

KENO UPANISHAD

With

SHANKARABASHYAM

CHAPTER 2 – VERSE 5
CHAPTER 3 – VERSE 1 TO 12
CHAPTER 4 – VERSE 1 TO 4

VOLUME - 05

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CHAPTER 2

VERSE 5

Introduction : Chapter 2 – Verse 5

कष्टा खलु सुरनरतिर्यक्प्रेता- दिषु संसारदुःखबहुलेषु
प्राणि- निकायेषु जन्मजरामरणरोगादि- संप्राप्तिरज्ञानात् ।
अतः—

Due to ignorance, it is pitiable that there is attainment of birth, old age, death, disease, separation, etc, in (bodies of) multitude of living beings, such as devas, humans, animals, ghosts, etc, where there is abundance of pain of bondage.

- Keno Bashyam teaching part is over.

a) Kashta Khalu :

- Samsara is problematic.
- Kashta = Sorrow Ridden.

b) Janma Marana Rogha Adhi Sampraptihi :

- Samsara is being subjected to repeated birth, old age, disease, death, other problems like separation etc.

c) Sura Nara Tirya Preta Dishu :

- **In Sura** : Deva Shariram
- **Nara** : Manushya Shariram
- **Tirya** : Pashu Shariram
- **Preta** : Ghost Shariram (In between 2 bodies).
- There is Samsara Dukham.

d) Prani Ni Kayeshu :

- In bodies of different species.

e) Pain of Samsara = Bahutvam

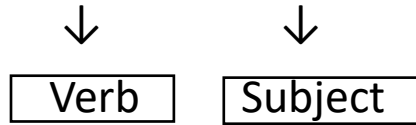
- Now and then trickles of happiness.
- Life is predominately only problems (Jnanam Adhyasa).

Example :

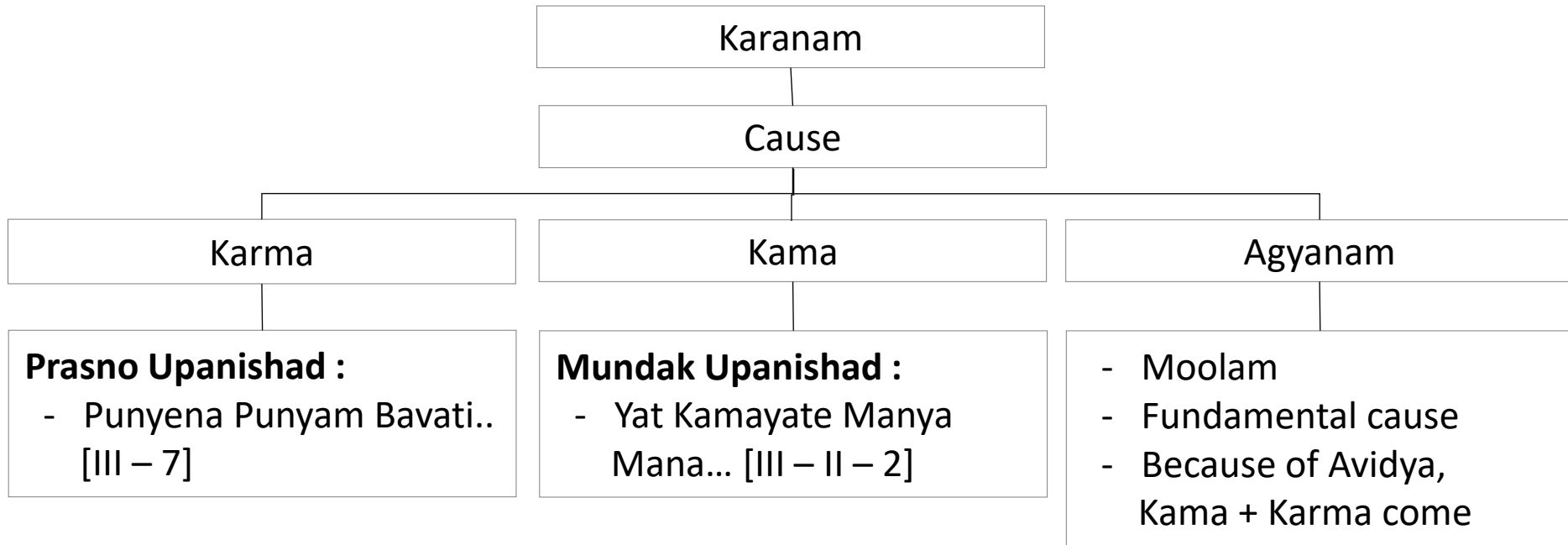
- I fall into a well.
- Holding on to plant growing on the side of the wall.
- Tiger waiting on top.
- Snakes below.
- Rugged rocks below, can't drop.
- Rat ribbing on root of plant.
- Honey comb disturbed .

- Bees flying.
- Honey drops dropping = My happiness in this wonderful life
= Life of Samsari

f) Kashta Bavati – Samprapti :



- Travelling in all bodies is problem Ridden.
- Why go from body to body.



Prasno Upanishad :

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन
पापमुभाभ्यामेव मनुष्यलोकम् ॥ ७ ॥

Athaikayordhav udaanah punyena punyam lokam nayati
paapena paapam, ubhaabhyaam-eva manushyalokam ॥ 7 ॥

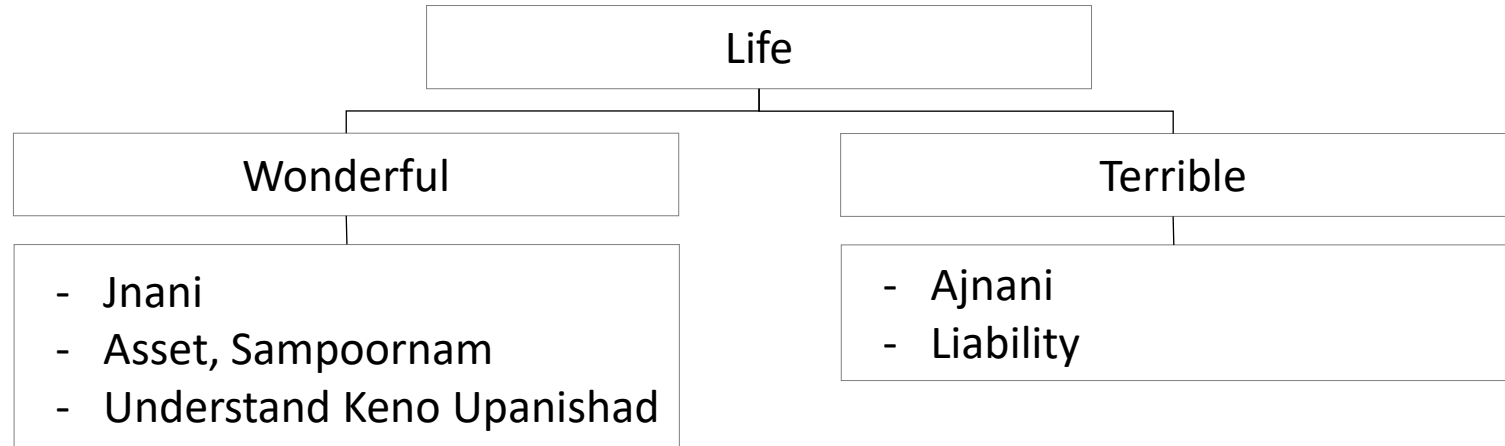
Again, through one special 'nerve', the Udana, ascending, leads us upward to the virtuous world by good work, and carries us to the lower worlds by sinful acts, and takes us to the world of men when sin and virtue are mixed.[III – 7]

Mundak Upanishad :

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥ २ ॥

Kaman yah kamayate manya-manah sa kamabhir-jayate tatra tatra ।
paryapta-kamasya krt-atmanas-tu ihaiva sarve pravi-liyanti kamah ॥ 2 ॥

Whoever longs for objects of desire, brooding over them, they are born here and there for the fulfillment of those desires. But in the case of a Seer whose longings have found their final consummation in the Atman and who has realized the Self, his desires vanish even here, in the life. [III – II – 2]



Baja Govindam :

योगरतो वा भोगरतो वा
सङ्गरतो वा सङ्गविहीनः ।
यस्य ब्रह्मणि रमते चित्तं
नन्दति नन्दति नन्दत्येव ॥ १९ ॥
(भज गोविन्दं भज गोविन्दं...)

yogarato va bhogarato va
sangarato va sangavihinah ।
yasya brahmani ramate cittam
nandati nandati nandatyeva ॥ 19 ॥
(bhaja govindam bhaja govindam...)

Let one revel in yoga or let one revel in bhoga. Let one seek enjoyment in company or revel in solitude, away from the crowd. He whose mind revels in Brahman, he enjoys... Verily, he alone enjoys. [Verse 19]

Chapter 2 – Verse 5 :

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ५

*Iha ced-avedid-atha satyam-asti na ced-ihavedin-mahati vinastih
bhutesu bhutesu vichitya dhirah pretya-smallokad-amrta bhavanti*

If one Knows (That Brahman) here, in this world, then the true end of all human aspirations is gained. If one knows not (That) here, great is the destruction. The wise, seeing the one Atman in all beings, rise from sense-life and become immortal. [Chapter 2 – Verse 5]

Gist :

a) Iha Avedi Chet Satyam Asti :

- **If a person knows Atma, Life is meaningful, valid, purposeful.**
- Satyam = Life is meaningful.

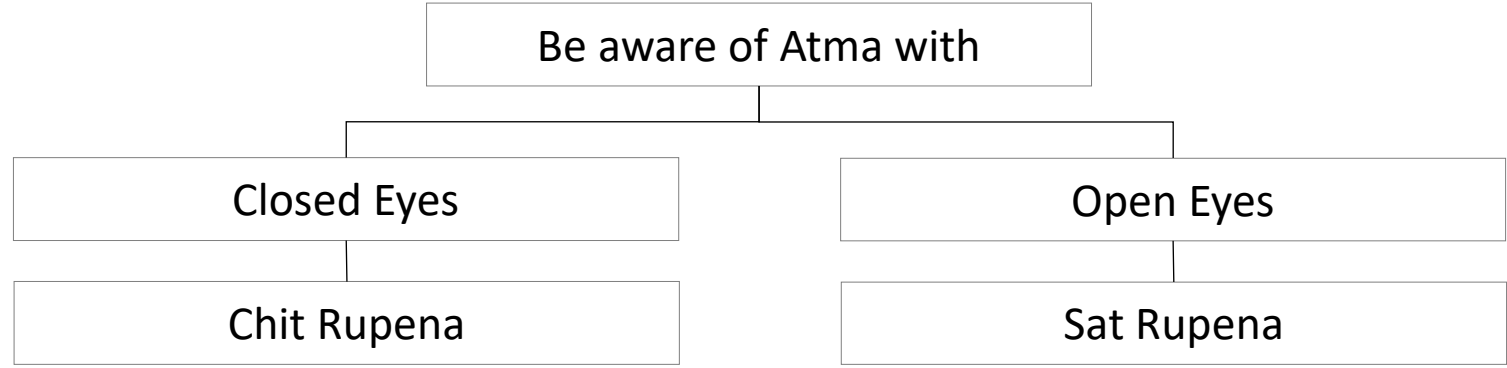
b) Na Ched Iha.. Mahati Vinashti :

- If Atma not known, life is a tragedy, infinite loss.
- Loss of infinite Brahman = Infinite Loss, eternal Loss.

c) Dheeraha Buteshu Buteshu Vichitra Iva :

- Wise recognize Atma in everyone.
- Know value of human Janma.
- Recognise Atma within, without.

- If only within, have to be permanently in Samadhi.



Drk Drishya Viveka :

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२०॥

*asti bhāti priyam rūpam nāma cetyaṁśa-pañcakam,
ādyatrayam brahma-rūpam jagad-rūpam tato dvayam. (20)*

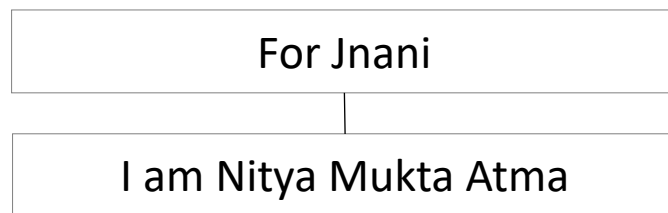
Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

d) Asmat Lokan Pretya Amrutaha Bavati :

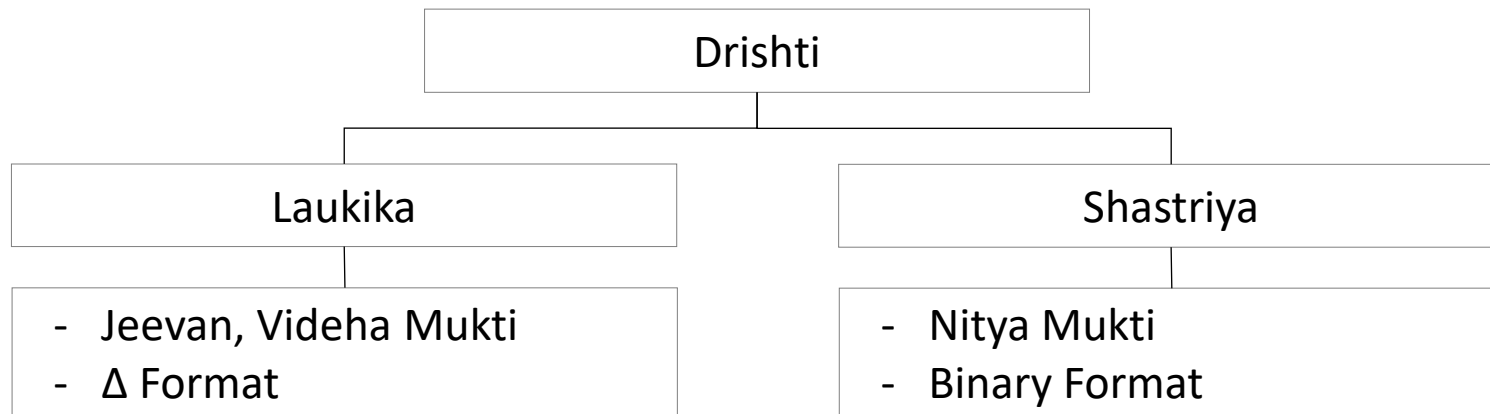
- Recognising Atma
- Transcend Jivatva Bava.
- Claim Brahma Bava.
- World calls Jiva as Jivan Mukta and will get Videha Mukti later.

• Jiva does not look upon himself as Jeevan Mukta.

- If so, he is claiming I am Jivaha.
- He has dropped Jiva Bhava.
- Jivan Mukti, Videha Mukti not relevant for Jnani.



- Nitya Mukti = Sadhyo Mukti.
= Jnanis thought



इह एव चेत् मनुष्योऽधिकृतः समर्थः सन् यदि अवेदीद् आत्मानं
यथोक्तलक्षणं विदितवान् यथोक्तेन प्रकारेण, अथ तदा
अस्ति सत्यं मनुष्य-जन्मन्यस्मिन्नविनाशोऽर्थवत्ता वा
सद्भावो वा परमार्थता वा सत्यं विद्यते । न चेदिहावेदीदिति,
न चेद् इह जीवंश्चेद् अधिकृतः अवेदीत् न विदितवान्;
तदा महती दीर्घा अनन्ता विनष्टिः विनाशनं
जन्मजरामरणादिप्रबन्धाविच्छेदलक्षणा संसारगतिः ।

Here itself, if a qualified human being, being capable, were to know the self of the nature mentioned, if one has understood in the manner described (as oneself), Then, there is non-destruction, or meaningfulness, or glory, or being one with absolute reality in this human birth. If while living, a qualified did not understand, then there is unlimited destruction for a long time, course of bondage characterized by perpetuation of series of birth, old age, death, disease, etc (humiliation, separation).

- In this current Manushya Janma itself with postponing to next Janma or waiting for Krama Mukti – realise Atma.

a) Manusha Adhi Krutaha :

- Human being eligible to know Atma.

• **Seeker must be Veidika first – accept Veda as Pramanam.**

- With Amanitvam, Adambitvam, Ahimsa, I can be a ethical, man of character, intelligent wise Jiva.
- Accept 6 Pramanas only, not Shastra – Veda as Pramanam.
- Good scientific student.
- Has some utility to lead a comfortable life.

Gita :

श्रद्धावाँल्लभते ज्ञानं
तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिम्
अचिरेणाधिगच्छति ॥ ४-३९ ॥

śraddhāvaṁ labhate jñānam
tatparaḥ saṁyatēndriyaḥ ।
jñānam labdhvā parāṁ śāntim
acirēṇādhigacchati ||4-39||

The man who is full of faith, who is devoted to It, and who has subdued the senses, obtains (this) Knowledge; and having obtained knowledge, ere long he goes to the supreme peace. [Chapter 4 – Verse 39]

Gita :

अज्ञश्चाश्रद्धधानश्च
संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परः
न सुखं संशयात्मनः ॥ ४-४० ॥

ajñāścāśraddadhānaśca
saṁśayātmā vinaśyati |
nāyaṁ lōkō'sti na parah
na sukhaṁ saṁśayātmanaḥ ||4-40||

The ignorant, the faithless, the doubting-self goes to destruction; there is neither this world, nor the other, nor happiness for the doubter. [Chapter 4 – Verse 40]

योगसंन्यस्तकर्माणं
ज्ञानसञ्छिन्नसंशयम् ।
आत्मवन्तं न कर्माणि
निबध्नन्ति धनञ्जय ॥ ४-४१ ॥

yōgasannyastakarmāṇaṁ
jñānasañchinnasaṁśayam |
ātmavantam na karmāṇi
nibadhnanti dhanañjaya ||4-41||

He who has renounced actions by yoga, whose doubts are rent asunder by Knowledge, who is poised in the Self as the Self, actions do not bind him, O Dhananjaya. [Chapter 4 – Verse 41]

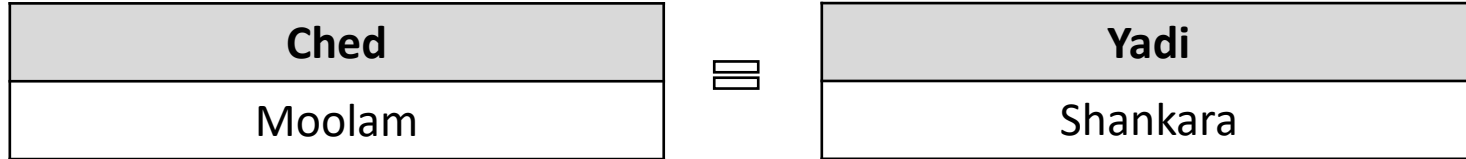
b) Basic eligibility = Sraddha + Bakti towards Veda, Guru = Adi Kruta.

- May not be interested in Moksha.
- I want to be born as Grass or stone in Brindavan.
- Adikruta = Sadhana Chatustaya Sampatti, interested in Atma Jnanam.

c) Samarthaha San :

- Has Nitya Anitya Vastu Viveka.

d) Yadi Avedit Ched :



e) Avedit = Veditwam

- Suppose a person knows Atmanam, Atma.

f) Yathokta Lakshanam Atmanam :

Definition of Atma :

Keno Upanishad :

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

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

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

- This is Lakshanam, definition.

g) Yathokta Prakarena :

- In the manner.
- Described in Upanishad.

Keno Upanishad :

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

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na 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. [1 – 3]

h) Don't say Atma is within me inside every thought, nonvariable consciousness, Nityam Shuddham.

- This is in complete
- I – Myself am Atma = Aparokshataya.

i) Don't say :

- Dasoham
- Say Soham

- Abhedena Iti Arthaha
- Suppose a person knows Atma.

j) Tada, Tarhi, then, knowledge is gained

k) Asti Satyam :

- There is Satyam in this life.
- Asmin Manushya Janmani.

Satyam – 4 meanings given by Shankara

Avinashaha

Arthavattaha

Sat Bavaha

Paramarta

Bashyam : Chapter 2 – Verse 5 Continues....

तस्मादेवं गुणदोषौ विजा- नन्तो ब्राह्मणाः भूतेषु भूतेषु
सर्वभूतेषु स्थावरेषु चरेषु च एकमात्मतत्त्वं ब्रह्म विचित्य विज्ञाय
साक्षात्कृत्य धीराः धीमन्तः प्रेत्य व्यावृत्य ममाहंभावलक्षणा-
दविद्यारूपादस्माल्लोकाद् उपरम्य सर्वात्मैकभावमद्वैतमापन्नाः सन्तः
अमृता भवन्ति ब्रह्मैव भवन्ती- त्यर्थः । 'स यो ह वै तत्परं ब्रह्म
वेद ब्रह्मैव भवति' (मु० उ० ३। २। ९) इति श्रुतेः ॥ ५ ॥

Therefore, in this manner, Brahmanas who know the advantages (of knowing) and disadvantages (of not knowing) very well, having directly known the one reality of the self, brahman, in all moving and non-moving living beings, those endowed with discriminative intellect, having withdrawn from this world which is in the form of ignorance-born notion of I and mine, being those who have attained non-dual oneness with everyone, become immortal; they become brahman itself, this is the meaning. Due to this Shruti statement "One who knows brahman, indeed becomes brahman".

- Shakara enters 3rd quarter of Mantra.

a) Tasmāt Guna Doshou Vijanataha :

- Understanding is Guna, Dosha of human life.

Guna :

- Knowing I am a spiritual being called Atma or Brahman.
- Atma Jnanam is Guna.

Dosha :

- Not knowing Atma Jnanam in life.
- Atma Ajnanam.

b) Iti Vijanataha :

- Understanding this is first half of Mantra.
- Knowing Atma Jnanam alone validates life.
- I am Adhishtanam of entire Jagat = Atma Jnanam, spiritual essence.

c) Brahmanaha :

- Satva Guna Pradhana, Veidica Marga Nishchataha.
- Those who follow life guided by Veda = Definition of Brahmanaha.
- Veda = Guide map of life.
- Sacred thread = Symbolic acceptance of Veda as the Guide Map (GPS).
- Gita = Instruction according to Veda.

