



AITAREYA UPANISHAD

With

SHANKARABASHYAM

INTRODUCTION

VOLUME - 1

Index

| S. No. | Title | Page No. |
|----------|---|----------|
| I | Introduction | 4 |
| 1 to 26) | Introduction to Chapter 1 – Section 1 Starts... | 10 |



INTRODUCTION

INTRODCUTION

I) Selective Mantras

- Rig Veda – Aitareya Upanishad

II) Shanti Mantra :

ॐ वाङ्मे मनसि प्रतिष्ठिता। मनो मे वाचि प्रतिष्ठितम्।
आविरावीर्म एधि। वेदस्य म आणीस्थः।
श्रुतं मे मा प्रहासीः। अनेनाधीतेनाहोरात्रान् सन्दधामि।
ऋतं वदिष्यामि। सत्यं वदिष्यामि। तन्मामवतु।
तद्वक्तारमवतु। अवतु माम्। अवतु वक्तारमवतु वक्तारम्।
ॐ शान्तिः शान्तिः शान्तिः ॥७॥

om̐ vāṁme manasi pratiṣṭhitā| mano me vāci pratiṣṭhitam|
āvirāvirma edhi| vedasya ma āṇīsthah|
śrutaṁ me mā prahāsīḥ| anenādhītenāhorātrān sandadhāmi|
ṛtaṁ vadiṣyāmi| satyaṁ vadiṣyāmi| tanmānavatu|
tadvaktāramavatu| avatu mām| avatu vaktāramavatu vaktāram|
om̐ śāntiḥ śāntiḥ śāntiḥ ||7||

Om, Let My Speech be Established in My Mind, Let My Mind be Established in My Speech, Let the Knowledge of the Self-Manifest Atman Grow in Me, Let My Mind and Speech be the Support to Experience the Knowledge of the Vedas, Let what is Heard by Me (from the Vedas) be Not a mere Appearance but what is Gained by Studying Day and Night be Retained. I Speak about the Divine Truth, I Speak about the Absolute Truth, May That Protect Me, May That Protect the Preceptor, May that Protect Me, May that Protect the Preceptor, May that Protect the Preceptor, Om Peace, Peace, Peace.

III) Amara Dasa writes commentary on Shanti Mantra – “Upanishad – Mani Prabha”

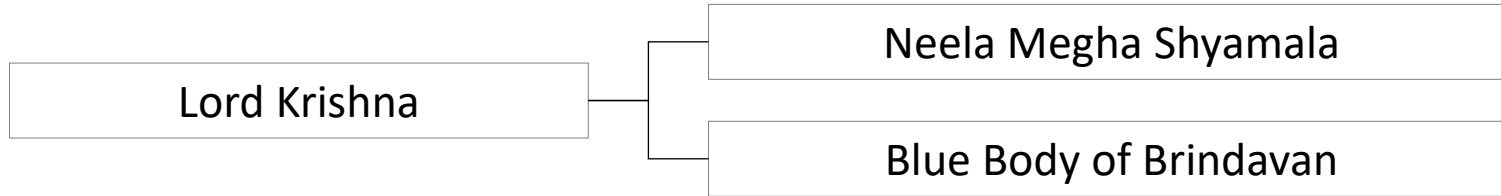
IV) Dhyana Shloka :

- Offers Namaskara to Lord Krishna – Editors Ishta Devata.

Dhyana Shloka :

मनस्तापतमःशान्त्यै यस्य पादनखच्छटा ।
शरच्चन्द्रनिभा भाति तं वन्दे नीलचिन्मणिम् ॥

a) Neela Mani – Blue stone, Sapphire precious Lustrous, Shining.



b) Lord Krishna :

- Neela Chin Mani.
- Chaitanya Svarupa Neela Mani.

c) Glory of Lord Krishna :

- Bright, lustrous, shining.
- Toe Nail is radiant, shining like Neela Mani.
- Light on Neela Nakam can remove the darkness in Devotees Mind because of Samsara problem.
- Gloomy look because of Samsara, remove by brightness of Pada Nakam.

d) Bright like full Moon during Autumn.

- For mental pain, Krishnas teaching is Antidote.

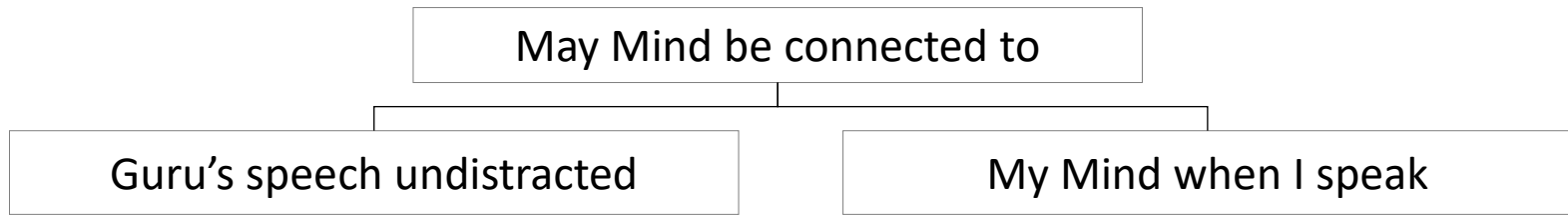
e) Devotion expressed

V) Vang Me Manasi Pratishtita, Mano Me Vachi Pratishtitam :

- May my Mind and speech work in co-ordination.
- Both important in Upanishad class in the form of Guru – Sishya dialogue.
- In Samvada, Mind important to receive teaching.
- Speech important to express my doubt clearly, to express summary clearly.
- Summarise previous class by students in the olden time.

VI) Mano Mey Vachi Pratishtitam :

- Let me communicate clearly.
- May my Mind be behind my speech.
- Let me be mindful of my speech.



VII) Me Avir Virma Eti :

- Avir – Indeclinable – Manifestation, revelation, brightness.
- Eh Avihi = Oh Brahma Chaitanyam, Saguna Ishvara.
- Avihi Eti – Reveal in front of Me.
- Let me have Atma, Brahma Darshanam.

VIII) Suryasya Avir Bhava :

- Coming to light, Sun reveals world when it rises.
- Similarly Brahman should reveal to me.

IX) Vedasya Ma Anisthaha :

- a) Oh Mind and speech engage with Guru and bring Vedic teaching to my Mind.
- b) Ani – Anayana Samarthe – Capable of bringing.
- c) May both mind and speech bring teaching to me.

X) Srutham Ma Prahasi :

- Whatever I have heard from my Guru, let me remember.
- Tejas Vi Athitha Mastu – Let it remain bright in my Mind all the time.
- Ma Prahasi – Don't discard, drop.

XI) Anena Adhithena Aho Ratram San Dadhami :

- I want to do Nididhyasanam all the time, hence Mind, please remember the teaching.
- Sandhadhami = Anusandan Karomi, Ninidhyasanam Karomi.

XII) Ritham Vadishyami, Satyam Vadishyami :



- I will not speak untruth, Anrutam, Asatyam.

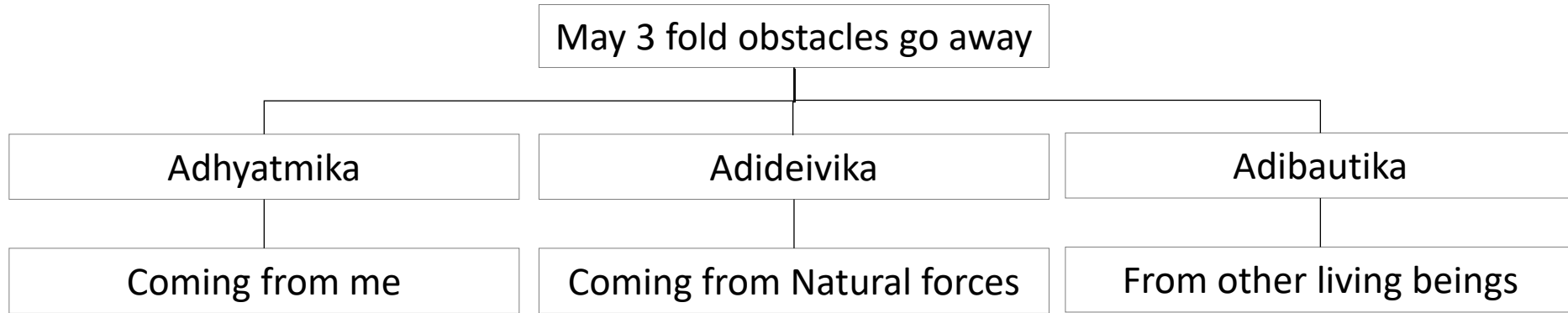
XIII) Tatu Mam Avathu :

- Let Satyam, Saguna Ishvara, Brahman protect me and Guru.

XIV) Avatumam Avatu Vaktaram :

- Repeated for emphasis.

XV) Om Shanti, Shanti, Shanti :



- Let them go away during class.
- Only one Rig Veda Upanishad – Aitareya Upanishad
- Sama Veda – 2 Upanishads – Keno, Chandogya Upanishad
- Atharvana Veda – 3 Upanishads – Mandukya, Mundaka, Prashna Upanishad
- Yajur Veda – 4 Upanishads – Brihadaranyaka, Taittiriya, Katha, Isavasya Upanishad.

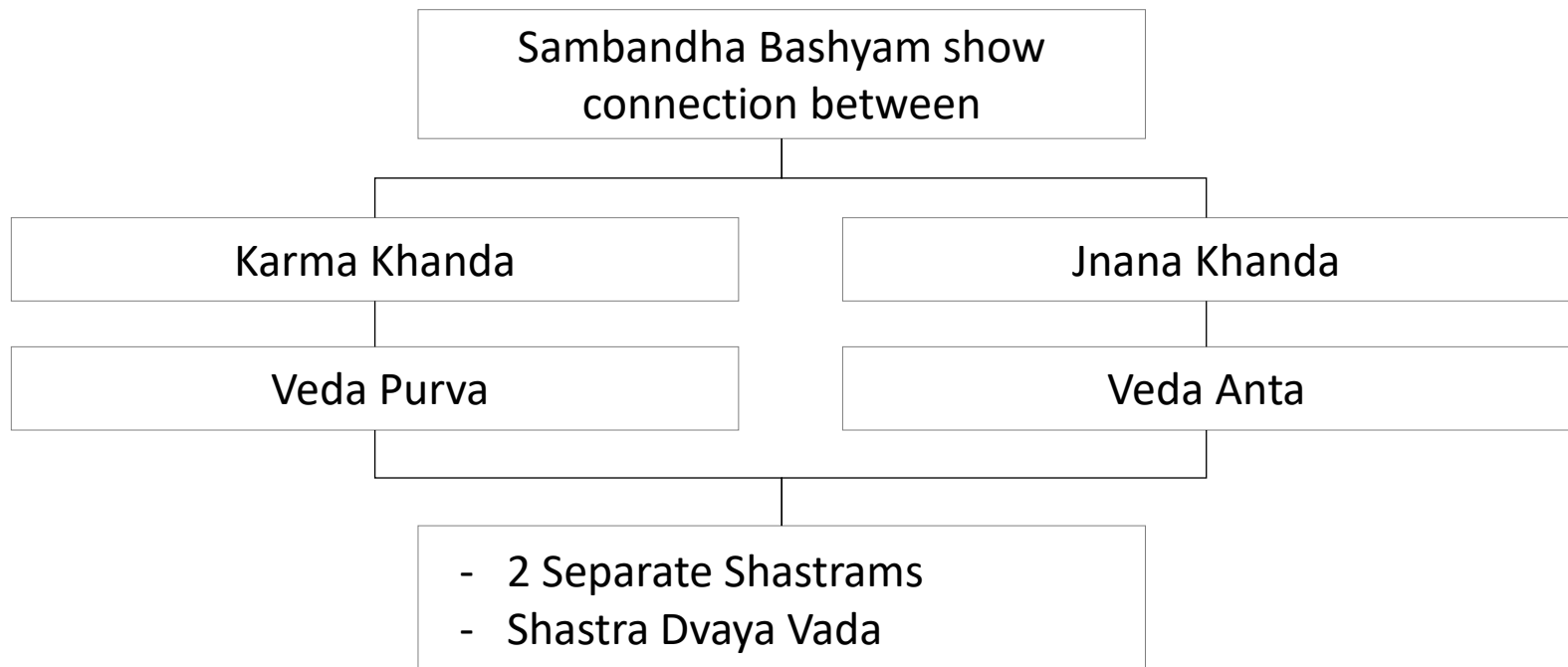
XVI) Introductory Bashyam, Sambandha Bashyam :

- Very long, 20 pages.

1) Chapter 1 – Section 1 : Introduction starts...

परिसमाप्तं कर्म सहापरब्रह्म- ग्रन्थस्य विषयविज्ञानेन । सैषा
प्रयोजनम् कर्मणो ज्ञानसहितस्य परा गतिरुक्थविज्ञान-
द्वारेणोपसंहिता ।

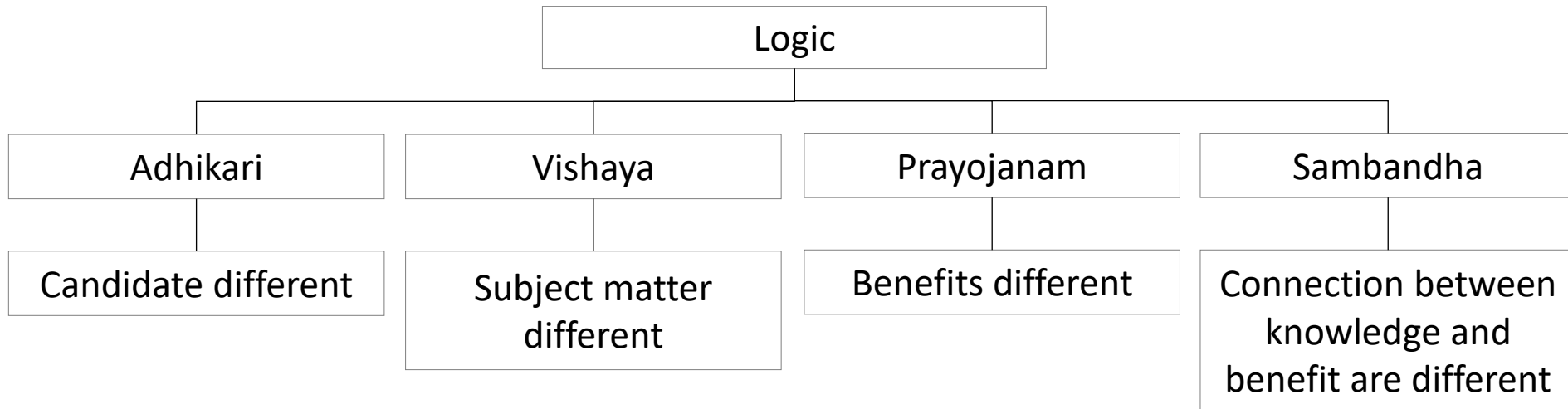
a)



b) Visishta Advaitin :

- Aika Shastriya Vadi
- Treat Veda as one Shastram.

c) Anubandha Chatushtaya Bhedat, Shastra Bhedat :



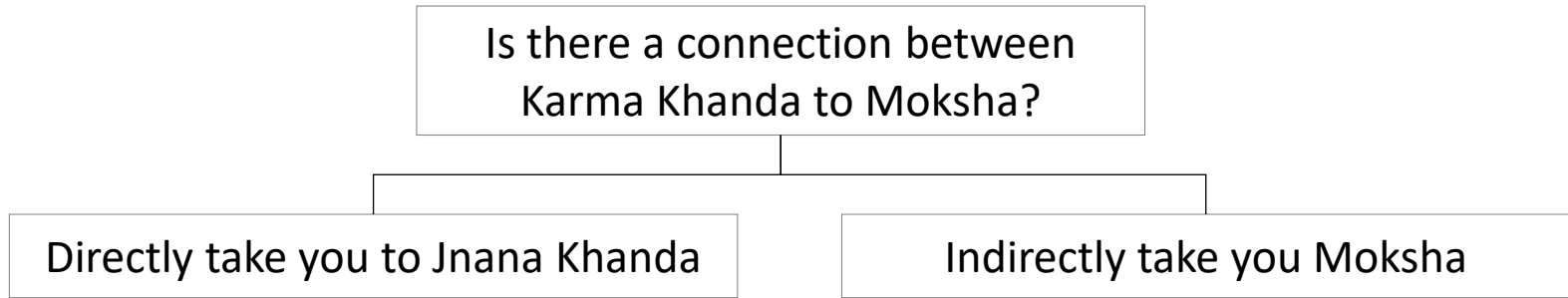
d) 2 Topics – Connection between 2 Shastrams :

- Connection – Sadhya – Sadhana Sambandha.

e) Karma Khanda is the means for coming to Jnana Khanda.

- Jnana Khanda is means to come to Moksha.

f)



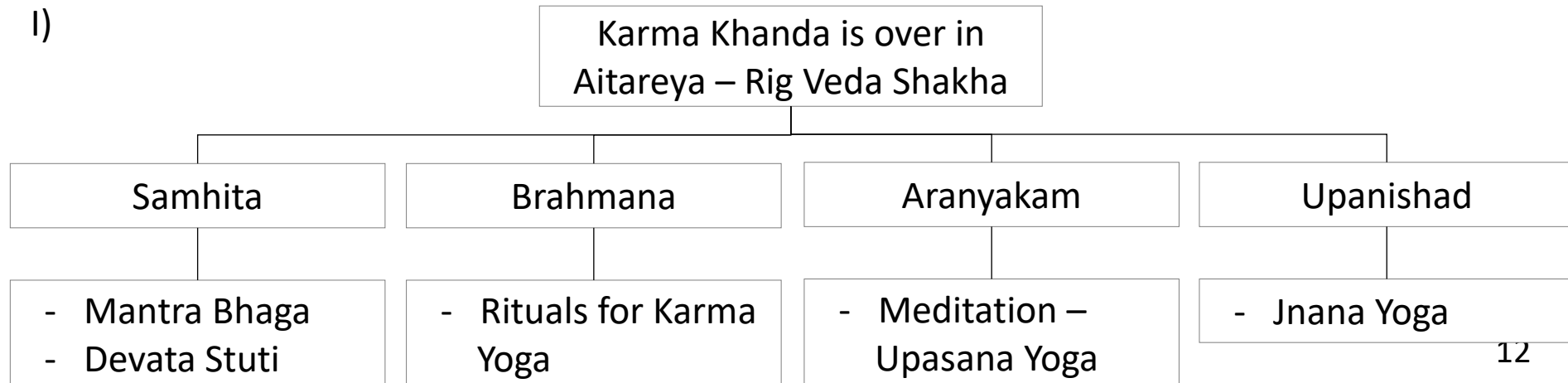
g)

| Karma Khanda | Jnana Khanda |
|---|--|
| <ul style="list-style-type: none"> - Jnana Yoga - Sadhana - Sadhya Sambandha | <ul style="list-style-type: none"> - Moksha - Sadhya - Sadhana Sambanda |

h) Karma Khanda – Moksha – Parampara Sambandha (Indirect relationship)

- 3 fold Sambandha will be discussed in all Upanishadic introductions.
- Establish Jnana Khanda is a distinct Shastram.

i)



- Taittiriya Upanishad has many Upasanas also.
- Aranyakam is also there.



- At the end of Aranyakam, get Upanishad in Aitareya.

II) Final content of Aitaranyakam here :

- Before 3rd chapter of Aranyakam are gone.
- Upanishad starts in 4th Chapter.
- Parisampaptam Karma, Aitareya Bage.

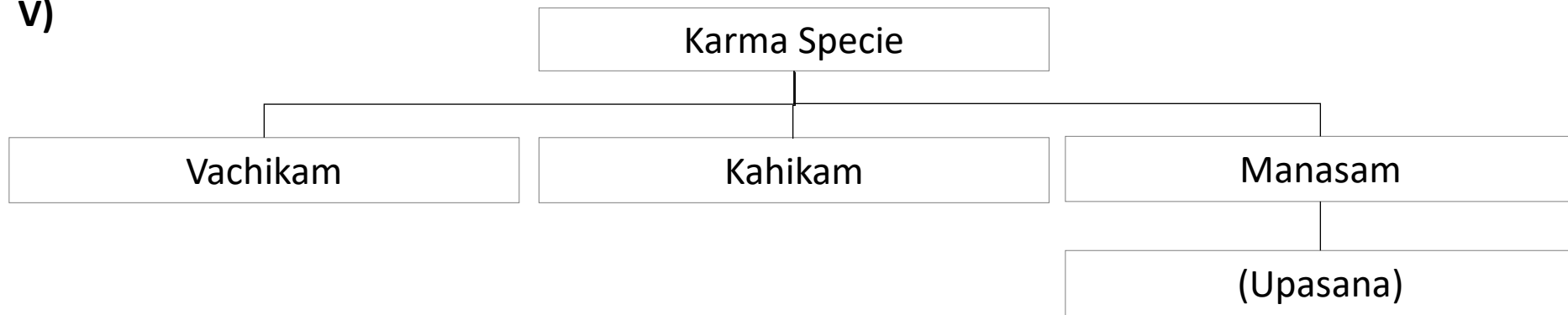
III) In Aranyaka of 3rd Chapter – Karma has been concluded.

