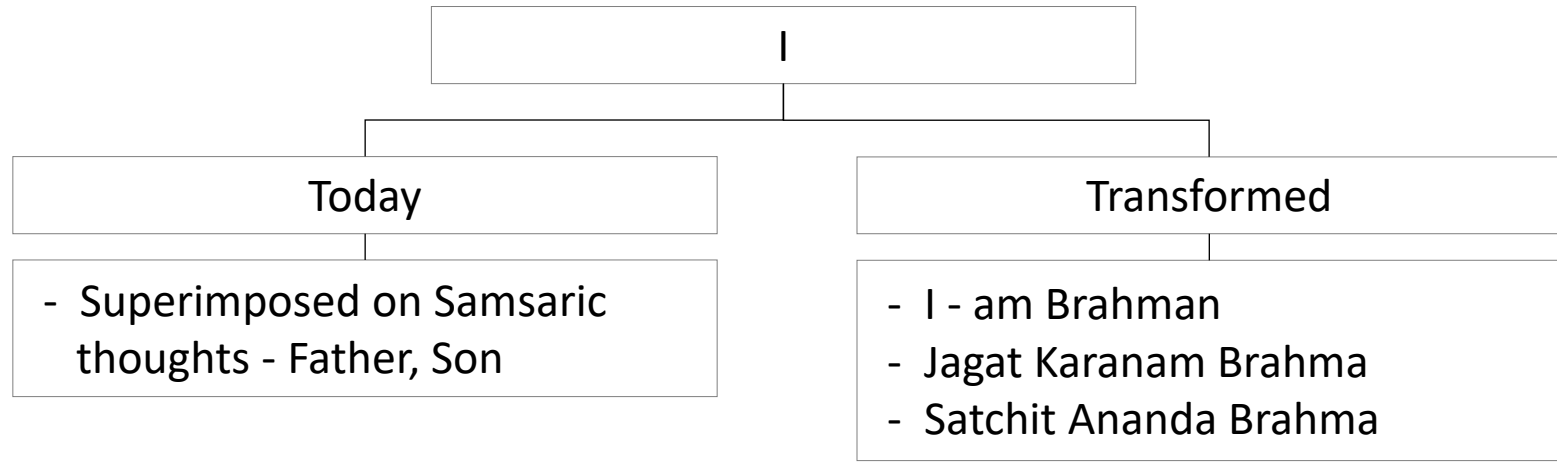
XVIII) Because of upadhi only, Brahman is available for transaction :

- Same Paramartika Brahman is called Vyavaharika Jivatma, Jagat, Paramatma.

XIX) Word Chaitanyam w.r.t. Jada Prapancha :

- Word Sakshi w.r.t. Jada Sakhsyam
- Word Adhishtnam w.r.t. 3 Adhyastha Sharirams.

XVI)



Say :

- First I am Sakshi, Paramatma, Brahman, then only I am father, Son, Samsari knocked out.

XVII) Problem :

- If I include Body / Mind / Intellect
- Brahman is Shabda Pravritti Nimitta Nasti Nirvisesham - Specificationless
- It is para, absolute reality, beyond Empherical transactions.

XIV) From own standpoint, Brahman can't be called Satchit Ananda

XV) What is basis for using words to define Brahman - Directly or indirectly?

- Basis is Sharira Trayam, 5 koshas, 3 Avasthas.

Physical exclusion of Atma is not possible :

- Exclusion of Atma by Nirvikalpa Samadhi not possible

- **By going into Samadhi, we are only forgetting Anatma**

- Forgetfulness of Anatma is not exclusion of Anatma
- When I am out of Samadhi, Anatma hits me again
- Hence exclude only by understanding world, Anatma, as Mithya
- Mithya can't affect Satya Atma
- Mithya can't be included in me the Satya Atma
- This understanding is Moksha

- **Mithya dream can't be included in waker**

- Mithya waking can't be included in the Atma / Brahman
- Waking / Dream both Mithya, appear as though existing.
- This understanding is called gaining Atma Jnanam
- This understanding is called exclusion

- **I the Chaitanyam am Satyam - Anatma is Mithya**

- Mithya Anatma can't be included in Satya Atma in 3 Periods of time.

Example :

- Mithya movie can't be included in Satyam screen in 3 Periods of time
- Screen free from movie always
- No need to switch off movie

- Without Samadhi, now I don't include Mithya Anatma in Satya Atma
- This understanding is called tan Yudasya
- Understanding Sharira Traya as Mithya is Realisation, not entering 4th State of consciousness
- Yudasya = U + Ud + As (Dhatu)
- Having excluded Anatma by falsification in Jagrat Avastha, during Sravanam itself = Self realization.
- In Jagrat Kala have Mithyatva nischaya, Understand with active mind
- Any spiritual or Laukika knowledge has to take place in buddhi only.

Phala Vyapti	Vrutti Vyapti
- Not Required	- Required - Takes Place in Buddhi, During Jagrat

- Viddhi = May you know in Sravanam itself
- **Understand consciousness itself as Nirvisesha Brahman, attributeless Brahman**
- Brahman is free from Ashta Gunas of Veiseshika philosopher
- Aham Nirviseshyam Brahma Asmi, iti Shabda Artha
- This is message of 3rd Quarter.

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]

Bashyam : Chapter 1 – Verse 4 continues...

नेदं ब्रह्म यदिदम् इत्युपाधिभेदविशिष्टमनात्मेश्वरादि
उपासते ध्यायन्ति ।

Not this non-self, Ishvara, etc, endowed with the differences of adjuncts, brahman, which the meditators meditate upon as “this”.

- Nedam Brahma Yadidam Ityupadhi Bheda...

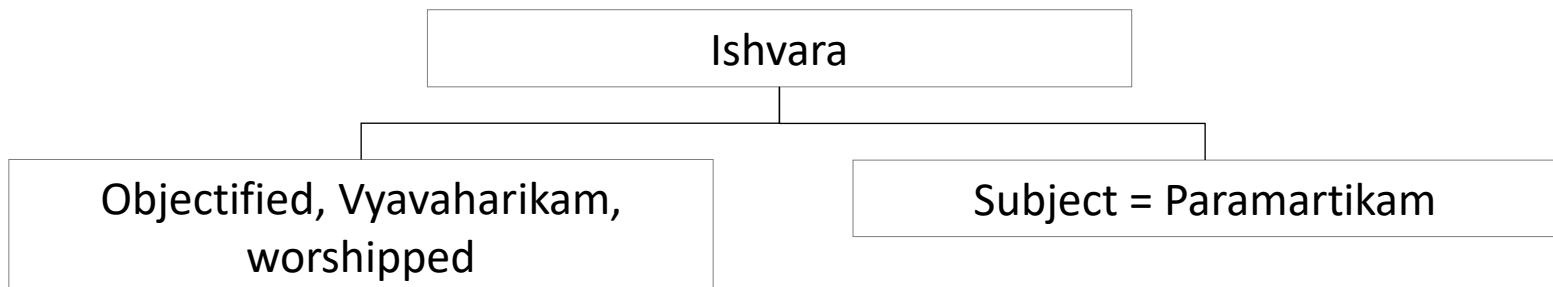
4th Quarter :

- Nedam Yadidam Upasate
- Observer consciousness alone is Brahman.

Brahman	Universe, Jiva, jagat Ishvara
<ul style="list-style-type: none"> - Observer 	<ul style="list-style-type: none"> - Observed - Worshipped Anaadi Ishvara is Anatma - Idam - Drishya Prapancha - All Objects of creation = Anatma - Upadhi Visishtam - Endowed with Differences, Nama Rupa

- Anatma has Sajatiya, Vijatiya, Svagata Bheda
- Ishvara meditated is Anatma
- Virat, Hiranyagarbha, Indra, Varuna, Agni, Surya, Chandra, all Anatma, not real Paramartika Brahman.

Vyavaharika Satyam	Paramartika Satyam
<ul style="list-style-type: none"> - Anatma - Has Empherical Reality - Can do puja, receive Blessing - Ishvara, world, same order of reality 	<ul style="list-style-type: none"> - Observer, Consciousness <p>Kaivalyo Upanishad :</p> <ul style="list-style-type: none"> - Mei Eva Sakalam Jatam...



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॥

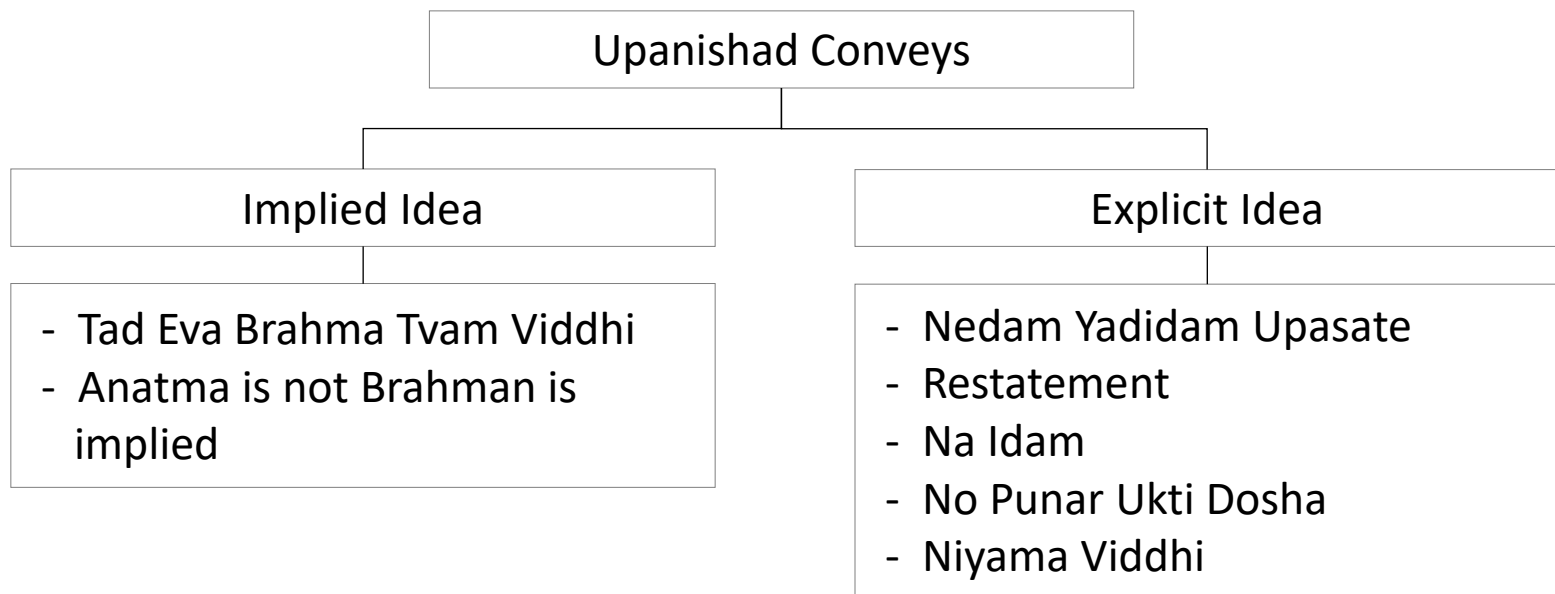
In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Bashyam : Chapter 1 – Verse 4 continues...