- Spiritual success = Primary for a Brahmanaha.
- Material prosperity – secondary.
- Internal wealth valued more than external wealth.

Gita :

आरुरुक्षोर्मुनेर्योगं
कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव
शमः कारणमुच्यते ॥ ६-३ ॥

ārurukṣōrmunēryōgaṃ
karma kāraṇamucyatē |
yōgārūḍhasya tasyaiva
śamaḥ kāraṇamucyatē ||6-3||

For a Muni or Sage who wishes to attune to yoga, action is said to be the means; for the same Sage who has attuned to yoga, inaction (quiescence) is said to be the means.
[Chapter 6 – Verse 3]

- Guide for Brahmana = Gita / Veda.

d) Buteshu Buteshu :

- For all living beings.
- Sthavaram Jangameshu – Stationary : Plants, trees.
- Chareshu = Mobile – Animals, Human, Devatas.

e) Vichikya :

- Vignyaya Brahmana
- Should know Atma Jnanam
- Discriminates, knows what?

f) Ekam – Atma Tatvam – Brahma :

- Like a thread in all living beings.

Gita :

मत्तः परतरं नान्यत्
किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं
सूत्रे मणिगणा इव ॥ ७-७ ॥

**mattaḥ parātaraṃ nānyat
kiñcidasti dhanañjaya ।
mayi sarvamidaṃ prōtaṃ
sūtrē maṇigaṇā iva ॥ 7-7 ॥**

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 - Verse 7]

- Beads – Many, varied, coloured.
- Human beings – Many, varied, coloured.
- Thread = Atma = Satchit Ananda
= One

Gita :

विद्याविनयसम्पन्ने
ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

vidyāvinayasampannē
brāhmaṇē gavi hastini |
śuni caiva śvapākē ca
paṇḍitāḥ samadarśinaḥ || 5-18 ||

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

- Atma = Ekam = Brahma.

Gita : Chapter 13

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

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama || 13.3 ||

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

g) Dvitiya Vibakti :

- Object of Vichitya, Vijnayaya, Sakshat Krutya.

h) Aparoksha Jnanam Prapya :

- There is Atma, Brahma, no use at all.
- There is Atma which is in and through entire Jagat = Brahman = Myself.

- **I am not body with Atma inside but I am Atma with an incidental body outside me.**
- **We are not human beings seeking spiritual experience.**

- There is no separate spiritual experience other than my own SELF – experience.

- **We are spiritual beings, incidentally having human experience = Sakshat Krutya = I am Brahman Jnanam.**

i) Dhiraha :

- Dhi – Mantaha, wise, discriminative people.

Who differentiate :

Atma	Anatma
<ul style="list-style-type: none">- Self, Brahman- I am a spiritual being	<ul style="list-style-type: none">- Jagat- 5 Koshas- 3 Sharirams- 3 Avasthas- Incidental Human experience

j) Pretya :

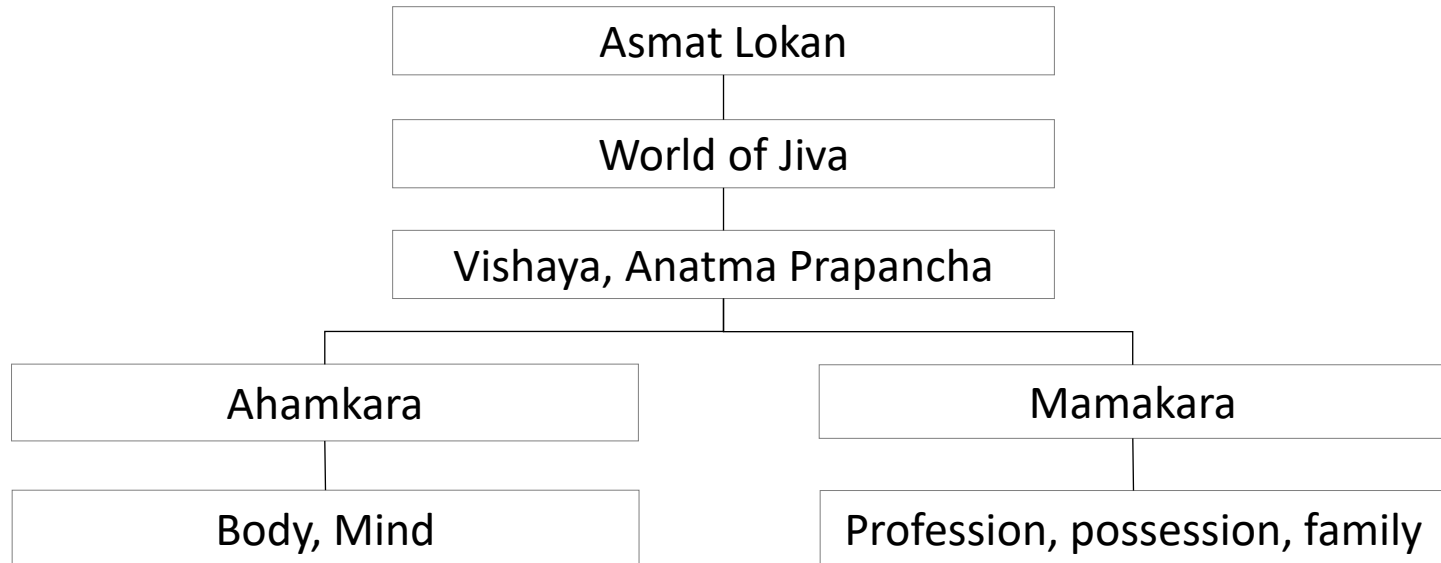
- Vyavrutya, going above, transcending.

k) Asmat Lokan :

- Transcending Anatma.
- Prapancha around
- World, Pratyakshyam, Drishya Prapancha.

l) Loka :

- 5 fold Prapancha possession, profession, family, body, mind.

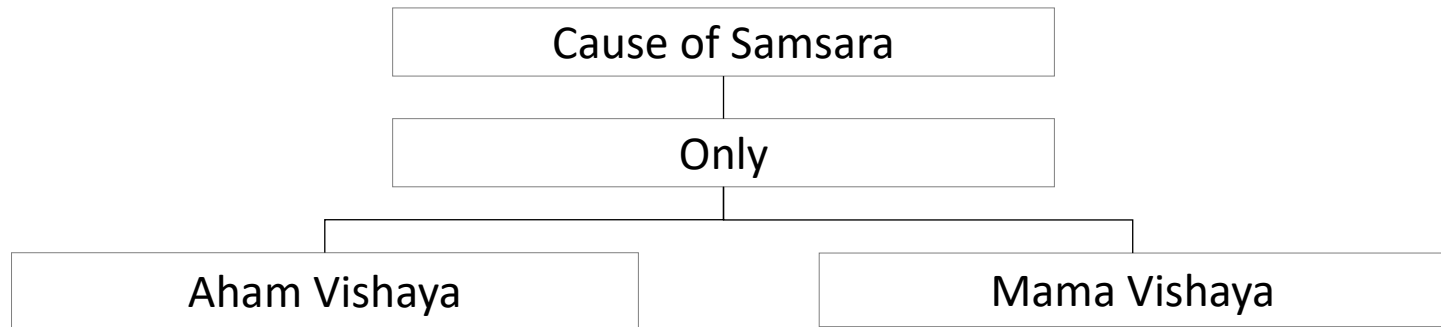


- Mama, Aham Bava Lakshanam.
- Objects of Aham, Mama.
- Here Lakshanam = Vishaya, object of Aham, Mama.

- **Other external Prapancha does not cause Samsara for us.**

Example :

- Read news, say Choo, Choo, forget in 2 minutes.
- Burglary of my old empty match box, cry for 3 days.



- It is solidified ignorance, Avidya Rupert.
- This is Asmat Loka.

m) Uparamya :

- Vyavrutya, Pretya, going beyond, transcending.
- Not physically to another floor but intellectually to higher level.
- We can express honey, etc at Vyavaharika level.
- Talk about legacy transfer etc.
- Mentally, remember – none belongs to me, I am Asanga Atma.
- All belongs to Vishwarupa Ishvara.
- Wife, Children, Grandchildren belong to Ishvara.

Kaivalya Upanishad :

वैदरनेकैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ।

न पुण्यपापे मम नास्ति नाशो न जन्म देहेन्द्रियबुद्धिरस्ति ॥ २२ ॥

vedairanekairahameva vedyo vedāntakṛdvedavideva cāham ।

na puṇyapāpe mama nāsti nāśo na janma dehendriyabuddhirasti ॥ 22 ॥

I alone am the theme taught in the different Veda-s, I am the revealer of the Upanishad-s, the Vedanta and I alone am the real knower of the Veda-s. For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind-intellect equipment. [Verse 22]

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 cāmbaram ca ।

evam veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣim sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 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]

- Anatma belongs to Vishwarupa Ishvara.
- I am Asanga Atma.

n) Iti Uparamya :

- Abide in Sarvatma Bava, Eka Atma Bava, Advaita Bava.
- This is shifting from Δ format to Binary format.
- All bodies are in one Atma.

Gita :

श्रीभगवानुवाच ।
इदं शरीरं कौन्तेय
क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

śrībhagavān uvāca
idaṃ śarīraṃ kauntēya
kṣētramityabhidhīyatē |
ētadyō vētti taṃ prāhuḥ
kṣētrajña iti tadvidaḥ || 13.2 ||

The Blessed lord said : This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

- In Vyavahara transact only as Ahamkara.
- Maha Jnani also uses only I for body – mind complex.
- Says : I am disciple of....
- Otherwise will create confusion in society.
- All refer to Body – Mind in transactions.
- Use I – only for Body – Mind in transactions.

- Remember I – Body – Mind – Anatma is a Vesham, Superimposition, Adhyasa.
- I – Atma am real, substratum, binary format.

O) Amrutaha Bavanti :

- They become as though immortal.
- Becoming immortal = Dropping notion that I am mortal Jivaha.
= Attainment of immortality, intellectual Phenomena.
- Misconception belongs to intellect not Atma, needs correction by Atma Jnanam.

<ul style="list-style-type: none"> • Moksha = Understanding, I am Nitya Mukta Svarupa Atma.

- Mortality is wrong notion in the Buddhi.
- Body is mortal.
- Vishwa, Teija, Prajnya are Veshams, incidental, for a certain period of time.
- Atma is immortal, Adhishtanam.
- I have no more misconceptions.
- All events take place in the presence of Atma.
- 3 Avasthas in the presence of Atma.
- Events are in Anatma.
- I as though become one with Brahman.
- No expansion or bloating up to become Brahman.
- Only Atma Jnanam from Veda.

- Only intellectual understanding event, dropping notion event, that I am Jivaha.
- Moksha is instantaneous.

Brihadaranyaka Upanishad :

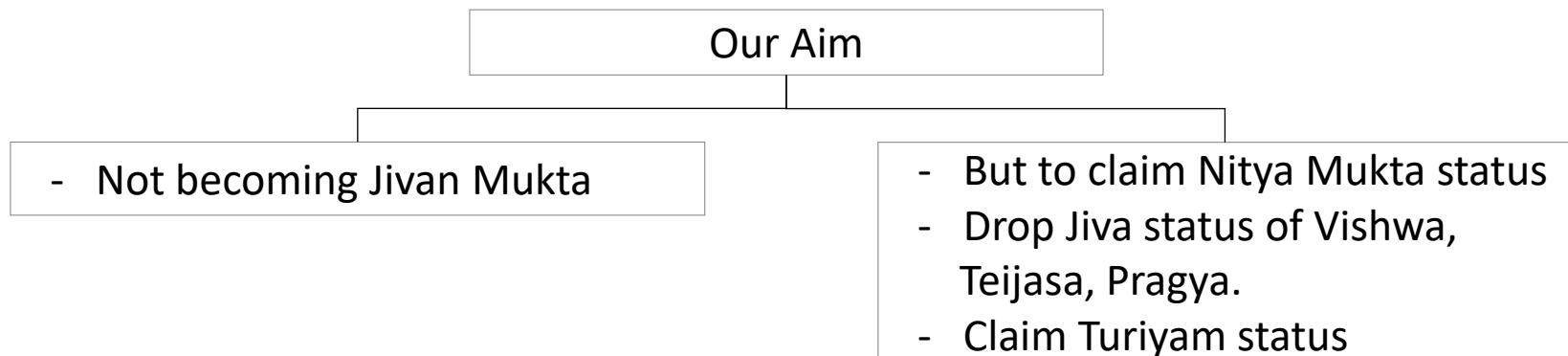
ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
 तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
 तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः
 प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,
 अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
 तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
 अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
 न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः
 पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
 एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बहुषु?
 तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |
 tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
 sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat
 paśyannṛṣirvāmadevaḥ pratipede,
 aham manurabhavaṃ sūryaśceti | tadidamapyetarhi ya evaṃ veda,
 aham brahmāsmīti, sa idaṃ sarvam bhavati,
 tasya ha na devāscanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati;
 atha yo'nyāṃ devatāmupāste, anyo'sāvano'hamasmīti,
 na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
 paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;
 ekasminneva paśāvādiyamāne'priyam bhavati, kiṃu bahuṣu?
 tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

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

Shankara :

- Brahma Prapti = Abrahma Adhyasa Nivritti.
 - Misconception elimination = Attaining Brahman.
 - Misconception : I am not Bahman, I am Jivaha.
 - Abrahmatvam = Jivatvam.
 - Jivatva Adhyasa Nivritti Eva Brahmatma Praptihi.
- **Drop Idea – I am Jivaha.**
- Jivan Mukti, Videha Mukti, w.r.t. Body – Mind – Complex, Laukika Angle.
 - Shastriya Angle – Nitya Mukta.
 - I don't wait for Jivan, Videha Mukti after Shastric study.
 - If so, I am retaining Jiva Bavaha.
 - **My new understanding :**
 - I am not Jivaha, I am Brahman.
 - I was, I am, I ever will be Brahman, Nitya Mukta Satchid Ananda Svarupaha.



- This is called Braheiva Bavati.

Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- Person who knows Brahman becomes Brahman.
- Jnanam gives Nitya Mukta status to me from my own higher Turiyam standpoint, Shastriya Drishti.
- Jivan Mukti, Videha Mukti is Laukika Drishti.
- 2nd chapter over.
- Upanishad teaching over in Chapter 1 – 2.
- Chapter 3 – 4 are Sadhana Pradhana Chapters.

Anvaya :

इह चेत् अवेदीत् सत्यम् अस्ति इह चेत् न अवेदीत् महती विनष्टि अस्ति ।
धीराः भूतेषु भूतेषु विचित्य अस्मात् लोकात् प्रेत्य अमृता भवन्ति ।

If one were to know (brahman) here, then there is meaningfulness; if one were not to know (brahman), there is a great loss. The discriminative people become immortal, having discovered (brahman/ oneself) in all living beings, (and) having gone beyond this world.

Anvaya : Chapter 2 – Verse 5

- Manushya Iha Avedit Chet Ata Tasyam Asti, Iha Na Avedit Chet Mahati Vinashtihi Bavati
- Iha Naha Buteshu Buteshu Atmanam Vichitya, Asmat Lokat Pretya, Amrutaha Bavanti
- In Chapter 1 – Verse, Asmat Lokan Amruta Bavati also mentioned.

Keno Upanishad :

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

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

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

- That is Upakrama, here in Chapter 2 – 5 – Upasamhara.
- Shankara had given 2 commentaries in Chapter 1 – 2.
- Can take only 1st commentary – interpretation here because Atimuchya is not mentioned here.



CHAPTER 3

VERSE 1 TO 12

Chapter 3 – Introduction :

‘अविज्ञातं विजानतां विज्ञात- वक्ष्य- मविजानताम्’ इत्यादि-
 माणाख्यायिकायाः श्रवणाद् यदस्ति तद्वि- प्रयोजनम् ज्ञातं प्रमाणैः
 यन्नास्ति तदविज्ञातं शशविषाणकल्पमत्यन्त- मेवासद्दृष्टम् ;
 तथेदं ब्रह्माविज्ञातत्वादसदेवेति मन्दबुद्धीनां व्यामोहो मा
 भूदिति तदर्थेय- माख्यायिका आरभ्यते ।

It is seen that that which is there is known with the help of right means of knowledge, (while), that which is not there is not known, indeed completely non-existent like rabbit's horns. Similarly, "this brahman is indeed non-existent, because of not being known", let such a misconception of dull-witted not be there, with such intention, w.r.t. purpose, this story is started.

1st line of Moolam : Chapter 3 – Verse 1

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त
त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति १

*Brahma ha Devebhyo vijigye, tasya ha brahmano vijaye deva amahiyanta
ta aiksant-asmakam-evayam vijayah asmakam-evayam mahimeti*

Preceptor : It is said that Brahman once won a victory for the Gods (over the demons). Though the victory was due to Brahman the Gods became elated by It, and thought : To us belongs the victory, to us belongs glory. [III – 1]

- Brahmaha Devebyo Vijaniye.
- Shankara quotes in introduction to Chapter 3.0
- Commentary on Brahmavit Devebyo...
- Message conveyed through story.
- Do Moolam study first and then Bashyam.

Shankara :

- 5 messages revealed from story.

1st Message :

- Student will have a doubt.
- Brahman = Never object of any Pramanam.

Keno Upanishad :

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

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na 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. [1 – 3]

- Brahman = Sarva Pramana Agocharam.
- Doubt based on Popular law in worldly context.
- Law : Existence of anything is proved only by 6 Pramanams.
- If not available for Pramanams, it is non-existent.

Example :

- In hall, no elephant.
- Pratyaksha Pramanam.

- Sarva Pramana Avishayatvat Gajaha Nasti.
- We accept heaven based on Veda Pramanam.
- Svargaha Asti.

Mana Adhina	Meya Siddhi
- Depending on one of Pramanams	- Existence proved

Vyapti Generalisation :

- **Yathu Manaha Vishaya Tatu Asti.**
- **Yatu Manaha Avishaya Tatu Nasti.**

Chapter 1 & 2 :

- Brahman = Sarva Pramana Avishayatvat Vyapti.
- Yatra yatra Manaha Avishayatvam Tatra Tatra Nastitvam of Asatvam.

Conclusion :

- **Now I know Brahma, Nasti.**

Sardarji Joke :

- 1st , 2nd ball didn't see fast balls.
- Umpire 3rd ball – no ball.

Conclusion :

- Umpire discovering very late.
- Brahman Nasti – Sarva Pramana Avishayatvat.

Example :

- Sasha Sringavatu
- Horn of Rabbit

Story indicates :

- Brahman is there, giving heating power to Agni, blowing power to Vayu, growing power to earth, holding power to space, thirst removing power to water or quenching fire power to water.

Significance No. 1 :

- **Brahma Astitva Nirupanam.**
- Avigyatam Vigyanatam.
- Vijnatam Avigyanatam.
- Iti Adhi Sravanat.
- After listening to words in Chapter 2 and Chapter 1 student, should not conclude Brahman Nasti.

a) Yadasi :

- Thinking of student.

b) Yatu Asti – Tatu Pramanapsi :

- What is existent is available for Pramanam.
- Whatever is available for Pramanam is alone existent.
- Manahadhina Meva Siddhatvat logic.
- Whatever is nonexistent is not available for any Pramanam.
- Whatever is not available for Pramanam is nonexistent.

c) Kalpam :

- Similar to Rabbits Horn.
- Atyantam Asatu – Totally nonexistent.

d) Drishtam :

- This is our universal experience.
- This is thinking of seeming intelligent student.
- Applies law – not totally unintelligent.
- Doesn't apply correctly – not intelligent.

e) Tatha Vyapti :

- In the same way.

f) Idam Brahma Asat Eva :

- Brahman is totally nonexistent.

g) Hetu :

- Avigyatatvat
- Pramana Avishayatvat.

h) Paksha :

- Idam Brahma

i) Sadhyam :

- Asat Eva

j) Drishtanta :

- Sasha Sringavatu.
- Dealt with in Mandukya Moolam class.

k) Mandah Buddhi :

- Semi intelligent student has Vyamoha, misconception.
- Brahman is nonexistent like “No ball”.

l) Ayam Vyamoha Maboorth :

- Let such a doubt not come.
- This is the intention of Sruti Mata in Chapter 3
- Imagination of Guru regarding possible students doubt after Chapter 1 and 2.
- Let not such a misconception arise says Shankara in his wonderful introduction to Chapter 3.

m) Iti Tad Artha :

- To remove Vyamoha, misconception.
- Eliminate possible misconception.

n) Iyam Akhyayikaha :

- Following story begins.

1st Message :

- Brahman Asti.
- Brahma Astitva Nirupanam.
- How do you know this is the significance?

Shankara gives clues :

Bashyam : Chapter 3 - Introduction continues....

तदेव हि ब्रह्म सर्वप्रकारेण प्रशास्तृ देवानामपि
परो देवः; ईश्वराणामपि परमेश्वरः, दुर्विज्ञेयो
देवानां जयहेतुः, असुराणां पराजयहेतुः;
तत्कथं नास्तीत्येत- स्यार्थस्यानुकूलानि
ह्युत्तराणि वचांसि दृश्यन्ते।

Indeed, that brahman alone is the director through all angles, god of all even gods, highest ruler of even all rulers, difficult to be known, cause for victory of devas and cause for defeat of asuras. Therefore “how is brahman not there/ existing?” because answer-statements which are conveyers of this meaning are seen.

- Brahman has so many glories.
- Cause of existence, sustainance, resolution of universe = Maya Shakti.
- **With so many glories, how can someone doubt existence of Brahman.**
- Brahman is existent and its glories are evident.
- Cause of 3 Avasthas in Jiva.
- Shakti behind Sense Organs, Mind, Prana.
- Example : We see so many stars, planets.
- Is sun existent? No body doubts.
- Example : I take towel to fan myself in summer.
- **Expressions prove glory of Surya Bhagavan.**
- Towel proves Sun exists.
- We have no doubt regarding such a Sun.

a) Tad Eva Hi Brahman :

- That Brahman in Chapter 1 and 2 should never be doubted.

b) Sarva Prakarena Shastru :

- **That Brahman comes as a great ruler, controller in Chapter 3 of various Kshetram, fields.**

- Kshetrajna is controller of Kshetram.
- Prashastru = All round controller, ruler.
- Agni – can burn only when Brahman blesses.
- Vayu – can blow things away only when Brahman blesses.
- Agni can't burn dry grass when Brahman withholds blessing.