- Name of Karma = Brihati Sahasram Lakshanam Karma.
- Karma, Upasana Samuchhaya done in 3rd Chapter.

IV) Karma and Brahma Jnanam like water and oil, can't be combined.

- Shankara dismisses.
- Karma and Upasana can be combined.
- Upasana = Manasa Karma, belong to same specie.

V)



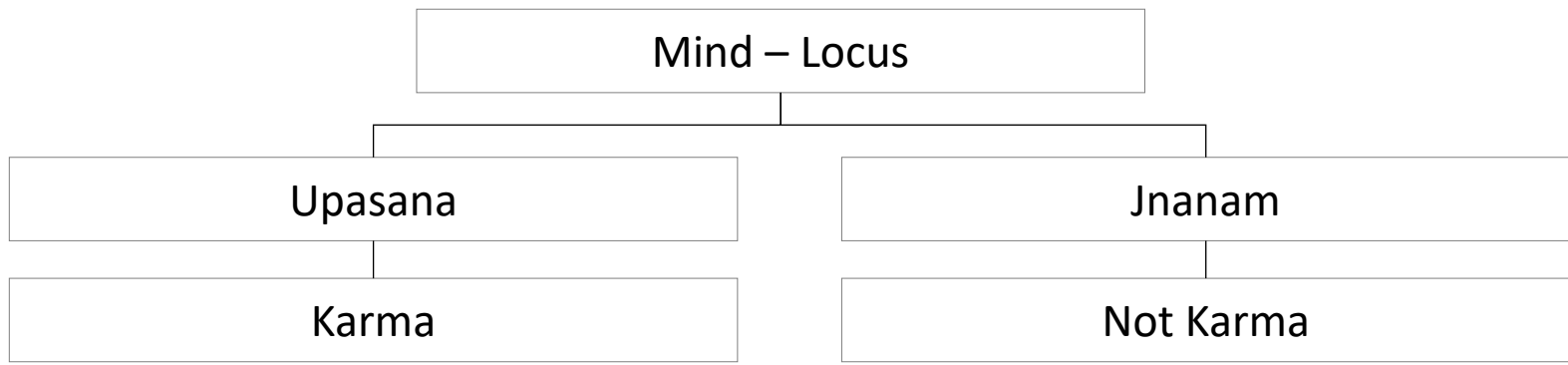
- Can be combined

VI) Jnanam not Vachikam, Kahikam and Manasam Karma.

- We use Mind for Jnanam.
- Discussed in Sarva Siddhanta Vedanta Sara Sangraha (SVSS) – written by Shankara – more than 1000 verses.
- Portion discusses Sadhana Chatushtaya Sampatti in 250 Verses.
- Selected 100 verses - Sarva Siddhanta Vedanta Sara Sangraha – taken Jnanam – Upasana different.

VII) When sense organs active, Jnanam takes place automatically not a specific action.

- **Jnanam and Karma both happen in the Mind only but are different.**



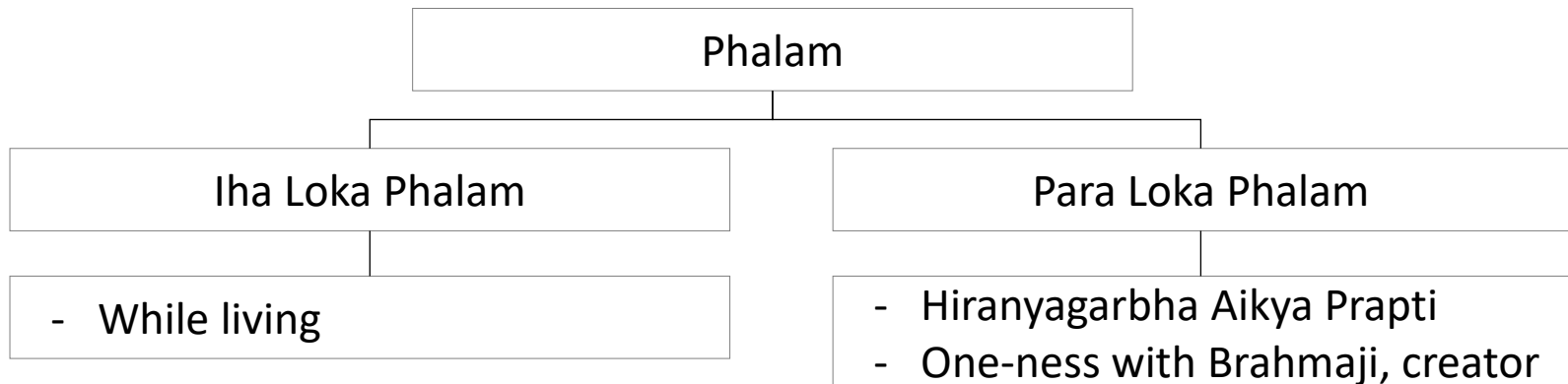
VIII) Brahma Sutra :

| | |
|--|---------------------------|
| तत्तु समन्वयात् । | Tattu Samanvayat । |
| But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4] | |

- Karma, Jnanam difference discussed.

IX) Chapter 3 – Aranyaka Portion talks of Karma – Upasana Samuchhaya in Brihati – Sahasri Ritual

- Upasana prescribed = Hiranyagarbha Upasana.

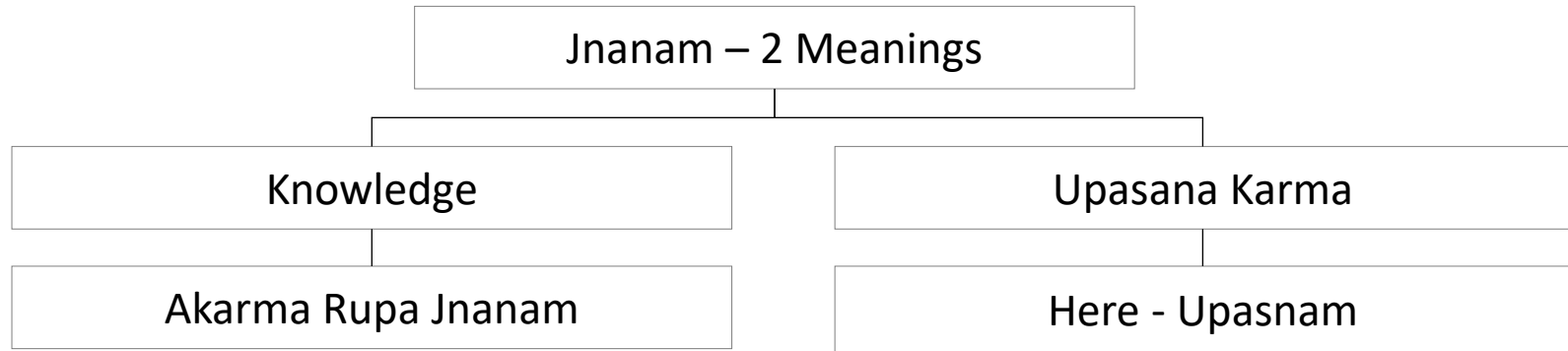


IX) a) Seeker himself becomes Hiranyagarbha.

b) With that Phalam, Chapter 3 – concluded, Veda Purva Baga ends, Karma Khanda – ends, different Shastram.

- Para Brahma = Hiranyagarbha here.
- Vishaya Vijnanena = Upasanam.

c)



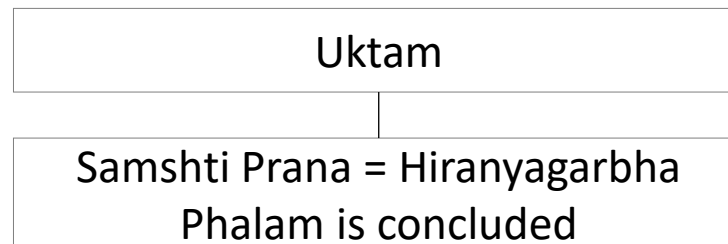
d) Sa Esha Karmana Jnana Sahitasya Para Gathihi :

- Highest goal of Karma Upasana Samuchhaya.

e) Upasahruta – with that Phalam, Aranyakam concludes teaching

f) Rukta Vigyana Dvarena :

- Hiranyagarbha Upasana.



- What is Phalam?

2) Chapter 1 – Section 1 : Introduction continues....

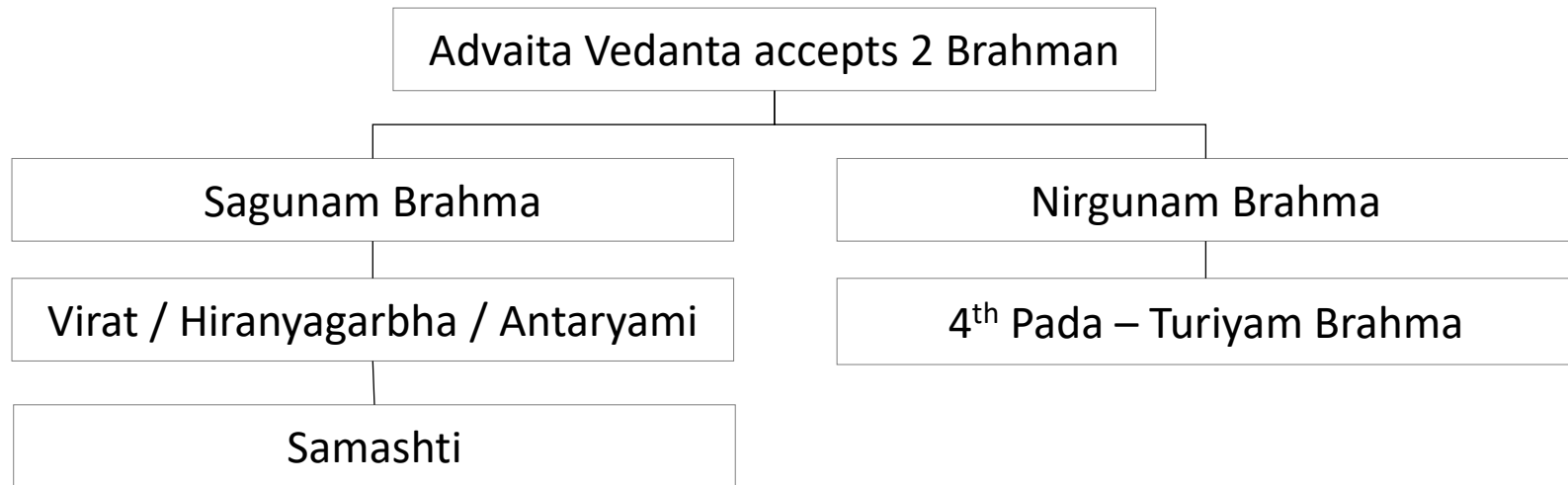
“एतत्सत्यं ब्रह्म प्राणाख्यम्” “एष एको देवः”
“एतस्यैव प्राणस्य सर्वे देवा विभूतयः” “एतस्य प्राणस्यात्म-
भावं गच्छन्देवता अप्येति” इत्युक्तम्।

a) Karma – Upasana Phalam :

- Hiranyagarbha Prapti.

b) Attaining one-ness with Samashti Sukshma Shariram = Hiranyagarbha = Sagunam Brahma.

c)



- Clearly distinguish Sagunam, Nirgunam Brahma.

d) Many don't accept Nirgunam Brahman, like Rabbits horn, doesn't exist.

- Sarvam Sagunam, Jiva, Jagat, Ishvara.
- Nothing else exists.

e) Veda uses Brahman word loosely, does not specify Sagunam or Nirgunam.

f) Taittiriya Upanishad :

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

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

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

- Brahnavit = Nirguna Brahma Jnani

g) Ramanuja – No Nirguna Brahma Jnanam
– Only Saguna Brahma Upasana exists.

- Upasaka = Manasa Karma
- Jnani – different from Karmi.

h) Aitareya Aranyakam :

- Hiranyagarbha Prapti

i) Words used to describe Hiranyagarbha are confusing.

j) Both Nirgunam and Sagunam called Ekam – Non dual – Brahman.

- Atma, Satyam - both

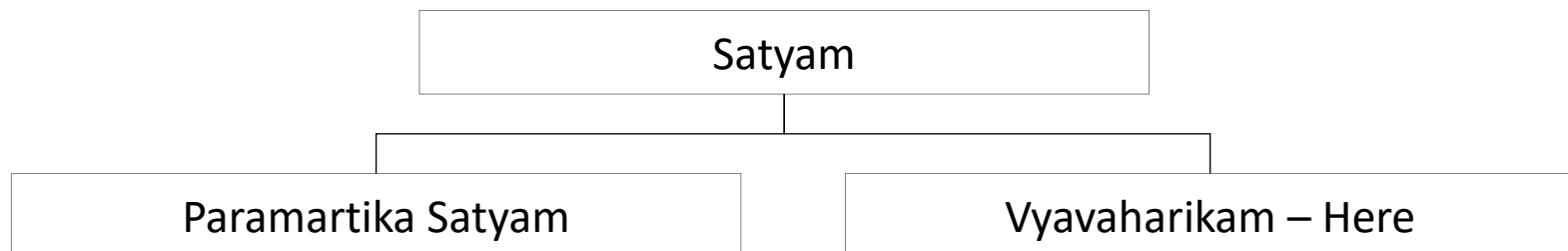
k) Hiranyagarbha Saguna Brahma is not ultimate

l) Nirguna Brahma = Ultimate

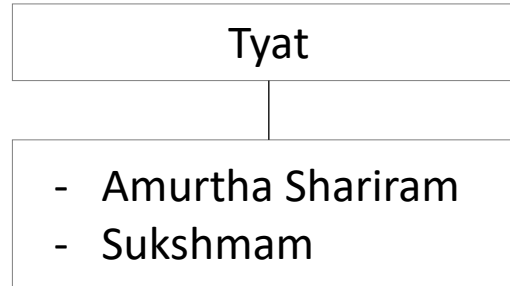
m) Words in Aitareya Aranyaka :

- At end of 3rd Chapter – Hiranyagarbha is discussed.
- Etatu Satyam Brahma = Hiranyagarbha
- Satyam Jnanam Anantham = Nirgunam Brahma

n)



o) Satyat Cha Bavatu :



Prapancha = Hiranyagarbha

p) Satyam Brahma = Murta Amurtam Brahma
= Sagunam Brahma
= Pranakhyam

q) Prana indicates = Hiranyagarbha

- Because of Satyam, there is confusion.
- Commentators have gone through Samhita, Brahman, Aranyakam, Upanishad, Veda Purva, Veda Antah.

r) Do Veda Adyayanam, before studying meaning.

- Shankara – belongs to Rig Veda, had it by heart.

s) Eshaha Eko Deva :

- Eko = Nirgunam Brahma also
= Here Sagunam Brahma

t) Etas Ya Eva Pranasya Sarve Deva Vibutaya :

- All Devatas are part of Samashti Hiranyagarbha.
- Samashti Agni, Vayu, Prithivi, Aditya, Chandra Devata part of Hiranyagarbha.
- Vibutaya = Glorious expressions of Hiranyagarbha.

u) Etasya Pranasya Atma Bavam Gachhan Devataha Apyeti :

- Karma – Upasana Samuchaya Karta attains Atma Bhavam, gets Aikyam, because he becomes one with Samashti Prana – Hiranyagarbha.
- I automatically become one with other Devatas.

v) Taittiriya Upanishad :

भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ ।
सुवरित्यादित्ये । मह इति ब्रह्मणि ।
आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् ।
वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः ।
एतत्ततो भवति । आकाशशरीरं ब्रह्म ।
सत्यात्म प्राणारामं मन आनन्दम् ।
शान्तिसमृद्धममृतम् इति प्राचीनयोग्योपास्व ॥ २ ॥

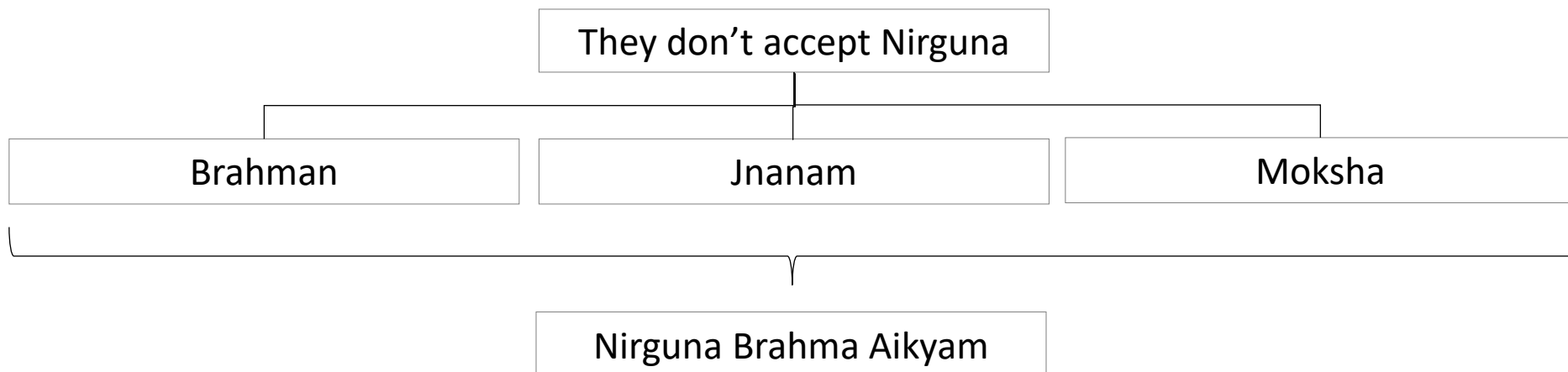
bhūrityagnau pratitiṣṭhati | bhuva iti vāyau |
suvarityāditye | maha iti brahmaṇi |
āpnoti svārājyam | āpnoti manasaspatim |
vākpatiścakṣuṣpatiḥ | śrotrapatirvijñānapatiḥ |
etattato bhavati | ākāśaśarīraṁ brahma |
satyātma prāṇārāmaṁ mana ānandam |
śāntisamṛddhamamṛtam iti prācīnayogyopāssva || 2 ||

With the word Bhuh, he stands in fire; in the air in the shape of Bhuvah; as Suvah in the sun; in the Brahman as Mahah. He obtains self-effulgence. He obtains Lordship over minds; he becomes the lord of speech, lord of the eyes. Lord of the ears, the Lord of knowledge. Then he becomes this Brahman, whose body is space, whose nature is truth, who sports in dynamic life Prana, whose mind is bliss, who is full of peace, who is immortal. Thus, oh descendant of the ancient Yoga culture, meditate. [1 - 6 - 2]

- He merges into Agni, Vayu, Surya, and finally into Hiranyagarbha.
- Sarva Devata Aikyam.
- Apyeti = Eki Bavati = Merges.

w) Problem :

- Those who do not accept Nirgunam Brahma, don't accept any other Moksha through Nirguna Jnana Phalam.
- Moksha = Vedanta Moksha.



x) Others Argue :

- Hiranyagarbha Prapti is Moksha.
- After death, through Sushumna Nadi, Brahmarandran, Shukla Gathi, Uttarayana, go to Brahma Loka, attain Brahman = Ultimate Moksha.

y) No other Brahman, Jnanam, Moksha.

- Big Purva Paksha.
- In Veda there is another Jnanam other than Upasana, another Brahman, another Moksha other than going to Brahma Loka, Vaikunta, Svarga Dvara, Northern Gate, Shukla Gathi, Brahmarandran, Symbolically passing through, assuring death, will reserve seat in Brahma Loka, sing Tiruppavai, Tiruvampavai, special Payasam and get Moksha.

Revision :

I) Elaborate Sambandha Bashyam introduction to Upanishad, relationship between Veda Purva and Antah Portion.

- Karma Khanda and Jnana Khanda.