तदेव ब्रह्म त्वं विद्धि इत्युक्तेऽपि नेदं ब्रह्म इत्यनात्मनोऽब्रह्मत्वं
पुनरुच्यते नियमार्थम् अन्यब्रह्मबुद्धिपरिसंख्यानार्थं वा ॥

When one says, “You should know that this is the Absolute Truth,” one is again saying that the Absolute Truth is not the Absolute Truth.

- Tad Eva Brahmatvam Viddhi...
- Anatma is not Brahman
- Atma alone is Brahman
- Eva = Alone - Tatu Eva Brahma Tvam Viddhi.



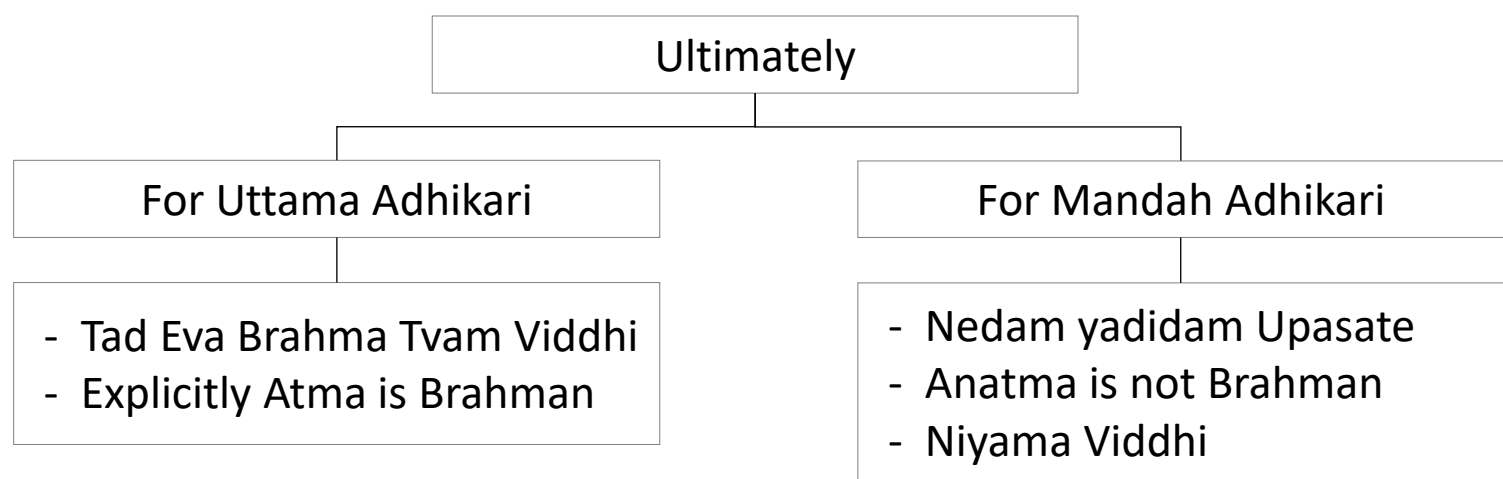
- Technical word in Mimamsa shastra is Niyama Vidhi.
 - Implication
 - Partially, conditionally applicable
 - Not universally, commonly, totally applicable, Not explicitly conveyed
- Wise understand implication.

Example :

- If you want guest to leave, you ask where is he heading next.

1st Interpretation :

- **Anatma is not Brahman.**



2nd interpretation :

- Purva Mimamsa Vidhi
- Parasankhya Vidhi
- For explicit negation of Anatma as Brahman.

How is Parasankhya Vidhi applied?

Niyama Viddhi	Parasankya Viddhi
<ul style="list-style-type: none"> - If Partially applied - Atma = Brahman - Anatma is excluded, by Implication - Intelligent understands this 	<ul style="list-style-type: none"> - If Applied for Entire Anatma - Applicable to all the people

2nd interpretation :

- Even if Atma is Brahman
- Anatma is not Brahman - implication need not be there.

In Sarvam Brahma :

- Atma = Brahman, Student may not exclude Anatma

- **Atma and Anatma = Brahman, could be misunderstood**

- Anatma may not be excluded.

1st interpretation :

- By implication, Anatma excluded

2nd interpretation :

- Anatma is not excluded Chaitanyam = Brahman.

- **Jadam is also Brahman, mistake is possible**

- **Anatma cannot be excluded**

- **Therefore Upanishad wants to exclude Anatma by the 4th Quarter - Nedam Yadidam Upasate**

- Anya buddhi Parisankhyanartham va

- Whatever Vidhi you apply - Niyama or Parisankhya Vidhi.

Final message is :

- **Atma alone is Brahman**

- **Anatma can't be called Brahman because it is Jadam, Mithya**

Anvayah :

यत् वाचा अनभ्युदितं, येन वाक् अभ्युदते, त्वं तत् एव ब्रह्म विद्धि।

यत् "इदं" इति उपासका उपासते , तत् इदम् ब्रह्म न भवति।

Which self is not revealed by organ of speech and speech, by which speech is revealed/ functional, may you indeed know that brahman, not this objectified thing, which they (meditators) worship [as] "this".

Anvayah :

- "Yathu Vacha Anabyuditam, Yena Vag Abhyudhyate,
Tatu Eva brahma" iti Tvam Vidhi.
- Yatu Idam Janaha Upasathe Tatu Idam Brahma Na Bavati....

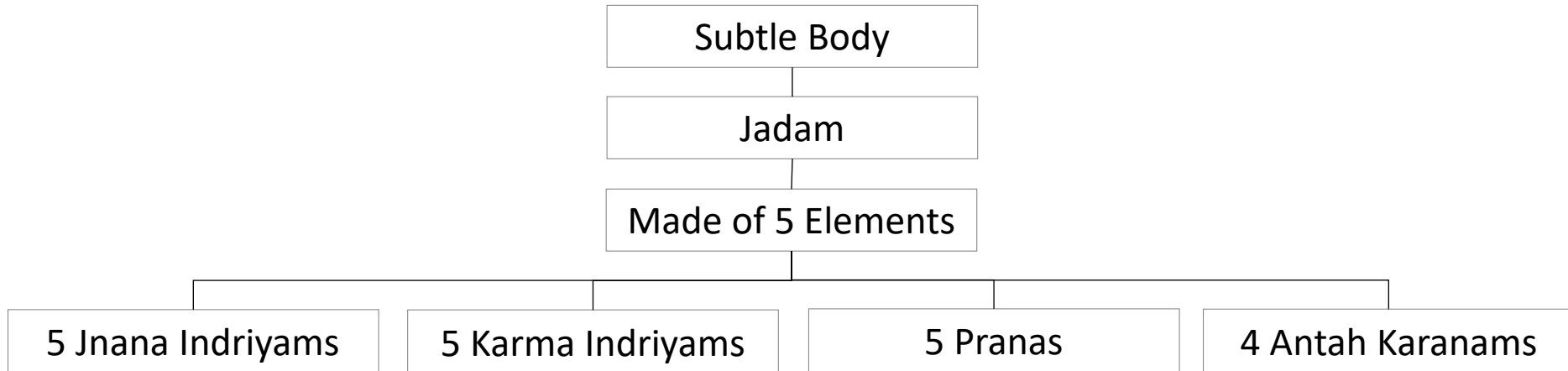
Chapter 1 - Verse 5 :

यन्मनसा न मनुते येनाहुर्मनो मतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

*Yan-manasa na manute yena 'hur mano matam
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here. [Chapter 1 - Verse 5]

- Similar to previous mantra
- No organ can reveal Atma because every organ is revealed by the Atma.



Revealed	Revealer
<ul style="list-style-type: none">- Subtle Body- Jadam- Can't Reveal Atma- Manifest, Unmanifest condition	<ul style="list-style-type: none">- Atma- Sentient Principle- Reveals Jada Prapancha eternally

Matter / Prakirti / Maya

Manifest

Semi Manifest

Unmanifest

Waking Condition of Mind

Dream condition of Mind

Sleep condition of Mind

- In Brahman, Jadam not included
- What is meditated is only product of Jada Prapancha, it is not Brahman
- What is revealed, can't be revealer.