- **Agne – Dahana Kartrutvam**
- **Vayu – Adhana Kartrutvam (Lifting power).**
- **Comes from Brahman only.**

Gita :

यो यो यां यां तनुं भक्तः
श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां
तामेव विदधाम्यहम् ॥७-२१॥

yō yō yāṃ yāṃ tanuṃ bhaktaḥ
śraddhayārcitumicchati |
tasya tasyācalāṃ śraddhāṃ
tāmēva vidadhāmyaham ||7-21||

Whatsoever form any devotee desires to worship with faith, that (same) faith of his I make (firm and) unflinching. [Chapter 7 – Verse 21]

- Devata blessing is backed by Brahman.
- **Ishvaras power belongs to Nirguna Brahman who is Devanam Devaha.**
- All round controller = Prashastru (Neuter gender because Brahma = Neuter Gender)

c) Devanam Api Paro Devaha :

- God of all Gods.
- Ishvara Api Parameshwara.
- Agni, Vayu = Devanam.
- Ishvara = Indra.
- Indra = Lord of Devas.
- For Deva – Brahman = Boss of Boss

Glory No. 1 :

- Deva of Deva.

Glory No. 2 :

- Durvigneyam
- Brahman can't be comprehensible to Sense Organs or Mind.
- During daytime, can't miss Surya Bhagawan.

- **Similarly Yaksha came with Koti Surya Prakasha.**

दिवि सूर्यसहस्रस्य
भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्यात्
भासस्तस्य महात्मनः ॥ १२ ॥

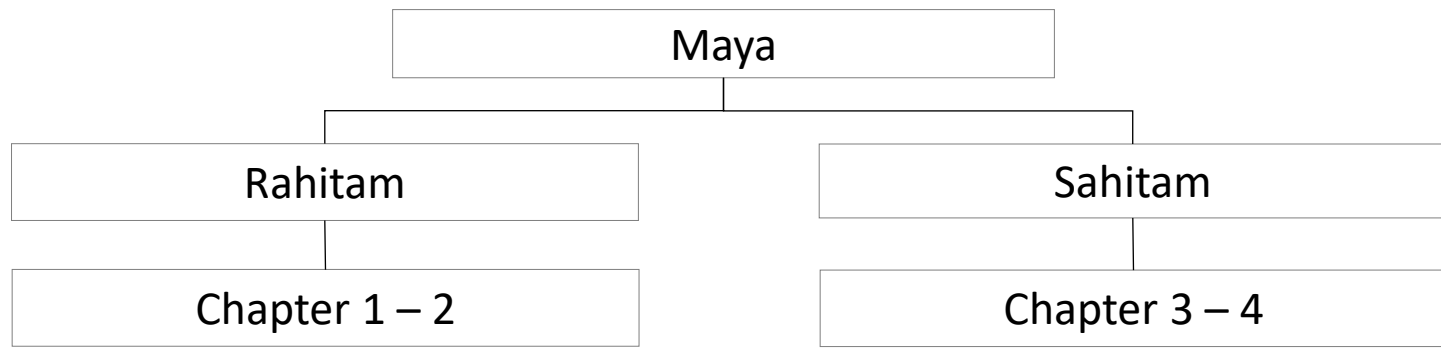
divi sūryasahasrasya
bhavedyugapadutthitā ।
yadi bhāḥ sadṛśī sā syāt
bhāstasya mahātmanaḥ ॥ 12 ॥

If the splendour of a thousand suns was to blaze all at once (Simultaneously) in the sky, that would be like the splendour of that mighty being (Great soul). [Chapter 11 - Verse 12]

- Arjuna could not see Dazzling glory of Ishvara.
- Devatas couldn't see dazzling glory of Yaksha.
- Durvigneya = Incomprehensible.

d) Devanam Janya Hetuhu :

- **Devas get victory over Asuras only because of Brahman.**
- If Asuras defeated, it is because of Brahman.
- Power of Brahman = Appearance.
- Brahman here = Maya Sahitam Saguna Brahma
= Ishvara
- Same Brahman in chapter 1 and 2 is Maya Rahitam.



- Here word Brahman is loosely used alongwith word Ishvara.

e) Tatu Katham Nasti?

- How can you say glorious Brahman is not there.
- Like denying Surya during daytime.
- Because of Sun, earth exists.
- How that Brahman is non-existent.
- This is indirect message.
- This message constantly runs through entire story.

f) Anuvanam Api :

- In Keeping with the existence of Brahman.

g) Uttarani Vacham Drishyate :

- Uttaram = Following is 3rd Chapter – Mantra.
- Vacham = Mantra
- 3rd Chapter runs through with this message throughout.

- How can you deny existence of such a glorious Brahman?

Joke :

- Sun is useful or moon is useful.
- Moon more useful.
- Sun useless.
- Moon is giving light at night when we really require light.
- Sun is unnecessarily giving light during day, when we really don't require any light.
- Day is so bright – why require sun?
- Why require Brahman?
- I + World are existing without God.

Stephen Hawking :

- We can explain everything in the world without introducing God.
- Can explain through Law of evolution.
- **Do you require existence before evolution?**
- **Existence is God.**
- Non existent thing can't come to existence suddenly.
- That existence is called God.
- Sad Eva Soumya Idam Agre Asit....

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

Significance No. 1 :

- Existence given by Brahman to Universe.

Significance No. 2 :

Bashyam : Chapter 3 – Introduction continues...

अथवा ब्रह्मविद्यायाः स्तुतये । कथम्? ब्रह्मविज्ञानाद्धि
अग्न्यादयो देवा देवानां श्रेष्ठत्वं जग्मुः, ततोऽप्यतितरामिन्द्र इति ।

Or for glorification of the knowledge of brahman. How? Because due to the knowledge of brahman, Agni, Vayu, etc, attained exalted status among gods. Thus, even compared to them, Indra (attained) extremely (exalted status).

a) Athava :

- Otherwise.
- Brahma Vidya Stutaye.
- **Story is meant for glorification of Brahma Vidya.**
- Katham – How?
- In the story, Indra got Brahma Vidya from Sakshat Uma Devi.

4th Chapter :

- Indra becomes great among Devatas.
- Agni – Vayu got Brahma Vidya from Indra, hence 2nd Generation.
- Next to Indra, Agni, Vayu became glorious because of Brahma Vidya.
- Therefore glory belongs to Brahma Vidya.

b) Brahma Vidya Nadhi Agnyadyo Deva Devanam Sreshtatvam :

- Srehtatvam = Exalted Jivas.
- Jagguhu = Attained.
- Indra got more exalted status compared to Agni, Vayu.

Keno Upanishad :

तस्माद्वा एते देवा अतितरामिवान्यान्देवान
यदग्निर्वायुरिन्द्रस्ते ह्येनन्नेदिष्ठं पस्पृशु
ते ह्येनत्प्रथमो विदांचकार ब्रह्मेति २

**Tasmad va ete deva atitaramivanyan devan,
Yad-agnir-Vayur-Indraste Hyenan-nedistham pasparsuh
te hyenat prathamo vidancakara Brahmeti**

Therefore, verily, these Gods (Agni, Vayu and Indra) excel the other Gods; for they approached the Spirit (the manifestation of the Supreme) the nearest and they were the first to know Him as Brahman. [IV – 2]

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स
ह्येनन्नेदिष्ठं पस्पर्श
स ह्येनत्प्रथमो विदांचकार ब्रह्मेति ३

***Tasmad va Indro-'titaram-ivanyan Devan
Sa hyenan-nedistham pasparsa
sa hyenat prathamo vidancakara Brahmeti***

And therefore, indeed, Indra excels other Gods; for he approached the Spirit nearest and he was the first to know him as Brahman. [IV – 3]

- Brahma Vidya is glorious.
- If we gather Brahma Vidya we become calm glorious.
- Others sweating, fuming.
- We are embodiment of calmness = Glory.
- This is significance No. 2.

अथवा दुर्विज्ञेयं ब्रह्मेत्येतत् प्रदर्शयते—
येनाग्न्यादयोऽति- तेजसोऽपि क्लेशेनैव
ब्रह्म विदितवन्तस्तथेन्द्रो देवानामीश्वरोऽपि सन्निति ।

Or “brahman is difficult to know” is shown— Because of which (knowledge being difficult), Agni, etc , even though very brilliant, understood brahman only with great difficulty; similarly, Indra too, even though being the ruler of gods (understood brahman with great difficulty).

Significance No. 3 :

Keno Upanishad :

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

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

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

- What is the bright Devaha Brahman?

Answer :

Keno Upanishad :

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

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na 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. [1 – 3]

- Sense Organs, words, mind can't reveal Brahman.
- No Acharya can teach Brahman as an object but only as the subject.
- Brahman can't be comprehended easily.
- Durvigneyatvam.
- Not easily comprehensible.

Katho Upanishad :

आश्चर्यवत्पश्यति कश्चिदेनम्
आश्चर्यवद्ब्रूति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९ ॥

āścaryavat paśyati kaścīd ēnam
āścaryavad vadati tathaiva cānyaḥ |
āścaryavaccainam anyaḥ śṛṇōti
śrutvā'pyēnaṁ vēda na caiva kaścit || 2-29 ||

One sees This as a wonder; another speaks of This as a wonder; another hears of This as a wonder; yet, having heard, none understands This at all! [Chapter 2 - Verse 29]

Rare :

- Communicator

Rare :

- Comprehender

Chapter 3 :

- Demonstration of Durvigneyatvam through a story.
- Agni, Vayu try to find – who is Yaksha.
- Can't know.
- Devas have superior status.
- Indra went to see Yaksha, it disappeared didn't know Yaksha Rupa Brahma.

- Message in Chapter 1 – Dramatised in Chapter 3.
- Na Chakshur Gachhati.
- Brahman not easily comprehensible.

a) Iti Etat :

- Status of Brahman mentioned in Chapter 1.

b) Pradarshayati Eva :

- Demonstrated in Chapter 3 in dialogue form.

c) Agniyadaya :

- Title of Agni = Jataveda
- Vayu = matarishwa.
- Like Padma Sree, Bushan, Vibhushan.
- All 3 useless.
- Umadevi came down to bless them.

d) Kleshahena :

- Gods and Guru's grace required.
- Consistent systematic teaching is the method of communication, not touching the head.

e) Brahma Vijitatvanasaha :

- All Devas came to know Brahman as the security principle behind their activities. **876**

f) Thatha Indra – Devendra Ishvara Api :

- Ishvara is master of all Devas.
- Brahman not comprehensible without Shastra, Guru Upadesha.
- Self study of scriptures not allowed.
- Listen to Guru.
- Durvigneyatvam is messaged No. 3.

Message 4 :

Bashyam : Chapter 3 – Introduction continues....

वक्ष्यमाणोपनिषद्विधिपरं वा सर्वं ब्रह्मविद्याव्यतिरेकेण प्राणिनां
कर्तृत्वभोक्तृत्वाद्यभिमानो मिथ्या, इत्येतद्दर्शनार्थं वा आख्यायिका,
यथा देवानां जयाद्यभिमानः तद्वदिति ।

Or the entire story is committed to the instruction of Upasana going to be told (after mantra 3.3). Or the story is for the purpose of showing “notion of doership, experiencership, causing to do, etc, as opposed to knowledge of brahman, of all living beings is false/ improper”, just as doership in victory, etc of gods.

3 Upasanas in Chapter 4

Vidyut

Lightening

Nimesha

Blinking of Eye

Mano Vrutti

Thoughts of the Mind

- All 3 occur like a flash.
 - During flash things illumined.
 - Entire earth illumined, bright in lightening.
 - Eyes closed – Earth Dark.
 - Blink – one moment world lighted up.
 - Thought occurs for a moment only, knowledge flashes like a lightening and goes away.
 - Eternal nonchanging Brahman illumines the object of knowledge projected by the Mind.
- Kshanikam of thought transferred to consciousness by Buddhist philosopher.**

Concludes :

- Consciousness is Keshanikam.

Consciousness	Thoughts
<ul style="list-style-type: none"> - Not Kshanikam - Always there 	<ul style="list-style-type: none"> - Changing - Momentary - Kshanikam - Every thought is a flash - Reveals one object - Wall / Person / Car / Train / Plane / House.

Common in 3 Examples :

- Flashy, fleeting, existence.

Meditation in Chapter 4 :

- Flash of light.
- Brahman is superimposed on the lightening, Mano Vrutti, blinking of eye.
- Story is handy.
- In the story, Brahman appears briefly.
- Fleeting appearance of Brahman in Chapter 3 useful to invoke fleeting Brahman on 3 things – lightening, winking, thoughts.
- Upasana Vidhi Arthavada Bagaha.

Bashyam : Chapter 3 – Introduction Revision...

वक्ष्यमाणोपनिषद्विधिपरं वा सर्वं ब्रह्मविद्याव्यतिरेकेण प्राणिनां
कर्तृत्वभोक्तृत्वाद्यभिमानो मिथ्या, इत्येतद्दर्शनार्थं वा आख्यायिका,
यथा देवानां जयाद्यभिमानः तद्वदिति ।

Or the entire story is committed to the instruction of Upasana going to be told (after mantra 3.3). Or the story is for the purpose of showing “notion of doership, experiencership, causing to do, etc, as opposed to knowledge of brahman, of all living beings is false/ improper”, just as doership in victory, etc of gods.

Introduction of Chapter 3 by Shankara :

- 5 message hidden in the story.

1st :

- **Brahma Astitva Nirupanam.**
- **Story establishes existence of Brahman.**
- Brahman's existence can't be easily proven.

- Brahman not available for any Pramanam.
- Sarva Pramana Aviseshatvat.
- Brahmanaha Astitva Vishaye Samshayavan Viprapattiva.
- Through story, Brahman Astitvam established.

II) Brahma Vidya Stutihi :

- By Brahma Vidya, one becomes glorious in life.

III) Brahmanaha Durvigneyatva Darshanam :

- Brahman can't be comprehended easily.
- It is difficult.

Story :

- **Agni, Vayu, ndra Devatas can't understand Brahman which appears in the form of Yaksha.**
- Through Umadevis teaching Devatas understood.
- Without Shastra Upadesha, Brahman is Durvigneyam.

IV) Vakshyamana Upanishad Vidhi Paramva Sarvam :

- Upanishad here = Upasana taught in Chapter 4.
- 3 Upasanas : Vidyut, Nimesha, Mano Vrutti Upasana.
- Alambanam = Symbol of Upasana = Fleetingness.
- Lightening, winking, thoughts are all fleeting Phenomena.

- **Main truth is also fleeting.**
- **Upon that fleeting Phenomena, invoke Brahman.**

Story :

- Brahman as Yaksha appeared briefly in Chapter 3.
- Meditate on fleeting Alambanam is mentioned in Chapter 4.
- Fleeting Samantat Vakshya Manat is the Vidhi.
- Instruction to Meditate on Saguna Brahman.

Mimamsa Shastra :

- Every Vidhi has to be supported by Artha Vada – story in Veda.
- Vidhi does not have a value of its own.
- Every story connected to Vidhi – Nisheda.

Brahma Sutra : 4th Sutra

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [1 – 1 – 4]

- Mimamsa Rule – Mentioned there – Story connected to Vidhi Nisheda.
- Chapter 3 – Story = Artha Vada
- Chapter 4 – Upasana Vidhi.
- Both are to be linked.

- Purva Mimamsa Butam Vidhi Namatu Eka Vivatvat Nithyarthena Vidhi Namsyuhu.

4th Significance of Chapter 3 :

- Story connected with Meditation.

5th Significance :

- Kartrutvam, Boktrutvam entertained by every Jiva is a misconception.
- I am Karta, Bokta is a big misconception, known only from Veda.

Right knowledge :

- Aham Akarta, Abokta.

Gita :

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

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

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

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

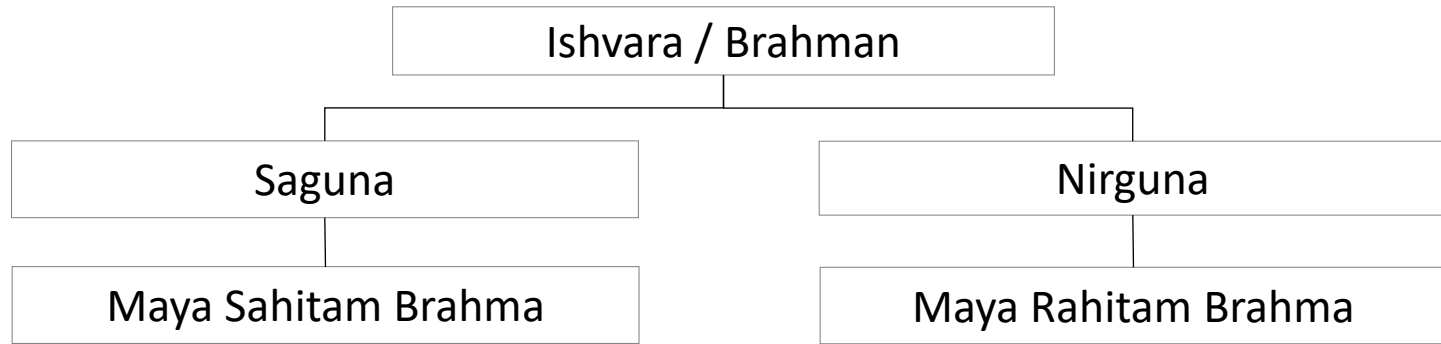
tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ |
guṇā guṇēṣu vartanta
iti matvā na sajjatē || 3-28 ||

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

- **This misconception is entertained by all Manushyas and Devatas.**

Deva :

- We fought with Asuras and we got victory.

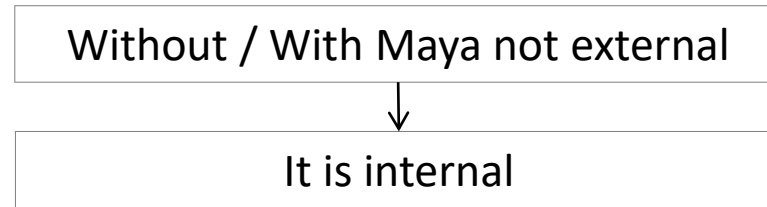


- **Shankara uses freely both terms Ishvara / Brahman for both aspects because they are not physically separable.**
- **Brahman + Maya both eternal.**
- Is there Dvaitam?

Brahman	Ishvara / Maya
Paramartikaly eternal	Vyavaharikaly eternal

- **Brahman without Maya is only in understanding, not Anubava, experience.**

- Once Maya Jagat is known as Mithya with Shastriya Jnanam, it is as good as not there.
- Hence Advaitam is Satyam.



- Brahman is always with Maya only.

- **Once I know Maya = Mithya, Brahman is as good as without Maya.**

- Mithya Maya being there or not being there, is one and same.
- There is always Brahman and Maya.
- Nirguna Brahman and Maya not in 2 separate places.
- To avoid compartmentalization, Shankara uses word Brahman loosely.
- Intellect should be agile to jump according to context.
- Nirguna – 1st + 2nd chapter, Saguna – 3rd Chapter not essentially different.

Chapter 3 – Verse 1 :

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त
त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति १

*Brahma ha Devebhyo vijigye, tasya ha brahmano vijaye deva amahiyanta
ta aiksant-asmakam-evayam vijayah asmakam-evayam mahimeti*

Preceptor : It is said that Brahman once won a victory for the Gods (over the demons). Though the victory was due to Brahman the Gods became elated by It, and thought : To us belongs the victory, to us belongs glory. [Chapter 3 – Verse 1]

- Yathokta Lakshanam.

Bashyam : Chapter 3 – Verse 1 Starts..

ब्रह्म यथोक्तलक्षणं परं ह किल देवेभ्योऽर्थाय
विजिग्ये जयं लब्धवद् देवानामसुराणां च
संग्रामेऽसुराज्जित्वा जगदराती- नीश्वरसेतुभेत्तृन्
देवेभ्यो जयं तत्फलं च प्रायच्छुज्जगतः स्थेम्ने ।

Indeed, highest brahman as described, attained victory for the purpose of devas. Having conquered asuras, enemies of the world, due to being violators of bounds of Ishvara, in the battle between devas and asuras, He gave victory and its result for the stability of the world.

- Shankara uses Param Ishvara for Nirguna Brahman also.
- Brahman for Saguna Ishvara also.
- Shankara not confused.
- Differences are only in the Mind.

Gita :

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

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

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

- Brahman is always with Maya = Mastani Sarva Butani.

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

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

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

- Brahman always without Maya = Na Cha Mastani Butani.
- Mayas presence or absence does not make difference in Brahman.
- Movies presence or absence does not make difference for the screen.
- Ha = Khila = Indeed.
- Ishvara got victory not for his own benefit but for the Devas.
- Like Krishna got victory over Kauravas for Pandavas benefit.
- Victory came in the war, battle field of Devas and Asuras.
- What Brahma did?
- He defeated Asuras through Devas who were Dharmic.
- Asuras were Adharmic, enemy of Jagat.
- Adharma destroys the world Jagat Shatru = Asuras.
- Asuras cross the Lakshana Rekha, Drawn by Bhagawan (Sethu = Border, limit, Dharma).

Gita :

परित्राणाय साधूनां
विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय
सम्भवामि युगे युगे ॥ ४-८ ॥

**paritrāṇāya sādḥūnāṃ
vināśāya ca duṣkṛtām |
dharmasamsthāpanārthāya
sambhavāmi yugē yugē ||4-8||**

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]

- Give glory to Devatas after victory, maintain Harmony in creation.
- Bhagawan is Sthithi, Laya Karta.

Bashyam : Chapter 3 – Verse 1 continues...

तस्य ह किल ब्रह्मणो विजये देवाः, अग्न्यादयः,
अमहीयन्त महिमानं प्राप्तवन्तः ॥ १ ॥

Those gods, Agni, etc, attained glory, w.r.t. the victory of brahman indeed.

- In that victory of Brahman, Devas got glory, Medals.
- Devatas – are Agni, Vayu, Indra.