II)

Both are distinct Shastrams
with different

Candidates

Subject matter

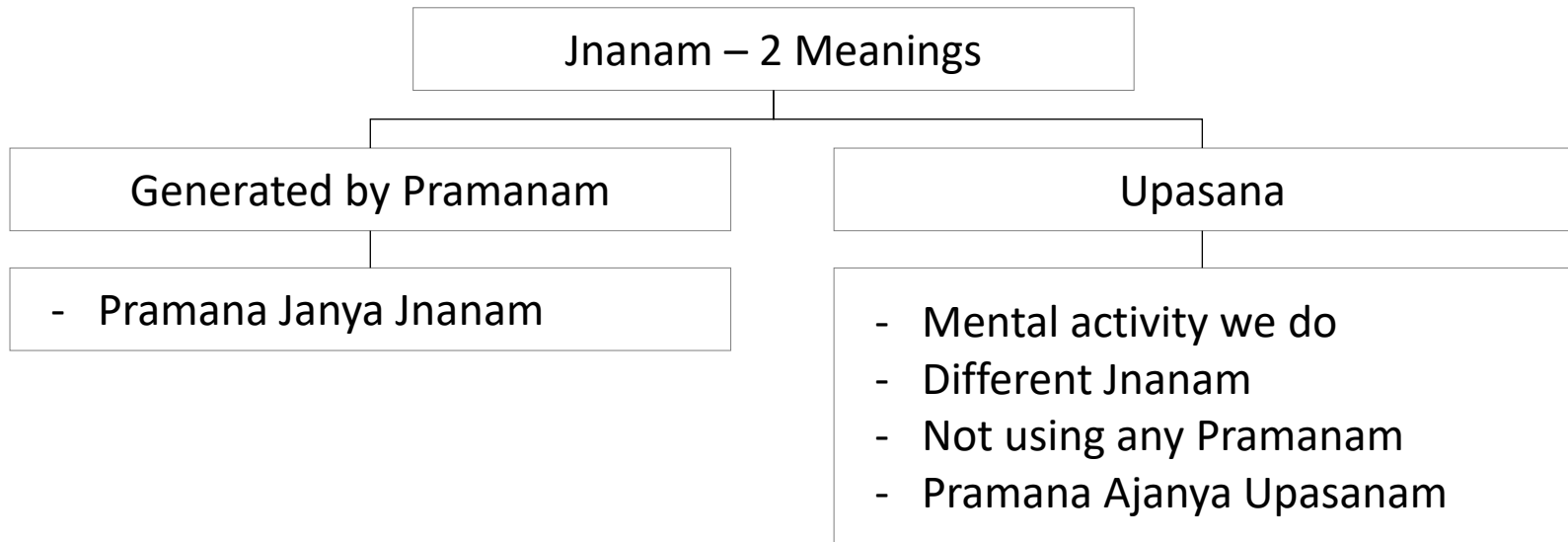
Benefits

Connections
between Jnanam
and Phalam

- Veda is not trying to combine Jnanam and Karma.
- Karma – Jnanam, for 2 different groups, can't be combined.
- Karma, Vedantic study can be combined.
- Working for Jnanam.

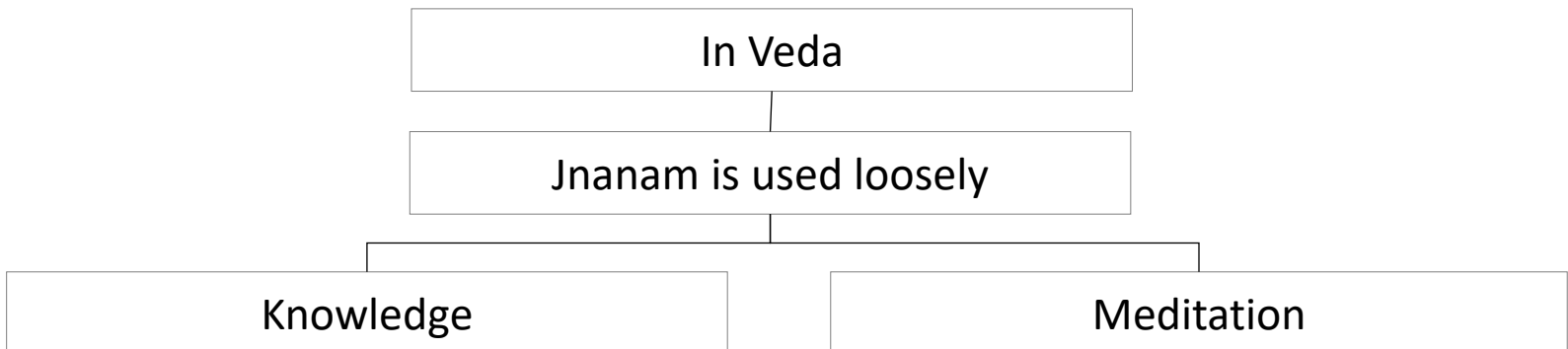
III) After Jnanam, aquired Jnanam and Karma can't be combined.

IV)



- Only using mind to Meditate on a Devata.

V)



VI) In Aitareya Aranyakam, before Upanishad, 2nd Aranyakam, 3 Chapters are part of Karma Khandam only.

VII) Chapter 4 onwards Aitareya Upanishad.

- Enquiry is textual enquiry = Mimamsa Rupa Vichara.

VIII) Brihati Sahasram Karma (Physical Ritual) = Big Ritual with Hiranyagarbha Upasana.

- Upasana, not Jnanam but mental activity, not Pramana Janyam.
- Upasana Jnanam is Pramana Janyam.
- Upasana Abhyasa not Jnanam.
- Knowledge of Upasana is born out of Pramanam.
- Practice of Upasana = Mental activity, no Pramanam involved.

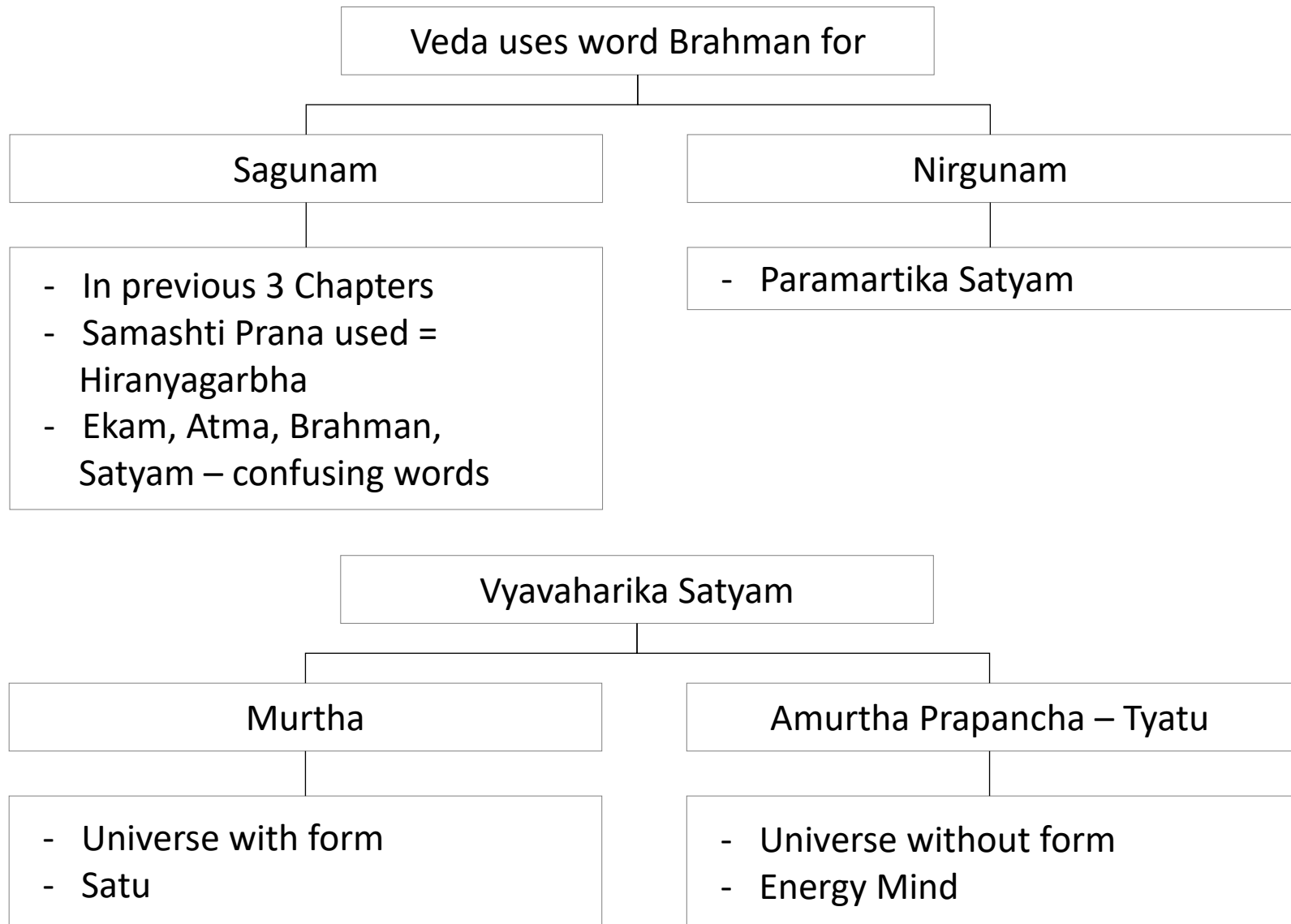
IX) Pramana Ajanyam Upasanam

- Hiranyagarbha Upasana in previous 3 Chapters of Aranyakam.
- Upasana also called Jnanam.
- Karma Jnanam combination, here Jnanam not Pramana Janya Jnanam but Manasa Upasanam.
- Analyse what is available, can't question author.

X) Hiranyagarbha = Saguna Brahma

= Samashti Sukshma Prapancha + Sukshma Shariram, Sophadikam Brahma.

XI)

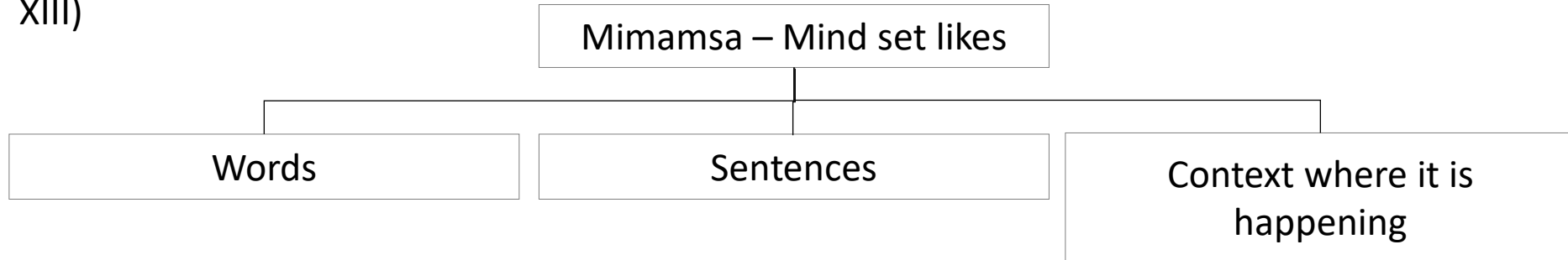


XII) Satyam = Satu + Tyatu

= Murtha, Amurtha Prapancha

- Hiranyagarbha Satyam = Murtha, Amurtha Prapancha.

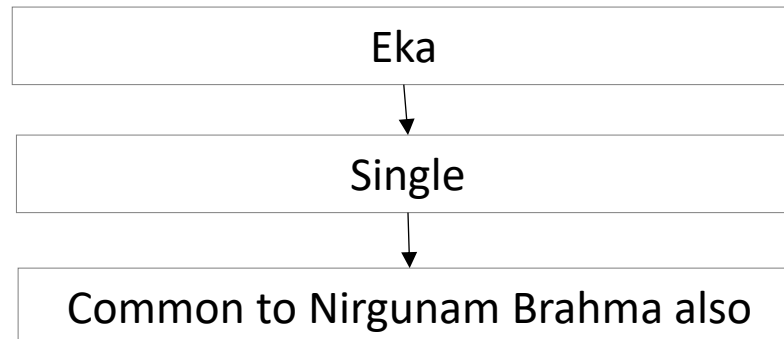
XIII)



XIV) Etat Satyam Brahma Prana Akhyam :

| Satyam | Brahma | Prana |
|---------------|---------------|---------|
| Hiranyagarbha | Hiranyagarbha | Sagunam |

XV) Eka Deva – Vibutaya :



- Hiranyagarbha = Includes all deities also.

XVI) Etasya Pranasya Atma Bhavam :

- If you practice Karma, Upasana Samuchhaya what is Phalam.
- While living itself, get lot of powers.
- After death, Jiva becomes one with Hiranyagarbha.
- All Devatas glories will be Upasakas glories.

XVII) This is benefit of Karma – Upasana Samuchhaya, Hiranyagarbha Aikyam

- Discussed in 3 chapters of 2nd Aranyakam.
- Introduces Purva Pakshi – What is conclusion of Veda Purva Bhaga after studying 3 Chapters.
- Their conclusion is wrong, Jnana Karma Samuchhaya Khandanam (Negation).
- For this he gives Introduction.

3) Chapter 1 – Section 1 : Introduction continues....

सोऽयं देवताप्यय- लक्षणः परः पुरुषार्थः, एष मोक्षः ।
स चायं यथोक्तेन ज्ञानकर्मसमुच्चयसाधनेन प्राप्तव्यो नातः
परमस्तीत्येके प्रतिपन्नाः । तान्निराचिकीर्षुरुत्तरं केवलात्म-
ज्ञानविधानार्थम् 'आत्मा वा इदम्' इत्याद्याह ।

I) Conclusion of Samuchhaya Vadi (SV) :

a) What is wrong conclusion?

- Partial merger into Vishnu, Hiranyagarbha, Devata.
- Apyayam = Merger.

b) Highest Goal :

- Hiranyagarbha merger after death.
- This alone is Moksha.

c) How do you attain this Moksha?

- By combining Jnanam and Karma.
- Upasana Jnanam, Pramana Janya Jnanam difference he doesn't understand, know.

d) Only in Grihasta Jnanam is possible, rituals done only by householder.

- Nothing superior to Saguna Brahma Aikyam, Hiranyagarbha – Aikyam.
- Negates totally Nirgunam Brahma, and hence Jnanam is not possible.
- Strong objectionist, Samuchaya Vadi.

e) Aim of Aitareya Upanishad :

- Negate misconception by introducing Nirgunam Brahma.
- Then Jnanam and Moksha will be there, different than Hiranyagarbha Aikyam.

f) This can be attained in Brahma Loka not after death.

- For teaching Kevala Atma Jnanam, knowledge of pure Atma, Upanishad starts.
- Atma Va Idam Agre Asit start...

Aitareya Upanishad :

ॐ आत्मा वा इदमेक एवाग्र आसीत् ।
नान्यत् किञ्चन मिषत् ।
स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

*Om ātmā vā idameka evāgra āsīt,
nānyat kiñcana miṣat.
Sa īkṣata lokānnu sṛjā. iti.*

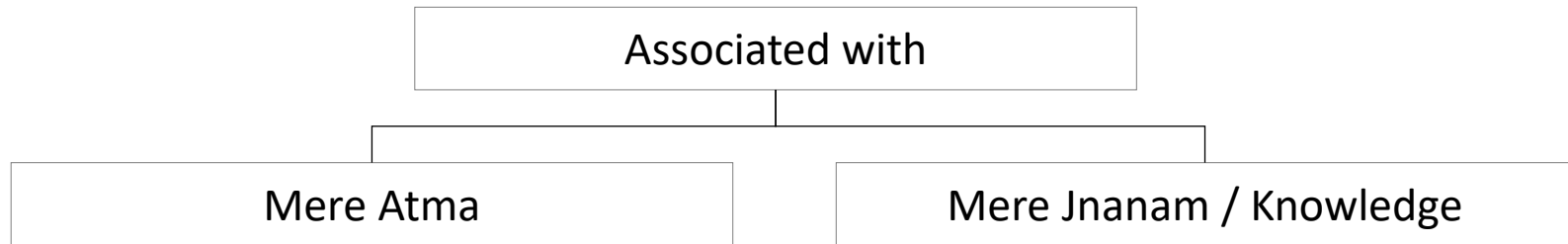
In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever... He thought I shall indeed create the worlds. [I – I – 1]

g) Ananda Giri writes elaborate commentary on 3 lines of Shankara.

- Kailasha Ashrama Book – 3 areas.
- Small Area – Shankara Bashyam
- Big Area – Anandagiri Tika
- Biggest Area – Vishnu Deva Ananda Foot note
- Scholarly analysis based on Mimamsa Shastram.

II) Kevala Atma Jnanam

a) Kevala = Mere



- Kevala Atma, Tasya Jnanam Kevala Jnanam
- Adjective to Atma and knowledge.

b) Hiranyagarbha is not mere Atma or Brahman

- It is associated with attributes, Saguna Brahman, not Kevala Atma.

c) Pure Atma – Remove Attributes = Nirguna Atma different from Hiranyagarbha.

d) Aitaranya Aranyakam :

| Previous 3 Chapters | Following 3 Chapters |
|--|--|
| <ul style="list-style-type: none">- Sagunam- Samuchhaya Vadi- Moksha through Jnana – Karma mixture- Mixed knowledge- Rituals mixing- Hiranyagarbha Aikyam- Saguna Moksha = Samsara | <ul style="list-style-type: none">- Nirgunam- Mere Jnanam- Pure knowledge enough- Karma combination not required- Gives Moksha here and now- Grihastha Ashrama not required- Rituals not required- Nirguna Moksha |

e) Adhikari, Vishaya, Prayojana Bheda

f) Logic :

| Karma | Jnanam |
|--------------------------------|-----------------|
| Can produce only finite result | Infinite result |

- Shankara proves by Mimamsa analysis, struggles.

4) Chapter 1 – Section 1 : Introduction continues

कथं पुनरकर्मसम्बन्धिकेवलात्म- विज्ञानविधानार्थ उत्तरो ग्रन्थ इति गम्यते ?

I) Purva Pakshi – Question :

- How do you know following 3 Chapters are dealing with Nirgunam Brahma?
- Mere Jnanam, without Karma combination (Akarma Sambandhi)
- Gamyate – Jnanayate.

II) Mimamsa Answer :

- Textual analysis.

5) Chapter 1 - Section 1 : Introduction continues...

अन्यार्थानवगमात् । तथा च पूर्वोक्तानां देवतानामग्न्यादीनां-
संसारित्वं दर्शयिष्यत्यशनायादि दोषवत्त्वेन “तमशनापिपासाभ्या-
मन्ववार्जत्” (१ । २ । १) इत्यादिना । अशनायादिमत्सर्वं
संसार एव; परस्य तु ब्रह्मणोऽशनायाद्यत्ययश्रुतेः ।

Shankara :

I) Look at Upanishad, it is different from previous 3 Chapters.

II) Look at Veda in Totality

- Don't be partial

Example :

- Liquor addict – Suram Na Pibhet
- Suram Pibet occurs in Veda
- Ommit “Na”
- Similarly lot of confusions in Veda.
- Can't study whole Mahabharatha to get essence.

III) Anandagiri :

- Study – Upakrama, Upasamhara, Abhyasa, Apoorvata, Phalam Artha Vada.
- Study 6 clues to arrive at conclusion.

IV) Shankara gives one argument :

- Anyartha Anavagamat – Central topic is different from Hiranyagarbha.

V) Srishti :

- Ishvara creates many Devatas including Hiranyagarbha.
- Hiranyagarbha = 1st Creation.

VI) Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।

स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta ।

sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha ॥ 1 ॥

Of the Gods, Brahmaji, the Creator and the protector of the universe, was self-born first. He gave out the knowledge of Reality (Brahma Vidya), the knowledge of all knowledges, the foundation for all sciences, to his own eldest son, Atharva. [I – I – 1]

- From Hiranyagarbha, other Devatas, Manushyas created.
- 1st Chapter : 3 Sections – Discusses Srishti.