Apply Principle to

Vak

Mind

Sense Organs

Prana

Verse 4

Verse 5

Verse 8

Eyes

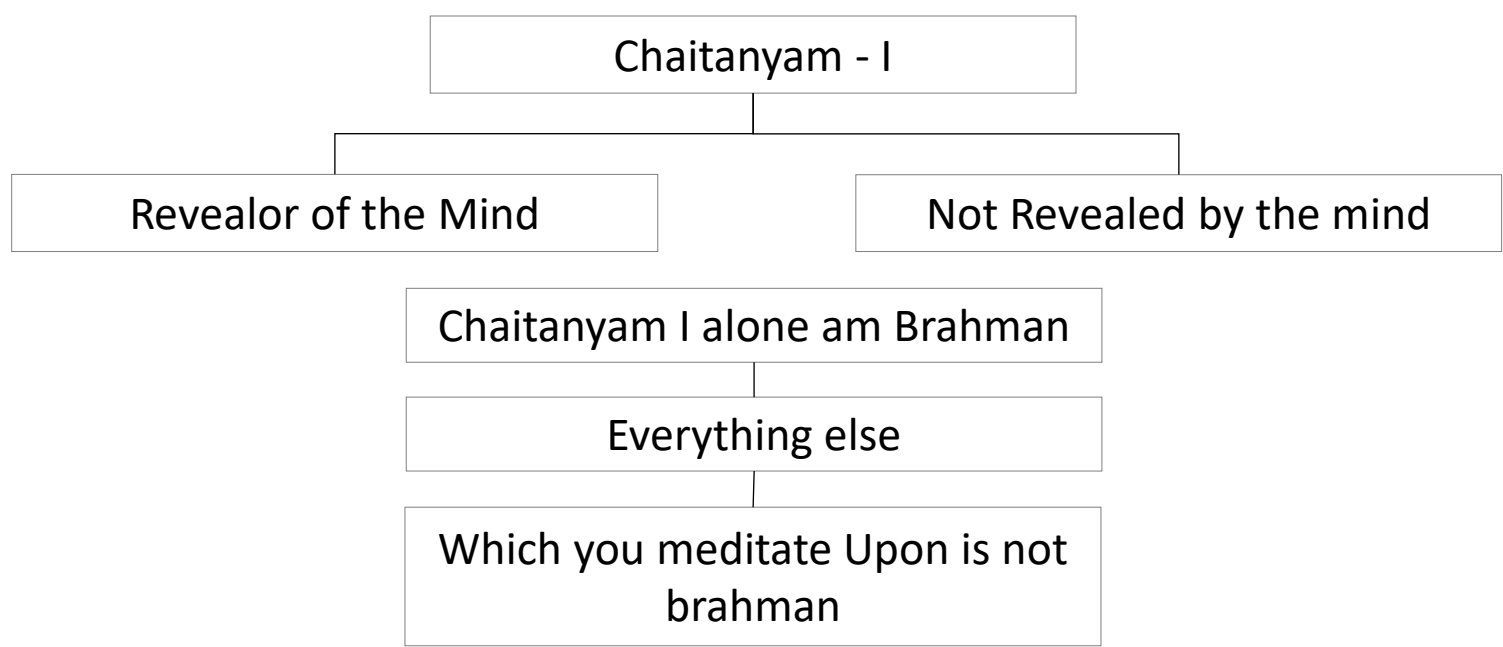
Ears

Verse 6

Verse 7

Verse 5 :

- Antahkaranam can't reveal Atma - Antar Indriyam
- Mind is revealed by Chaitanyam.



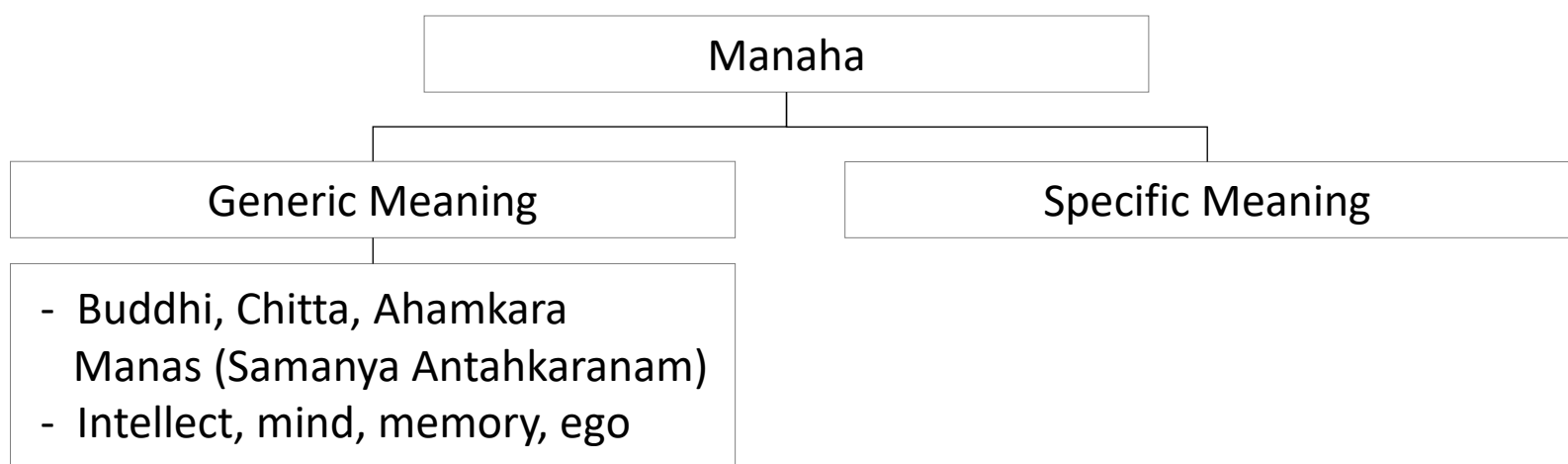
2nd Half :

- Repetition - In Verses 4, 5, 6, 7, 8
- Tad Eva Brahma Tvam Viddhi, Nedam Yadida Upasate...

Bashyam : Chapter 1 – Verse 5 starts...

मन इत्यन्तःकरणं बुद्धिमनसोरेकत्वेन गृह्यते ।
मनुतेऽनेनेति मनः सर्वकरणसाधारणम्, सर्वविषयव्यापकत्वात् ।

The word mind means inner-instrument [here], both mind and intellect are considered as one. This, by which they think, is the mind, which is common to all sense organs, since the mind covers all objects.



Definition - Mind :

- Manute Anena Iti Manaha, instrument by which we know everything
- Sarva Karana Sadharanam, functions commonly with all the organs.
- Common factor with all the sense organs = Jnana Indriyam and Karma Indriyam
- Eyes - Not Sarva Karana Sadhanam
- Eyes - Don't function when ears are functioning
- We can use ears alone, tongue alone, eyes alone

- **Can't use any organ by excluding the mind**
- **Mind can be used excluding the same organs - As in dream**

- Can't exclude mind and use sense organs

- **Mind required for its own function and other functions**

- Sarva Karana Sadharanam - Common factor
- Sarva Vishaya Vyapakatvat....

• **Mind pervades knowledge of all objects of the world**

- Shabda, Sparsha, Rupa, Rasa, Gandha, Sankalpa, Vikalpa
- In all the fields, mind pervades
- When eyes operate, mind is there
- In Shabda Jnanam also, mind is there
- Mind functions with ears, skin, tongue, grasping, running.

Anumana Vakhyam :

a) Hetu = Sarva Vishaya Vyapakatvat

b) Sadhyam = Sarva Karana Sadharanam

- Vyatirekena Chakshuvatu - Unlike Chakshu.

Bashyam : Chapter 1 – Verse 5 continues...

“कामः सङ्कल्पो विचिकित्सा श्रद्धाश्रद्धा
धृतिर- धृतिर्हीर्षीरित्येतत्सर्वं मन एव”
(बृ० उ० १।५।३) इति श्रुतेः कामादिधृत्तिमन्मनः ।

The mind is that which is endowed with thought such as desire, etc, due to the Shruti statement “Br. Up. 1.5.3: all these are mind alone— desire, volition, trust, untrust, perseverance, impatience, modesty, understanding, fear”.

Brihadaranyaka Upanishad :