Anvaya of Mantra 1 :

ब्रह्म ह देवेभ्यः विजिग्ये। तस्य ह ब्रह्मणः विजये देवाः अमहीयन्त।
"अस्माकम् एव अयं विजयः अस्माकम् एव अयम् मिहिमा" इति ते ऐक्षन्त।

Indeed brahman won for the gods. They were glorified w.r.t. that victory of brahman, indeed. They thought thus "this victory is only ours, this glory is only ours".

- Brahmanaha Devebya Vijigye
Tasya Brahmanaha Vijaye
Ha Devaha Amahiryantaha

Chapter 3 – Verse 2 :

तद्धैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव
तन्न व्यजानत किमिदं यक्षमिति २

*Taddhaisam vijajnav, tebhyo ha pradurbabhuv
tanna vyajanata kim-idam yaksam-iti*

Brahman, knowing their vanity, appeared before them; but they did not understand who that Adorable Spirit was. [Chapter 3 – Verse 2]

- Devas thought victory is ours, glory is ours.

Gita : Chapter 13

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

*amānitvam adambhitvam
ahiṃsā kṣāntirārjavam ।
ācāryōpāsanam śaucaṃ
sthairyam ātmavinigrahaḥ || 13.8 ||*

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

- Amanitvam = Deivi Sampat enjoyed by Devas.
- Devas lost Amanitvam, develop Manitvam = I am Glorious.
- **Bhagavan is Sakshi in every one, appeared as Yaksha.**

- Appeared as Yaksha, Adhorable, resplendent form, Puja Yogya.
 - Distance of Yaksha was crucial.
 - Know there was something fantastic.
 - Bhagavans Avataram is in Puranas only.
 - In Veda, Avatarams not talked much.
 - Yaksha + Uma Avatara Unique in Keno Upanishad (Hence Pramanam for Avataram in Upanishad).
- **Devas are Sarvagya but could not identify Brahman.**
- Devas have superior Upadhis, Omniscient.

Gita :

न मे विदुः सुरगणाः
 प्रभवं न महर्षयः ।
 अहमादिर्हि देवानां
 महर्षीणां च सर्वशः ॥१०-२॥

na mē viduḥ suragaṇāḥ
 prabhavaṃ na maharṣayaḥ |
 aham ādirhi dēvānāṃ
 maharṣīṇāṃ ca sarvaśaḥ || 10-2 ||

Neither the hosts of heaven nor great rsis know my origin; for, in every way, I am the source of all the devas and the rsis.[Chapter 10 - Verse 2]

- Even Devas don't know who I am.

Katho Upanishad :

देवैरत्रापि विचिकित्सितं पुरा
न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व
मा मोपरोत्सीरति मा सृजैनम् ॥ २१ ॥

Devair-atrapi vicikitsitam pura
na hi suvijneyam-anur-esa dharmah,
anyam varam naciketo vrnisva
ma moparotsir-ati ma srjainam ॥ 21 ॥

“On this point even the gods have doubted in olden times. Verily the subject is very subtle, it is not easy to understand. O! Naciketas, choose another boon ; do not press me on this, give this up for me.” [1 – 1 – 21]

- Even Devas can't recognize Brahman.

Bashyam : Chapter 3 – Verse 2 Starts...

तदा आत्मसंस्थस्य प्रत्यगात्मन ईश्वरस्य सर्वज्ञस्य
सर्वक्रिया- फलसंयोजयितुः प्राणिनां
सर्वशक्तेर्जगतः स्थितिं चिकीर्षोः, अयं जयो
महिमा चेत्यजानन्तः, ते देवा ऐक्षन्त ईक्षितवन्तः,

Then, not knowing this: “this victory and glory is of omniscient, omnipotent Ishvara, inner-self staying in the body, connector of result of all activities of living beings, desirous of maintenance of the world”, they thought thus:

Gita : Chapter 10

यद्यद्विभूतिमत्सत्त्वं
श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं
मम तेजोऽशसम्भवम् ॥१०-४१॥

yad yad vibhūtimat sattvaṃ
śrīmad ūrjitam ēva vā |
tat tad ēvāvagaccha tvaṃ
mama tejoṃśasambhavam | |10-41| |

Whatever that is glorious, prosperous or powerful in any being, know that to be a manifestation of a part of My splendour. [Chapter 10 - Verse 41]

- Glories, Vibhuti belongs to Bhagawan.
- Mahima of Ishvara.
- Mahima = Agni, Vayu, Indra adhi Lakshana, status, individuality.
- Tva = Individual status, glory.
- Jaya Phala Butaha.

Example :

- After world cup / IPL – Glory of Players goes up – get bigger advertisement revenues.

- Name + form gives money.
- We forget - its glory of Bhagavan.
- This is wrong notion of Devatas.
- Yaksha wanted to teach through story.
- Agni couldn't burn, Vayu couldn't lift, a blade of grass.
- **Burning, lifting power is incidental nature, not real nature.**
- **Kartrutvam, Boktrutva Abhimana is Mithya.**

Brahma Vidya :

- Aham Brahma Asmi is real Jnanam, correct identification.
- Aham Akarta, Abokta Brahma Asmi.
- Other than this knowledge, claiming I am Karta, Bokta is wrong.

Gita :

य एनं वेत्ति हन्तारं
यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतः
नायं हन्ति न हन्यते ॥ २-१९ ॥

ya ēnaṃ vētti hantāraṃ
yaścainaṃ manyatē hatam |
ubhau tau na vijānītah
nāyaṃ hanti na hanyatē || 2-19 ||

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain.[Chapter 2 - Verse 19]

• **Kartrutva, Boktrutva, Abhimana is Mithya, Misconception, wrong notion.**

- Iti Etat Darshanartham.
- To reveal this idea also story told.
- Take any one of 5 significances, Tatparyams, you like in the story.

Wrong Abhimana :

- We won victory over Asuras.

5th Significance :

- Abhimana Mithyatva Pradarshanam.
- Introduction to story over.

Bashyam : Chapter 3 – Verse 2 continues...

अग्न्यादि- स्वरूपपरिच्छिन्नात्मकृतोऽस्माक- मेवायं
विजयः, अस्माकमेवायं महिमा अग्निवाय्विन्द्रत्वादिलक्षणो
जयफलभूतोऽस्माभिरनुभूयते; नास्मत्प्रत्यगात्मभूतेश्वरकृत इति।

"this victory, accomplished by the limited self in the form of Agni, etc, is experienced by us, is ours alone, this glory in the form of status of Agni, Vayu, Indra, etc, in the form of result of victory, is ours alone, not accomplished by Ishvara who is the inner essence of all of us".

- There was a battle, war between Devas, Asuras.
- Traditional enemies, sometimes each one wins.
- Devas won because of grace of Brahman- Ishvara.
- Brahman = Maya Sahitam Saguna Ishvara.
- Ishvara got victory over Asuras by blessing Devas.
- Sakshi witness has real over Asuric thoughts.
- **In the presence of Sakshi alone transactions take place in Vyavahara.**
- Krishna brought victory for Pandavas.
- Kaivartakaha Keshava...
- Devas forgot Ishvara.
- Claimed credit to themselves.
- Tasyo ho Brahmane Vijaye.
- **Glory went to head of Devas.**
- Brahma Yothokta Lakshana.

a) Brahma :

- Para Brahma.

b) Yathokta Lakshana :

- Discussed in Chapter 1 and 2.

Keno Upanishad :

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

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

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

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 aho 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. [1 – 2]

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam 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. [11 – 4]897

- That param Brahma.
- Saguna, Nirguna Brahman not separate entity.

c) Asmaha Anubuyate :

- Claiming the glory, Devas forgot Ishvara.

d) Na Ishvara Krutaha :

- Bhagawans contribution not acknowledged.
- Ishvara = Pratyag Atma = Srotrasya Srotram, inner essence.
- Glory of mind, hand, legs belongs to Ishvara.

Bashyam : Chapter 3 – Verse 2 continues...

एवं मिथ्याभिमानेक्षणवतां तद् ह किल एषां
मिथ्येक्षणं विजज्ञौ विज्ञातवद्ब्रह्म ।

Indeed, that brahman/ Ishvara, was endowed with knowledge, came to know the false notion of these devas, endowed with notion of false pride.

a) Tatu Ha Esham :

- That observation, thought pattern of the Devas in this manner.

b) Mithya Abimane Ikshitam :

- Was misconception, wrong notion, false claim of their glory.

c) Ha Khila :

- Indeed, definitely without fail.
- Bhagavan will observe what is to be noted.

d) Vijangyan :

- Vijnatavat Brahman Awarred, recognized, noticed.
- Nirguna Brahman of Chapter 1 – 2, converted to Saguna Brahman in Chapter 3 – 4.
- Brahma observed Devas misconception.

- **Ishvara status makes him know everything and anything.**

- Antar Bahishcha Tat Sarvam Vyapti Narayana Sthitham.

Bashyam : Chapter 3 – Verse 2 continues...

सर्वेक्षितृ हि तत् सर्वभूतकरणप्रयोक्तृत्वात् ।

Brahman is the seer because of being the director of organs of all living beings.

- All Astikas know definition of God.

- **In all religions, God = Omniscient and Omnipotent.**

- There is consensus.

e) Hi : Prasiddham

- God is well known.

f) Tatu :

- Ishvara / Brahman.

g) Bhagavan is perceiver of everything.

- Sarva Buta Karana Bokrutvat.

- **He is Prayokta, Director as Sakshi.**

Keno Upanishad :

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

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- **Sarva Buta Karane – Sense organs director.**

- Butam = Being / Prani.
- Not Pancha Buta here.
- Sarva Prani Parokrutvat.

- Behind any experience.
- Sakshi Chaitanyam is the director.

Gita :

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

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṃ mama || 13.3 ||

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

- Prayogkrutvat
- **Sakshi is director, not willful action but by mere presence.**
- Nirvikara Prayokta.
- Changeless activator.
- **By its mere presence Ishvara activates all Karanams.**
- Ishvara activates all the Karanams.

Conclusion :

- That Ishvara noted the thought of the Deva.
- What did Bhagavan do?

देवानां च मिथ्याज्ञानमुपलभ्य मैवासुरवद्देवा
मिथ्याभि- मानात्पराभवेयुरिति तदनु- कम्पया
देवान्मिथ्याभिमाना- पनोदनेनानुगृहीयामिति तेभ्यो देवेभ्यो
ह किलार्थाय प्रादुर्बभूव स्वयोगमाहात्म्यनिर्मितेनात्यद्भुतेन
विस्मापनीयेन रूपेण देवानामिन्द्रियगोचरे प्रादुर्बभूव
प्रादुर्भूतवत् ।

And having found the false notion of devas, thinking thus “indeed devas may not get defeated like asuras due to false pride, let me bless devas by the removal of their false pride”, indeed, due to compassion, for the sake of devas Ishvara manifested within the range of the senses (of devas).

- Ishvara appeared in front of Devas.
- Before appearance what was Bhagawans thinking, motive for appearance?

a) Devanancha Mithya Jnanam Upalabya :

- After observing, Upalabya, Jnatva, knowing misconceptions of Devas, Bhagavan thought.

b) Devaha Asuravatu...

- Let Devas not get defeated in future like Asuras.
- Why this thought?
- If Devas develop pride, arrogance then in the next battle Devas defeat is definite.
- Failure shouldn't come to them.
- Defeat comes because of Mithya Abhimanam.
- Pride, arrogance is entertained.

c) Anukambayat :

- Because of Bhagavans compassion towards Devas.
- Devas are generally humble (Sattvic), inspite of some obstacles.
- Asuras might attack Bhagavan also.
- Let me bless the Devas.
- How?
- By removing their false pride.

d) Tebya :

- Devebyaha Arthaya
- For the benefit of Devas.

e) Ha – Khila :

- Indeed
- Vashanttvai Vajasravataha..
- Ha = Expletive – indeed.
- No meaning.

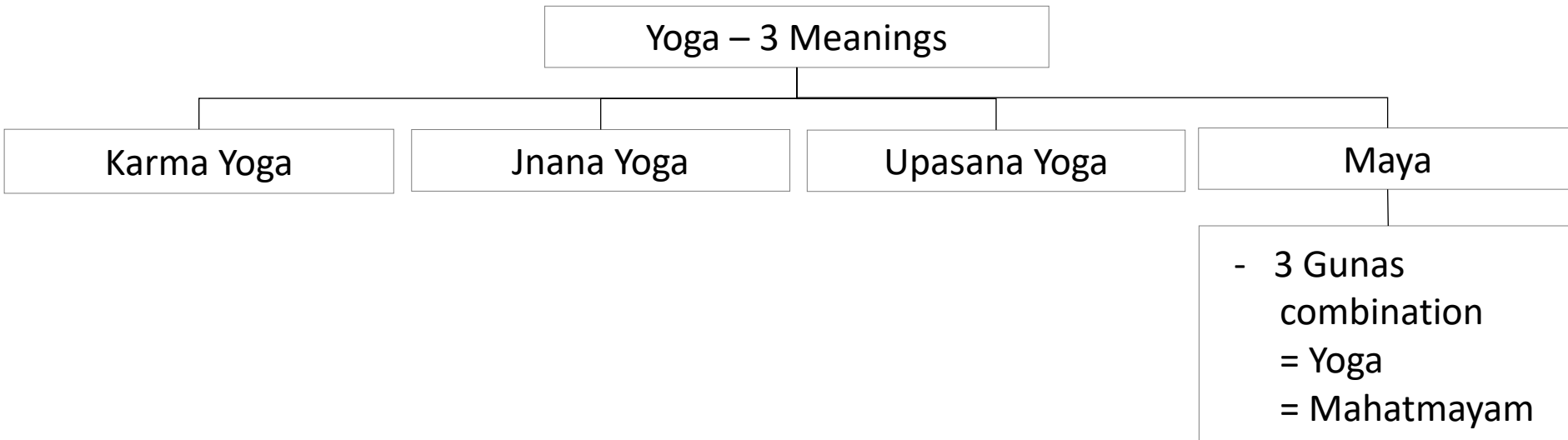
c) Pradurbabura :

- Appeared
- How Bhagavan appeared with Yaksha Rupam?

d) Yaksham = Yaju :

- Puja Yujyaha Adhorable, sacred, divine form - Created with Maya Shakti.

e) Sva Yoga Mahatmya :



- With Maya Shakti, Bhagawan materialized instantaneously a divine form, without any equipment.

f) Ati Adbutena :

- Extremely wonderful, extremely striking, makes other wonder struck.

g) Vismayate, Vismapaniya :

- Capable of striking person with wonderment.

h) Indriya Gocharam :

- Sense organs range.
- Not too far away nor too close.
- Know extraordinary form but don't know what it is.

Bashyam : Chapter 3 – Verse 2 continues...

तत् प्रादुर्भूतं ब्रह्म न व्यजानत नैव विज्ञातवन्तो
देवाः किमिदं यक्षं पूज्यं महद्भूतमिति ॥ २ ॥

They definitely did not know that brahman which had appeared, [thinking] thus: “what is that great worship worthy being”?

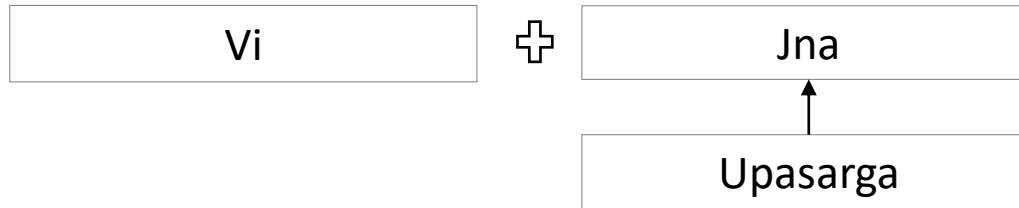
Keno Upanishad :

तद्वैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव
तन्न व्यजानत किमिदं यक्षमिति २

*Taddhaisam vijajnav, tebhyo ha pradurbabhuva
tanna vyajanata kim-idam yaksam-iti*

Brahman, knowing their vanity, appeared before them; but they did not understand who that Adorable Spirit was. [III – 2]

- They didn't know, Neiva Vijanantaha.



- Devas didn't know that Yaksham.

a) Tatu :

- Praturbutam Brahma.
- That divine form which is appearance of Brahman.
- Divinely manifested Brahma.

b) Kim Idam Yaksham Iti :

- Yaksha = Name introduced by Devas, instantaneous Nama Karanam.
- Yaksham = Pujiyam, Adorable, divine.

- Yajana Yojoyam.
- Pujyam – not zero but hero Yaksha.
- Mahatu Butam, great being, Devas did not know.

Anvaya of 2nd Mantra :

तत् ब्रह्म तेभ्यः ह प्रादुर्बभूव। इदं यक्षं किम् इति तत् ते न व्यजानत।

(Ishvara/ brahman) came to know that (pride) of these (devas). Indeed to them, brahman manifested. They did not know that, “what is that adorable form?” thus (they wondered).

- Asmakam Eva Ayam Vijnaya, Asmakam Eva Mahima.
- Ikshanam Vijaniyan
- Tadu Brahma Tebyaha Yaksha Rupena Pradur Babuva
- Tatu Idam Yaksham Kim?
- Iti Na Vijanataha.

Chapter 3 – Verse 3 :

तेऽग्निमब्रुवञ्जातवेद एतद्विजानीहि
किमेतद्यक्षमिति तथेति ३

*Te'gnim-abruvan, Jataveda etad vijanthi,
kimetad yaksam-iti, tatheti*

They said to Agni thus : 'Oh Jataveda! (All-knower) find out what this Great Spirit is.' He agreed. [Chapter 3 – Verse 3]

- Since Devas don't know what this Yaksha is, they wanted to investigate.
- Called Agni Devata to find out who is Yaksha.

Bashyam : Chapter 3 – Verse 3 Starts

ते तदजानन्तो देवाः सान्तरभयास्तद्विजिज्ञासवोऽग्निम्
अग्रगामिनं जातवेदसं सर्वज्ञकल्पम् अब्रुवन् उक्तवन्तः ।

Not knowing that adorable being, desirous of knowing that, devas with fear inside, those devas told Agni, who is the forerunner, who knows everything that is born, almost omniscient.

a) Tey :

- Those Devas.

b) Tat Ajnantha Deva :

- Who didn't know Yaksha.
- Were ignorant of powerful being, had fear.

c) Sa – Antar Baya :

- Had lot of fear within themselves, had insecurity.

Taittiriya Upanishad :

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः ।

भीषाऽस्मादग्निश्चेन्द्रश्च । 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]

- Yama frightens all but also frightened.
- Does not express outside.

d) Tat Vijingyasasva :

- Having desire to know Yaksha, called Agni.

Definition of Agni :

- Agragami Agni.
- Leader, going in front is Agni.
- Jata Vedaha – Omniscient, Omnipotent.

Durga Suktam glorifies Agni :

जातवेदसे सुनवाम
सोममरातीयतो निदहाति वेदः ।
स नः पर्षदति दुर्गाणि विश्वा
नावेव सिन्धुं दुरितात्यग्निः ॥१॥

Jaatavedase Sunavaama
Somam-Araatiiyato Nidahaati Vedah |
Sa Nah Parssad-Ati Durgaanni Vishvaa
Naaveva Sindhum Durita-Aty -Agnih ||1||

(We offer our oblations to the Fire of Durga to cross over this very difficult ocean of worldly existence) To that Jataveda (one from whom the Vedas are born) we press out the Soma (i.e. Invoke Her ardently); (We invoke that Jataveda) Who consumes by Her Fire of Knowledge (Veda) all the Adversities (within and without) (And frees us from the bondage of the world), May that Agni (Fire of Durga) carry us over this Ocean of the World which is full of Great Difficulties and beset with great Perils; like a Boat (carrying one over a very rough Sea).. [Verse 1]

- I extract Soma juice and offer to you.

Bashyam : Chapter 3 – Verse 3 Revision

I) Bhagavan appears as Yaksha Devas not able to identify Yaksha.

- Agni, messenger of God, went to find out.
- Agni had fear inside but did not express it.

II) Jata Veda = Sarvasaya Kalpam

- Jatam Jatam Vethi iti Jataveda.
- The one who knows everything that is born in creation.
- Omniscient, Sarvagya, Jiva.
- Not absolutely omniscient.
- Almost omniscient, could not identify Yaksha.

III) Durga Suktam :

- Many names of God mentioned.
- Agne Tvam Paraya....

अग्ने त्वं पारया नव्यो अस्मान्
स्वस्तिभिरति दुर्गाणि विश्वा ।
पूश्च पृथ्वी बहुला न उर्वी भवा
तोकाय तनयाय शंयोः ॥३॥

Agne Tvam Paarayaa Navyo Asmaan
Svastibhir-Ati Durgaanni Vishvaa |
Puush-Ca Prthvii Bahulaa Na Urvii Bhavaa
Tokaaya Tanayaaya Shamyoh ||3||

(We offer our oblations to the Fire of Durga to cross over this very difficult ocean of worldly existence) O Agni (Fire of Durga), You Who are eulogized (for carrying one across this Samsara); Please ferry us (too), by carrying us (i.e. our Souls) over Your Auspicious Nature, and make us cross this World full of Great Difficulties (Samsara), ... (and also spread Your Auspicious Nature over the Land and Earth, (so that the Earth) becomes abundantly Fertile and Green (and we feel Your presence in external Nature); And fill us, (We who are) Your Children with Your Bliss (so that we feel Your presence internally)... [Verse 3]

- Durgam Devigum Sharanam Aham Prapadye.
- Vishnu mentioned in the end.
- Vaishnavi Lokan Ida Mada Yantam..