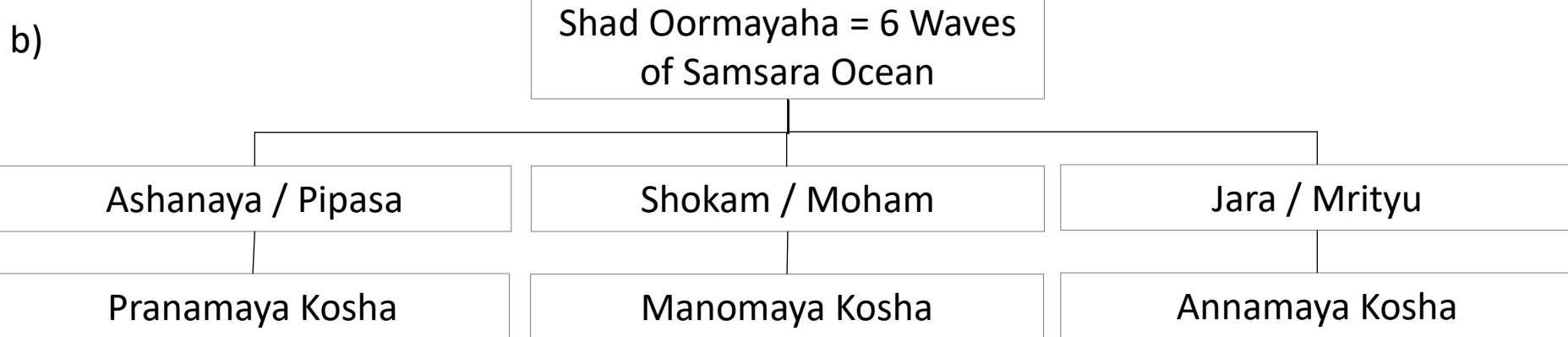
VII) After creating Hiranyagarbha, Ishvara connected them with Ashanaya and Pipasa, hunger and thirst.

- Hiranyagarbha, Devatas have Sukshma Shariram, associated with Pancha Pranas.
- Pranas associated, afflicted by hunger, thirst.

VIII) Life involves constant struggle for earning a livelihood.

IX) Brihadaranyaka Upanishad :

a) Ultimate Brahman is free from 6 attributes which are associated with 3 are associated with 3 Sharirams.



- Textual enquiry, current text and other texts = Mimamsa.

c) At Vijnamaya Kosha – confusions to take decisions, conflict, when, where, how to do (Moha).

d) Is there a God, reality?

- What is the reality? Mohaha.

e) Old age – degeneration, death

- 6 problems free is Brahman.
- It is there in Devatas and Hiranyagarbha.
- Oormi Sahitaha = Samsara
- Nirguna Brahman = Oormi Rahitaha.

f) Devatas can't directly eat

- Will get food only through oblation given by believing ritualists.
- Indraya Svaha.

g) Gita :

देवान्भावयतानेन
ते देवा भावयन्तु वः ।
परस्परं भावयन्तः
श्रेयः परमवाप्स्यथ ॥ ३-११ ॥

devān bhāvayatānena
te devā bhāvayantu vaḥ |
parasparaṁ bhāvayantaḥ
śreyaḥ param avāpyastha ||3-11||

With this, you do nourish the gods and may those devas nourish you; thus nourishing one another, you shall, attain the highest good. [Chapter 3 – Verse 11]

- Devatas depend on Manushya for their oblations.
- They are Samsari.
- Hiranyagarbha within Samsara.

h) Attaining Hiranyagarbha merger through Jnana Karma Samuchhaya (JKS) cannot be called Moksha.

i) Moksha not discussed in Chapter 1 – 3

- Chapter 4 – 6 discusses – Prajnam Brahma – Pure Consciousness .

X) All Devatas are glories of Hiranyagarbha have 6 Oormis

XI) Will study in Aitareya Upanishad : Chapter 1 – 2 – 1

ता एता देवताः सृष्टा अस्मिन्महत्त्यर्णवे प्रापतन् ।
तमशनापिपासाभ्यामन्ववार्जत् ।
ता एनमब्रुवन्नायतनं नः प्रजानीहि ।
यस्मिन्प्रतिष्ठिता अन्नमदामेति ॥ १ ॥

Ta eta devatah srsta asmin mahatyarnave prapatan I
tam-asanaya pipasabhyam-anvavarjat I
ta enam-abruvann-ayatanam nah prajanihi I
yasmin pratisthita annam-adameti II 1 II

These Devata-s (divinities), so created, fell head-long into the great restless sea (of change and finitude). Then He subjected them to hunger and thirst. They said to Him : “find out for us an abode wherein we may be established and may eat food (may earn our experiences). “
[I – II – 1]

- Once Prana comes, have to regularly feed.

XII) Anvarjajatu – connected to Samsara

XIII) Anything beyond 6 Oormis – transcend empherical existence, discover absolute existence.

| Empherical | Absolute |
|--|--|
| <ul style="list-style-type: none"> - What is in Time and Space - Samsara | <ul style="list-style-type: none"> - What transcends Time and Space - Moksha |

XIV) Absolute Existence :

- Transcending 6 Oormis mentioned in Brihadaranyaka Upanishad.

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

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

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

- Beyond time = Brahman
= Beyond hunger, thirst.

6) Chapter 1 – Section 1 : Introduction continues...

भवत्वेवं केवलात्मज्ञानं मोक्ष- साधनं न त्वत्राकर्म्म्येवाधिक्रियते,
विशेषाश्रवणात्। अकर्मिण आश्रम्यन्तरस्येहाश्रवणात्।

I) Purva Pakshi :

- I accept temporarily what you say.
- There may be Nirgunam Brahma in Aitareya Upanishad.

II) There could be Nirguna Brahma Jnanam and it can give Moksha.

III) How do you say that Jnanam is not associated with Karma.

- Not associated with Grihastha.
- Karma + Grihastha – synonomous.
- Householder alone can perform rituals.
- Sanyasi is indicated.
- Akarmi – not Karmi, Grihastha, performs rituals.
- Karma – Vedic ritual.

IV) Therefore Sanyasis alone can get Moksha – how?

V) Vishesha Ashravanat :

- Aitareya does not say Sanyasi is candidate for this Upanishad.
- Specification of Sanyasa not said in Upanishad.

VI) Kaivalya Upanishad :

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

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

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

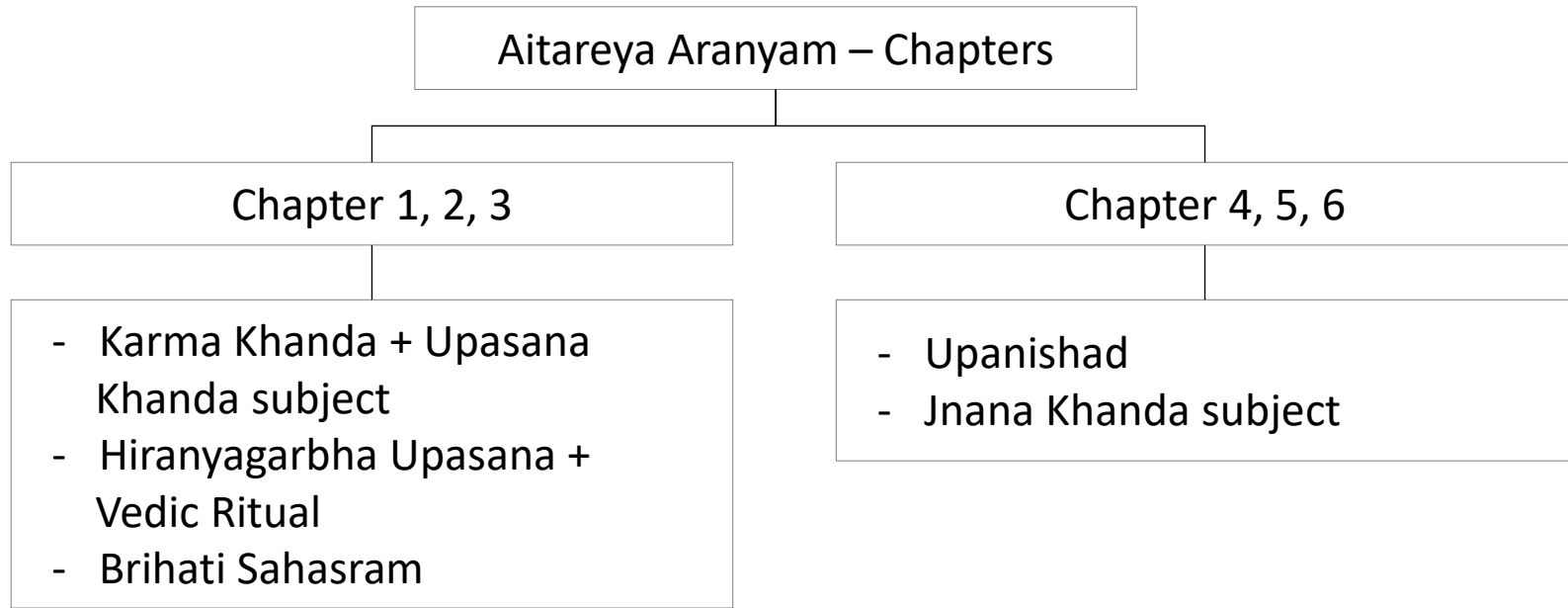
- Renounce – Loud Proclamation.

VII) Sanyasi :

- Not discussed in Aitareya Upanishad.
- In Ritualistic portion, why Sanyasi brought?

Revision :

I)



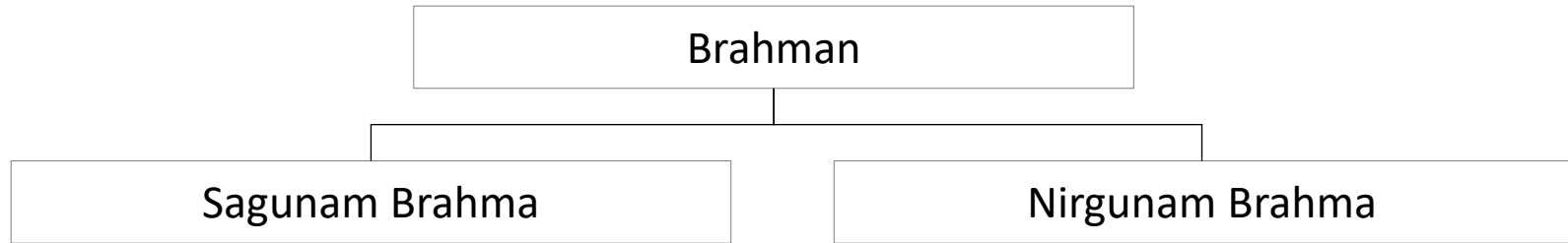
II) 3 Types of differences :

| Hiranyagarbha | Topic in Chapter 4 |
|---|--|
| a) Topic Sagunam Brahma b) Upasanam - Meditation - Action – Karma c) Result – Karma Phalam - Aapti, Utpatti, Samskara, Vikara - No karma can remove worldly, religious, spiritual ignorance d) Upasana mixed with Vedic Ritual | a) Topic : Nirgunam Brahma b) Jnanam - Knowledge category c) Result – Jnana Phalam - Agyana Nivartakam d) Knowledge alone given - It is an end in itself |

III) Anubanda Chatushtaya Bheda, Shastra Bheda

- Textual Analysis Mimamsa Approach – Not Logical Tarqa Shastra

IV)



V) Purva Pakshi :

- How do you know?

In Upanishad it says :

- Hiranyagarbha associated with all Devatas.
- All Devatas associated with hunger, thirst.
- Ashana Pipasa Sahitam Sagunam Brahma.
- Ashana Pipasa Rahita – in Nirgunam Brahma, Kevala Brahma.

VI) How do you know it is without Karma or with Karma?

a) Purva Pakshi :

- Jnana Karma Samuchaya Vadi (SV).
- If no Karma Sambanda, then no Grihastha Sambandha.
- Rituals maximum in Grihastha Ashrama.

b) Karma Sambandaha Nasti means Grihastha Ashrama Sambandha Nasti.

c) Means Sanyasa Ashrama Sambandha.

- Means Nirguna Brahma Jnanam is located in a Sanyasi.

d)

| Sanyasi Nishta | Karma / Upasana / Samuchhaya |
|----------------------|------------------------------|
| Nirguna Jnana Nishta | Grihastha Nishta |

e) Renouncer = Akarmi = Has no Vedic ritual

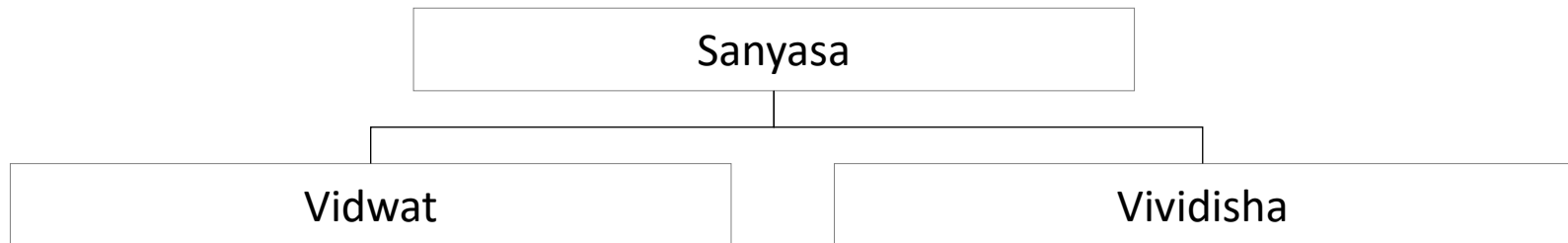
= Sanyasa Nishtan

= Nirguna Jnana

f) Samuchaya Vadi challenges :

- Kevala Atma Jnanam = No association with Grihastha, or Karma

g) Aitareya Upanishad :



VII) Topic 6 :

a) Accept later 3 Chapter – Nirguna Brahman

- Why do you say Nirguna Brahma is without Karma, without Grihasta Ashrama?

b) I don't accept Nirguna Jnanam is only for a Sanyasi.

- Sanyasi alone is candidate Upanishad never says.
- Vishesha Ashravanat.
- Person who is without basic rituals, who belongs to Sanyasa, Asravanath – not mentioned in 1st Chapter, 2nd Chapter, 3rd Chapter.
- Why are you interpolating just because you are a Sanyasi.

c) Example :

- Monkeys tail got cut.
- New fashion.

7) Chapter 1 - Section 1 : Introduction continues...

कर्म च बृहतीसहस्रलक्षणं प्रस्तुत्यानन्तर- मेवात्मज्ञानं प्रारभ्यते ।
तस्मात् कर्मेवाधिक्रियते ।

I) Samuchaya Vadi :



II) Follow Karma 1st, Jnanam later in sequence.

| Veda Purva | Vedantha |
|------------|----------|
| Karma | Jnanam |

III) Veda expects us to follow Karma + Jnanam, possible only in Grihastha.

IV) Grihastha alone for Jnanam – Purva Pakshi – Samuchaya Vadi

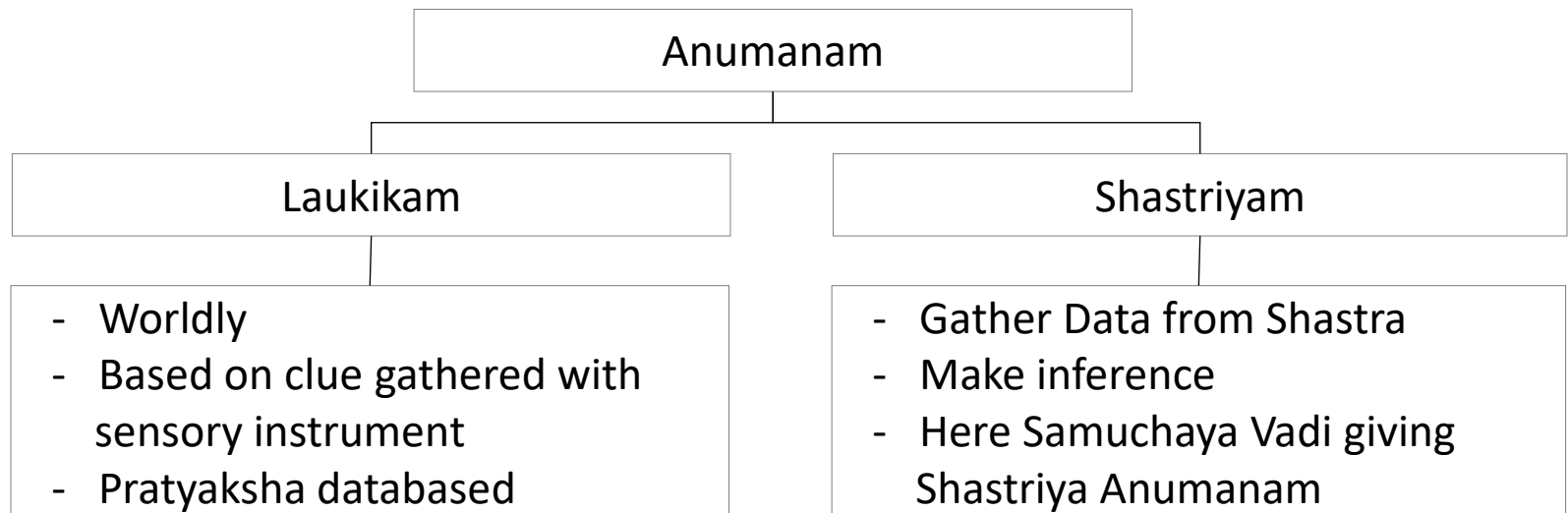
- Sanyasa alone for Jnanam - Shankara

8) Chapter 1 – Section 1 : Introduction continues...

न च कर्मासम्बन्ध्यात्मविज्ञानं पूर्ववदन्त उपसंहारात्। यथा
कर्मसम्बन्धिनः पुरुषस्य सूर्यात्मनः स्थावरजङ्गमादिसर्वप्राण्यात्मत्व-
मुक्तं ब्राह्मणेन मन्त्रेण च “सूर्य आत्मा” (ऋ० सं० १।११५।१)
इत्यादिना, तथैव ‘एष ब्रह्मैष इन्द्रः’ (३।१।३) इत्या- द्युपक्रम्य
सर्वप्राण्यात्मत्वम् ‘यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रम्’ (३।१।३) इत्युपसंहरिष्यति।

I) Textual support based inference – here – Shastriya Anumanam

II)



III) Samuchaya Vadi :

- I don't accept Nirguna Brahma Jnanam is without Karma Sambandha.
- Nirgunam Jnanam should be mixed with Karma.
- Kevala Atma Jnanam is not subject Chapter 4, 5, 6.

IV) Brahman in Aitareya Upanishad, all inclusive, limitless, 14 Lokas, like Virat Upasana, Sarvatmakam Brahman.

V) Aitareya Upanishad : Chapter 3 – 1 – 3

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च
पञ्चमहाभूतानि पृथिवी वायुराकाश आपो
ज्योतीषीत्येतानीमानि च क्षुद्रमिश्राणीव ।
बीजानीतराणि चेताराणि चाण्डजानि च
जारुजानि च स्वेदजानि चोद्भिज्जानि
चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि
च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं
प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

Esa brahmaisa indra esa prajapatir-ete sarve deva imani ca
panca mahabhutani prathivi vayur-akasa apo
jyotimsi tyetani-mani ca ksura-misraniva
bijani-tarani cetarani candajani ca
jarujani ca svedajani codbhijjani
ca asva gavaḥ puruṣa hastino yat-kincedam prani jangamam ca patatri
ca yacca sthavaram sarvam tat-prajna-netram prajnane pratisthitam
prajna-netro lokah prajna pratistha prajnanam brahma ॥ 3 ॥

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

- Brahman = Sentient + insentient... including Indra, Varuna Andajam, Svedajam all is Brahman.

VI) Aitareya Aranyakam : Chapter 2

- Hiranyagarbha = Sarvatmakam Brahma
= Brahman
= Atma
- All inclusive.
- Ekaha, Samashti Prana, Surya is embodiment of all Prana Shakti, energy.
- Take sunlight daily, lie down in sunlight.
- Chapter 1 – 115 – 1 – Aranyakam

VII) Both deal with Sarvatmaka Brahma Jnanam

| Chapter 2 | Chapter 2 – Upanishad |
|-----------------------|------------------------|
| Associated with Karma | Talks of Karma Sahitam |

- Anumanam Jnanam Karma Sahitam Sarvatmaka Vishyatvat Dvitiya Adyayavat.
- Nirguna Atma Dhyanam should be mixed with Vedic ritual possible in Grihastha only.
- Samuchhayena Moksha.
- Kevala Jnanam Nasti.
- Sanyasa Ashrama Nasti.