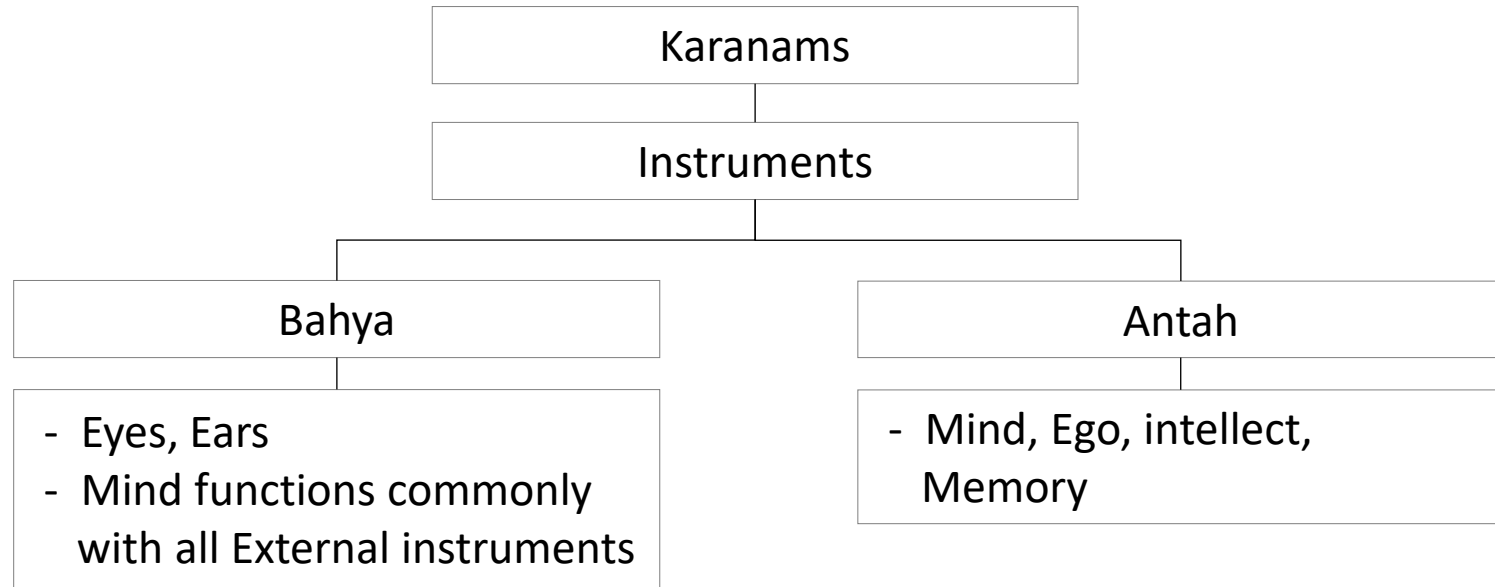
‘त्रीण्यात्मनेऽकुरुत’ इति मनो वाचं प्राणं,
तान्यात्मनेऽकुरुत; ‘अन्यत्रमना अभूवम्,
नादर्शम्,’ ‘अन्यत्रमना अभूवम्, नाश्रौषम्’ इति,
मनसा ह्येव पश्यति, मनसा सृणोति ।
कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा
धृतिरधृतिर्हीर्धीर्भौरित्येतत्सर्वं मन एव;
तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति;
यः कश्च शब्दो वागेव सा । एषा ह्यन्तमायत्ता,
एषा हि न; प्राणोऽपानो व्यान उदानः समनोऽन
इत्येतत्सर्वं प्राण एव; एतन्मयो वा अयमात्मा,
वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

‘trīṇyātmane'kuruta’ iti mano vācam prāṇam,
tānyātmane'kuruta; ‘anyatramanā abhūvam,
nādarśam,’ ‘anyatramanā abhūvam, nāśrauṣam’ iti,
manasā hyeva paśyati, manasā sṛṇoti |
kāmaḥ saṅkalpo vicikitsā śraddhā'śraddhā
dhṛtiradhṛtirhīrdhīrbhīrityetadsarvaṃ mana eva;
tasmādapi pṛṣṭhata upasprṣṭo manasā vijānāti;
yaḥ kaśca śabda vāgeva sā | eṣā hyantamāyattā,
eṣā hi na; prāṇo'pāno vyāna udānaḥ samano'na
ityetatsarvaṃ prāṇa eva; etanmayo vā ayamātmā,
vāṅmayo manomayaḥ prāṇamayaḥ || 3 ||

‘Three he designed for himself’ means: The mind, the organ of speech and the vital force; these he designed for himself. (They say), ‘I was absent-minded, I did not see it,’ ‘I was absent-minded, I did not hear it.’ It is through the mind that one sees and hears. Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear—all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing. but it cannot itself be revealed. Prāṇa, Apāna, Vyāna, Udāna, Samāna and Ana—all these are but the vital force. This body is identified with these—with the organ of speech, the mind and the vital force. [1 - 5 - 3]

What is the nature of the mind?

- Mind is an internal instrument.



What is the name of the mind?

- **Vrutti Atmakam Manaha**
- Mind is the nature of continuous flow of thoughts
- Thoughtless mind impossible
- **If you make mind thoughtless, mind itself will dissolve, unknowingly you go to deep sleep State.**

Patanjali Yoga sutra :

- Niruddha Antahkarane, total thoughtless mind
- Logically, technically, questionable.

- Thoughtlessness is relatively possible
- Sometimes mind goes blank.

Example :

- A great acharya visits home or in laws visit home!
- Blacked out state experienced
- Freak experience
- Dizzy medical situation, blank
- Samadhi - is deliberately practiced, may be possible
- Vedanta not interested to prove this possibility
- Samadhi may be possible, but has no use in Atma Jnanam
- It would be deep relaxation only
- For Atma Jnanam, thoughtless state is not useful

Jnanam itself is a thought

- In thoughtless state there is no Jnanam.
- Nididhyasanam - Thoughtful state
 - Repetition of knowledge received in Sravanam
- Chidananda Rupaha, Shivoham Shivoham
- Sajatiya Vrutti Pravaha Jnanam
- Vrutti Abhava not Nididhyasanam - Mind involves thought
- Pramanam = Brihadaranyaka Upanishad Vakyam.

Lecture 22

Bashyam : Chapter 1 – Verse 5 revision...

“कामः संकल्पो विचिकित्सा श्रद्धाश्रद्धा
धृतिर- धृतिर्हीर्धीर्भीरित्येतत्सर्वं मन एव”
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नादर्शम्,’ ‘अन्यत्रमना अभूवम्, नाश्रौषम्’ इति,
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धृतिरधृतिर्हीर्धीर्भीरित्येतत्सर्वं मन एव;
तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति;
यः कश्च शब्दो वागेव सा । एषा ह्यन्तमायत्ता,
एषा हि न; प्राणोऽपानो व्यान उदानः समनोऽन
इत्येतत्सर्वं प्राण एव; एतन्मयो वा अयमात्मा,
वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

‘trīṇyātmane'kuruta’ iti mano vācaṃ prāṇaṃ,
tānyātmane'kuruta; ‘anyatramanā abhūvam,
nādarśam,’ ‘anyatramanā abhūvam, nāśrauṣam’ iti,
manasā hyeva paśyati, manasā sṛṇoti |
kāmaḥ saṅkalpo vicikitsā śraddhā'śraddhā
dhṛtiradhṛtirhrīrdhīrbhīrityetatsarvaṃ mana eva;
tasmādapi pṛṣṭhata upasprṣṭo manasā vijānāti;
yaḥ kaśca śabda vāgeva sā | eṣā hyantamāyattā,
eṣā hi na; prāṇo'pāno vyāna udānaḥ samano'na
ityetatsarvaṃ prāṇa eva; etanmayo vā ayamātmā,
vāṅmayo manomayaḥ prāṇamayaḥ || 3 ||

‘Three he designed for himself’ means: The mind, the organ of speech and the vital force; these he designed for himself. (They say), ‘I was absent-minded, I did not see it,’ ‘I was absent-minded, I did not hear it.’ It is through the mind that one sees and hears. Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear—all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing. but it cannot itself be revealed. Prāṇa, Apāna, Vyāna, Udāna, Samāna and Ana—all these are but the vital force. This body is identified with these—with the organ of speech, the mind and the vital force. [1 - 5 - 3]

Commentary on Chapter 1 - Verse 5 :

यन्मनसा न मनुते येनाहुर्मनो मतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

*Yan-manasa na manute yena' 'hur mano matam
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here. [Chapter 1 - Verse 5]

It is 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]

All sense Organs are Revealed by Sakshi :

Sakshi	Sense Organs
Revealer of Sense Organs	Don't have Capacity to Reveal Sakshi

Chapter 1 - Verse 5 :

- Mind can't reveal Sakshi
- Sakshi is spiritual light not material light
- It has capacity to illumine or make material objects known
- Mind itself revealed by Sakshi
- Mind can't reveal Sakshi

What is the nature of the mind? Mind is a group of Vruttis :

- I) Kamaha = Desire
- II) Sankalpa = Volition, planning
- III) Vichikitsa = Samshaya, doubt.

Katho Upanishad :

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah ॥ 20 ॥

There is that doubt. "When a man is dead," Some say 'He exist' and some again say 'He does not.' this I should like to know, being taught by thee. This is the third boon, that I ask.

[1 - 1 - 20]

IV) Shraddha = Faith

V) A - Shraddha = No faith

VI) Drithi = Will power, determination

VII) Adrithi - No will Power

VIII) Hrihi = Modesty

IX) Dhihi = Knowledge

X) Bihi = Baya Vrutti

Taittiriya Upanishad :

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः ।

भीषाऽस्माद्गनिश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ॥ १ ॥

bhīṣā'smādvātaḥ pavate | bhīṣodeti sūryaḥ |

bhīṣā'smādagniścendraśca | mṛtyurdhāvati pañcama iti || 1 ||

Through fear of Him blows the wind. Through fear of Him rises the sun. Through fear of Him again fire and moon and lastly, the fifth, death proceed to their respective duties. [2 - 8 - 1]

- Iti Etat Sarvam Manaha...
- Vrittis are constituents ingredients of the mind
- Very important from another angle.

Nyaya - Veiseshikas – Tarqikas :

- Take Kama, desire as an attribute, ingredient of Atma.

Brihadaranyaka Upanishad :

‘त्रीण्यात्मनेऽकुरुत’ इति मनो वाचं प्राणं,
तान्यात्मनेऽकुरुत; ‘अन्यत्रमना अभूवम्,
नादर्शम्,’ ‘अन्यत्रमना अभूवम्, नाश्रौषम्’ इति,
मनसा ह्येव पश्यति, मनसा सृणोति ।
कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा
धृतिरधृतिर्हीर्धीर्भीरित्येतत्सर्वं मन एव;
तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति;
यः कश्च शब्दो वागेव सा । एषा ह्यन्तमायत्ता,
एषा हि न; प्राणोऽपानो व्यान उदानः समनोऽन
इत्येतत्सर्वं प्राण एव; एतन्मयो वा अयमात्मा,
वाङ्मयो मनोमयः प्राणमयः ॥ ३ ॥

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manasā hyeva paśyati, manasā sṛṇoti |
kāmaḥ saṃkalpo vicikitsā śraddhā'śraddhā
dhṛtiradhṛtirhrīrdhīrbhīrityetatsarvaṃ mana eva;
tasmādapi pṛṣṭhata upasprṣṭo manasā vijānāti;
yaḥ kaśca śabda vāgeva sā | eṣā hyantamāyattā,
eṣā hi na; prāṇo'pāno vyāna udānaḥ samano'na
ityetatsarvaṃ prāṇa eva; etanmayo vā ayamātmā,
vāṅmayo manomayaḥ prāṇamayāḥ || 3 ||

‘Three he designed for himself’ means: The mind, the organ of speech and the vital force; these he designed for himself. (They say), ‘I was absent-minded, I did not see it,’ ‘I was absent-minded, I did not hear it.’ It is through the mind that one sees and hears. Desire, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear—all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing. but it cannot itself be revealed. Prāṇa, Apāna, Vyāna, Udāna, Samāna and Ana—all these are but the vital force. This body is identified with these—with the organ of speech, the mind and the vital force. [1 - 5 - 3]

- Astikas, claim to accept Veda Pramanam
- Really, they don't follow Veda
- On crucial concepts, their idea is Contradictory to Veda
- They are of Tarqa Pradhana system
- Veda = Subsidiary
- Vedanta - Tarqa subsidiary to Veda
- Nyaya - Veiseshika accept Veda only if it is logically able to establish Atma
- Veda has to be validated by Tarqa.