Durga Suktam :

गोभिर्जुष्टमयुजो निषिक्तं
तवेन्द्र विष्णोरनुसंचरेम ।
नाकस्य पृष्ठमभि संवसानो
वैष्णवीं लोक इह मादयन्ताम् ॥७॥

Gobhir-Jussttam-Ayujo Nissiktam
Tavendra Vissnnor-Anusamcarema |
Naakasya Prssttham-Abhi Samvasaano
Vaissnnaviim Loka Iha Maadayantaam ||7||

(We offer our oblations to the Fire of Durga to cross over this very difficult ocean of worldly existence) With Senses (i.e. Mind and Heart) Pleased (by Your Blissful Presence) and becoming Unattached (to the external world), we are Infused with Your (Devotion), O the Highest One; May we Follow (i.e. Immerse ourselves in) Your All-Pervading (Blissful Consciousness) ... within the Spiritual Sky (Chidakasha), and dwell here in this Vaishnavi Loka (World of Your All-Pervading Consciousness), being Intoxicated (by Your Blissful Nature)... [Verse 7]

- Vishnu Patni also mentioned.
- Agni, Durga, Vishnu, Lakshmi.
- Durga Sukhtam is on Lord Parameshwara.

IV) Jata Veda, Sarvagya, applied to absolute Ishvara

- Agni = Title of Parameshwara.
- Agram Nayati Iti Agni.
- Parameshwara leads all Devotees forward.

V) In Vishnu Sahasranamam, Vishnu has Shiva title.

- Sarva Vyapaka Parameshvara = Vishnu.

VI) In Keno Upanishad, Jataveda = Agni, Apkshika Sarvagyatvam (Relative), not Atyantika Sarvagyatvam, not absolute.

Bashyam : Chapter 3 – Verse 3 continues...

हे जातवेद एतद् अस्मद्गोचरस्थं यक्षं विजानीहि
विशेषतो बुध्यस्व त्वं नस्तेजस्वी किमेतद्यक्षमिति ॥ ३ ॥

“O Jataveda, among us you are brilliant, specifically know this adorable being thus— what is this Yaksha?”

- Agni had general knowledge of Yaksha from distance, extraordinary divine form.
- Agni had boosted ego.
- Hence asked to go.

Anvaya :

ते अग्निम् अब्रुवन्, हे जातवेदः "किम् एतत् यक्षं" इति एतत् विजानीहि ।
 "तथा अस्तु" इति [अग्निः अब्रवीत्]।

They told Agni thus: "O Jataveda, know what is this adorable being". (Agni replied) thus: "let it be so".

- Hey Jata Veda, Hey Vijanihi, Etadu Vijanihi.
- Kin Etat Yaksham Iti Vijanihi
- Thatha Iti (Agnihi Abravit)
- **Reply from Agni Devata :**
 I will go.

Chapter 3 – Verse 4 :

तदभ्यद्रवत् मभ्यवदत् कोऽसीत्
अयग्निर्वा अहमस्मीत्यब्रवीत्
जातवेदा अहमस्मीति ४

*Tad-abhijadraval, tam-abhyavadat, ko'siti,
agnir-va aham-asmityabravat
jataveda va aham-asmiti*

Agni hastened to the Spirit. The Spirit asked him who he was and Agni replied, 'Verily I am Agni, the Omniscient. [Chapter 3 – Verse 4]

- Before Agni could ask, Yaksha asked who are you?
- Agni was overwhelmed, choked.
- I am Jata Vada, Omniscient.

Bashyam : Chapter 3 – Verse 4 Starts...

तथा अस्तु इति तद् यक्षम् अभि अद्रवत्
तत्प्रति गतवानग्निः । तं च गतवन्तं पिपृच्छिषुं
तत्समीपेऽप्रगल्भत्वात्तूष्णींभूतं तद्यक्षम्
अभ्यवदद् अग्निं प्रति अभाषत कोऽसीति ।

एवं ब्रह्मणा पृष्टोऽग्निरब्रवीत्— अग्निर्वा
अग्निनामाहं प्रसिद्धो जातवेदा इति च
नामद्वयेन प्रसिद्धतयात्मानं श्लाघयन्निति ॥ ४ ॥

Agni said “let it be so”. Agni went towards that adorable being. Yaksha asked him, Agni, who had approached, desirous of asking, due to being powerless in the proximity of that Yaksha, who had become quiet, thus: “who are you”? Asked in this manner, by brahman in the form of Yaksha, Agni replied boasting oneself as well-known by two names thus: “I am well known by name Agni and well-known as Jataveda”.

- Words of Agni.
- Agni approached Yaksha with desire to interview Yaksha.

a) Tushnim Butam :

- Tongue tied, couldn't utter a word.
- Agni became silent.

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]

- Mukham Cha Parisishyate...
- Arjuna.. Was choked.

b) Agni lost all power in front of Yaksha

- Pragalpa = Powerful
- Apragalpa = Powerless.

c) Samipe :

- In front of Yaksha.

d) Abhyavadatu :

- Yaksha addressed Agni.

e) Kosti Iti? Kaha Asi?

- Who are you.

- Brahma comes in form of Yaksha.
- Agni not humble.

f) Agni Va Aham Asmi :

- Va = Vai = Prasiddham.

g) Jata Veda :

- I have title Jata – Veda.
- Omniscient.
- Agni glorified himself.

Anvaya :

अग्निः तत् [यक्षम्] अभ्यद्रवत् । [यक्ष] तम् [अग्निम्] अभ्यवदत् "कः असि?" इति ।
[सः अग्निः] "अहम् अग्निः वै अस्मि, अहम् जातवेदाः वै अस्मि" इति अब्रवीत् ।

(Agni) approached that adorable being. (Yaksha) asked him (Agni) thus: "who are you"? (He replied) thus: "I am well-known Agni, I am Jataveda indeed".

- (Agni Tatu Yaksham)
- Abyat Dravatu Yaksham Tam Agnim Kaha Asi Iti Abyavadatu
- Agnihivai Aham Asmi Jatavedavai Aham Asmi Iti Agnihi Abyavadatu

Chapter 3 – Verse 5 :

तस्मिंस्त्वयि किं वीर्यमित्यपीदं
सर्वं दहेयं यदिदं पृथिव्यामिति ५

Tasmigm-stvayi kim viryam-iti

apidagm sarvam daheyam yadidam prthivyam-iti

He (Brahman), in the form of Yaksha, asked him : ‘What power hast thou, who art of such a nature?’ Agni replied, ‘I can even burn whatsoever there is on Earth.’

- Agni Humiliated.
- What can you do?
- What is your field of operation?
- What skill do you have?
- I can burn anything upon earth and in space (Tall sky scrapers).

Bashyam : Chapter 3 – Verse 5

एवमुक्तवन्तं ब्रह्मावोचत् तस्मिन् एवं प्रसिद्धगुणनामवति
त्वयि किं वीर्यं सामर्थ्यम् इति। सोऽब्रवीद् इदं
जगत् सर्वं दहेयं भस्मीकुर्यां यद् इदं स्थावरादि
पृथिव्याम् इति। पृथिव्यामित्युपलक्षणार्थम्,
यतोऽन्तरिक्षस्थमपि दह्यत एवाग्निना ॥ ५ ॥

To Agni who spoke so, Ishvara asked thus: “in such a you, endowed with well-known qualities, what is the capability?” He replied thus: “I can burn, turn to ashes, this entire world, whatever is this immovable, etc on earth”. “On earth”, this phrase is only indicative, since whatever is in the sky also is burn by fire, indeed.

- Brahman in Yaksha form addressed Agni Devata who had glorified himself as Jataveda.
- Prasiddha Nama + Guna.

a) Kim Veeryam Asti :

- What skill you have?

b) Saha Agnii Sabravit Idam Jagat Sarvam Dahyam :

- This entire universe I can reduce to Ashes.

Gita :

यथैधांसि समिद्धोऽग्निः
भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि
भस्मसात्कुरुते तथा ॥ ४-३७ ॥

yathaidhāṁsi samiddhō'gniḥ
bhasmasāt kurutē'rjuna |
jñānāgniḥ sarvakarmāṇi
bhasmasāt kurutē tathā ||4-37||

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. [Chapter 4 – Verse 37]

- Mobile, immobile, stationary, nonstationary I can reduce to Ashes.

c) Saha Abravit :

- Agni thus frighteningly addressed.
- Upalakshana = Indicator of Agni.

d) Antahriksham :

- Can burn things in the sky – meteors or fire in big buildings.

Anvaya :

"तस्मिन् त्वयि किं वीर्यम्" इति [यक्षम् अग्नये पप्रच्छ]। "यत् इदं पृथिव्याम्
भवति [तत्] इदं सर्वम् अपि अहं दहे" इति [अग्निः अब्रवीत्]।

(Yaksha asked) thus: "what is the strength in such a glorious you?" (Agni replied) thus: "all this, whatever is on the earth, I can burn".

- Tasmin Tvayi Kim Veeryam Asti Iti Aprichatu.
- (Thus Yaksha asked)

Chapter 3 – Verse 6 :

तस्मै तृणं निदधावेतद्दहेति
तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं
स तत एव निववृते
नैतदशकं विज्ञातुं यदेतद्यक्षमिति ६

Tasmai trnam nidadhavedad daheti

tad-upapreyaya sarvajavena, tanna sasaka dagdhum

sa tata eva nivavrte

nattad-asakam vijnatum, yadetad Yaksam-iti

He, Brahman placed a blade of grass before him saying, “Burn it!” Agni dashed at it with all his power. He could not burn it. So he returned to the Gods saying, “I could not find out who that Adorable Spirit was”. [Chapter 3 – Verse 6]

- What can you do?
- Yaksha placed a dry blade of grass in front of Agni and asked him to burn the blade.
- Agni tries to burn but unable to burn.
- Unable to know who Yaksha is.

तस्मै एवमभिमानवते ब्रह्म तृणं निदधौ पुराग्नेः
स्थापितवत् ब्रह्मणा 'एतत् तृणमात्रं ममाग्रतः दह;
न चेदसि दग्धुं समर्थः, मुञ्च दग्धृत्वाभिमानं
सर्वत्र' इत्युक्तस्तत् तृणम् उपप्रेयाय तृणसमीपं गतवान्
सर्वजवेन सर्वोत्साहकृतेन वेगेन गत्वा तद् न
शशाक नाशकद्गधुम्।

For that Agni, having such pride, brahman placed a blade of grass, in front of Agni. It was said by brahman thus: “burn this blade of grass in front of me. If you are not capable to burn, give up the pride of the status of burning everything everywhere”. Agni went near the blade of grass speedily, with the speed caused by full enthusiasm. Having approached, he was not capable to burn.

a) Tasmai :

- In front of Agni Evam Abhimana Vatu.
- Agni Devata who had a fat pride.

b) Brahma Yaksha Rupam Trinam Nididou Puraha Agnehe :

- Yaksha placed a dry blade of grass in front of Agni.

c) Niddhadhou :

- Sthapitavatu placed.
- Agni Devata was addressed in this Manner by Yaksha.
- Small test by Yaksha.
- Like asking P.hd student what is 2 + 2.

Gita :

यद्यद्विभूतिमत्सत्त्वं
श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं
मम तेजोऽशसम्भवम् ॥१०-४१॥

yad yad vibhūtimat sattvaṃ
śrīmad ūrjitam ēva vā |
tat tad ēvāvagaccha tvaṃ
mama tejoṃśasambhavam | | 10-41 | |

Whatever that is glorious, prosperous or powerful in any being, know that to be a manifestation of a part of My splendour. [Chapter 10 - Verse 41]

- Agni couldn't burn the dry grass.
- Agni had vanity w.r.t. burning power.
- Yaksha gave test to Agni Devata.
- What did Agni do?

d) Sarva Javena :

- With all intensity, Agni approached.

e) Sarva Utsaha Vegena :

- With solid enthusiasm and force to burn.
- Was overenthusiastic.

Bashyam : Chapter 3 – Verse 6 continues...

स जातवेदाः तृणं दग्धुमशक्तो व्रीडितो हतप्रतिज्ञस्तत
एव यक्षादेव तूष्णीं देवान्प्रति निववृते निवृत्तः
प्रतिगतवान् न एतद् यक्षम् अशकं शक्तवानहं
विज्ञातुं विशेषतः यदेतद्यक्षमिति ॥ ६ ॥

That Jataveda, incapable to burn a blade of grass, whose proclamation failed, being ashamed, returned from Yaksha quietly towards the devas and said "I was not capable to know this Yaksha specifically thus— what is this adorable being?"

a) Saha Jata Veda :

- Jata Veda = Omniscient + Omnipotent.
- Doctorate title of politician is empty title.

b) Trinam Dadhena Ashaktaha :

- Being incapable of burning grass.
- Nobody was there to see Agnis failure.

Lecture 45

- Bashyam completed for Mantra 6.

I) Agni couldn't burn the blade of grass which Yaksha placed in front.

- Was humiliated, returned back.
- Informed Devas that he was not able to identify - who was Yaksha?

II) Anvaya Verse 6 :

[तत् यक्षम्] तस्मै तृणं निदधौ। एतत् दह इति तत् [यक्षम्] उपप्रेयाय [अग्नये] अब्रवीत्।
सर्वज्वेन तत् [तृणं] दग्धुं न शशाक। सः ततः [यक्षात्] निववृते एव।
"यत् एतत्" यक्षम्" इति एतत् विज्ञातुं [अहं] न अशकम् [इति सः अब्रवीत्]।

Indeed, for that Agni, brahman placed a blade of grass and said "burn this". Agni approached that blade of grass speedily. He was not able to burn that. He returned from that Yaksha indeed and said thus: "I was incapable to know thus— what is this Yaksha?"

- Yakshman Tasmai Niddhadou (Ni + Dha)
- Etat Daha Iti Abravit.
- Agnihi Tatu Sarva Javena Upapreyaha.
- Saha Tatu Dagdham Na Shashaka
- Saha Tataha Eva Nivavrute (NI + Vrutah – Dhatu).
- Yathu Etatu Yaksham Asti.
- Etatu Vijnatum Aham Na Ashakam Iti Agnihi Abravith.

Chapter 3 – Verse 7 to 10 :

अथ वायुमब्रुवन्वायवेतद्विजानीहि
किमेतद्यक्षमिति तथेति ७

**Atha Vayum-abruvan, vayavetad vijanihi
kimetad yaksamiti tatheti**

The Deva-s then said to Vayu (wind). 'Oh! Lord of the winds, find out who this Adorable Spirit is.' He agreed. [Chapter 3 – Verse 7]

तदभ्यद्रवत्तमभ्यवदत्कोऽसीति
वायुर्वा अहमस्मीत्यब्रवीत्
मातरिश्वा वा अहमस्मीति ८

**Tadabhyadravat, tamabhyavadat ko siti,
Vayurva aham-asmitiyabravat
matarisva va aham-asmiti**

Vayu hastened to the Spirit. The Spirit asked him who he was, and Vayu replied, I am Vayu, I am really Matarisva (The Trodder of the Skies). [Chapter 3 – Verse 8]

तस्मिंस्त्वयि किं वीर्यमित्यपीदं
सर्वमाददीय यदिदं पृथिव्यामिति ९

**Tasmigm-stvayi kim viryamiti apidagm
sarvam-adadiya yad-idam prthivyam-iti**

What power resides in thee, why art thou of such a nature? Asked the Spirit. Why, I can blow away everything whatever there is on Earth, said Vayu. [Chapter 3 – Verse 9]

तस्मै तृणं निदधावेतदादत्स्वेति
तदुपप्रेयाय सर्वजवेन तन्न शशाकादातुं
स तत एव निववृते नैतदशकं विज्ञातुं
यदेतद्यक्षमिति १०

Tasmai trnam nidadhav-etad-adatsveti,
tad - upapreyaya sarvajavena, tanna sasaka datum
sa tata eva nivavrte, naitad - asakam vijnatum,
yadetad yaksam - iti

The Yaksha placed a blade of grass before him saying, Blow this away. He approached it with all his power but was not able to move it. So he returned to the Gods and reported, I could not find out who that great spirit was. [Chapter 3 – Verse 10]

- Have similar episode between Yaksha + Vayu Devata.
- Almost same, similar to Mantra 5, 6.
- Shankara does not comment elaborately.
- **Vayu approached Yaksha to find out who is Yaksha, Vayu tries to lift the blade of grass.**
- **Vayus title : Mata Rishva.**
- Yaksha places same blade of grass.
- Vayu offers to lift the grass – fails, goes back to Deva Loka.
- Tells – I am not able to find who is Yaksha.

Bashyam : Chapter 3 – Verse 7 to 10

अथ अनन्तरं वायुमब्रुवन् हे वायो एतद्विजानीहीत्यादि
समानार्थं पूर्वेण । वानाद्गमनाद्-गन्धनाद्वा वायुः ।

Thereafter, they (devas) said to Vayu thus: “O Vayu, know this (Yaksha)”, etc, has similar meaning as earlier. Vayu is called so because of going about (everywhere) or due to spreading smell.

a) Atham Anantaram :

- After failure of Agni.

b) Vayu Abruvaṅ :

- All Devas asked Vayu on same mission as Agni.

c) Vayu Vijanahi :

- Find out who is Yamaha.

d) Purvena Samanartham :

- Same idea of 5 – 6 in 7, 8, 9, 10.

e)

Agni	Vayu
<ul style="list-style-type: none">- Jata Veda- Omniscient- Can burn	<ul style="list-style-type: none">- Matarishva- Can lift

- Failure was same for both.
- Blade of grass was same.

Aragami Iti Agni :

- Agni always goes in front... Agrahami.

Definition of Vayu :

- Vayat Gamanat Gandhanatva Vayuhu.
- Va – Root for Vayu.
- Va to blow, to move around.
- Sarvatra Gachhati Iti Vayu = Vati.
- This is general definition.
- That which carries good + bad smell = Vayu.
- Gandha Gamayati Iti Vayu.
- Vayu by itself has no Gandha, carries Sugandha and Duragandha.
- Ghamanat = Carrier of smell = Derivation of Vayu.

Jataveda :

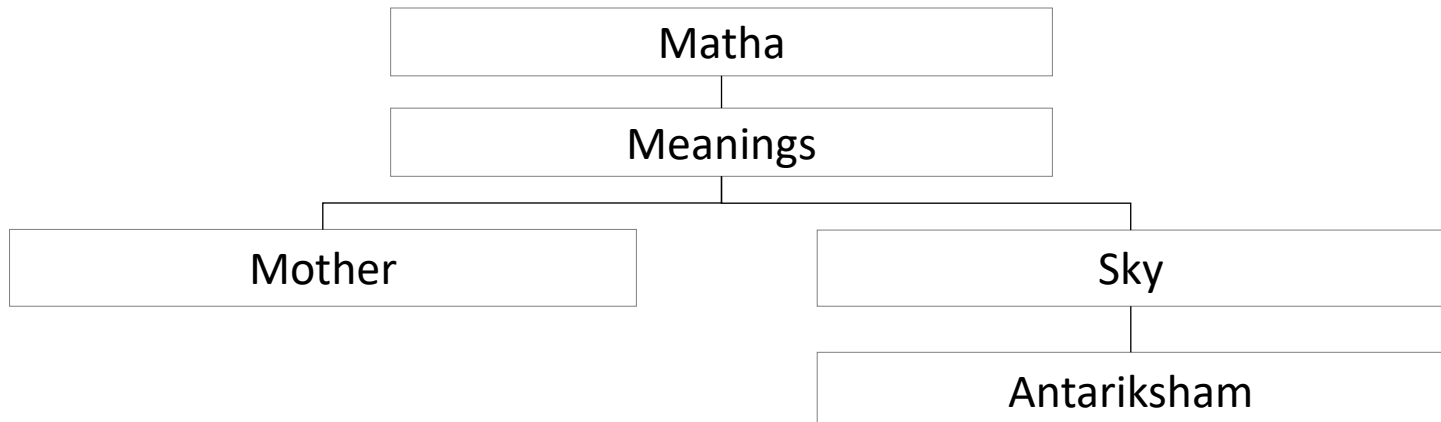
- That which knows everything in the creation.
- Jatam, Jatam Iti Vethi.
- Vayu = Matarishva.

Bashyam : Chapter 3 – Verse 7 to 10 continues...

मातर्यन्तरिक्षे श्वयतीति मातरिश्वा । इदं सर्वमपि
आददीय गृह्णीयां यदिदं पृथिव्यामित्यादि
समान- मेव ॥ ७—१० ॥

Since it moves about in space, therefore it is called Matarishva. “I can lift up even all this”. Whatever is on earth, etc., is the same.

a)



- Shvayati – that which freely moves in the sky, Gachhati.

Example :

- Bird, plane, self in plane, Vayu.
- No commentary by Shankara on 4 Mantras.

b) Adadiya :

- Grinniyam – A + Da.
- I can lift anything on earth and in the sky.

Example :

- Cyclone, Hurricane, cars lifted from ground.
- Vayu couldn't lift dry grass, failed in his mission.

Anvaya :

- Dadeyam - Adiyam

Chapter 3 – Verse 11 :

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति
तथेति तदभ्यद्रवत्तस्मात्तिरोदधे ११

*Athendram-abruwan-Maghavann-etad vijanihi, kim-etad Yaksam iti,
tatheti, tad-abhyadravai, tasmai tirodadhe*

Then the Gods said to Indra, ‘the Chief of Gods. Oh! Maghavan! (worshipful, or the possessor of great wealth and power) find out who that Adorable Spirit is. He agreed and hastened towards the Spirit, but the Spirit disappeared from his view. [Chapter 3 – Verse 11]

- Captain of Team – Indra comes now.

Gist :

- When Agni + Vayu failed, ordinary Devas can't succeed.
- Let powerful leader go.
- Indra went with extra pride, arrogance.
- Experiences worst humiliation.
- Others had conversation with Yaksha.
- Because of arrogance, had no opportunity for conversation.

Tapatu Tirodatu :

- Yamaha disappeared.

Bashyam : Chapter 3 – Verse 11

अथेन्द्रमब्रुवन्मघवन्नेतद्विजा- नीहीत्यादि पूर्ववत्।

Thereafter, they told Indra “O Maghavan, please find out”, etc, is same as before.