IX) Sandhya Vandanam :

ध्येयः सदा सवितृमण्डल मध्यवर्ती नारायणस्सरसिजासन सन्निविष्टः । केयूरवान्
मकर कुण्डलवान् किरीटीहारी हिरण्मय वपुः धृतशङ्ख चक्रः शङ्खचक्रगदापाणे
द्वारकानिलय अच्युत गोविन्द पुण्डरीकाक्ष रक्षमां शरणागताम् ॥

*Dyeyah sadā savitr̥maṇḍala madhyavartī Nārāyaṇaḥ sarasijāsana
sanniviṣṭaḥ | Kēyūravān makara kuṇḍalavān kirīṭihārī hiraṇmaya vapuḥ
dhr̥taśaṅkha cakrah śankacakraḡadāpāṇe Dvārakānilaya Acyuta Gōvinda
Puṇḍarikākṣa rakṣamām śaraṇāgatām ||*

(Lord Narayana, dwelling in the orb of the Sun, of golden hue, seated in a lotus posture, bedecked with ornaments of rare excellence like shoulder bands, ear rings, crown, garland, and wielding the conch and discus (of rare brilliance) is the deity to be meditated upon, for ever. O, Lord, wielding the conch, discus and mace! O, resident of Dvaraka! O, Acyuta! Govinda! Pundarikaksa (O, Lotus-eyed!) deign to protect the supplicant, presently surrendering to your loving grace.

- Surya = Samashti Hiranyagarbha.

X) Surya = Inclusive of Sthavaram (Non-moving living beings – Plants)

- Jangamam – Moving living beings + inert mountain = Sarvatmakatvam.

XI) Chapter 3 – 1 – 3 – Aitareya Upanishad = Aranyaka – Chapter 1 – 115 – 1

- All supported by Prajna, Chaitanyam Brahma.

XII) Mimamsa Shastram :

- Purva Mimamsa – Jaimini Rishi.
- Textual Analysis
- Hermeneutics.
- Interpretational science.

9) Chapter 1 - Section 1 : Introduction continues...

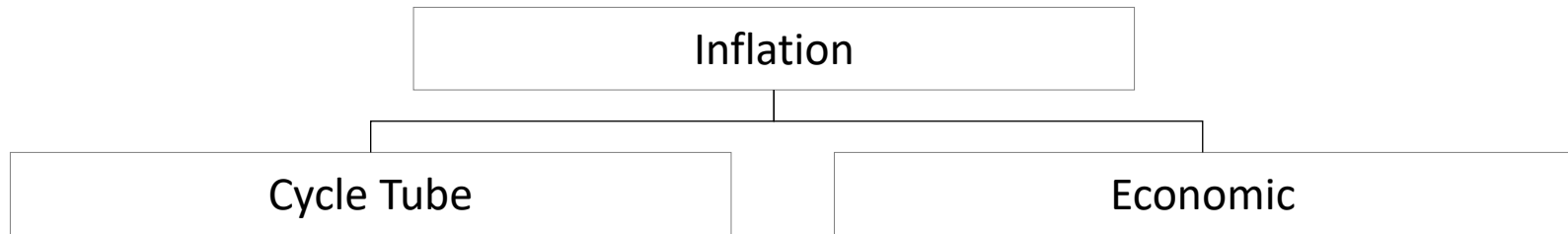
तथा च संहितोपनिषदि “एतं ह्येव बह्वृचा महत्युक्थे मीमांसन्ते”
(ऐ० आ० ३।२।३।१२) इत्यादिना कर्मसम्बन्धित्व- मुक्त्वा
“सर्वेषु भूतेष्वेतमेव ब्रह्मेत्याचक्षते” इत्युपसंहरति। तथा तस्यैव
“योऽयमशरीरः प्रज्ञात्मा” इत्युक्तस्य “यश्चासावादित्य एकमेव तदिति
विद्यात्” इत्येकत्वमुक्तम्। इहापि “कोऽय- मात्मा” (३।१।१)
इत्युपक्रम्य प्रज्ञात्मत्वमेव “प्रज्ञानं ब्रह्म” (३।१।३) इति दर्शयिष्यति।
तस्मान्नाकर्मसम्बन्ध्यात्मज्ञानम्।

I) Jaimini Sutras – Tough, Analytical, methods to arrive at intention of Veda.

II) Sandakshan Nyaya – Rule of interpretation.

- Pincer, Idiki, to hold something.
- If confusion, Atma in Chapter 1, Karma Sahita Jnanam or Karma Rahita Atma Jnanam.
- Solution within previous and later chapter, get flow of topic.

III)



- Don't study one part, study entirety, go back Purva, Uttara (forward) Granthas.

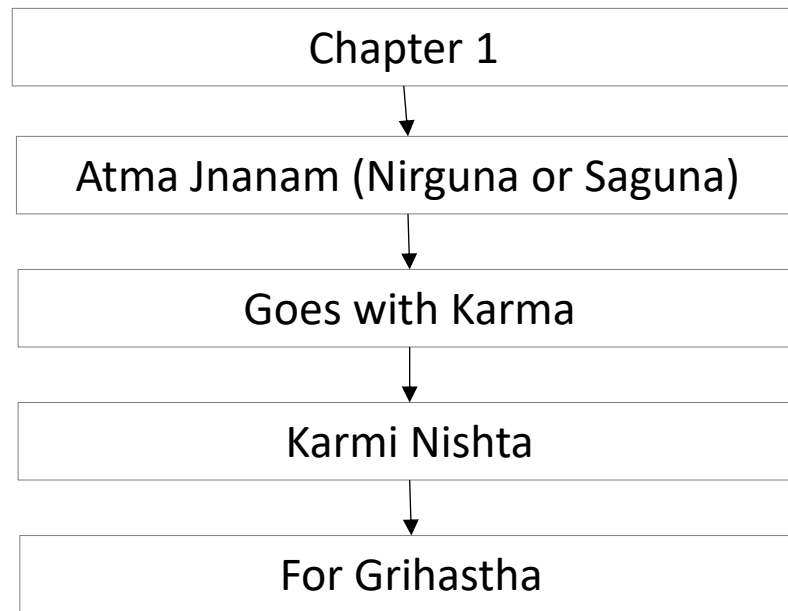
IV) Purva Uttara Grantha Samana Vishayatvena, Madhyama Granthasya Jneyatvam (Interpreted) = Sandakshan Nyaya.

V) Compares Chapter 3 – Aitareya Aranyakam and Chapter 3 of Aitareya Upanishad.

- **Both dealing with Prajnyatma – Chaitanya Svarupam.**

VI) Both talk of Ekam, hence similar.

- **Atma of Chapter 3 and Chapter 6 of Aranyakam used to interpret Chapter 4 = Sandaksham Nyaya.**



VII) Samhito Aranyakam – Chapter 3 – 2 :

- Ekam Brahma in Rig Veda Mantra.
- Brihati Sahasra Yaga.

VIII) Sayana Acarya – Written commentary on Veda Purva, Veda Anta, of all Vedas in Palm leaves.

IX) Mahiti Ukte = Vedic Ritual plus Upasana (Meditation on various Devatas – “Hranyagarbha).

- Big ritual for many days, weeks, months.
- Seminar – enquire into Devatas
- Hiranyagarbha – Description, glory, in the Veda = Mimamsa.

IX) Samuchaya Vadi Argument :

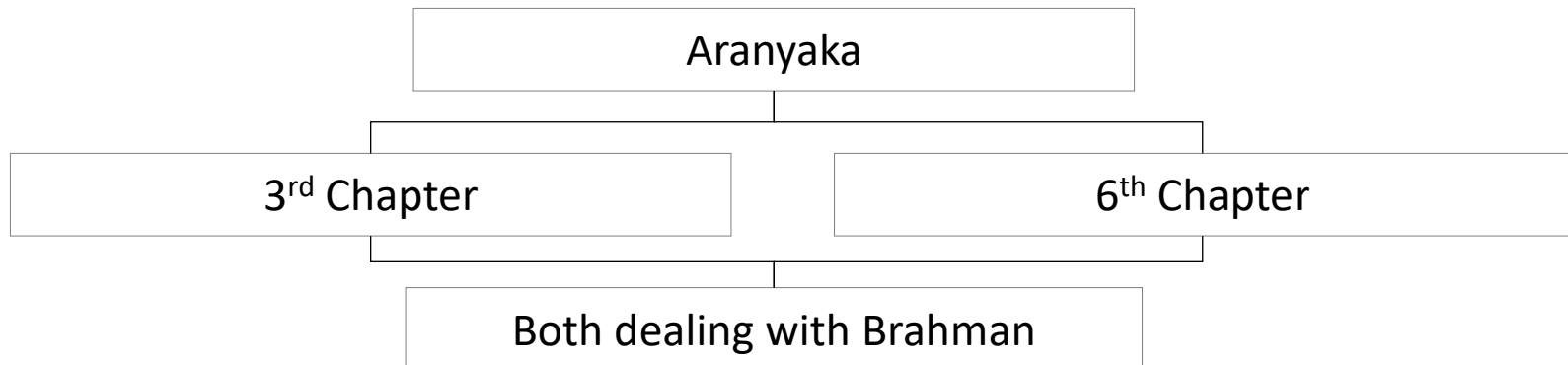
- Study of Hiranyagarbha is in the evening of ritual – 1.
- Big ritual Satram.
- Bhagavata Saptaha Satram
- Man Ritual : Recitation of 18,000 verses of Bhagavatam in 7 days, Parikshit studied in 7 days.
- Discuss meaning in the evening.
- Satram = Ritual + Seminar.

X) Nirguna Brahma should be studied as a part of a Satram.

- Puja + Vedanta Vichara = Get Nirguna Jnanam.
- After getting Jnanam, continue Jnana – Karma Samuchaya, then Moksha.
- This is Sandamsham Nyaya.

XI) Associate Jnanam with Brahma.

- Hiranyagarbha = Brahman



- Prajnatma = Hiranyagarbha = Chapter 3 + Chapter 6.

XII) Brahman = Ekam

- Hiranyagarbha = Ekam
- Ekatvam, Prajnatvam, Atmatvam, Brahmatvam is there for both Hiranyagarbha and Brahman.
- All similar features in Chapter 3 + Chapter 6 of Aranyakam.

XIII) Aitareya Upanishad : Chapter 3 – 1 – 3

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च
पञ्चमहाभूतानि पृथिवी वायुराकाश आपो
ज्योतीषीत्येतानीमानि च क्षुद्रमिश्राणीव ।
बीजानीतराणि चेताराणि चाण्डजानि च
जारुजानि च स्वेदजानि चोद्भिज्जानि
चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि
च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं
प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

Esa brahmaisa indra esa prajapatir-ete sarve deva imani ca
panca mahabhutani prathivi vayur-akasa apo
jyotimsi tyetani-mani ca ksura-misraniva
bijani-tarani cetarani candajani ca
jarujani ca svedajani codbhijjani
ca asva gavaḥ puruṣa hastino yat-kincedam prani jangamam ca patatri
ca yacca sthavaram sarvam tat-prajna-netram prajnane pratisthitam
prajna-netro lokah prajna pratistha prajnanam brahma ॥ 3 ॥

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

- Prajnam Brahma – is subject matter in Chapter 4, 5, also.
- Jnanam is with Karma(Ritual) Only.
- Sanyasa Ashrama should never be taken.
- This is Purva Pakshi – objection.

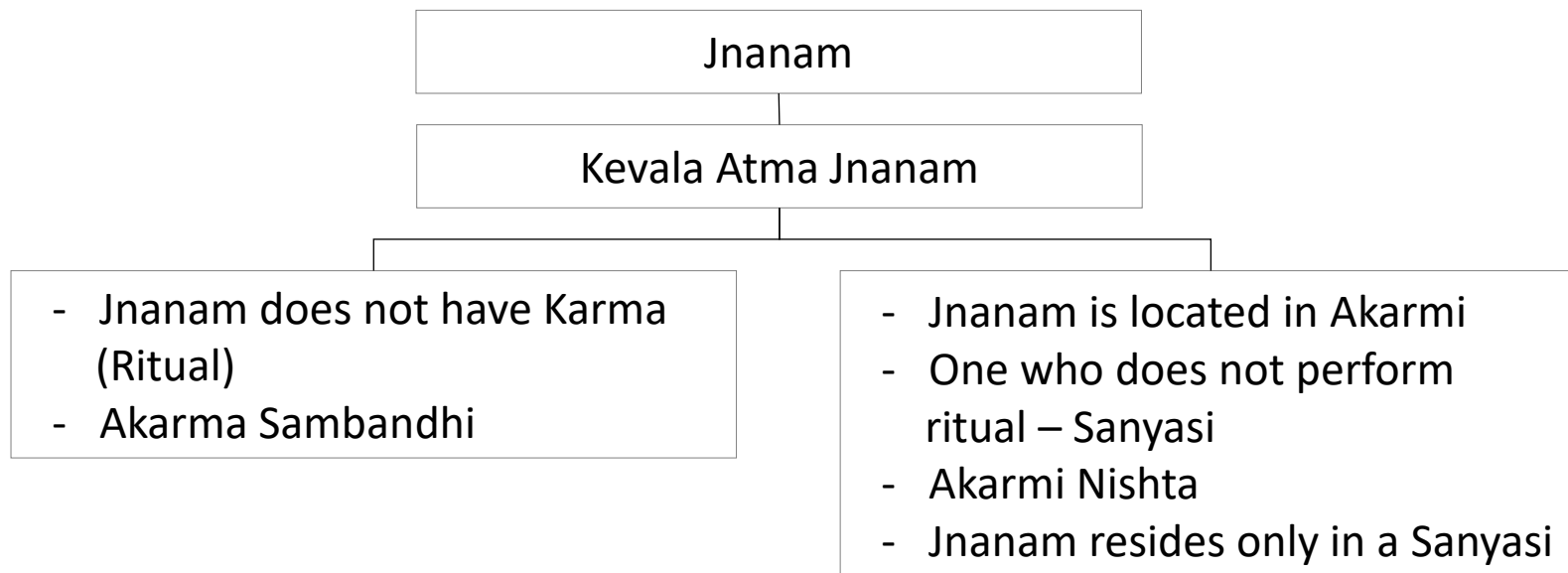
Revision : Topic 9

I) Sambanda Bashyam – Upothgatha Bashyam

II)



III)



IV) Such a Atma Jnanam starts from 4th Chapter.

- It is separate category, new candidate.
- Subject different, Vishaya, Adhikari, Prayojana, Sambanda Bhedaha.
- Anubandha Chatushtaya Bheda, Tasmad Shashtra Bheda.
- 2 Separate Branches of science, closely existing as Chapter 3, 4.
- Only proximate but distinct branches of science.

V) Samuchhaya Vadi (SV) – irritated by Shankara – intellectually – No Raaga Dvesha, no hatred.

VI) Purva Pakshi – Page 11 – Topic 6 – Bhavatu Evam till page 13 – topic 9.

- No Kevala Jnanam, always Karma Sambandhi, based on Aitareya Aranyakam.
- Chapter 2 – talks about Brahma Jnanam, Hiranyagarbha Upasana.

| |
|---|
| <ul style="list-style-type: none">• Brahman = Sarvatmakam, Ekam Atma Jnanam. |
|---|

- 4 confusing words.

VII) a) 1st Argument of Purva Pakshi :

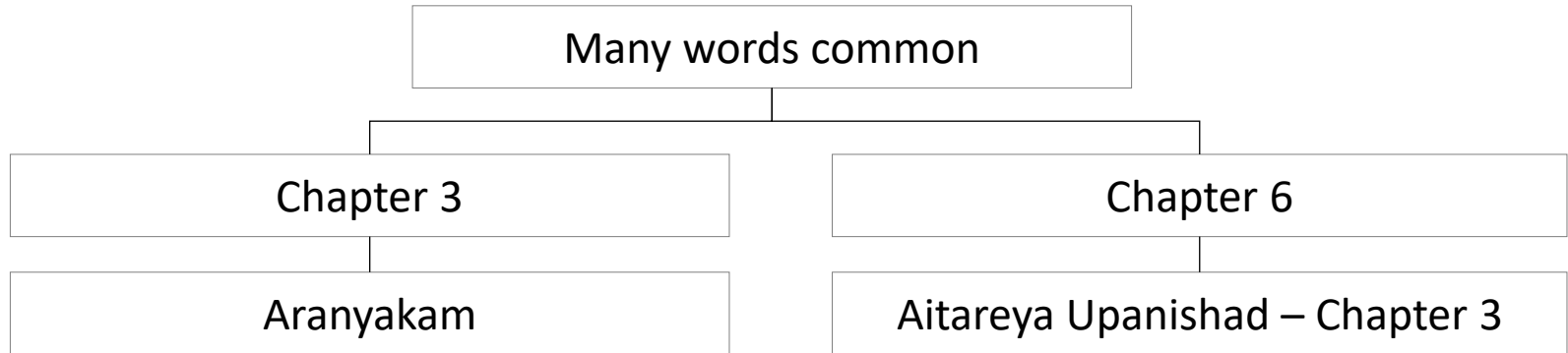
- In Aitareya Upanishad also Brahman is Ekam, Sarvatmakam, (Sarva Rupam, in the form of everything), Atma is there.
- In 2nd Chapter, Jnanam associated with Karma.
- Therefore Chapter 4 – also associated with Rituals.
- Jnanam is the same.
- Purva Pakshi – made Anumanam.

b) 2nd Argument of Purva Pakshi :

- Sandamsha Nyaya of Mimamsa Shastram.
- When there is confusion regarding subject matter of current chapter, look at previous and later chapters.
- That subject matter must be in the middle also, then there will be continuity, flow.

- **Purva Uttara Grantha (Chapters) Samana Vishayataya (Same topic), Madhyama Granthasya Jneyatvam.**

c)



- Brahma, Ekam, Sarvatmakam, Atma – all common in both.
- Prajnatma = Chaitanya Svarupam in Chapter 3 and Chapter 6.

Taittiriya Upanishad :

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

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

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

d) Aitareya Upanishad :

कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा
येन वा पश्यति येन वा शृणोति
येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति
येन वा स्वादु चास्वादु च विजानाति ॥ १ ॥

Ko'yam-atmeti vayam-upasmahe, katarah sa atma,
yena va pasyati yena va srnoti
yena va gandhana-jighrati yena va vacam vyakaroti
yena-va svadu casvadu ca vijanati ॥ 1 ॥

Who is this one that we worship as this Self? Which of the two is the Self? Is it that by which one sees, or that by which one hears, or that by which one smell fragrance, or that by which one utters the speech or that by which one knows what is tasteful and what is not tasteful. [III – I – 1]

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प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

Esa brahmaisa indra esa prajapatir-ete sarve deva imani ca
panca mahabhutani prathivi vayur-akasa apo
jyotimsi tyetani-mani ca ksura-misraniva
bijani-tarani cetarani candajani ca
jarujani ca svedajani codbhijjani
ca asva gavah purusa hastino yat-kincedam prani jangamam ca patatri
ca yacca sthavaram sarvam tat-prajna-netram prajnane pratisthitam
prajna-netro lokah prajna pratistha prajnanam brahma ॥ 3 ॥

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

e) Jnanam is associated with Karma – Rituals, don't take Sanyasa, continue Grihastha, preserve sacred thread, Shikha etc.

f) Samuchaya Vadi – raises objection – and answers in following paragraph.

10) Chapter 1 - Section 1 : Introduction continues...

पुनरुक्त्यानर्थक्यमिति चेत्। कथम्? “प्राणो वा अहमस्म्यृषे”
इत्यादिब्राह्मणेन “सूर्य आत्मा” इति मन्त्रेण च निर्धारितस्यात्मनः “आत्मा
वा इदम्” इत्यादिब्राह्मणेन “कोऽयमात्मा” (३।१।१)
इति प्रश्नपूर्वकं पुनर्निर्धारणं पुनरुक्तमनर्थकमिति चेत्, न;

- l) a) Samuchaya Vadi – raises possible question from Shankara.
- b) Upto 3rd Chapter Ekam, Sarvatmakam, Prajnatam Rupam Brahma discussed.
- c) From 4th – 6th... same Brahman, Karma Sambandhi.
- d) If topics same, isn't it a repetition.
 - Why grind the Mavu (flour), already ground.
 - Isn't it Punar Ukti Dosha? Defect?
- e) Chapter 1, 2, 3 and Chapter 4, 5, 6 also repetition, Anarthakyam, waste of time, energy.
 - Chapter 3 – Mantras – discusses Karma Sambandhi Sarvatmakam.

- Brahma Atma in Upanishad Chapter 1 – 1 – 1

ॐ आत्मा वा इदमेक एवाग्र आसीत् ।
नान्यत् किञ्चन मिषत् ।
स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

*Om ātmā vā idameka evāgra āsīt,
nānyat kiñcana miṣat.
Sa īkṣata lokānnu sṛjā. iti.*

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever... He thought I shall indeed create the worlds. [I – I – 1]

11) Chapter 1 - Section 1 : Introduction continues...