We say :

- **Veda can't be validated by Tarqa.**

Svetasvaro Upanishad :

- Neisha Tarqulena Matihi Apaniya....
- Nyaya, Yoga, Veiseshikas are Astikas for name sake, pseudo Astikas
- Mind consists of Vrutti like Kama etc.

Bashyam : Chapter 1 – Verse 5 continues...

तेन मनसा यत् चैतन्यज्योतिर्मनसोऽवभासकं
न मनुते न सङ्कल्पयति नापि निश्चिनोति लोकः,
मनसोऽवभासकत्वेन निश्चिन्तुत्वात् ।

With that mind, the world of people does not conceive, does not even determine, which light in the form of consciousness, illuminator of the mind, due to the self being the illuminator, director.

- With the help of mental instrument, Yatu = Chaitanya jyoti, Atma Chaitanyam Manaha Avabhasakam.
- Light of the mind
- Mind can't objectify the light of the mind
- Na Manute Lokaha - It can't do Sankalpa
- Budhya Na Nishchinoti Lokaha...
- Human being can't ascertain Atma with their buddhi also
- **Atma can't be objectified by any faculty of Antahkaranam**
- Since Manasacha Abhasavatvena
- Since Atma is the revealer of the mind, mind can't reveal Atma
- **Atma supports existence of the mind, prover of the mind, Niyanta**
- **Atma proves the mind - Mind can't prove Atma**
- Niyatrutva = Controller, Supporter, Prover.

सर्वविषयं प्रति प्रत्यगेवेति स्वात्मनि न प्रवर्ततेऽन्तःकरणम् ।

The self is the innermost towards all objects, therefore, the inner-instrument does not function w.r.t. the self.

- **Pratyag Atma = inner essence w.r.t. every entry, Prameya Vastu, Pramana Vastu, Prametu Vastu**
- Because of this reason, no organ (Bahya and Antaha Karanam) can reveal Atma.
- Mind also can't Reveal Atma.

अन्तःस्थेन हि चैतन्यज्योतिषावभासितस्य मनसो मननसामर्थ्यम् ;
तेन सवृत्तिकं मनः येन ब्रह्मणा मतं विषयीकृतं व्याप्तम् आहुः कथयन्ति ब्रह्मविदः ।

Because the capacity of thinking of the illumined mind is by the light of consciousness, dwelling inside. “By which brahman the mind along with its thoughts is objectified, pervaded”, say the knowers of brahman.

- Srotrasya Srotram, Manaso Manaha is reminded
- With the help of consciousness which is within the Mind, Avabhatitasya Manasa
- Mind is revealed and enlivened by Atma
- Mind is endowed with thinking faculty because of Atma, inner essence of the mind

• **Thinking faculty of the mind is proof of existence of Atma**

• Therefore, you need not use the thinking faculty to prove the Atma

• **The very existence of thinking faculty is proof of Atma**

• Before you start thinking, Atma exists.

Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

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

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality.
[Chapter 2 - Verse 4]

Example :

- Moonlight need not Prove the Sunlight
- It is because of Sunlight, Moon is lighted up

• **Moonlight Manifests Sunlight**

• **Sunlight Reveals the Moon**

• Chidabhasa need not prove chit

• Existence of Chidabhasa is proof of chit

• Manasaha mana Eva Samarthyam

• The very reasoning faculty proves Atma

• Because of blessing of Atma, Brahman, mind along with thoughts are revealed

• Yena Ahuhu Mano Matham...

• Because of this reason, we say that mind is revealed by Atma

• Yena - Brahmane

• Matam - Pervaded, Vyaptam

Iti Ahihu Kathayanti :

• Wise people declare this fact.

Bashyam : Chapter 1 – Verse 5 continues...

तस्मात् तदेव मनस आत्मानं प्रत्यक्षेतयितारं ब्रह्म विद्धि ।

May you know that self, the inner-most illuminator of the mind alone as brahman.

- Tasman Tadeva Manasa Atmanam...

3rd and 4th Quarter :

- Therefore, that Chaitanyam Jyoti, light of Consciousness alone is understood as Jagat Karanam Brahman.

What is that Consciousness?

- **Manasaha Atmanam inner essence of the mind**
- Pratyak Chetanam, internal essence

Bashyam : Chapter 1 – Verse 5 continues...

नेदमित्यादि पूर्ववत् ॥

Not this, etc, is to be understood as before.

- Nedam Ityadi Purvavan...

4th Quarter :

- Same as in previous Mantra 4
- Niyama / Parisankhya Vidhi etc.
- Consciousness = inner essence of the mind
- Therefore can't see, understand consciousness as object.

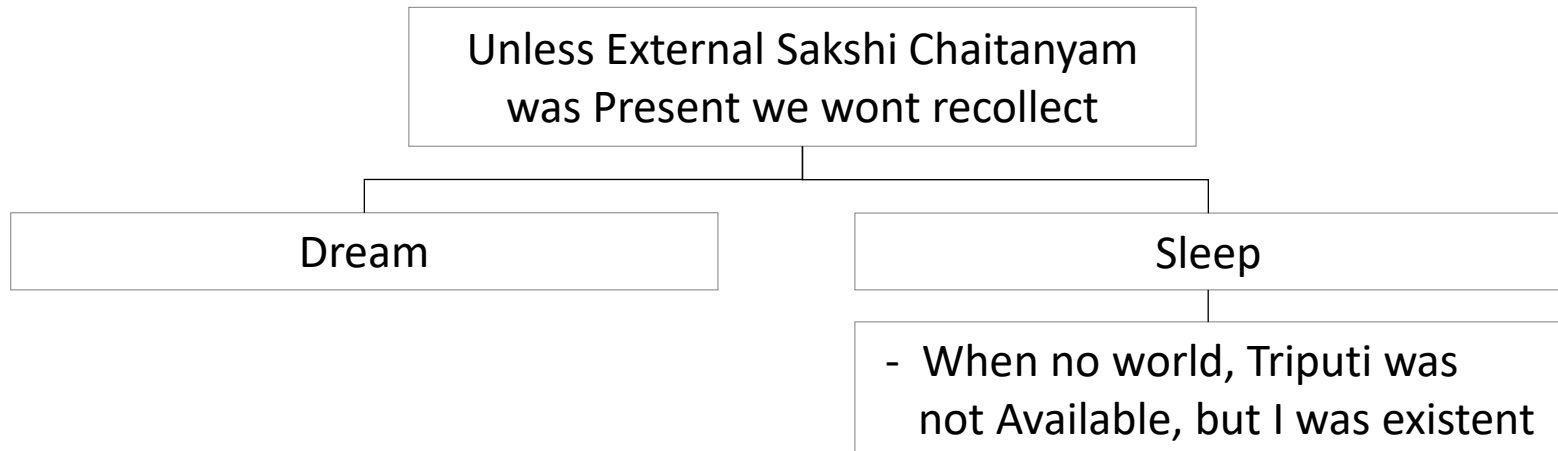
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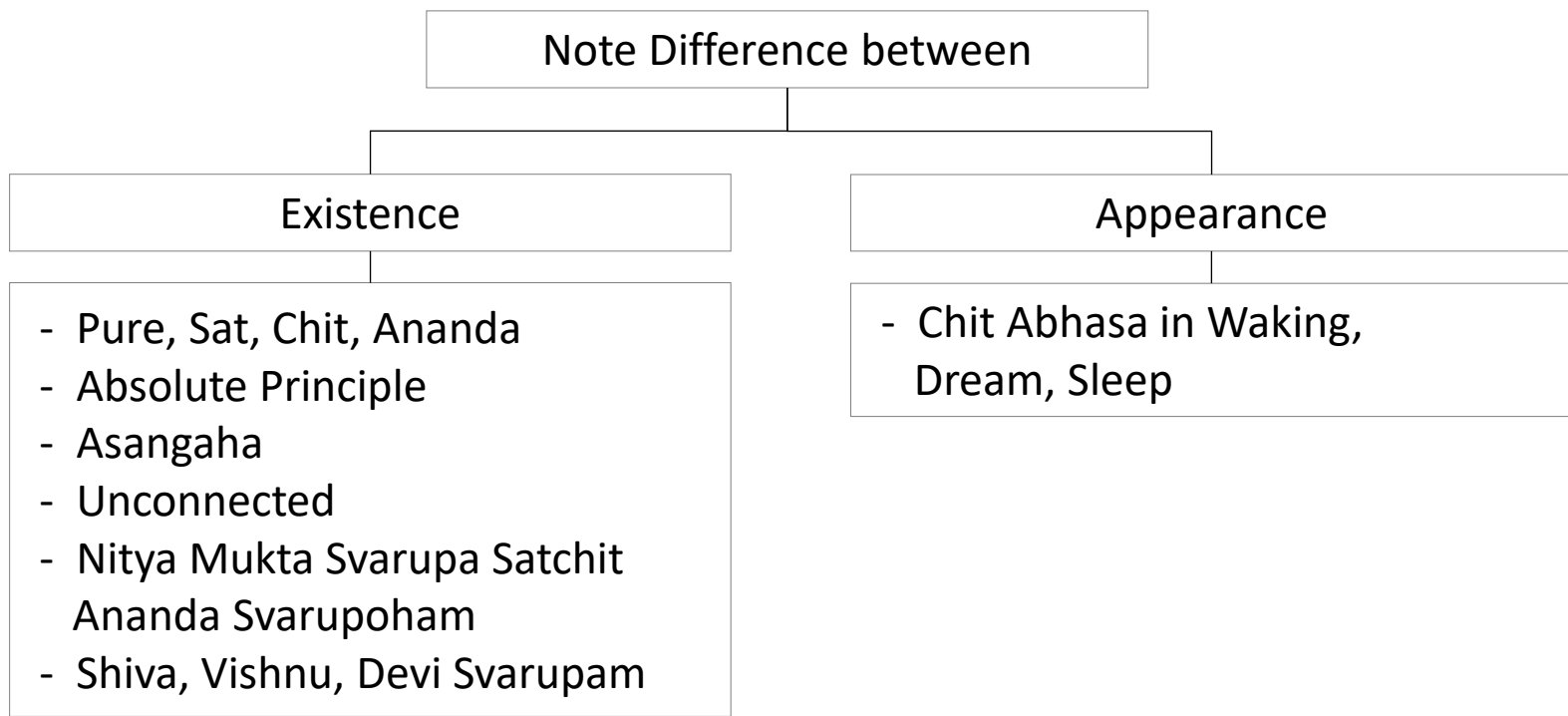
- We try to objectify consciousness through our mind
- Looking at thoughts, or removing thoughts
- Consciousness is observer of mind
- It is matter to be claimed as I am