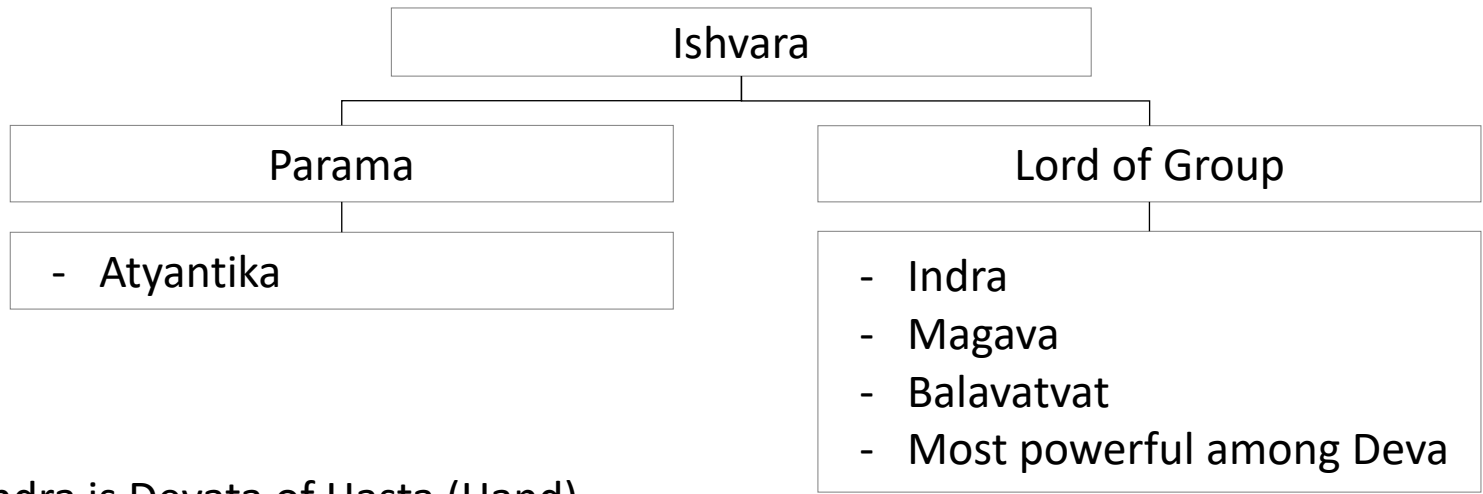
- Repetition of previous portion.

Bashyam : Chapter 3 – Verse 11 continues...

इन्द्रः परमेश्वरो मघवा बलवत्त्वात्
तथेति तदभ्यद्रवत्।

Indra, Parameshvara, worshipable due to having strength, said “let it be so”. He approached that Yaksha.

- Indra = Greatest Lord, supreme Lord, Parama Ishvara.



- Indra is Devata of Hasta (Hand).
- Role of Hand is to lift.
- Therefore, Balavan.

Medha Suktam :

मयि मेधां मयि प्रजां मय्यग्निस्तेजो दधातु
 मयि मेधां मयि प्रजां मयीन्द्र इन्द्रियं दधातु
 मयि मेधां मयि प्रजां मयि सूर्यो भ्राजो दधातु।
 ॐ शान्तिः शान्तिः शान्तिः ॥

mayi meḍhāṃ mayi prajāṃ mayyagnis-tejo dadhātu |
 mayi meḍhāṃ mayi prajāṃ mayīndrā indriyaṃ dādhatu |
 mayi meḍhāṃ mayi prajāṃ mayi sūryo bhrājo dadhātu || 6 ||
 Om śāntiḥ śāntiḥ śāntiḥ

May Agni (the Fire God) grant us intelligence, and unbroken lineage of children and/or disciples, and the brilliance of the Vedic studies. May Indra (the presiding deity of all sense organs) grant us intelligence, unbroken lineage of children and / or disciples, and health. May Sūrya (the Sun) grant us intelligence, unbroken lineage of children and/or disciples, and courage to face all situations. peace, peace, peace everywhere. [Verse 6]

- There Indra = Ishvara.

a) Here Indra = Balavatvat

b) Tatteti :

- Indra Agreed to proposal and said, I shall go.

c) Tad Abyat Dravatu :

- Indra approached Yaksha.
- New incident.

Bashyam : Chapter 3 – Verse 11 continues...

तस्माद् इन्द्रादात्मसमीपं गतात् तद्ब्रह्म तिरोदधे तिरोभूतम्।
इन्द्रस्येन्द्रत्वाभिमानोऽतितरां निराकर्तव्य इत्यतः संवादमात्रमपि
नादाद्ब्रह्मेन्द्राय ॥ ११ ॥

From that Indra, who had gone near him, ब्रह्म disappeared. “The pride of Indra being Indra should be removed totally”, with this intention, brahman did not give even a dialog to Indra.

a) Indra Samipan Gathat :

- Indra approached Yaksha.
- Yaksha waited for Indra to come and disappeared.

b) Tirodadhe :

- Disappeared Tiro + Dha Dhatu.
- **Brahman alone has come in form of Yaksha, Mayasahitam Brahma, Saguna Ishvara.**
- Why Bhagawan disappeared?

c) Indrasya Indratha Abhimana :

- Indra status Abhimana, pride, was there with Indra.
- Bhagawan thought that his pride should be punctured.
- Must deflate Indras ego.

d) Athitharan Nirakara :

- Ego bursted like a need in a balloon.

e) Samvada Matra Na Dat :

- That Brahman did not even give an opportunity for brief conversation or interview with Indra.

Chapter 3 – Verse 12 :

स तस्मिन्नेवाकाशे स्त्रियमाजगाम
बहुशोभमनामुमाँ हैमवतीं
ताँ होवाच किमेतद्यक्षमिति १२
इति तृतीयः खण्डः

*Sa tasminn-evakase strtyam-ajagama
bahu-sobhamanam Umagm Haimavati,
tagm hovaca kim-etad Yaksam-iti
Iti Trtiyah Khandah*

And in that very spot he beheld a woman. Uma the damsel fair – the daughter of the snowy mountain Himavan. He asked her who this Adorable Spirit could be? [Chapter 3 – Verse 12]

Gist :

1) Indra got more humiliated than Agni and Vayu.

- Indra did not go back.
- Showed commitment.

Gita :

उद्धरेदात्मनात्मानं
नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धु
आत्मैव रिपुरात्मनः ॥ ६-५ ॥

**uddharēd ātmanatmānaṃ
natmānam avasādayēt |
ātmaiva hyātmanō bandhuḥ
ātmaiva ripurātmanaḥ ||6-5||**

Let a man lift himself by his own self alone and let him not lower himself; for, this Self alone is the friend of oneself and this Self is the enemy of oneself. [Chapter 6 – Verse 5]

- Never became diffident inspite of obstacles.

II) Got humiliated because of his arrogance.

- **Indra had Sattva Guna, learns lesson instantaneously.**

III) Others couldn't learn Lesson :

- We all have Manivam problem.
- Bhagawan is challenging us to teach a lesson.
- Our problem = Fat Ego.

IV) Indra understood the problem.

V) Became humble, developed Amanivam.

Gita :

- Arjunas attitude towards Krishna.

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ २-७ ॥

kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvām dharmasammūḍhacetāḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste'haṁ śādhi mām tvām prapannam ||2.7||

My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, I have taken refuge in Thee. [Chapter 2 – Verse 7]

- Arjuna surrendered which is expression of humility.

VI) Indra offers a prayer to God.

- Agni Vayu returned with disqualification.

VII) Indra Acquired qualification there itself and became Adhikari.

VIII) Moment Adhikaritvam comes, Mumukshutvam is automatic.

- They its Bhagawans responsibility to provide opportunity.

Gita : Chapter 10

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

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

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

- Out of my compassion, I teach.
- There Bhagawan showed compassion.

IX) Here Bhagawan appeared as Umadevi, represents Sruti Pramanam.

- Bhagawan as Pramanam.

X) Indra stood there, mind goes through transformation, Uam Devi came.

XI) Indra asked who is Yaksha?

- Paurusheya Pramanams can't help me.
- You are Apaurusheya Pramanam, may you teach Brahma Vidya.
- This is spiritual significance of this Mantra No. 12.

Bashyam : Chapter 3 – Verse 12 starts

तद्यक्षं यस्मिन्नाकाशे आकाशप्रदेशे आत्मानं दर्शयित्वा
तिरोभूतमिन्द्रश्च ब्रह्मणस्तिरोधान- काले यस्मिन्नाकाशे
आसीत्, स इन्द्रस्तस्मिन्नेव आकाशे तस्थौ किं तद्यक्षमिति
ध्यायन्; न निववृतेऽग्न्यादिवत्।

In which space brahman had disappeared, in which space Indra was at the time of disappearance, in that space itself, Indra stood thinking thus: “what is this Yaksha”? He did not return like Agni, etc.

a) Tasmin Eva Akasha :

- In the same place in which Yaksha appeared and disappeared, in that area itself.

b) Tatu Yan Man Tiro Butam Atmanam Darshiyatva :

- After giving Darshanavam of itself to the Devas.
- Reflexive pronoun.
- Indicates Yaksha.
- In the same place of Yaksha,

c) Brahmanaha Tirodhane Kale :

- At place where Yaksha disappeared.

d) Trinam :

- Indra stood in the same place even after Yaksha disappeared.
- Nobody was there.
- What was his mind set?
- Shankara imagines.

e) Kind Athi Yaksham Dhyayan :

- Indra meditated, probed, what is this mysterious Yaksha?
- Vayu, Agni returned without probing.

f) Neeti Shatakam – Bartru Hari :

3 types of people are there
in the world

Lowest

- Never start anything
- Afraid of failure
- Say – in life I never started anything.

Mediocre

- Start but withdraw with smallest obstacle

Uttama Highest

- Have perseverance
- Never withdraw

- Vayu, Agni, not Uttama Gunavan.
- Indra stood there.
- Because of this greatness Indra got teaching.
- Other 2 missed it.

g) Agne Adhivatu Na Nivarte :

- Like Agni, Vayu, Indra did not retreat.
- Had perseverance and humility.

Bashyam : Chapter 3 – Verse 12 continues...

तस्येन्द्रस्य यक्षे भक्तिं बुद्ध्वा विद्या उमारूपिणी
प्रादुरभूत्स्त्रीरूपा ।

Having noticed the devotion of that Indra in Yaksha, the knowledge manifested in the form of a woman, Uma.

a) Vidya :

- Sarasvati Devi, embodiment of knowledge, wisdom.
- Sarasvati recognized Indras Devotion towards Yaksha.

Chaturvidha Bhakti – in Gita
Chapter 7

Artharthi

Artha

Jingyasu

Jnani

Here Indra was
Jingyasu

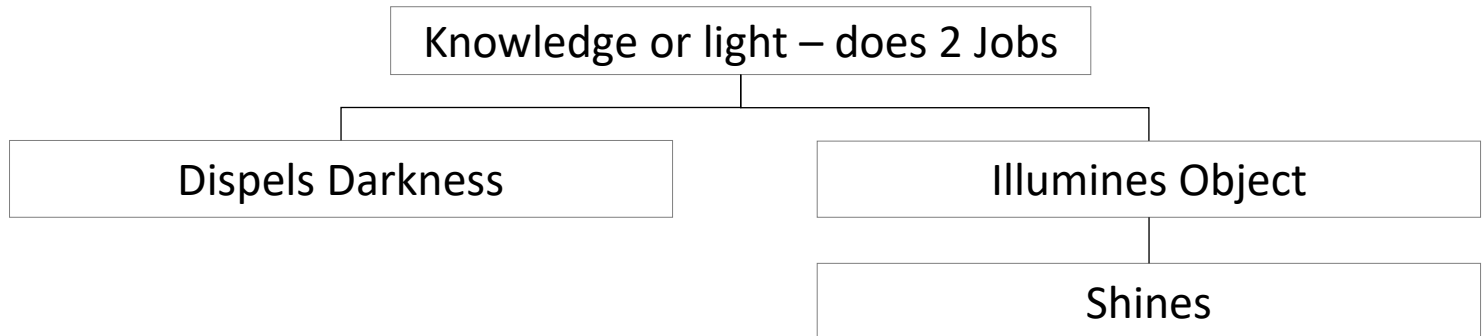
- Brahman is in Uma Devi's form, Stree Rupa.
- Pradurbutam – Appeared.

Bashyam : Chapter 3 – Verse 12 continues...

स इन्द्रस्ताम् उमां बहुशोभमानाम्—सर्वेषां हि
शोभमानानां शोभनतमा विद्या,
तदा बहुशोभमानेति विशेषणमुपपन्नं भवति;

Indra saw her, the beautiful/ effulgent Uma. Because knowledge is the most effulgent among all effulgents. Then, this adjective “very effulgent” becomes justified.

- Uma was most brilliant, shining with knowledge, wisdom.



Lecture 47

I) Shankara commenting on Chapter 3 – Verse 12 (Last Mantra of Chapter)

II) Story :

- Agni – Vayu failed in identifying Yaksha.
- Indra with more pride and arrogance approached Yaksha.
- Indra got more humiliated when Yaksha disappeared.
- **Because of Statva Guna, Indra remained in the same place and recognized his problem of Abhimana.**
- Indra developed Amanitvam, transformed.
- His mindset, had Sraddha, Bhakti, perseverance and prayed to the Lord.
- Lord had compassion, appears as Uma – Devi, Sruti Mata.

III) Tasye Indrasya Yakshe Bhaktim Buddva...

- Bhakti – here is Jingyasu Bhakti... intense desire to know who Yaksha is.
- Uma Vidya Rupini Pradurbut Stree Rupa, Saraswati Rupa appeared in front of Indra.

IV) Bahu Shobamanat :

- Indra saw Sarasvati as Avatara of the Lord.
- It had intense brilliance.

Brilliance – 2 Meanings

- Saraswati was wearing diamonds, hence brilliant
- Physical

- Philosophically
- Knowledge – Brahma Vidya was shining.
- It is always Brilliant, never fades
- Brilliance of other things is subject to fading

- Gold which shines also become dull.

Knowledge – Brahma Vidya is eternal, never fades, Nashaha Nasti.

- Chapter 9 : Gita – Guhyam, Raja Vidya – Royal shining knowledge.

- Raj = To shine

- Bahu Shobha Mana



Intensely

Shining

- Why intensely?

Shankara comments :

- Ateeva Shobhana, is appropriate.

हैमवतीं हेमकृताभरण- वतीमिव बहुशोभमानामित्यर्थः;
अथवा उमैव हिमवतो दुहिता हैमवती नित्यमेव
सर्वज्ञेश्वरेण सह वर्तत इति ज्ञातुं समर्थेति कृत्वा
ताम्—उपजगाम इन्द्रस्तां ह उमां किल उवाच
पप्रच्छ— ब्रूहि किमेतद्दर्शयित्वा तिरोभूतं यक्षमिति ॥ १२ ॥

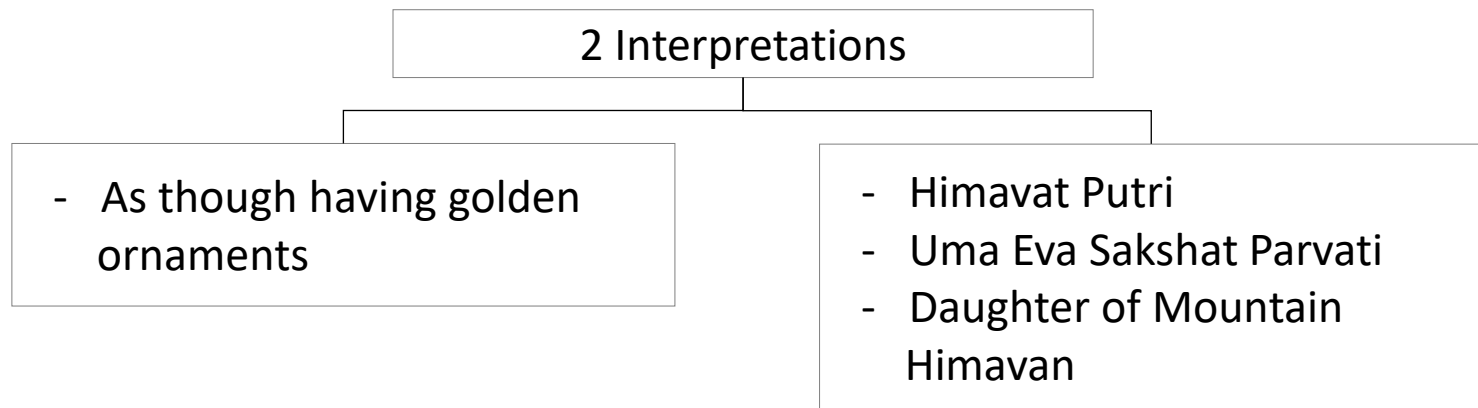
She was very effulgent as if endowed with ornaments made of gold. This is the meaning. Or Uma Herself is Hemavati, being the daughter of the presiding deity of the Himalayas. He approached her, thinking that he was able to know that he was always with the omniscient Lord. Indra indeed asked Uma "please tell what is this adorable being who having shown himself, disappeared?"

a) 1st Interpretation : Heimavati

- Umadevi – Sarasvati Devi
- Hema Kruta Abharnavati – As though Adhorned Brilliant with Golden Ornaments.
- Here it is Avatara.

b) 2nd Interpretation :

- Uma = Sakshat Parvati Devi.
- Not Avatara
- Heimavati = Daughter of Himavan



- Parvati Devi in close proximity to Adhi Guru (Shiva) was Brahma Jnani.
- Plays role of Guni for Indra.
- Acharya in Parampara.

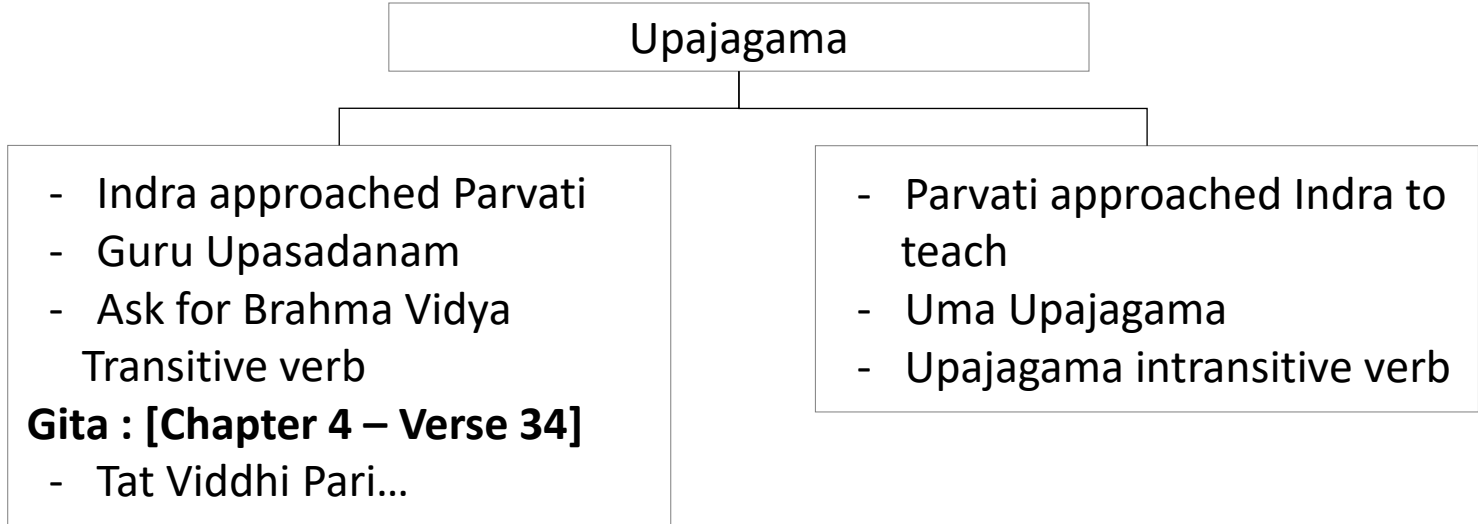
Prayer :

सदा शिव समारमभां शङ्कराचार्य मध्यमाम् ॥
अस्मदाचार्य पर्यन्तां वन्दे गुरु परम्पराम् ॥

sadā śiva samāramabhāṃ śaṅkarācārya madhyamām..
asmadācārya paryantāṃ vande guru paramparām..

Salutation to the lineage starting with lord Sadasiva, with Adi Sankara in the middle and continuing up to my immediate teacher.

- Shiva – Parvati like Yajnavalkya – Meitreyi.
- Uma Maheshwari Samvada Rupena... many Vedantic works.



Gita :

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

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

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

Anvaya :

सः (इन्द्रः) तस्मिन् एव आकाशे तस्थौ । तत्र ब्रह्मविद्या स्त्रीरूपेण प्रादुरभूत् ।
सः तां स्त्रीयं ददर्श । दृष्ट्वा च हेमवतीं बहुशोभमानाम् उमाम् आजगाम ।
"किम् एतत् यक्षम्?" इति सः तां ह उवाच ।

- Saha Tasmin Akashe (Sthithvan) Tatra Haivamati Uma Aajagama,
Saha Bahu Labha Mana Umam Haima Vatim Aajagama
"Kim Etatu Yaksham" Iti Saha Tam Hemavatim Uvacha
- 3rd Chapter over.



CHAPTER 4

VERSE 1 to 4

Chapter 4 – Verse 1 :

सा ब्रह्मेति होवाच
ब्रह्मणो वा एतद्विजये महीयध्वमिति
ततो हैव विदांचकार ब्रह्मेति १

*Sa Brahmeti hovaca,
Brahmano va etad Vijaye mahiyadhvam-iti
Tato haiva vidancakara Brahmeti*

Preceptor : Brahman! She exclaimed, indeed, through Brahman's victory have you gained greatness! Then alone he understood that the Adorable spirit (Yaksa) was Brahman. [Chapter 4 – Verse 1]

- This verse connects Chapter 1, 2, 3.
- Uma taught Brahma Vidya to Indra, the disciple
- How?
- Chapter 1 – Verse 2, Chapter 1 – Verse 3, Chapter 2 – Verse 4.

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 pranasy 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. [1 – 2]

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. [I – 3]

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam 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. [II – 4]

1st Part of Chapter 4 – Verse 1 :

- Reveals methodology of teaching in Chapter 1, 2.

2nd Part of Chapter 4 – Verse 1 :

- Connects Chapter 3.
- Devas don't have glory.
- Glory belongs to Brahman.