तस्यैव धर्मान्तरविशेष- निर्धारणार्थत्वान्न पुनरुक्तता- दोषः ।
कथम् ? तस्यैव कर्मसम्बन्धान्धिनो जगत्सृष्टिस्थितिसंहारादिधर्मविशेष-
निर्धारणार्थत्वात् केवलोपास्त्यर्थ- त्वाद्वा ।

I) Samuchaya Vadi :

- Your objection not valid, no repetition.
- First 3 Chapter – Brahman = Ekam, Sarvatmaka Rupam.
- There not said to be Jagat Karanam.

| Reason | Said to be |
|---------------|-------------|
| Jagat Karanam | Sarvatmakam |

II) Chapter 4, 5, 6 – Starts with :

Aitareya Upanishad : Chapter 1 – 1 – 1

ॐ आत्मा वा इदमेक एवाग्र आसीत् ।
नान्यत् किञ्चन मिषत् ।
स ईक्षत लोकान्नु सृजा इति ॥ १ ॥

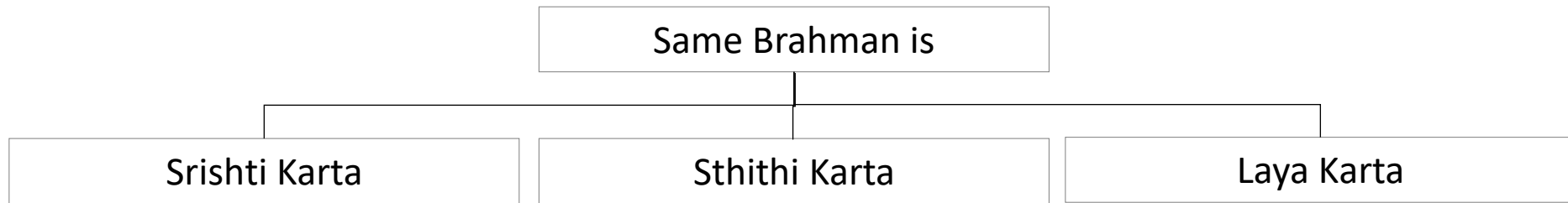
*Om ātmā vā idameka evāgra āsīt,
nānyat kiñcana miṣat.
Sa īkṣata lokānnu sṛjā. iti.*

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever... He thought I shall indeed create the worlds. [I – I – 1]

III) Starts with Srishti Prakriya, Lokas, Devatas, living beings, Sukshma Shariram.

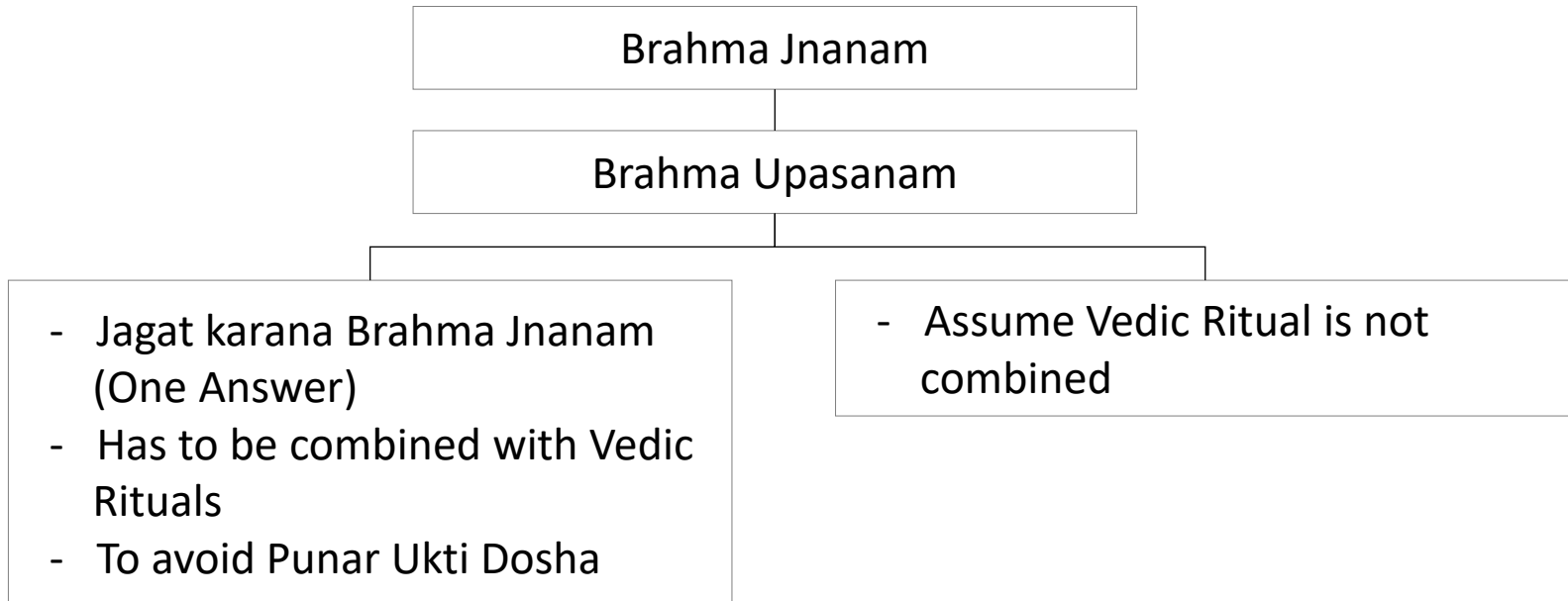
- From Srishti we know Brahman is Jagat Karanam, additional glory of Brahman not said in Chapter 1, 2, 3.
- Hence Chapter 4, 5, 6 – not redundant.
- This Jnanam, Upasana should be combined with rituals.

IV) Sarvatmakam Brahma is Karma Sambandhi.

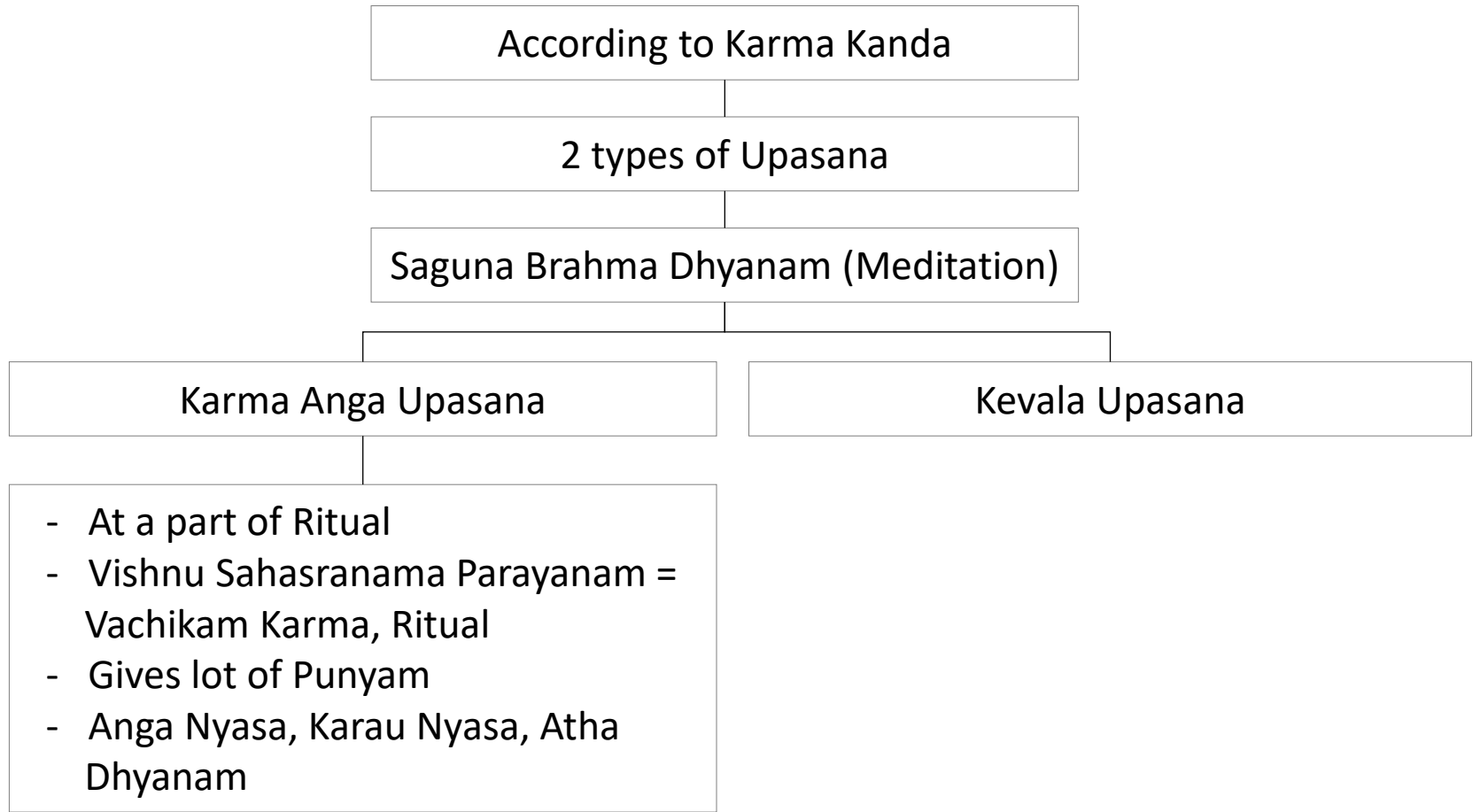


- Maintains law order.
- Dharma Vishesha = Attributes, new status.
- No Punar Ukti Dosha.

V) Alternative Answer :



VI)



VII) Vishnu Sahasranamam : Dhyanam 1

क्षीरोदन्वत्प्रदेशे शुचिमणिविलसत्सैकते मौक्तिकानां
मालाकुप्तासनस्थः स्फटिकमणिनिभैर्मौक्तिकैर्मण्डिताङ्गः ।
शुभ्रैरश्रै रदभ्रैरुपरि विरचितैर्मुक्तपीयूषवर्षैः
आनन्दी नः पुनीयादरिनलिनगदाशङ्खपाणिर्मुकुन्दः ॥

*Ksheerodanvath pradese suchimani vilasad saikathe Maukthikanam
Malaklupthasanastha Spatikamani nibhai maukthiker mandithanga
Shubrai-rabrai-rathabrai ruparivirachitai muktha peeyusha varshai
Anandi na puniyadari nalina Gadha sankapanir Mukunda*

Let that Mukunda makes us all holy, Who wears all over his body Pearls made of spatika, Who sits on the throne of garland of pearls, Located in the sand of precious stones, By the side of the sea of milk, Who gets happy of the white cloud, Sprayed of drops of nectar, And who has the mace , the wheel and the lotus in His hands. [Dhyanam 1]

VII) Before chanting, do few minutes Dhyanam of Vishnu.

Vishnu Sahasranamam : Dhyanam 3 and 4

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

*Santhakaram Bujaga sayanam Padmanabham suresam,
Viswadharam Gagana sadrusam Megha varnam shubangam
Lakshmi kantham kamala nayanam Yogi hrid dyana gamyam
Vande vishnum bava bhayaharam sava lokaika nadham*

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

मेघश्यामं पीतकौशेयवासं
श्रीवत्साङ्गं कौस्तुभोद्भासिताङ्गम्।
पुण्योपेतं पुण्डरीकायताक्षं
विष्णुं वन्दे सर्वलोकैकनाथम् ॥

*Megha syamam Peetha kouseys vasam
Srivatsangam Kausthuboth bhasithangam
Punyopetham pundareekayathaksham
Vishnum vande sarva lokaika natham*

I bow before that God Vishnu, Who is the lord of all the universe, Who is black like a cloud, Who wears yellow silks, Who has the sreevatsa on him, Whose limbs shine because of Kousthubha, Who has eyes like an open lotus, And who is surrounded by the blessed always.
[Dhyanam 4]

- These verses not for chanting but for Upasana.
- Karma Anga Upasana is being done.
- Parayana Anga Upasana.

IX) Katho Upanishad :

- Nachketa ritual given by Yama Dharma Raja to Nachiketa.
- **Alongwith it – Virat Upasana, Virat Ishvara to be invoked in Nachiketa fire.**
- All these Upasanas are called karma Anga Upasanas.

X) Kevala, Svatantra Upasana :

a) Taittiriya Upanishad, Sikshavalli - Chapter 1 – 6 – 1 : Hiranyagarbha Upasana

स य एषोऽन्तर्हृदय आकाशः ।
तस्मिन्नयं पुरुषो मनोमयः ।
अमृतो हिरण्मयः अन्तरेण तालुके ।
य एष स्तन इवावलम्बते । सेन्द्रयोनिः ।
यत्रासौ केशान्तो विवर्तते । व्यपोह्य
शीर्षकपाले ॥ १ ॥

sa ya eṣo'ntarhṛdaya ākāśaḥ |
tasminnayaṃ puruṣo manomayaḥ |
amṛto hiraṇmayāḥ antareṇa tāluke |
ya eṣa stana ivāvalambate | sendrayoniḥ |
yatrāsau keśānto vivartate | vyapohya
śīrṣakapāle || 1 ||

Here in this space within the heart resides the intelligent, imperishable, effulgent 'Purusa' of 'Entity'. Between the Palates, that which hangs like nipple (The Uvula), That is the birthplace of Indra, where the root of hair is made to part, opening the skull in the centre. [1 - 6 - 1]

b) Pankta Brahma Upasana :

- Not part of ritual, standby themselves, Kevala or Svatantra Upasana.
- Brihati Sahasra Kama + Upasana continues.

c) 2nd Argument : Samuchaya Vadi

- Upto 3rd Chapter – Karma Anga Upasana Brihati Sahasram Karma = Sarvatmakam Brahma.
- Chapter 4 – 6 – Kevala Upasana
– Can do Ekatmakam Brahma Upasana.

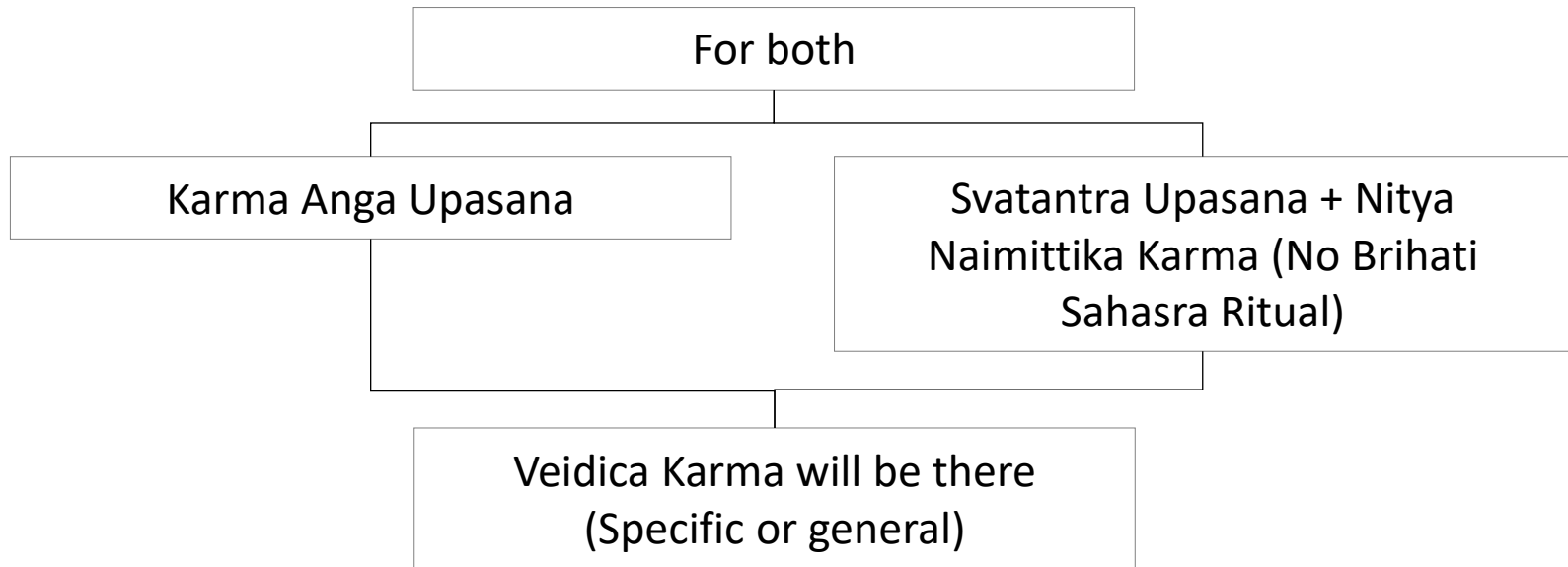
d) Anandagiri :

- Is it Karma Sambandi or not.
- Not Karma Anga Upasana, not specific Vedic ritual goes with Kevala Upasana.
- Like Nachiketa Angi.

e) Even this person has to do Nitya Naimittika Karma.

- Sandhya Vandanam, Agnihotram.
- Nitya Karma will still be there even in the case of Svatantra Upasana.

f)



g) Chapter 4 – 5 – 6 – Kevala Upasana

- Samuchhaya is there, no Sanyasa mentioned.

h) 2nd Argument Samuchaya Vadi – elaborates.

12) Chapter 1 - Section 1 : Introduction continues...

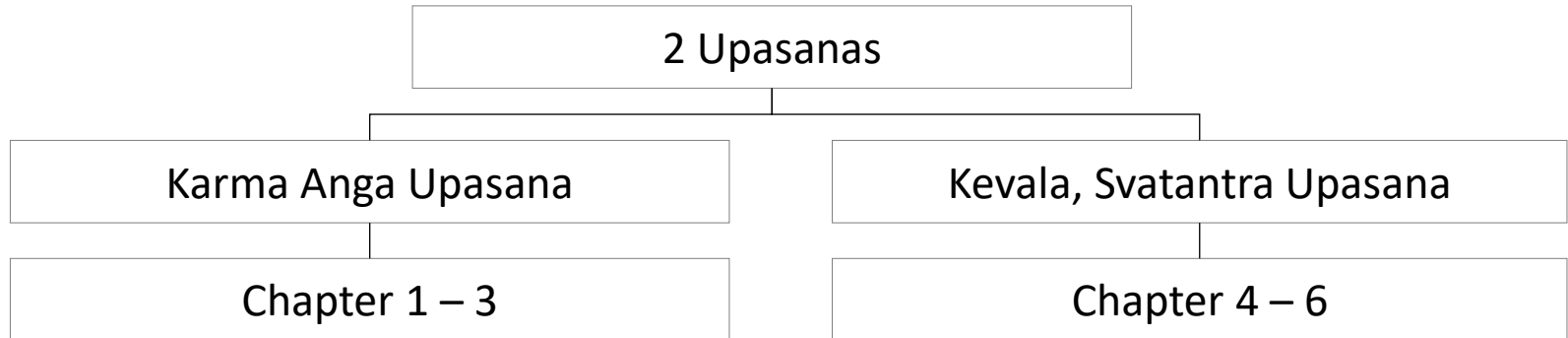
अथवा आत्मेत्यादि- परो ग्रन्थसन्दर्भ आत्मनः कर्मिणः कर्मणोऽन्यत्रोपासनाप्राप्तौ
कर्मप्रस्तावेऽविहितत्वात्केवलो- ऽप्यात्मोपास्य इत्येवमर्थः । भेदाभेदोपास्यत्वाद्वैक
एवात्मा कर्मविषये भेददृष्टिभाक्, स एवाकर्मकालेऽभेदेनाप्युपास्य
इत्येवमपुनरुक्तता ।

2nd Clarification :

I) Aitareya Upanishad :

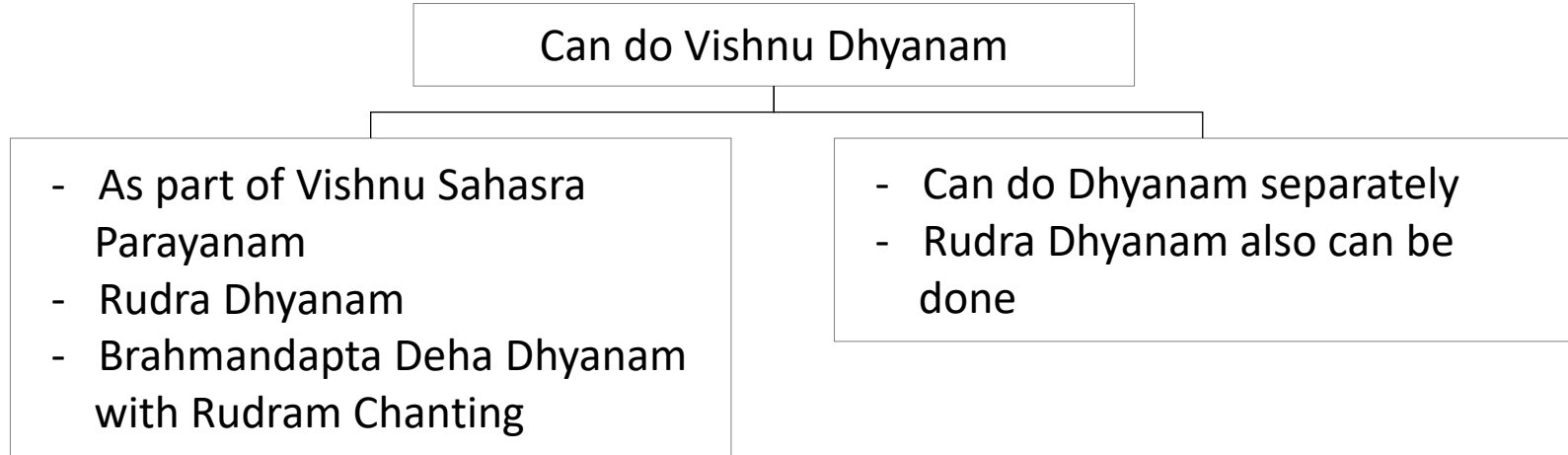
- Chapter 4 – textual portion is meant for a Grihasta Jivatma – Karminiha, continues Nitya – Naimittika Karma, Brihati Sahasram not required.
- Do Svatantra Upasana of Prajnam Brahman.