I am	Triputi
<ul style="list-style-type: none">- Absolute- Nirvikara Nirupa Nirantara Sakshi	<ul style="list-style-type: none">- Mind and Consciousness- Whole Jagat is Hidden in the mind instrument in unmanifest form

- **Inner essence not to be observed but claimed as I am the observer, non-interfering Sakshi of the mind, inner spiritual principle**

- I am the observer of emotions like Desire, Passion, Anger, and thoughts in the intellect
- We recollect dream.





- **Dream is best example to show how mind becomes object of awareness, Sakshi principle.**
- **Chaitanyam is knowledge principle, Adhishtanam of Jada Jagat.**
- Entire world = Thought
- I very clearly experience - Mind created - Pratibhasika Jagat – Made of Subtle 5 elements in dream
- It is different than Vyavaharika Jagat of gross 5 Elements
- I - The experiencer of dream world, waking world, no world, am Sakshi Chaitanyam
- I am Svayam Jyoti Svarupa.

Brihadaranyaka Upanishad :

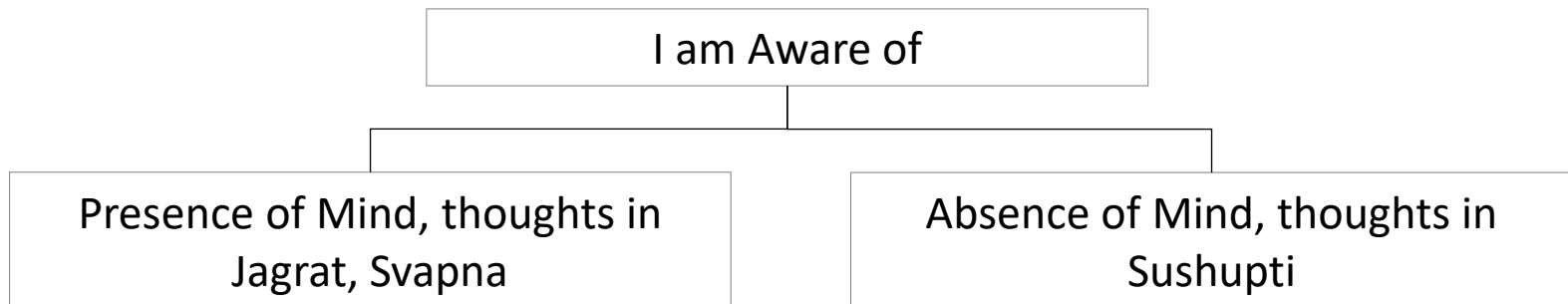
- Svayam jyoti Brahmanam
- Svapna Avastha taken up to understand Sakshi.

Svapna :

- Ideal case where we objectify the Mind clearly
- Sleep Versus Svapna and Jagrat compared
- Remember the play of Ishvara, Sakshi Chaitanyam, leads to liberation.

Upadesha Sahasri :

- Svapna Smruti Prakaranam
- Shows mind is an object of experience
- Remember this when you study the 5th Mantra
- Don't search for consciousness in the mind
- Remove thoughts, no consciousness
- Inner essence of mind is I - consciousness, Sakshi

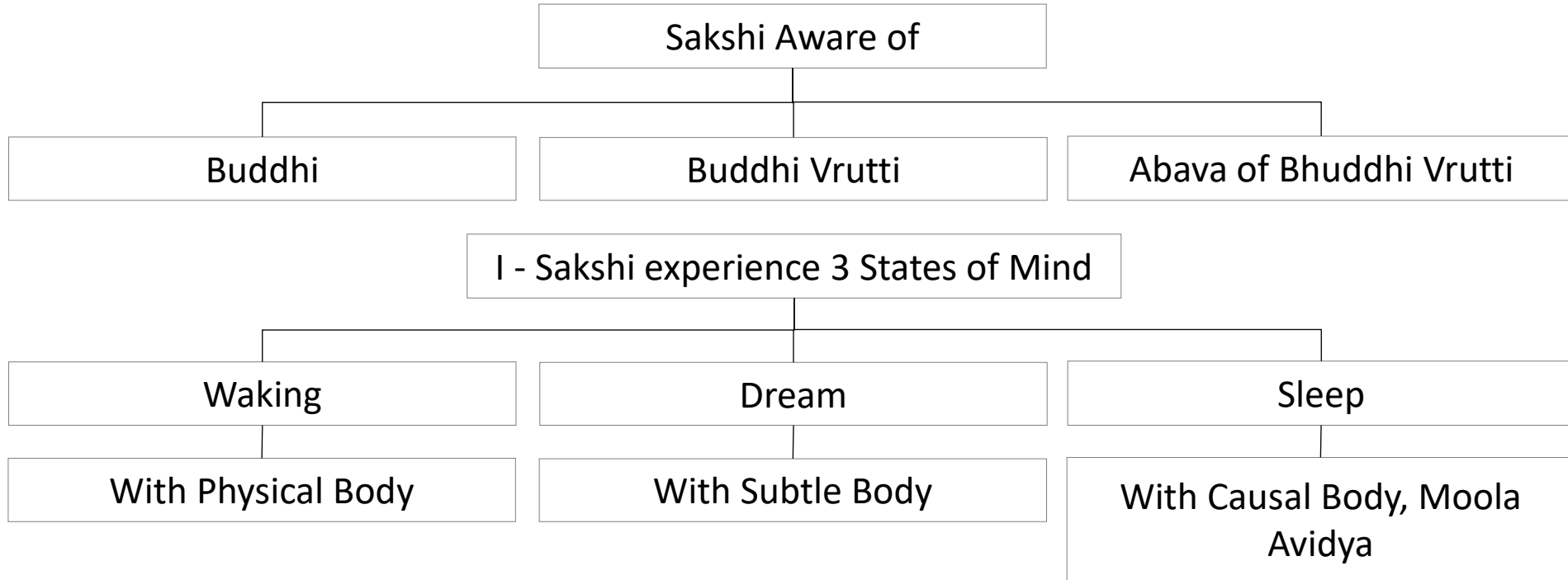


Vivekachudamani :

यो विजानाति सकलं जाग्रत्स्वप्नसुषुप्तिषु ।
बुद्धितद्वृत्तिसद्भावमभावमहमित्ययम् ॥ 126 ॥

yo vijānāti sakalam jāgratsvapnasuṣuptiṣu |
buddhitadvṛttisadbhāvamabhāvamahamityayam || 126||

That which knows everything what happens in the waking, dream, and deep sleep states, That which is aware of the presence or absence of the mind and its functions, That which is the essence behind the ego, That is 'This'. [Verse 126]



- I am aware of the mind
- I the Awarer of the mind is the essence of the mind, like gold is essence of Chain.

Anvayaha :

लोकः यत् मन्सा न मनुते, "येन मनः मतम्" [इति ब्रह्मविदः] आहुः,
त्वं तत् एव ब्रह्म विद्धि, यत् उपासकाः उपासते, तत् इदं ब्रह्म न भवति।

That which one does not objectify with the mind, that due to which they say the mind is objectified, may you know that alone as brahman, not this which the meditators meditate as "this".

Anvayaha :

- Purushaha Yatu Manasa Na Manute Yena Mananaha Matam
- Iti Brahma Vidaha Ahuhu
- Tad Eva Brahma - Iti Tvam Viddhi
- Nedam Yadidam Upasate....

Chapter 1 - Verse 6 :

यच्चक्षुषा न पश्यति येन चक्षूषि पश्यति
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ६

*Yaccaksusa na pasyati yena caksugmsi pasyati
tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What cannot be seen by the eye, but by which the eyes are able to see... Know That alone as Brahman and not this, which people do worship here. [Chapter 1 - Verse 6]

- Conveys similar Idea
- Organ of perception used here instead of the mind.