यद्यद्विभूतिमत्सत्त्वं
श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं
मम तेजोऽशसम्भवम् ॥१०-४१॥

yad yad vibhūtimat sattvaṃ
śrīmad ūrjitam ēva vā |
tat tad ēvāvagaccha tvaṃ
mama tejoṃśasambhavam | |10-41| |

Whatever that is glorious, prosperous or powerful in any being, know that to be a manifestation of a part of My splendour. [Chapter 10 - Verse 41]

- Brahma Vidya has to be received in form of Guru – Sishya Samvada.
- Sishya approached Guru with humility.
- Sishya – Guru have come.
- Now teaching again in Chapter 4.
- Agni couldn't burn without Yakshas grace.
- Vayu couldn't lift without Yakshas grace.
- Glory belongs to Yaksha / Brahman.
- Victory belongs to Brahman – Ishvara.

a) Sa Brahmeti Ho Vacha :

- Connects Chapter 1 – 2 – Nirguna Brahman.

b) 2nd half of Mantra :

Brahmeiva He Mate Vijayi Matam :

- Victory belongs to Saguna Brahman alone and not to Devatas.

Chapter 1 and 2	Chapter 3 and 4
<ul style="list-style-type: none">- Bachelor- Nirguna Brahman	<ul style="list-style-type: none">- Married, Householder- Saguna Brahman, Ishwara

- **Glory – credit in the world belongs to Brahman always.**
- Humiliation if you take glory to yourself.
- Umadevi Enlightened Indra.

Bashyam : Chapter 4 – Verse 1 Starts..

सा ब्रह्मेति होवाच ह किल ब्रह्मणो वै ईश्वरस्यैव
विजये—ईश्वरेणैव जिता असुराः;

Indeed, She replied thus: “(it was) brahman”, indeed in the victory of Ishvara alone. — Asuras were won by Ishvara alone.

a) Sa Brahma Iti Uvacha :

- Ho Vacha = Ha Uvacha
- Ha = Khila, Indeed, definitely, doubtlessly.
- Not may be Bhagawans glory.
- Avadharana done by “Ha”.
- Va = Vai = Sandhi = Indeed.
- Brahmanaha = Ishvarasya.
- Why mix up Nirguna – Saguna?

Nirguna	Nirguna
- With Maya Shakti - Saguna Ishvara	- Without Maya Shakti - Called Brahman

- Not in 2 separate places / times
- Where Nirguna is, Saguna is

- **Brahman and Maya can never be separated.**
- **Both are eternal, hence can't be separated.**
- Maya is eternally with Brahman.
- How Maya is free from Brahman?

- How Brahman ever free?

- **Maya being Mithya, its presence or absence does not affect Brahman.**

Gita :

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

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

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

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

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

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

- Mastani Sarva Butani – Maya is Brahman.

– Vyavaharika Drishti.

- Na Cha Mastani Butani – Maya is not in Brahman
– Paramartika Drishtya
- Waker is in dream – Vyavaharika Drishti.
- Waker is not in Dream – Paramartika Drishti

Brahman is in waking	Brahman is not in waking
- Vyavaharika Drishti - Brahman called Ishvara	- Paramartika Drishti - Ishvara is called Brahman

- In Paramartika Drishti Maya does not physically disappear.
- You don't count that Maya.
- Maya continues to be there.
- Intellectually, I discern, discount Maya as second entity.

Example :

- Reflection of face not 2nd entity.
- Anubhava, experience of reflected face in Mirror continues but don't count it as 2 – Dvaitam.
- Original Brahman appearing as Maya due its Shakti.
- Counting, discounting Maya, Jagat is intellectual process not physical process.

Example :

- Waker, dreamer, sleeper, Brahman, Ishvara, Jagat all one entity.
- Maya Jagat, world will be eternally there.
- Still claim Aham Brahma Asmi.
- Including, excluding Maya are pure intellectual process in Vedantic study.
- Don't imagine future time when I will be alone, Brahman will be alone and Maya will be down on earth.
- Maya Devi will always be there.
- Exclusion is in Buddho.
- What is Pramanam for Nirguna Ishvara?

Gita :

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन चित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

- End of Maya, not physical event.

• **Understanding Maya as Mithya is an intellectual event and is considered as end of Maya (Figurative sense).**

• **Mithyatva Nishchaya Eva Avasanam = Badaha.**

- Maya Nasha does not take place.
- Maya Badaha only takes place.
- Badaha = Understanding Maya as Mithya.

b) All Aside notes because of Inshavarasya Eva Vijaye in the Moolam.

- In the victory of Ishvara, legitimately victory belongs to Ishvara not Deva.
- No Plagiarism allowed.

c) Vijaye Yuyam Mahiyatvam :

- You claimed victory which belongs to Ishvara.

Mahiyadvam :

- Mahi Dhatu – Denominative verb, verb from a noun.

Example :

- Pen – write with pen.
- Penning a letter.
- Verb out of pen.
- Tabling a motion.

- Table = Noun
- Mahiyate – To get glorified Atmane Pada.
- Mahimanam Prapnuta.
- You are taking the credit, glory.
- That alone is the fact.
- Asura Eva Na Asura Jita.
- All Asuras defeated by God alone.
- What is the Role of Deva?

d) Yuyam Tatra Nimitta Matram :

- Be merely an instrument in that situation.

Gita :

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

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

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

Arjuna :

- Kauravas already killed by me.
- You only shoot and take credit.

You	Glory
- Instrument - You have wrongly taken credit	- Belongs to me, Ishvara

Arjuna :

- Kauravas already killed by me.
- You only shoot and take credit.

Bashyam : Chapter 4 – Verse 1 continues...

यूयं तत्र निमित्तमात्रम्; तस्यैव विजये—यूयं
महीयध्वं महिमानं प्राप्नुथ। एतदिति
क्रियाविशेषणार्थम्। मिथ्याभिमान-स्तु युष्माकम्—
अस्माकमेवायं विजयोऽस्माकमेवायं महिमेति।

You all were only an instrument w.r.t. that. You claim glory in the victory of that Ishvara alone— एतत् is in the sense of the adverbial usage “in this manner”. Whereas you all have false pride in this manner— “ours alone is this victory, ours alone is this glory”.

a) Etad Vijaye :

- Etad – indeclinable – Evam.
- Normally Etad = Declinable.
- Can't be subjectively connected with any word.
- Etad = Kriya Viseshenartham.
- Evam = Adverb.
- In this manner, you have been glorified by all Devas, nothing wrong.
- In Vyavaharika Prapancha those practices are there.
- Really glory does not belong to me.
- Vyavaharika is Mithya.
- Your pride is Mithya – misplaced.
- You really don't deserve that pride.
- How you take the credit.
- Devas arrogance quoted here.
- Asmakam Eva Aham Vijaya Asmakam Eva Ayam Mahima.
- This victory belongs to us only, this reward belongs to us, say the Devas.

Keno Upanishad :

तद्धैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव
तन्न व्यजानत किमिदं यक्षमिति २

*Taddhaisam vijajnau, tebhyo ha pradurbabhuv
tanna vyajanata kim-idam yaksam-iti*

Brahman, knowing their vanity, appeared before them; but they did not understand who that Adorable Spirit was. [III – 3]

Iti :

- Connected to Abhimana.

Bashyam : Chapter 4 – Verse 1 continues...

ततः तस्मादुमावाक्याद् ह एव विदाञ्चकार ब्रह्मेति इन्द्रः;
अवधारणात् ततो हैव इति, न स्वातन्त्र्येण ॥ १ ॥

From that sentence of Uma alone, Indra came to know thus: "it was brahman". Due to that emphasis "indeed from that (statement of Uma) alone", (it is to be understood) not independently.

a) Tataha :

- Tasmāt, Uma Vakyat.
- From systematic teaching of Uma Devi.
- Only from that teaching.

b) Indraha Vidanchakara :

- Indra – came to know.
- Vid – Dhatu.
- Indra knew.

c) Tataha Eva Avadharanat :

- Eva = Only from teaching of Uma Devi.
- Avadharana = Emphasis.
- No self enquiry, Guru is a must, emphasized in first verse.
- Guru can't be a principle, Tatvam also, very abstract.
- For Pranipatha, Seva, Upachara give Guru required.

Anvaya – Mantra 1 :

*“तत् (यक्ष) ब्रह्म आसीत्” इति “ब्रह्मणः विजये वै यूयम् एतत् महीयध्वम्”
इति च सा ह उवाच । “तत् ब्रह्म” इति ततः एव ह इन्द्रः विदाञ्चकार।*

Indeed, She replied “(this adorable being was) brahman”. “Indeed in the victory of brahman you all are claiming in this manner”. Indeed, from that itself, Indra came to know thus: “brahman”.

- Tatu Brahma Asit
- Brahmanaha Vijaye Vai Yuyam Mahiyatam Iti Sa Uvacha.

Sa = Uma Devi = Yaksha = Brahman.

- Tatu Brahma Iti Uma Devi Addresses.
- Iti Tataha Eva Ha Vidanchakara Brahma.

Lecture 48

I) Chapter 4 – Verse 1 Revision....

सा ब्रह्मेति होवाच
ब्रह्मणो वा एतद्विजये महीयध्वमिति
ततो हैव विदांचकार ब्रह्मेति १

*Sa Brahmeti hovaca,
Brahmano va etad Vijaye mahiyadhvam-iti
Tato haiva vidancakara Brahmeti*

Preceptor : Brahman! She exclaimed, indeed, through Brahman's victory have you gained greatness! Then alone he understood that the Adorable spirit (Yaksa) was Brahman.
[Chapter 4 – Verse 1]

II)

Supportive disciplines
discussed in this verse

Requirement of Guru

Karma Yoga

Upasana Yoga

Values

- 4 Upasanas on Sagua Ishvara
- Adyatma
- Adideiva
- Guna Visishta

III) 1st Mantra :

- Importance of Guru.
- Tato Haiva : Only through Guru.
- Na Svatantrayena – not through independent meditation or self enquiry – who am I.

Chapter 4 – Verse 2 : Introduction

यस्मादग्निवाय्विन्द्रा एते देवा ब्रह्मणः
संवाददर्शनादिना सामीप्यमुपगताः—

These gods such as Agni, Vayu, Indra attained proximity of Ishvara through discussion, seeing, hearing, etc.

a) Verse 2, 3 :

- Glorifies Devatas, Mahima, Stuti.
- Indra, Agni, Vayu Mahima.

- **3 Devatas became glorious because of Brahma Vidya Prapti.**

b) Indirectly it glorifies Brahma Vidya.

- This is essence of Mantra 2 + 3.

c) 3 Devatas went near Yaksha gained Brahma Vidya before other Devatas.

- Therefore they are great.

d) Yasmat :

- Because of following reasons.

e) Yaksha Rupa Brahmanaha Samipyam Upagatha :

- Devatas went near Brahman in the form of Yaksha.
- Had Darshan, conversation.
- Went close to Brahman hence became glorious.

Chapter 4 – Verse 2 :

तस्माद्वा एते देवा अतितरामिवान्यान्देवान
यदग्निर्वायुरिन्द्रस्ते ह्येनन्नेदिष्ठं पस्पृशु
ते ह्येनत्प्रथमो विदांचकार ब्रह्मेति २

Tasmad va ete deva atitaramivanyan devan,
Yad-agnir-Vayur-Indraste Hyenan-nedistham pasparsuh
te hyenat prathamo vidanchakara Brahmeti

Therefore, verily, these Gods (Agni, Vayu and Indra) excel the other Gods; for they approached the Spirit (the manifestation of the Supreme) the nearest and they were the first to know Him as Brahman. [Chapter 4 – Verse 2]

a) Atirtaram : Excelled

- 3 Devatas surpassed other Devatas.
- Why?

b) Tey Etat Endishtam Pasprishuhu :

- They contacted, touched Yaksha.
- Hence superior to others.

c) Pratama Vidanchakara :

- Knew Brahman before other Devas.
- Hence superior to other Deva.

तस्मात् स्वैर्गुणैरतितरामिव शक्तिगुणादिमहाभाग्यैः,
अन्यान् देवान् अतित्राम् अतिशेरत इव एते देवाः।

Therefore indeed, these gods excel other gods by their own qualities, by great fortune in the form of power qualities, etc.

a) Tasmāt Svai Gunaihi :

- Because of their own virtues, Indra, Agni, Vayu.

b) Svair Gunaihi Shakti Guna Adhi Maha Bhagyahi :

- Had good fortune of Shakti and Gunas.

c) Atitaram Eva Anyan Devan Atisherate Eva :

- Excelled, surpassed, Ati + Shi = Shete Shayate

↓

Dhatu

↓

Root

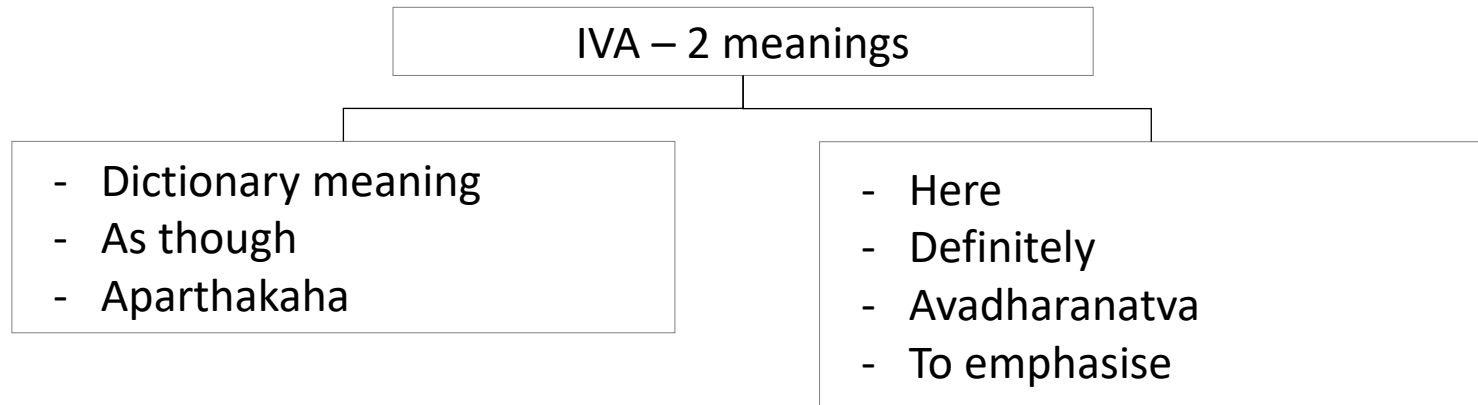
- **Sherate, Shayanam = To sleep**

- Ati – Upasarga – Prefix – Changes the meaning Ati + Shi = To excel.

- Normal Shi – Dhatu – To sleep.
- Should be slept very well.
- Sam Shi = Samyak Shete
- Not slept well, but to doubt.

- **Samshaya – from Shi Dhatu.**
- **Ati Sharpate = To surpass.**

- IVA = As though.
- Devatas surpass as though means not really Sarpassing.
- IVA = Not real glory of Devatas.



- Surpassed other Devatas doubtlessly – not as though here.

इव शब्दोऽनर्थकोऽव-धारणार्थो वा ।
यद् अग्निः, वायुः, इन्द्रस्ते ते हि देवा
यस्माद् एनद् ब्रह्म नेदिष्ठम् अन्तिकतमं
प्रियतमं पस्पर्शुः स्पृष्टवन्तो यथोक्तैर्ब्रह्मणः

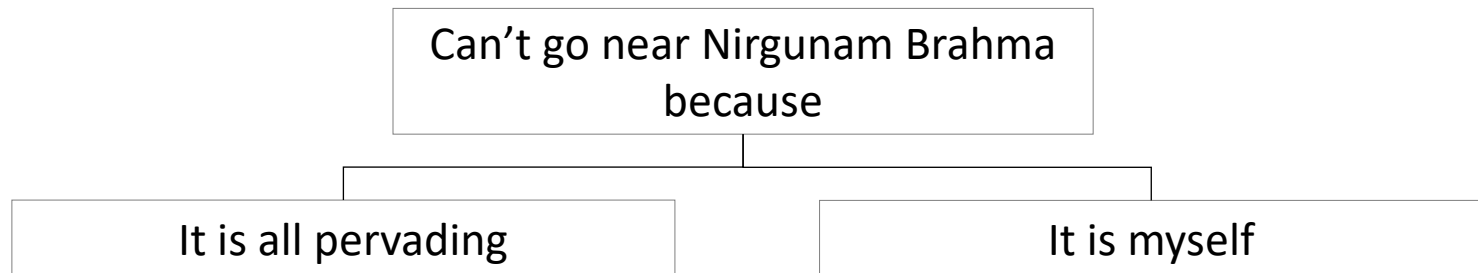
That which is fire, air and Indra, for they are the gods from whom this Brahman, the nearest, the dearest, the touch, touched, by the above-mentioned forms of conversation and others of the Brahman

a) Yatu :

- Because of following reason.

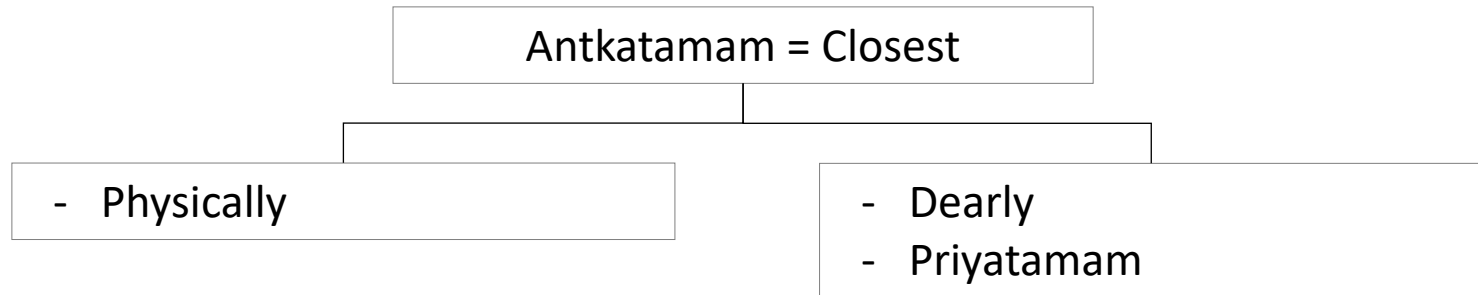
b) Teyhi Devaha Yasmat Evatu Brahma :

- Brahman in the form of Yaksha, not Nirgunam Brahma.



c) Here Sagunam Brahma in the form of Yaksha Evatu Parspashu

d) Nedishtam Antika Saman :



- Close to Yaksha they went, Antigamam.
- Can take both meanings here.
- Devatas had reverential respect for Brahman.
- Hence approached Yaksha reverentially.

e) Sprish Dhatu :

- To touch

Passprashaha :

- Sprishtavantaha
- Touches through Darshanam and dialogue
- Contacted Yaksha as mentioned in Chapter?

संवादादिप्रकारैः, ते हि यस्माच्च हेतो, एनद् ब्रह्म
प्रथमः प्रथमाः प्रधानाः सन्त इत्येतत्, विदाञ्चकार
विदाञ्चकुरित्येद्ब्रह्मेति ॥ २ ॥

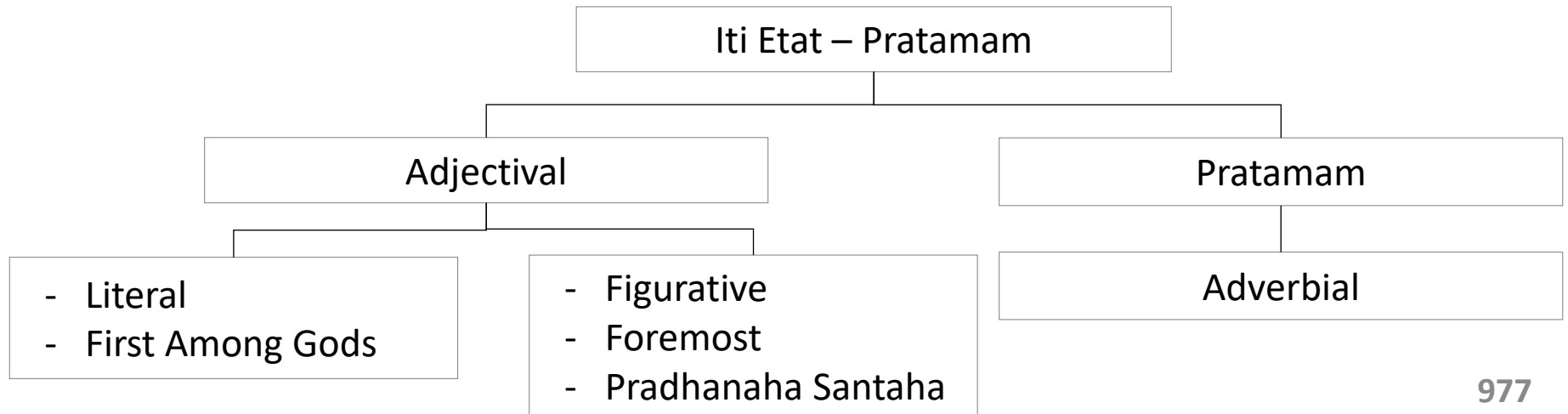
And because of the following reason also— because they came to know this brahman thus: “this is brahman”, being the first and prominent. This is the idea.

f) Reason No. 1 :

- Being glorious

Reason No. 2 :

- Dehi Yasmatcha.



- 3 were 1st to know Brahman, hence glorious.

g) Vidamchakra Etat :

- Indra knew Yaksha to be Brahman from Umadevi.
- Proof of Avatara in Upanishads is this verse of Keno Upanishad Chapter 3 – Verse 2.

तद्वैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव
तन्न व्यजानत किमिदं यक्षमिति २

*Taddhaisam vijajnau, tebhyo ha pradurbabhuva
tanna vyajanata kim-idam yaksam-iti*

Brahman, knowing their vanity, appeared before them; but they did not understand who that Adorable Spirit was. [Chapter 3 – Verse 2]

Anvaya :

यत् अग्निः वायुः इन्द्रः हि एनत् नेदिष्ठं प्रपृशुः / पस्पर्शुः, प्रथमः=प्रथमाः
हि "ब्रह्म" इति विदाञ्चकार [च], तस्मात् वै एते देवाः अन्यान् देवान् अतितराम् इव

- Ete Devaha Agnihi, Vayuhu, Indra Cha Vai Tasmata Va
- Ati Taram Iva Yatu Tehi Evatu Nedishtam Spashprishihu
- Brahma Iti Prathamaha Vidanchakara.