II)



III) No Punarukti Dosha, in Chapter 1 – 3, Svatantra Upasana talked.

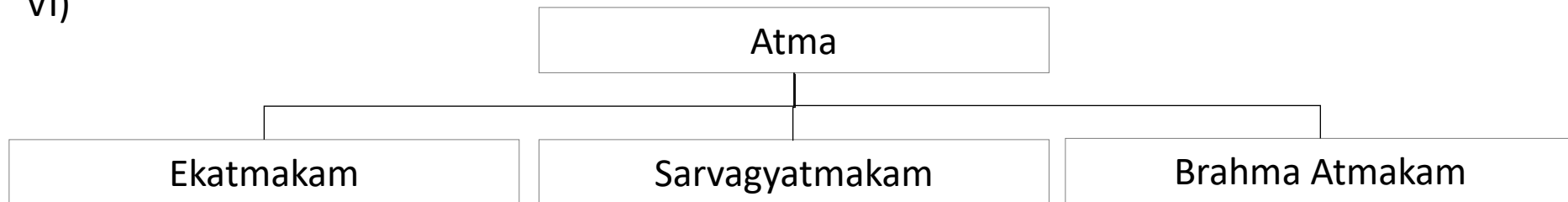
IV)



V) Do Dhyanam alone, without Abhishekam when you shift from Grihastha to Vanaprastha to Sanyasa Ashrama.

- In Grihastha Karma + Upasana combined.
- In Vanaprastha Gradually reduce Karma and increase Svatantra Upasana.
- Have no facility to do rituals.

VI)



- Prajnam Brahma – Meditate.
- Karma Sambandhi – Specific Karma or general Nitya – Naimittika Karma.

- This is 2nd Argument of Samuchhaya Vadi.
- 3rd reply – Bashyam study requires unsagging intellect.

VII) Gita : Chapter 6

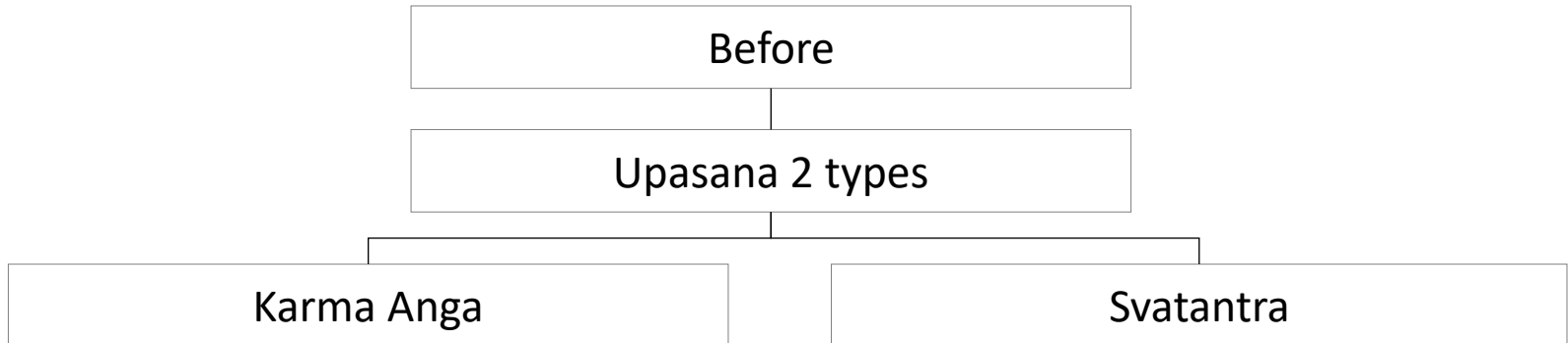
शुचौ देशे प्रतिष्ठाप्य
स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं
चैलाजिनकुशोत्तरम् ॥ ६-११ ॥

**śucau dēśē pratiṣṭhāpya
sthiramāsanam ātmanaḥ ।
nātyucchritaṁ nātinīcaṁ
cailājinakuśōttaram ||6-11||**

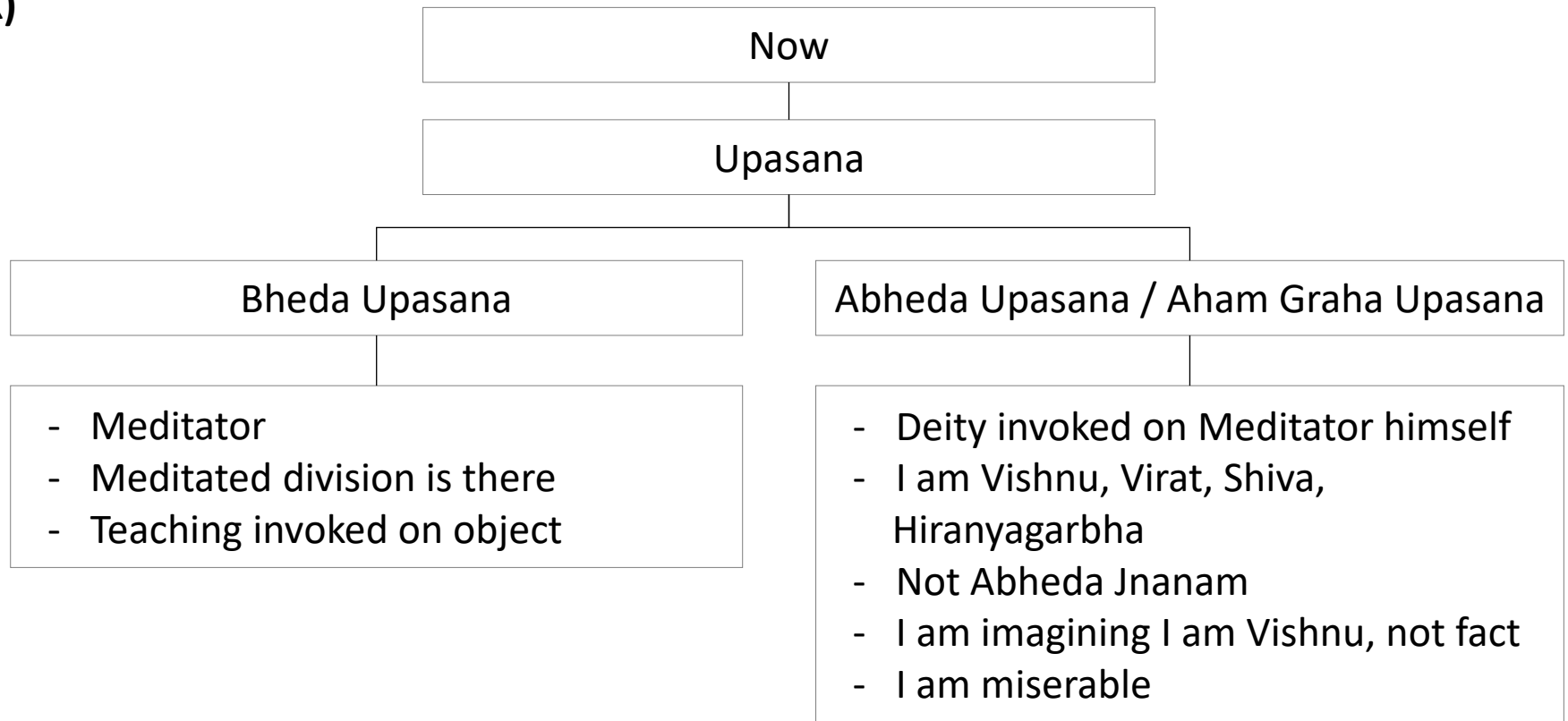
Having established a firm seat of his own in a clean spot, neither too high nor too low, made of a cloth, a skin and kusa-grass, one over the other... [Chapter 6 – Verse 11]

- Sagging body.
- People want Poornamadah after sagging intellect.

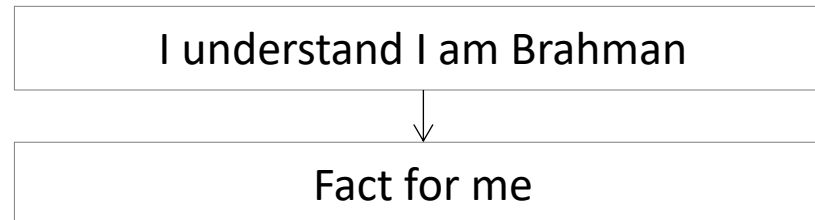
VIII) 3rd Reply :



IX)



X) Abheda Jnanam :



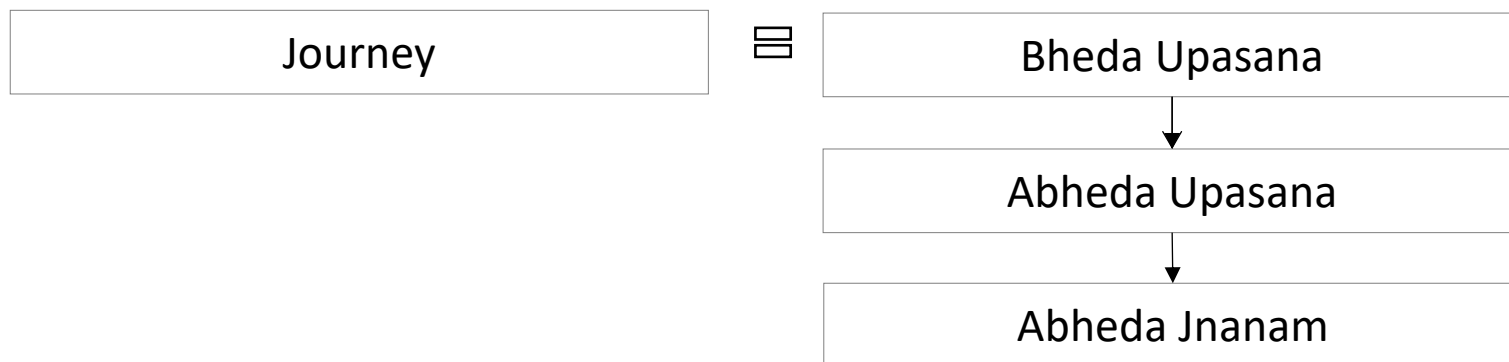
XI) Upadesa Sara – Ramana Maharshi :

भेद-भावनात् सोऽहमित्यसौ ।
भावनाऽभिदा पावनी मता ॥८॥

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

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

XII) Advaitam :



XIII) Abheda Upasana = Karma = Imagination – mental Activity done by Mind.

XIV) Jnanam – Generated by employing a Pramanam

| Employ | Jnanam |
|--------|---------|
| Eyes | Form |
| Ears | Sound |
| Skin | Touch |
| Nose | Smell |
| Tongue | Taste |
| Veda | Brahman |

XV) Vichara Sagara :

| Jnanam | Vidhi Siddham |
|-----------------|---------------|
| Pramana Siddham | Upasanam |

XVI)

| Chapter 1 – 3 | Chapter 4 – 6 |
|--|---|
| <ul style="list-style-type: none">- Brahma Bheda Upasana | <ul style="list-style-type: none">- Aitareya Upanishad- Brahma Abheda Upasana- Aham Brahma Asmi<ul style="list-style-type: none">- Nirgunam Brahma- Sagunam Brahma- Meditation will not give liberation |

- Combine Meditation with Nitya, Naimitta Karma life long.
- Then liberation – after death = Abheda Upasanam.

XVII) Lalita Sahasranama Dhyana Shloka – best Abheda Upasana

Dhyanam : Verse 2

सिन्दूरारुणविग्रहां त्रिनयनां माणिक्यमौलिस्फुरत्
तारानायकशेखरां स्मितमुखीमापीनवक्षोरुहाम् ।
पाणिभ्यामलिपूर्णरत्नचषकं रक्तोत्पलं विभ्रतीं
सौम्यां रत्नघटस्थरक्तचरणां ध्यायेत्परामम्बिकाम् ॥

sinduraruna vigragam trinayanam manikyamaoli spharat
taranayaka shekharam smitamukhim aapinavakshoruham ।
panibhyam alipurnaratna chashakam raktotpalam bibhratim
saomyam ratna ghatasdha raktacharanam dhyayetparamanbikam ॥

The Divine mother is to be meditated upon as shining in a vermilion-red body, with a triple eyes, sporting a crown of rubies studded with the crescent moon, a face all smiles, a splendid bust, one hand holding a jewel-cu brimming with mead, and the other twirling a red lotus.
[Verse 2]

- Every Friday Lalita Sahasranama Parayanam or daily.

Last one verse : Verse 3

अरुणां करुणातरङ्गिताक्षीं
धृतपाशाङ्कुशपुष्पबाणचापाम् ।
अणिमादिभिरावृतां मयुखैः
अहमित्येव विभावये भवानीम् ॥

arunam karuna tarangitakshim
dhruta pashankusha pushpa banachapam ।
animadibhi ravrutam mayukhai
ahamityeva vibhavaye bhavanim ॥

I meditate on the great Empress. She is red in color, and her eyes are full of compassion, and holds the noose, the goad, the bow and the flowery arrow in Her hands. She is surrounded on all sides by powers such as anima for rays and she is the self with me. [Verse 3]

- Aham Bavami Aham Iti Vibavayet.
- I meditate on mother goddess where? As Aham.

XVIII) In every Nitya Puja

Maitreya Upanishad :

अथ भगवान्मैत्रेयः कैलासं जगाम तं गत्वोवाच
भो भगवन्परमतत्त्वरहस्यमनुब्रूहीति ॥
स होवाच महादेवः ॥

देहो देवालयः प्रोक्तः स जीवः केवलः शिवः ।
त्यजेदज्ञाननिर्माल्यं सोऽहम्भावेन पूजयेत् ॥ १ ॥

अभेददर्शनं ज्ञानं ध्यानं निर्विषयं मनः।
स्नानं मनोमलत्यागः शौचमिन्द्रियनिग्रहः ॥ २ ॥
ब्रह्मामृतं पिबेद्भैक्षमाचरेद्देहरक्षणे ।
वसेदेकान्तिको भूत्वा चैकान्ते द्वैतवर्जिते ।
इत्येवमाचरेद्धीमान्स एवं मुक्तिमाप्नुयात् ॥ ३ ॥

atha bhagavAnmaitreyaH kailAsaM jagAma taM gatvovAcha
bho bhagavanparamatattvarahasyamanubrUhti ||
sa hovAcha mahAdevaH ||

deho devAlayaH proktaH sa jlvaH kevalaH shivaH |
tyajedaj~nAnanirmAlyaM so.ahambhAvena pUjayet || 1||

abhedadarshanaM j~nAnaM dhyAnaM nirviShayaM manaH |
snAnaM manomalatyAgaH shauchamindriyanigrahaH || 2||
brahmAmRRitaM pibedbhaikShamAchareddeharakShaNe |
vasedekAntiko bhUtvA chaikAnte dvaitavarjite |
ityevamAchareddhImAnsa evaM muktimApnuyAt || 3||

Then lord Maitreya went to Kailasa and having reached it asked Him thus: “O Lord! Please initiate me into the mysteries of the highest Tattva.” To which Mahadeva replied: “The body is said to be a temple. The Jiva in it is Siva alone. Having given up all the cost off offerings of Ajnana, one should worship Him with so’ham (I am He). The cognition of everything as non-different from oneself of Jnana (wisdom). Abstracting the mind from sensual Objects is Dhyana (Meditation). Purifying the mind of its impurities is Snana (Bathing). The subjugation of the Indriyas (Sensual organs) is Sauca (Purification). One should drink the nectar of Brahman and beg food for maintaining the body. Having one (Though) alone, he should live at a solitary place without a second. The wise man should observe thus: Then he obtains Absolution. [Chapter 2 - Verse 1 to 3]

XIX) Daily Sandhya Vandana :

असावादित्यो ब्रह्म-ब्रह्मैवाहमस्मि । asAvAdityo brahma-brahmaivAhamasmi ।

XX) Abheda Upasanam, Aham Graha Upasanam is also there in the Shastra.

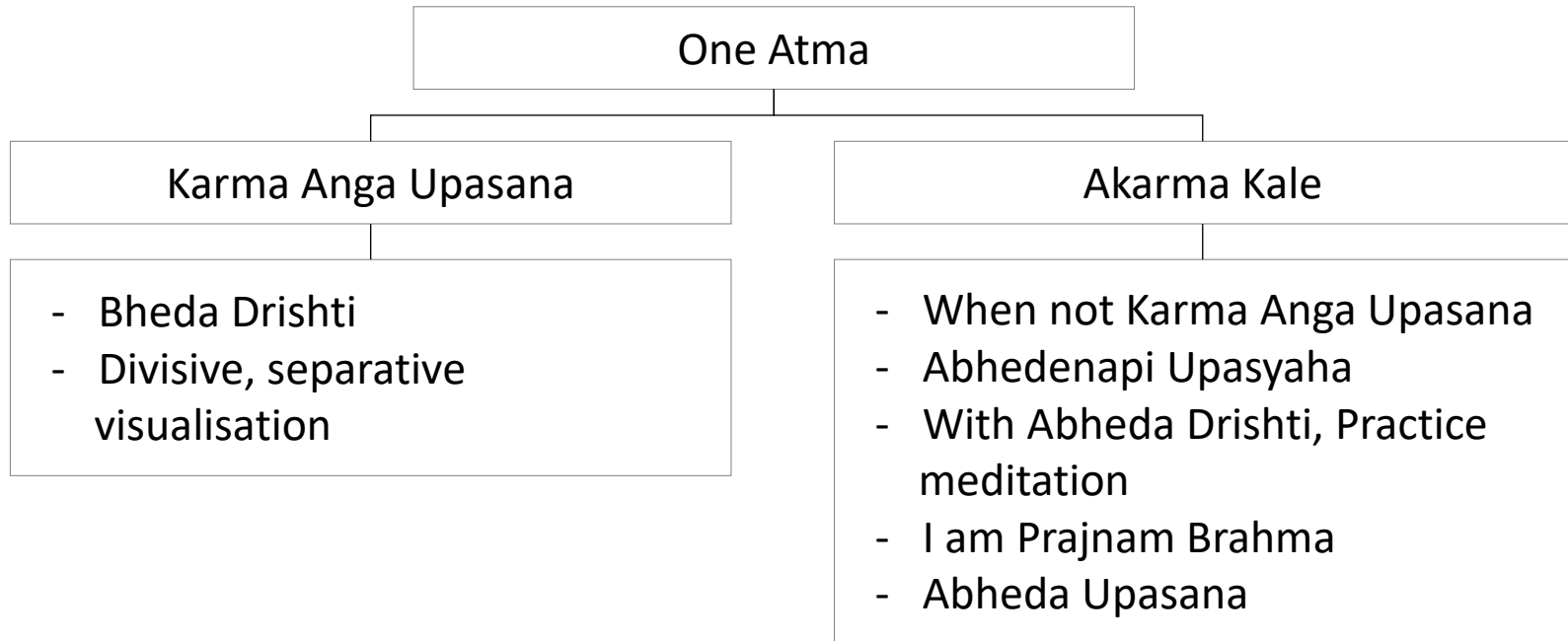
XXI) 3rd Reply :

| 1 st – 3 Chapter | Aitareya Upanishad |
|-----------------------------|----------------------------|
| Talk about Bheda Upasana | Talks about Abheda Upasana |

- Bheda – Abheda Upasyatvatu Va Ekaha.
- Va = 3rd reply, or else, if you are not satisfied with 2 replies, I will give you 3rd reply.