Bashyam : Chapter 1 – Verse 6 Starts...

यत् श्रोत्रेण न शृणोति दिग्देवताधिष्ठितेन आकाशकार्येण
मनोवृत्तिसंयुक्तेन न विषयीकरोति लोकः ,
येन श्रोत्रम् इदं श्रुतं यत्प्रसिद्धं चैतन्यात्मज्योतिषा विषयीकृतम् ।
तदेवेत्यादि पूर्ववत् ॥

That consciousness which a person does not see, objectify, with the eye, endowed with the thought of the inner-instrument, due to which light of the self which is consciousness one sees, objectifies, encompasses, the functions of the eye, endowed with particular modes of inner-instrument.

- Yatu = Sakshi Chaitanyam
- One does not Objectify Sakshi Chaitanyam with eye
- Antahkarana Vrutti Samyuktena Chakshu
- Eye Backed by Antahkarana, Vrutti or Mental Attention.
- Sense organs can't perceive anything unless mental back up is there
- Mental back up = Antahkarana Vrutti Samyukta - Backing / Focus

With eye backed by mind, person does not objectify Sakshi Chaitanyam

- Yena - On the other hand, with the help of Sakshi Chaitanyam only, one objectifies the eyes themselves
- Yena = With Atma Chaitanyam only
- Connect Atma Jyotishya to Yena
- With Atma Jyoti - Chakshu Pashyati
- One objectifies eyes themselves
- Chakshushi = Plural
= Object of Pashyati
- Lokaha = Subject
- In Sanskrit = Plural - Minimum 3 required.

In English = Minimum 2 :

- We are not Lord Shiva with 3 Eyes
- We have 2 Eyes
- How to interpret Chakshushi? Plural?

Shankara :

- Understand Chakshushi as pluralistic perception
- Eyes - 2, Occular perceptions of Rupa – Red – White – Round - Square, many
- Antahkarana Vrutti Bheda - it is differentiated by different thoughts.

• **Thoughts are generated by eyes, ears, nose, tongue, skin, not by mind**

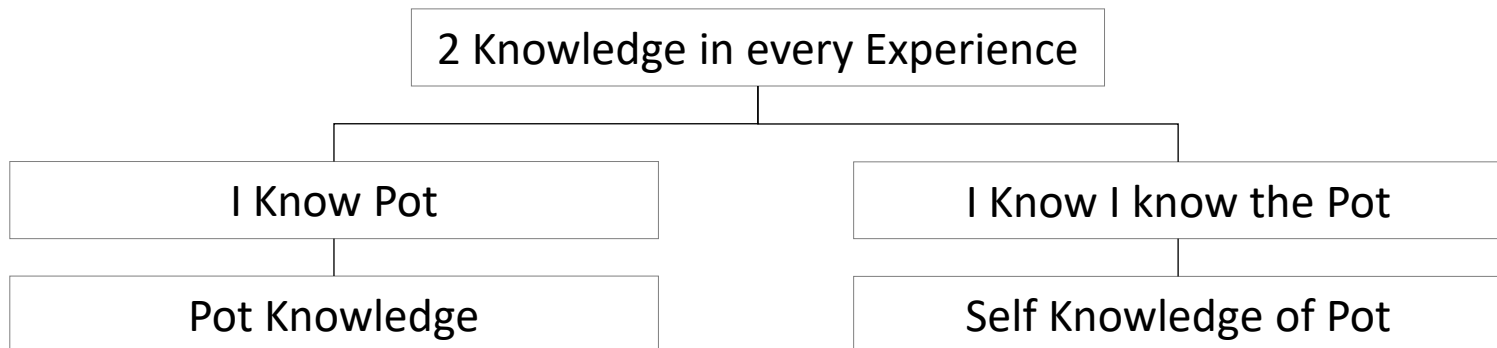
• Chakshur Gamyam Perceptions = Chakshurshamsi

• **Because of consciousness, person perceives colours, forms, sound, touch, smell**

- Chaitanya Atmajyoti is Ekam, eternal, changeless
- Jyotika Pashyati = Vishaya Karoti
= Vyapnoti
- Consciousness pervades the objects of knowledge - Form - colour, sound, smell.

Panchadasi - Chapter 8 :

- Kutastha Deepa Prakaranam
- In every experience 2 Knowledges are there.



Gained by Pramata	Gained by Sakshi Chaitanyam
Artha Adhyasa	Jnana Adhyasa

- Focus on 2nd Knowledge to appreciate the Sakshi
- Tad Eva Brahma Tvam Viddhi Same as before.

Anvayah :

लोकः यत् (चैतन्यं) चक्षुषा न पश्यति, येन चक्षूषि पश्यति,
त्वं तत् एव ब्रह्म विद्धि, यत् उपासकाः उपासते, तत् इदं ब्रह्म न भवति।

One does not see which with the eye, due to which one sees the perceptions of the eyes, may you know that alone as brahman, not this which the meditators meditate as “this”.

Anvayah :

- Purusha Yathu Chakshushe Na Pashyati
- Yatu Vacha Anabyudite - Prathama
- Yatu Chakshusha - Dvitiya
- Yatu Srotriya - Dvitiya
- Yena Purushaha Chakshurnshi Pashyati
- Tatu Eva Brahma Iti Tvam Viddhi...

Chapter 1 - Verse 7 :

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ७

*Yacchrotrena na srnoti yena srotram-idam srutam
tadeva Brahma tvam viddhi nedam yadidam-upasate*

What cannot be heard by the ear, but by which the ears are able to hear... know That as Brahman and not this, which people here do worship. [Chapter 1 - Verse 7]

- Similar Bashyam, instead of eyes, put ears.

Bashyam : Chapter 1 – Verse 7 Starts...

यत् श्रोत्रेण न शृणोति दिग्देवताधिष्ठितेन आकाशकार्येण
मनोवृत्तिसंयुक्तेन न विषयीकरोति लोकः, येन श्रोत्रम् इदं
श्रुतं यत्प्रसिद्धं चैतन्यात्मज्योतिषा विषयीकृतम् ।

That consciousness which a person does not hear, does not objectify, with the ear, product of space, presided by the Lord of directions, Due to which light of the self, which is consciousness, this well-known ear is objectified.

- Yatu Srotrena Na Srunoti Lokaha....
- Purusha doesn't objectify Sakshi Chaitanyam through the ears.

What is Srotra indriyam?

- Dik devata Adhistitena Akasha Karyena Mano Vrutti Samyukta...

Lecture 23

Revision : Chapter 1 - Verse 7 :

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ७

*Yacchrotrena na srnoti yena srotram-idam srutam
tadeva Brahma tvam viddhi nedam yadidam-upasate*

What cannot be heard by the ear, but by which the ears are able to hear... know That as Brahman and not this, which people here do worship. [Chapter 1 - Verse 7]

I) All these Mantras 4 to 8 are commentary on Keno Upanishad - 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]

II) Since Atma is inner essence behind all Jnana Indriyas, Karma Indriyas, Antahkaranam and pranas, they are revealed by Atma, Brahman :

- **Brahman can't be revealed by the subtle body consisting of 19 Organs**
- Manaha, Prana, Vak, Chakshu, Srotram are 5 Representative organs.
- Upalakshanam for all Jnana Indriyas, Karma Indriyas, Antahkaranam and pranas.

Anvaya - 7th Mantra :

लोकः यत् (चैतन्यं) श्रोत्रेण न शृणोति, येन इदं श्रोत्रम् श्रुतम्,
त्वं तत् एव ब्रह्म विद्धि, यत् उपासकाः उपासते, तत् इदं ब्रह्म न भवति।

One does not hear which with the ear, due to which one hears the ears,
may you know that alone as brahman, not this which the meditators
meditate as “this”.

Anvaya - 7th Mantra :

- Yat Purusha Srotrena Na Srunoti
- Yena Idam Srutam
- Tadu Eva Brahma
- Iti Tvam Viddhi Nedam Yadidam Upasathe.

Chapter 1 - Verse 8 :

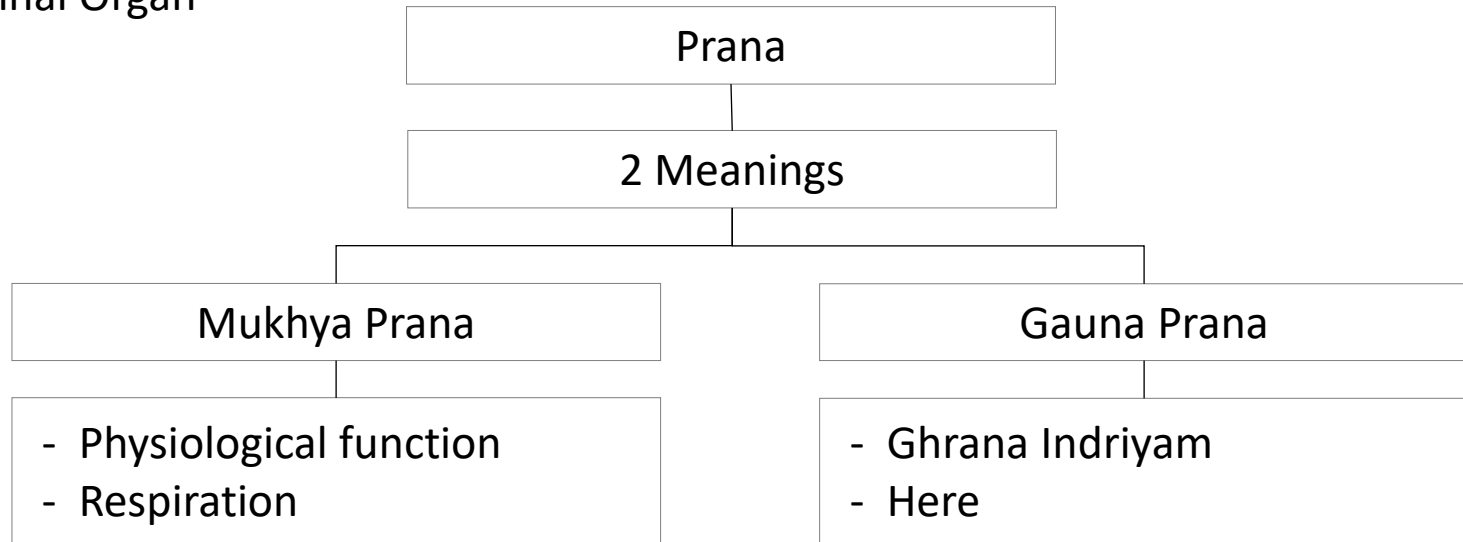
यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ८

*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]

Gist :

- Final Organ



Verse 1 - Commentary :

- Prana Prathamaha Preiti Yuktah...
- Prathama= Mukhya.