Introduction to Verse 3 :

यस्मादग्निवायू अपि इन्द्रवाक्यादेव विदाञ्चक्रतुः,
इन्द्रेण हि उमावाक्यात्प्रथमं श्रुतं ब्रह्मेति—

Since even Agni and Vayu came to know brahman from Indra's teaching alone, indeed by Indra "this brahman" was understood first from Uma's teachings—

- Indra superior most got knowledge from Uma Devi.
- Agni, Vayu got knowledge from Indra.

a) Indrenahi :

- Brahma Iti Tat Prathama Srutam.
- Yaksha was first known as Brahman first by Brahman through Uma Devi's Vakyam.

b) Agni Vayu Api Vidamcha Kratuhu :

- Agni and Vayu came to know Brahman by teaching of Indra.
- Mantra glorifies Indra in Mantra 3.

Chapter 4 – Verse 3 :

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स
ह्येनन्नेदिष्ठं पस्पर्श
स ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ३

*Tasmad va Indro-'titaram-ivanyan Devan
Sa hyenan-nedistham pasparsa
sa hyenat prathamo vidancakara Brahmeti*

And therefore, indeed, Indra excels other Gods; for he approached the Spirit nearest and he was the first to know him as Brahman. [Chapter 4 – Verse 3]

- Similar to Mantra 2.
- Devas taken in Verse 2.
- Indra in Verse 3.
- Indra superior, came to know Brahman first.

Bashyam : Chapter 4 – Verse 3

तस्माद्वा इन्द्रः, अतितरामिव अतिशेरत इव अन्यान् देवान्।
स ह्येनन्नेदिष्ठं पस्पर्श यस्मात् स ह्येनत्प्रथमो
विदाञ्चकार ब्रह्मेत्युक्तार्थं वाक्यम् ॥ ३ ॥

That is why Indra seems to be more than other gods. The Supreme Personality of Godhead touched the Supreme Personality of Godhead, who was the first to know the Supreme Personality of Godhead.

- Indra surpasses all others in knowing Brahman 1st.

Anvaya :

सः इन्द्रः हि एनत् नेदिष्ठं पस्पर्शः, सः हि एनत् ब्रह्म इति प्रथमः सन्
विदाञ्चकार [च]। तस्मात् वै [इन्द्रः] अन्यान् देवान् अतितराम् इव ।

Therefore indeed, Indra excelled other gods because he contacted this brahman closely. Indeed, he came to know “this is brahman” first.

Anvaya :

- Saha Indraha Hi Yenatu Nedishtam Spasparsh Evatu
- Brahma Iti – Pratamaha San Vidanchakara.
- Tasmata Vai Indra Anyan Devan Atitaram Tva.
- Indra excelled others.

Chapter 4 – Verse 4 :

तस्यैष आदेशो

यदेतद्विद्युतो व्यद्युतदा३ इतीन्यमीमिषदा३

इत्यधिदैवतम् ४

Tasyaisa adesah

yadetad vidyuto vyadyutada 3 itinyamimisada 3

ityadhi-daivatam

This is the description of Brahman (description by means of an illustration); He shone forth like the splendor of the lightning; He disappeared within the twinkling of the eye. This is the comparison of the Brahman with reference to the Deva-s. (His manifestation as Cosmic powers). [Chapter 4 – Verse 4]

- Glorification of Brahma Vidya and importance of Guru over in Verse 1, 2, 3.
- Mantra – 4, 5, 6 – 4 Upasanas.

4 th Verse	5 th Verse	6 th Verse
- Adideiva Upasana - Lightening - Winking of Eyes	- Adhyatma Upasana	- Guna Visishta Brahma Upasana

a) Adesha here is Upasana

b) Yat Yudataha Nyamemidashe :

- Lightening = Brahman

- Because of brilliance, fleeting, arriving, departure of lightening.
- Yaksha is also like that.
- Vidyut Brahma Upasana.

c) Nimesha Brahma Upasana :

- Brahman = Like blinking of eye.
- When world is lighted up briefly and again goes to darkness.
- Nimesha belongs to individual, Adhyatmika.
- Why its called Adideivika?
- Focus is on the world seen / unseen, comparision is to the lighted world part.
- Therefore Adideiva Upasana.

Bashyam : Chapter 4 – Verse 4 starts

तस्य प्रकृतस्य ब्रह्मण एष आदेश उपमोपदेशः ।
 निरुपमस्य ब्रह्मणो येनोपमानेनोपदेशः
 सोऽयमादेश इत्युच्यते । किं तत् ?

This is the teaching of comparison is of that brahman which is the subject matter. The teaching of that comparison-less brahman is given by which illustration, that is said to be teaching. What is that illustration?

a) Tasya :

- Prakrutasya Brahmanat.
- W.r.t. Brahman revealed in Chapter 1 – 2.

b) Esha Adeshaha :

- Following is instruction, teaching through examples.
- Brahman is matchless, can't be compared.
- 6 Pramanams can't reveal.
- Pratyaksha, Anumana, Upamana, Arthapatti, Anupalabdhi, Laukika Shabda.
- Upamanam – can't work in case of Brahman.
- How comparison here?
- Isn't it contradiction?

c) Nirupasya Brahmanaha :

- Brahman = Nirupama – without comparison.
- Upanishad makes a compromise.
- Teaches Saguna Brahma through example.

d) Adesha it Uchyate :

- Compromised teaching.
- Because of Maya Upadhi Brahman became Yaksha.
- Original Nirguna Brahman = Matchless.
- For Saguna Brahman, can give example.

Gita :

दिवि सूर्यसहस्रस्य
भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्यात्
भासस्तस्य महात्मनः ॥ १२ ॥

divi sūryasahasrasya
bhavedyugapadutthitā ।
yadi bhāḥ sadṛśī sā syāt
bhāsastasya mahātmanaḥ ॥ 12 ॥

If the splendour of a thousand suns was to blaze all at once (Simultaneously) in the sky, that would be like the splendour of that mighty being (Great soul). [Chapter 11 - Verse 12]

- Sanjayas description.
- Saguna Brahman can be explained by lightening as so many examples in Chapter 11 – Gita.

Bashyam : Chapter 4 – Verse 4 continues....

यदेतत् प्रसिद्धं लोके विद्युतो व्यद्युतद् विद्योतनं
कृतवदि- त्येतदनुपपन्नमिति विद्युतो विद्योतन- मिति कल्प्यते ।

This well-known flash of lightning did “flashing (verb)” of/ from lightning”. is untenable. Therefore, “flash (noun) of lightning” is assumed.

a) Kim Tatu :

- What is Upama – comparison?

b) Yat Etat Prasiddham Loke :

- What is popular experience in this world.

c) Vidya Taha Vyadyatatu :

- Yadyutaha = Flash.
- Like flash of lightening.

Revision : Chapter 4 – Verse 3

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स
ह्येनन्नेदिष्ठं पस्पर्श
स ह्येनत्प्रथमो विदांचकार ब्रह्मेति ३

*Tasmad va Indro-'titaram-ivanyan Devan
Sa hyenan-nedistham pasparsa
sa hyenat prathamo vidancakara Brahmeti*

And therefore, indeed, Indra excels other Gods; for he approached the Spirit nearest and he was the first to know him as Brahman. [Chapter 4 – Verse 3]

I) Atideiva Upasanam :

- Visualise lightening = Symbol of Brahman.
- In Chapter 3 – Yaksha = Brahman, bright brilliant symbol.

Bashyam : Chapter 4 – Verse 4 continues....

a) Yadetatu Prasiddam Loke :

- Following example is well known in the world.

b) Vidyuto Vyadutadu :

- Like flash of lightening.

c) Grammar discussion in Shankaras Bashyam

Vidyutaha	Vyadyutatu
- Lightening	- Flashed - Convert into noun - Vidyotanam

- Instead of Vidyutaha read as Vyadyo Tatu.
- Be like the flash of lightening.

d) **Vyudyutanam Kruta Vatu :**

- Flashed.

e) **Anupapannam :**

- Grammatically not fitting.

f) **Iti :**

- Change reading
- Vyudyutaha Vyudyutanam.

g) **Iti Kalpayate :**

- Visualise flash of lightening.

Bashyam : Chapter 4 – Verse 4 continues...

आ ३ इत्युप- मर्थः । विद्युतो विद्योतन- मिवेत्यर्थः,
'यथा सकृद्विद्युतम्' इति श्रुत्यन्तरे च दर्शनाद् विद्युदिव
हि सकृदात्मानं दर्शयित्वा तिरोभूतं ब्रह्म देवेभ्यः ।

a) A – Iti :

- Letter A in Mantra Vyadyudataha.
- Ru + A
↓
Elongated
- Uparamataha
- In the meaning of comparision.
- Brahman compared to lightening.

b) Adesha = Upadesa = Upasana

- Said by commentators...
- 3rd Chapter – Introduction – Shankara – significance of story.

Bashyam : Chapter 4 – Verse 4 continues...

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हि सकृदात्मानं दर्शयित्वा तिरोभूतं ब्रह्म देवेभ्यः ।

The word "आ३" is in the meaning of illustration ("like"). The Yaksha/ brahman is the like flash of lightning, this is the meaning, and due to observation in other Shruti so: "(Hiranyagarbha attained the knowledge) just like a flash of lightning". Indeed having shown itself once, brahman disappeared from devatas like lightning.

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b) Adesha = Upadesa = Upasana

- Said by commentators...
- 3rd Chapter – Introduction – Shankara – significance of story.
- Story useful for Upasana in Chapter 4.
- Vidyutaha Vidyotanam = Comparison.

c) Brihadaranyaka Upanishad :

तस्य हैतस्य पुरुषस्य रूपम् ।
यथा माहारजनं वासः,
यथा पाण्ड्वाविकम्, यथेन्द्रगोपः,
यथाग्न्यर्चिः, यथा पुण्डरीकम्,
यथा सकृद्विद्युत्तमः;
सकृद्विद्युत्तेव ह वा अस्य
श्रीर्भवति य एवं वेद;
अथात आदेशः—नेति नेति,
न ह्येतस्मादिति नेत्यन्यत्परमस्ति;
अथ नामधेयम्—सत्यस्य सत्यमिति;
प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ 6 ॥

tasya haitasya puruṣasya rūpam |
yathā māhārajanam vāsaḥ,
yathā pāṇḍvāvikam, yathendragopaḥ,
yathāgnyarciḥ, yathā puṇḍarīkam,
yathā sakṛdvidyuttam;
sakṛdvidyutteva ha vā asya
śrīrbhavati ya evaṃ veda;
athāta ādeśaḥ—neti neti,
na hyetasmāditi netyanyatparamasti;
atha nāmadheyam—satyasya satyamiti;
prāṇā vai satyam, teṣāmeṣa satyam || 6 ||

The form of that 'being' is as follows: Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman): 'Not this, not this.' Because there is no other and more appropriate description than this 'Not this.' Now Its name: 'The Truth of truth.' The vital force is truth, and It is the Truth of that. [2 - 3 - 6]

- Brahman = Lightening.

d) Vyudyut Eva Hi Sakrut Vatu Atmanam Darshanam Hitva :

- Brahman showed itself as Avatara – Yaksha

e) Tirobutam Devebyaha :

- Disappears from Devas – Agni, Vayu Indra
- Fleeting nature of Yaksha revealed.
- Hence lightening example is most appropriate.

Bashyam : Chapter 4 – Verse 4 continues...

अथवा विद्युतः 'तेजः' इत्यध्याहार्यम्।
व्यद्युतद् विद्योतितवत् आ ३ इव। विद्युतस्तेजः
सकृद्विद्योतितवदिवेत्यभिप्रायः।

Or (using as a verb itself), “brilliance” of lightning is to be supplied. Like lightning. This means that the effulgence of lightning is like lightning once

- Grammatical problem solved in 2nd way.

Vidyutaha	Tejaha	Vyaditatu
Noun	Added	Verb

- Just as the flash Vidyutaha of the lightening lights up whole creation momentarily.
- Similarly Yaksha appeared and lighted entire Area brightly in front of 3 Devatas.

a) Athava :

- Otherwise.

b) Vyudyutaha Tejaha Iti :

- Tejaha → Flash
- Iti → Such expression.

c) Yadhyarhyam :

- Has to be supplied as an additional verb.
- Verb requires subject.
- Vyadyutatu Vidyotitavatu.
- Verb will have verbal meaning.

- Lights up the whole universe.
- ॐ used 2 times.
- 2nd ॐ – has same expression.
- A = Iva.
- Final meaning.

d) Vyuditaha Sakrutu Vidyojita Iti Abhiprayaha :

- Just as flash of lightening lights up the whole world, Yaksha also lit up the whole heaven in front of the Devas.
- Therefore, practice Brahma Upasana upon lightening.

Imagine lightening and meditate on Brahman.

e) Iti Ati Devivatu :

- Iti = Adesha Prati Nirdeshaha



Reference of Adhesha



2 Meditations / Upasanas

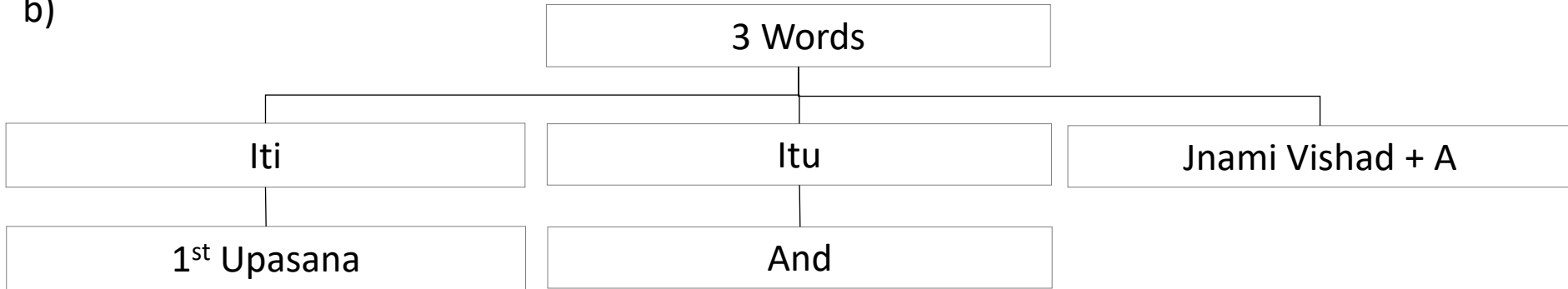
- Anandagiri says Adesha = Upasana.

इतिशब्द आदेशप्रतिनिर्देशार्थः— इत्ययमादेश इति ।
इच्छब्दः समुच्चयार्थः । अयं चापरस्तस्यादेशः ।
कोऽसौ ? न्यमीमिषद् यथा चक्षुः, न्यमीमिषद् निमेषं कृतवत् ।
स्वार्थे णिच् । उपमार्थ एव आकारः । चक्षुषो विषयं
प्रति प्रकाशतिरोभाव इव चेत्यर्थः । इति अधिदैवतं
देवताविषयं ब्रह्मण उपमान-दर्शनम् ॥ ४ ॥

The word “इति” is for the purpose of the presentation of the teaching so: “in this manner, this is the teaching”. The word इत् is in the sense of “and”. And this is another teaching of that brahman. What is that teaching of analogy? Just like the eye blinked. The eye did blinking. (is the meaning because) the णिच् णिच् is in the same sense as the root (not causal). आत् is only for the purpose of analogy. And (brahman is) like the disappearance of light of the eye towards the object; this is the meaning. In this manner, presentation comparison of brahman is related to the story of devatas.

a) In Verse 4 – After Vyutyadyutaha you Yami Vyudyato is there.

b)



c) Samuchhaya Artaha :

- Conjugation / combination meaning and following is Upasana No. 2.

d) Itu :

- I have given 1st lightening Upasana and now 2nd Upasana.

e) Ayam Cha Aparamcha :

- Aparā = Another one, 2nd teaching of Brahman.
- Adesha – Upasanam.

f) Chakshuhu Nyami Vishantu :

- Like blinking / winking of eye.

Blinking	Winking
<ul style="list-style-type: none">- Natural, involuntary- To moisten, wet eyes, otherwise they will crack	<ul style="list-style-type: none">- Artificial- To remove dust- Voluntary

g) Problem in lightening example :

- Have to wait for lightening, rainy season.
- Can create Artificial lightening process by winking of eyes.
- Dark – bright – Dark after lightening or winking.
- Cheapest method.
- World becomes bright and dark by artificial blinking or winking.
- Light of eyes pervades whole creation.

h) Nyami Mishatu = Blinking / Winking

- **Nimesha Kruta Vatu Chakshu.**

i) Svarthe :

- Grammatical Issue.
- Nyami Vishatu = Verb.
- Ni + Mish

Ni	Mish
Prefix	6 th Conjugation

- **Nimihati = To close**
- **Un – Nimishatu = Opening of eye.**

Lalitha Sahasranamam :

उन्मेष-निमिषोत्पन्न-विपन्न-भुवनावली ।

सहस्र-शीर्षवदना सहस्राक्षी सहस्रपात् ॥ ६६ ॥

unmeshanimishotpannavipannabhuvanaavalee I

sahasrasheershavadanaa sahasraakshee sahasrapaat II 66 II

She who causes a series of worlds to arise and disappear with the opening and closing of Her eyes, She who has a thousand heads and faces, She who has a thousand eyes, She who has a thousand feet. [Verse 66]

Unmishan	Nimishan
Open	Close

- Nimeshati = Lung – Past Nyami Vishatu.



- Reduplicative Lung = 3rd variety.
- Used when meaning is causal form.

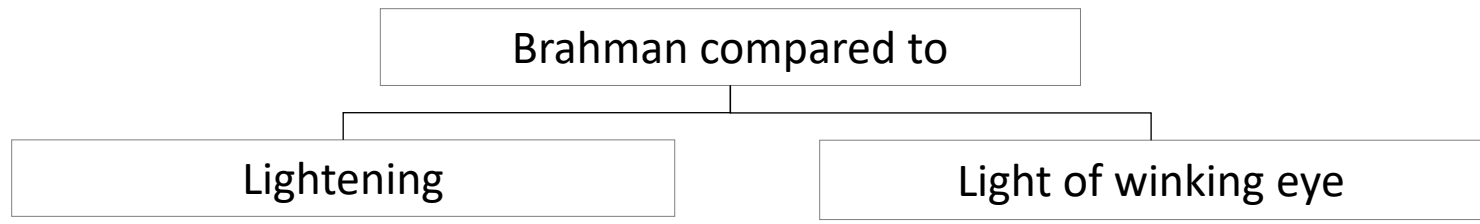
Khadati	Khadyati
- Not eat - I eat	- I make other eat

Gachhati	Gachyati
I walk	I make others walk

- Here causal meaning not intended.
- Not making another one blink.
- Svarthe Nichu – ones own blinking
- Brahman can be meditated as the light of the eyes when eyes are closed – Open – Closed.

j) Uparnartha Eva Akaraha :

- Nyami Mishat – Long A
 - ↓
 - Upama
 - Comparision



k) Chakshusha vishayam Prati Tiro Bhava...

- Brahman is like the light of eyes briefly pervading Vishaya – Sense objects.

Close Eyes	Open Eyes
Wall in Darkness	Light of Eye pervades the wall

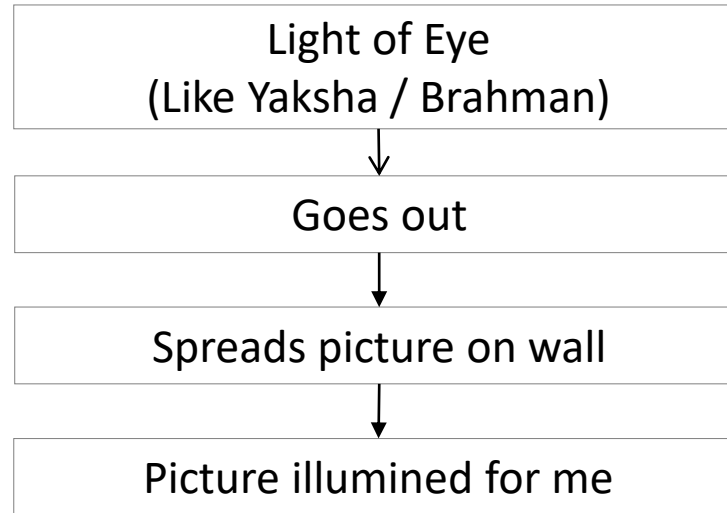
Dakshinamurthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
 ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
 जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
 तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ 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] 1000

- One light of eye shooting out, reaching, spreading over wall.
- Wall illumined for me.
- For blind person, even if light is there, wall not bright.



l) Vishayam Prati Prakasha :



Lightening

m) Tiro Bhava :

- Withdrawl of light.

n) Iti Adideivatam :

- 2 Upasanas are Adideivatam.

o) Brahmanaha Upamana Darshanam :

- This is Brahma Upasana.
- Chapter 4 – Verse 4 over.
- 2 Adideiva Upasanas – lightening and winking of eye over.

Anvaya :

तस्य ब्रह्मणः एषः आदेशः भवति— यत् एतत् विद्युतः व्यद्युतत् आश् एतत् ब्रह्म इति,
इत् न्यमीमिषत् आश् ब्रह्म इति एतत् अधिदैवतम् उपमानदर्शनं भवति

This following is the teaching of comparison— Of that brahman, this is the teaching— this well known flash of lightning is the comparison for brahman, blinking is the comparison for brahman. This presentation of comparison is in the context of devatas.

Anvaya :

- Tasya Eshaha Adesha Bavati
- Yatu Etatu Vyudyutaha Vyadyutatu
- V + Dhyut
- Iti Nyami Mishat A Iti
- Etatu Ati Deivatam Bavati.