Verse 2 - Commentary :

- Pranasya Prana = Mukhya Prana

Purva Pakshi :

- Prana between sense organs - Take Ghrana
- Prana - As per the context
- Vak - Srotram - Said
- Therefore Ghrana will fit better.

Shankara :

- In Mukhya prana, Ghrana included
- Without Mukhya prana, no organ can, can function
- We take a deep breath, inhalation before smelling anything
- Therefore, Mukhya prana includes Ghrana prana also.

In Verse 8 - Prana :

- Both Mukhya and Ghrana Prana - Mixture

- **Ghrana Prana revealed because of Atma.**

- Hence, Atma can't be revealed by Ghrana prana
- 2nd half = Repetition of previous mantras
- Every mantra - Verse 2, 3, 4 to 8 (7 Mahavakyams)
- Srotrasya Srotram - Anya Deva tad Viditat.

- Tad Eva Brahma Tvam Vidhi (5 Times)

• **Tad Eva = Tvam Pada Lakhyartha**

- Brahman = Tad Pada Lakshyartha
- Jivatma = Paramatma.

1st Chapter - Keno Upanishad :

- Verse 2 - Srotrasya Stotram
- Verse 3 - Anya deva tad Veditat, Atho Avididat...

Verse 4 - 5 - 6 - 7 - 8 (5 Verses) :

- Tadeva Brahma Tam Viddhi
- Total 7 Mahavakyams.

Keno Upanishad :

- Small test but powerful
- Oosi Milagai Upanishad
- Small Chilli Upanishad
- Bite one - See svarga.

यत् प्राणेन घ्राणेन पार्थिवेन नासिकापुटान्तरवस्थितेनान्तः
करणप्राणवृत्तिभ्यां सहितेन यन्न प्राणिति गन्धवन्न विषयीकरोति,
येन चैतन्यात्मज्योतिषावभास्यत्वेन स्वविषयं प्रति प्राणः प्रणीयते
तदेवेत्यादि सर्वं समानम् ॥

[A person] does not smell, objectify, which consciousness with the olfactory organ, situated in the cavities of the nose, along with the function of the inner-instrument and function of vital breath, like smell. Due to which light of the self which is consciousness, being illumined, the olfactory organ is led towards its own object. that alone, etc is all the same as before.

- Yat Pranena Dhyanena Pathivena...
- Yatu = Atma Sakshi Chaitanyam, object of Praniti
- Yatu = Living being
- Does not smell, Praniti
- Organ of smell born from Sattva Guna of Earth element - Prithvi Tattvam
- Partivena - Prithvi Karyena
- Previously in Srotram Akasha Karyena

- Nasika Putam = Located within the nose.

Anthaha Avanthithena :

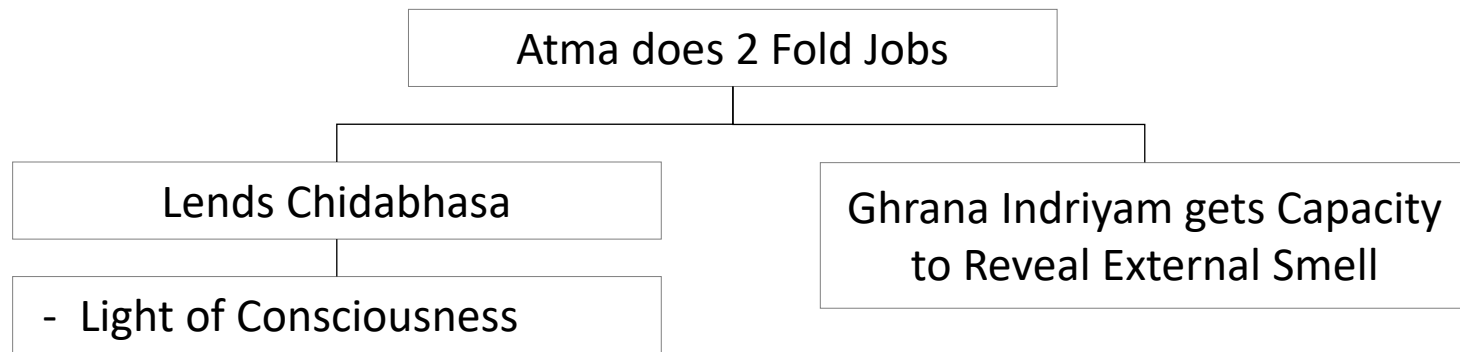
- Located inside
- Gharana Indriyam functions because of Mukhya prana - Respiratory system – Inhalation - Exhalation.
- Smell functions because of prana Vrutti - inhalation
- It is supported by mind also.

General Rule :

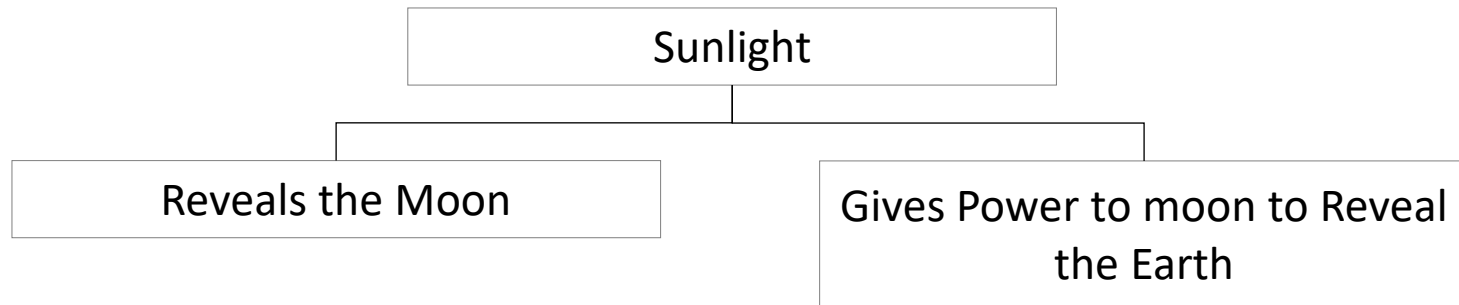
- **Every sense organ functions backed by mind, Antahkaranam and Breathing also required for Ghrana**
- To feel touch in the skin , to see colour, deep breath not required
- To smell, we have to inhale
- Gharana Indriyam requires prana Vrutti and Antahkarana Vrutti
- Prana backed by mind
- Yatu Sakshi Chaitanyam Na Praniti...
- Na Vishayi Karoti, does not objectify

- **Person does not objectify Sakshi Chaitanyam through organ of smell**

- Organ of Smell is revealed by Sakshi
- It can reveal Sakshi.



Example :



- Aabhasyat Ena Hetuna...
- Because of Atma, organ of smell is directed towards its objects
- Sva Vishayam Prati - Towards its own field of operation, Gandha.

• That Sakshi Chaitanyam, meaning of word I is none other than Brahman.

2nd Half of Mantra :

- Tad Eva... Like before
- 8th Mantra over.

Anvaya :

लोकः यत् (चैतन्यं) प्राणेन न प्राणिति, येन प्राणः प्रणीयते,
त्वं तत् एव ब्रह्म विद्धि, यत् उपासकाः उपासते, तत् इदं ब्रह्म न भवति।

One does not smell which with the olfactory organ, due to which one smells the objects of the olfactory organ, may you know that alone as brahman, not this which the meditators meditate as “this”.

Anvaya :

- Yatu Purushaha Pranena Na Pranitihi
- Yatu = Sakshi Chaitanyam = Object of Pranihi.

Yena Prana	Praniyate
Sakshi Chaitanyam	Directed Towards

- Tatu Eva Brahma Iti Tvam Viddhi – 2nd Half Borrow from - Mantra 4

Chapter I - Revision :

I) Main Teaching :

- **I - Unobjectifiable subject am Brahman**
- I = Sakshi Chaitanyam, consciousness principle, 5 factors.

II) In the meaning of I, do not include body, sense organs, prana, mind :

- Exclude Sharira Trayam which is termed Jivatma in ignorance.

III) To say I am Brahman, use mind :

- Do not physically throw away the mind.

IV) I Atma can never know itself :

- By itself, it can never know it is a conscious principle.

V) Consciousness can never tell, experience, feel, become aware of itself without the mind

VI) Knowing I am Brahman is not an event in Time - Space co-ordinate :

- It is beyond

VII) Any experience is in time - Space, a process involving mind, body, sense organs, prana

VIII) Aparokshataya - Jnanam - Pure knowledge - Medium-less awareness :

- Any word can be said only with the mind

IX) Use mind intellectually but exclude mind in the claiming of I, Aham Brahma Asmi

X) Exclude mind in the meaning of word I = Bhaga Tyaga Lakshana

XI) I = Unobjectifiable subject, substratum of creation, called Brahman.

XII) I = Consciousness, excluding Sharira Trayam = Brahman :

- This is the message of 1st Chapter, Sravanam portion
- Sufficient for Uthama Adhikari.