XXII) Bheda – Abheda Upasana

- Ekaha Eva Atma



XXIII) After Sandhya Vandanam, Agni Hotram, Nitya Karma, when you get gap, do Abheda Upasana also.

XXIV) There is no defect of redundancy w.r.t. Aitareya Upanishad.

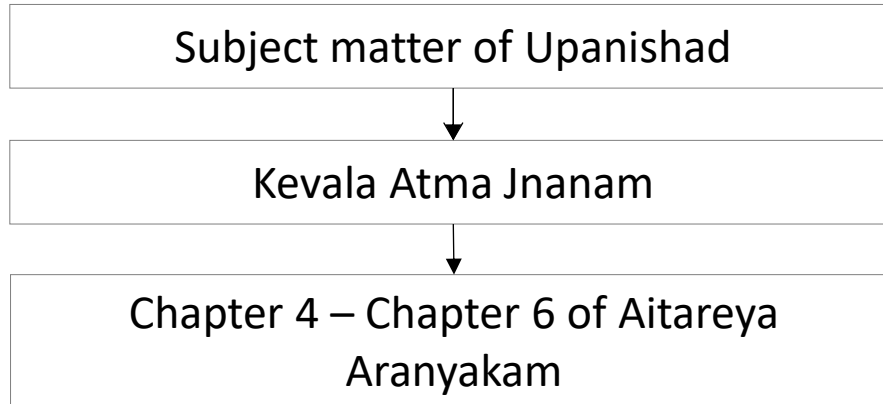
- I have given 3 different answers.

XXV) Brahma Jnanam with Karma is subject matter of Chapter 4 – 6 in Aitareya Upanishad also.

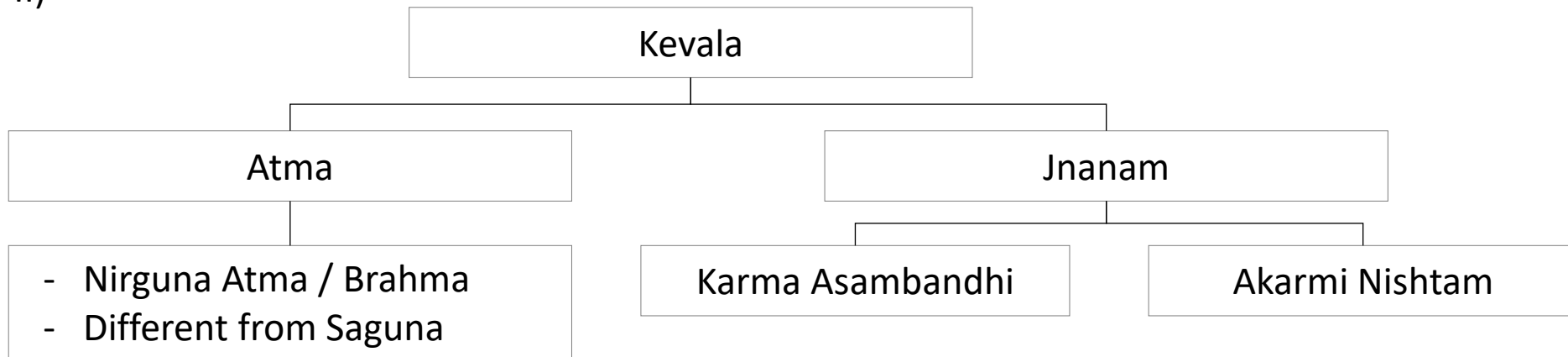
Revision :

Introduction : Topic 12 Bashyam

I)



II)



III) Karma Asambandhi :

- Jnanam which is not combined with Karma.

IV) Akarmi Nishtam :

- One who does not perform Veidika Karma, Sanyasi.
- Sanyasi Nishtam.
- This is subject matter as per Shankara.

V) Samuchhaya Vadi (SV) :

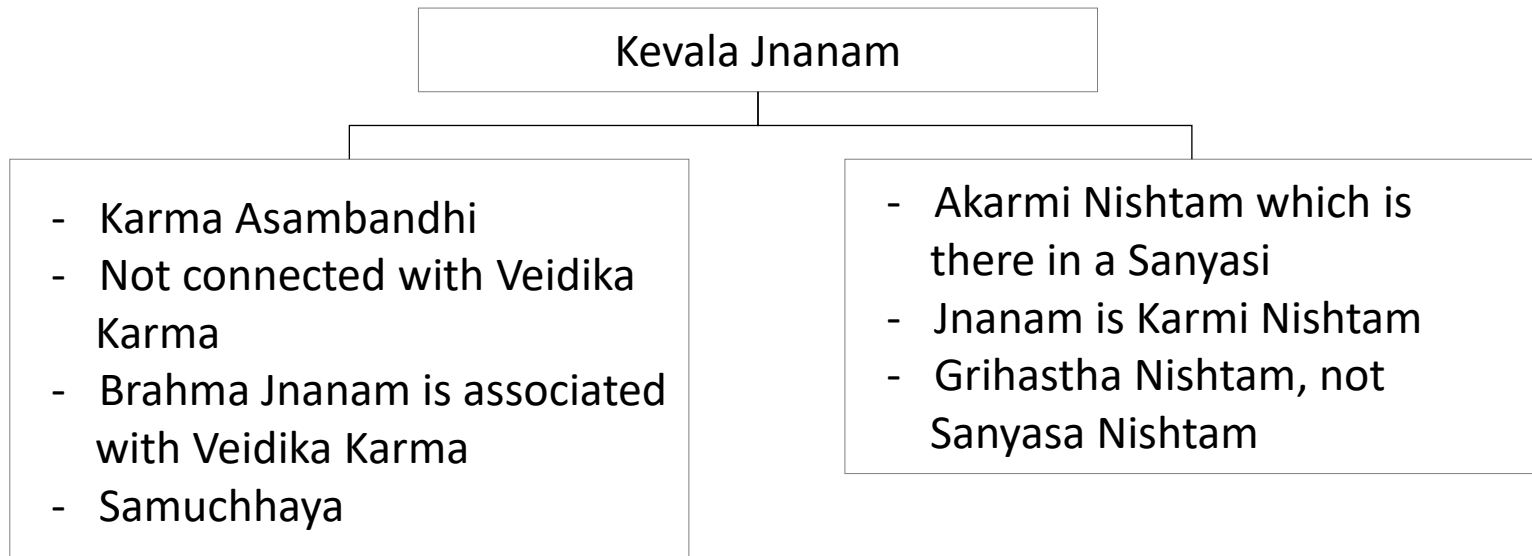
- Vehemently opposes Shankara.

Kevala Atma :

- Samuchaya Vadi compromises
- May be Saguna or Nirguna Brahman.

VI) Compromise accepted regarding Atmas features.

VII)



VIII) In Support of this Samuchaya Vadi compares

| Chapter 1 – 3 | Chapter 4 – 6 |
|---|---|
| Similarity : <ul style="list-style-type: none"> - Brahman - Atma - Ekaha - Sarvatmakam | <ul style="list-style-type: none"> - Brahman - Atma - Ekaha - Sarvatmakam |

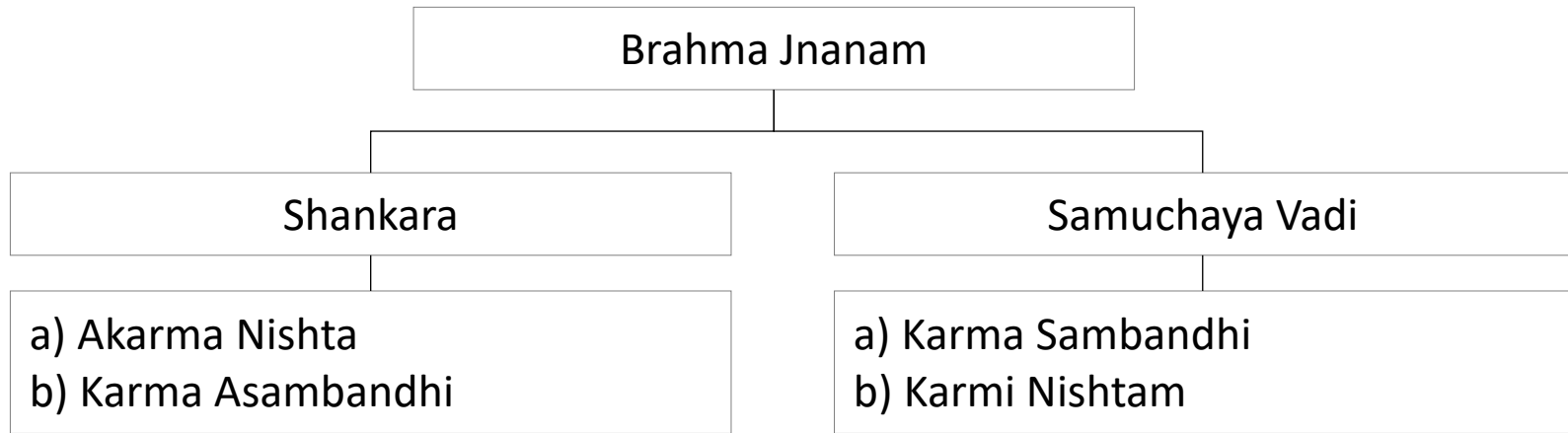
IX)

| Samuchhaya Vadi | Shankara |
|---|---|
| <ul style="list-style-type: none"> - Brahma Jnanam = Brahma Upasanam, Meditation | <ul style="list-style-type: none"> - Brahma Nirguna Jnanam |

X)

| Chapter 1 – 3 | Chapter 4 – 6 |
|--|--|
| <ul style="list-style-type: none"> - Brahma Jnanam is associated with Veidika Karma - Brihati Sahasram | <ul style="list-style-type: none"> - Karma Sambandi Brahma Jnanam - Veidika Karma combined - Hence 3 Chapters for Grihastha not Sanyasi |

XI)



XII) Shankara :

- If Chapter 1 – 3 and Chapter 4 – 6 talk of same Brahma Jnanam.
- Punar Ukti Dosha
- Unnecessary repetition.

XIII) Samuchaya Vadi : No defect of repetition

- 3 reasons – only academic importance, scholarship, no need to remember

a) 1st Reason :

- Additional glory given.
- Srishti Sthithi Laya Karanam Brahman.
- Not mentioned in Chapter 1 – 3.

b) No repetition

| Chapter 1 – 3 | Chapter 4 – 6 |
|--|---|
| <ul style="list-style-type: none">- Karma Anga Brahma Jnanam- As part of Brihati Sahasram Karma Upasana | <ul style="list-style-type: none">- Svatantra Rupa Brahma Upasanam- Not mentioned before, no Punarukti |

c)

| Chapter 1 – 3 | Chapter 4 – 6 |
|---|--|
| <ul style="list-style-type: none">- Karma Anga Bheda Upasanam- Brahman different from me- Jagat Karanam Brahma is object of Upasanam- I am Upasaka | <ul style="list-style-type: none">- Abheda Upasana- Prajna Brahma = Mahavakyam- Reveals Abheda Jnanam and Upasanam |

d) Whether it is addition glory, Svantara Upasanam, Abheda Upasanam, Grihasta – Karma – Nitya – Naimitta Karma must be continued.

e) Karma Sambandi, Karmi Nishtam

- Sanyasa never recommended.

f) Shankara talks of Vidwat, Vividisha Sanyasa later.

13) Chapter 1 - Section 1 : Introduction continues...

“विद्यां चाविद्यां च यस्त- द्वेदोभयः सह । अविद्यया मृत्युं तीर्त्वा
विद्ययामृतमश्नुते” (ई० उ० ११) इति, “कुर्वन्नेवेह कर्माणि जिजीविषे-
च्छतः समाः” (ई० उ० २) इति च वाजिनाम् । न च
वर्षशतात्परमायुर्मर्त्यानाम् । येन कर्मपरित्यागेनात्मानमुपासीत ।

I) Samuchaya Vadi :

- So far Chapter 1 – 3, Chapter 4 – 6 compared w.r.t. Aitareya Aranyakam.

II) Other Upanishads are supporting Grihasta only.

a) Ishavasya Upanishad : Verse 11

विद्यां च अविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

*Vidyam cavidyam ca yastad vedo-bhayagm saha,
avidyaya mrtyum tirtva vidyaya-'mrtam-asnute [11]*

He, who knows at the same time both Vidya and Avidya, overcomes death by Avidya and obtains immortality by Vidya. [Verse 11]

| Avidya | Vidya |
|--|---|
| <ul style="list-style-type: none"> - Veidika Karma - Helps cross Samsara | <ul style="list-style-type: none"> - Brahma Jnanam - Helps to attain Moksha |

- By combining, cross Samsara and attain Moksha
- Ishavasya supports Samuchhaya

b) Isavasya Upanishad : Verse 2

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
 एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,
 evam tvayi nanya-theto'sti na karma lipyate nare [2]*

Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

- Continue Karma life long.
- Samuchhaya not temporary.
- Samuchhaya – combination of Ritual + Atma Jnanam.

c) Plan to live for 100 years, while living do rituals for 100 years and attain Brahma Jnanam also.

- Shukla Yajur Veda – Ishavasya Upanishad.

d) No Sanyasa after 100 years, body mortal, maximum 100 years.

- Sanyasa has no scope.

14) Chapter 1 - Section 1 : Introduction continues...

दर्शितं च “तावन्ति पुरुषायुषोऽह्नां सहस्राणि भवन्ति” इति । वर्षशतं
चायुः कर्मणैव व्याप्तम् ।

l) a) Human life = 100 Years...

- Aitareya Aranyakam... Chapter 3

b) Brihati Sahasram – 1000 Rig Mantras

- Brihati Chandaha – Metre like Gayatri Metre (3 lines, 8 letters in each line, 24 letters in Gayatri Metre)

Gayatri Mantra :

ॐ भूर्भुवः स्वः
तत्सवितुर्वरेण्यं
भर्गो देवस्य धीमहि
धियो यो नः प्रचोदयात् ॥

om bhur bhuvaḥ suvaha
tat-savitur vareṇyaṃ
bhargo devasya dheemahi
dhiyo yonaḥ prachodayāt ॥

Om, Pervading the Bhu Loka (Earth, Consciousness of the Physical Plane), Bhuvar Loka (Antariksha, The Intermediate Space, Consciousness of Prana) and Swar Loka (Sky, Heaven, Consciousness of the Divine Mind), That Savitur (Savitri, Divine Essence of the Sun) which is the most Adorable, I Meditate on that Divine Effulgence, May that Awaken our Spiritual Intelligence (Spiritual Consciousness).

c) Brihati – 36 letters

- Gayatri (24), Pushnik (28), Anushtup (32), Brihati (36)

d) Mantra and Metre called Brihati.

- Gayatri – metre, gayatri – mantra.

e) 1000 mantras in Brihati metre, hence called Brihati Mantra.

f) Shastra Mantras = Chanted without Svvara.

- Gayatri... chant plainly without up and down.

| With Svvara | Without Intonation |
|--------------|--|
| - Rig Mantra | - Shastram - Brihati Sahasra Shastram in Brihati Sahasra Karma |

- All information, academic.

g) Brihati mantra = 36 letters

- 1000 mantras = 36,000 letters employed in Brihati Sahastram.

h) Veda :

- Whoever performs Brihati karma with Upasana, his life will extend to 36,000 days... because 36,000 letter are employed there.
- Will live 100 years indirectly.
- Maximum 100 years.
- Ahuna = Days

i)

Isavasya Upanishad

Aitareya Aranyakam

- Both talk of 100 years life of Karma
- No scope for Sanyasa

j) 100 years combine with Vaidika karma and Jnana Samuchhaya.

दर्शितश्च मन्त्रः “कुर्वन्नेवेह कर्माणि” इत्यादिः । तथा
“यावज्जीवमग्निहोत्रं जुहोति” “यावज्जीवं दर्शपूर्णमासाभ्यां
यजेत” इत्याद्याश्च । “तं यज्ञपात्रैर्दहन्ति” इति च । ऋणत्रय-श्रुतेश्च ।

Sankara :

I) Some live more than 100 years.

- They can renounce, hit century, cross and take Sanyasa.

II) Samuchaya Vadi :

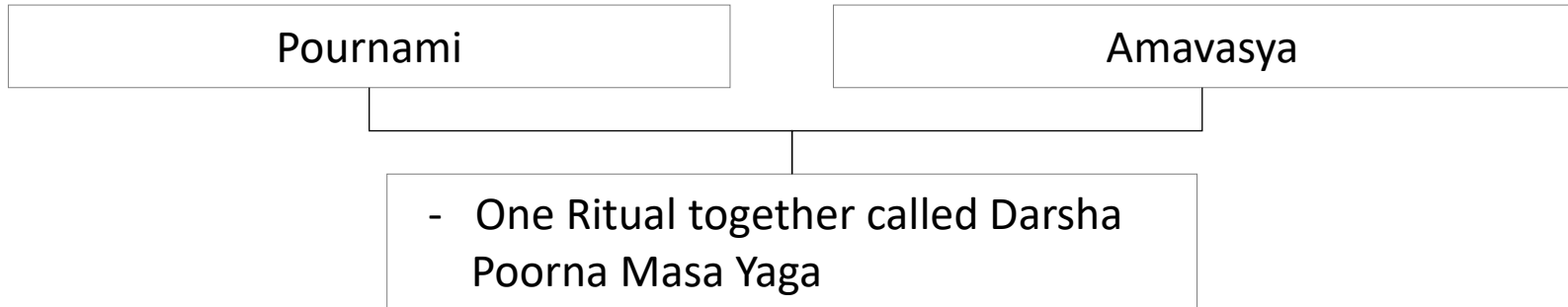
- Even then, no Sanyasa.
- As long as you are alive, do Veidika Karma.

III) Yavat Jeevan Agnihotram Jihoti

- As long as you are alive do Agnihotram.
- Commandment.

IV) Yavat Jeevam Darsha Poornamasabyam Yajeta :

- As long as one is alive, one should do parsha Poorna masa Yaga.



- Yajeta = Should do

V) Tam Yajna Patrai Dahanti :

- When a Veidika Grihasta performs all rituals and dies, he should be cremated, Antyeshti Ritual.

VI) What type of fire used?

- Agnihotra, Darshapoornamasa done in a specially kindled ritualistic fire called Garhya Patni Agni.
- Also called as Srouta Agni which a Grihasta Maintains throughout his life.
- Therefore can't travel, if so, has to take the fire.

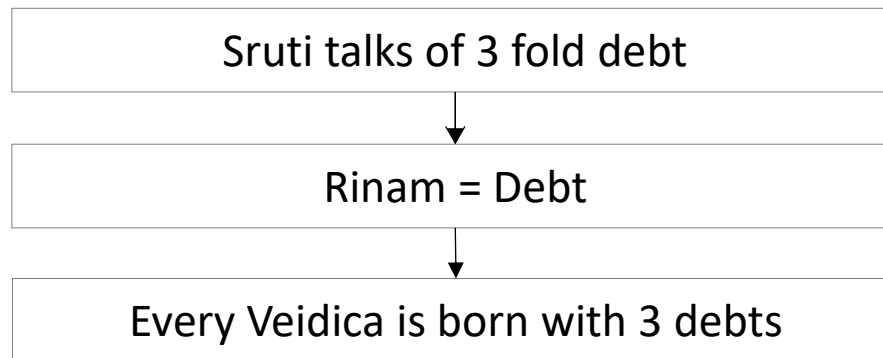
VII) Preserve Garhyapatni fire until death

- He offers his body to Garhya Patni Agni.

VIII) For doing daily ritual, he would have used many instruments – chamat – vessel, ladle – all wooden materials used.

- Those instruments must be offered into the fire.
- All accessories used for vedic ritual.
- Till death performed Veidica Karma, not Sanyasi.

IX) Rina Traya Sruneshcha :

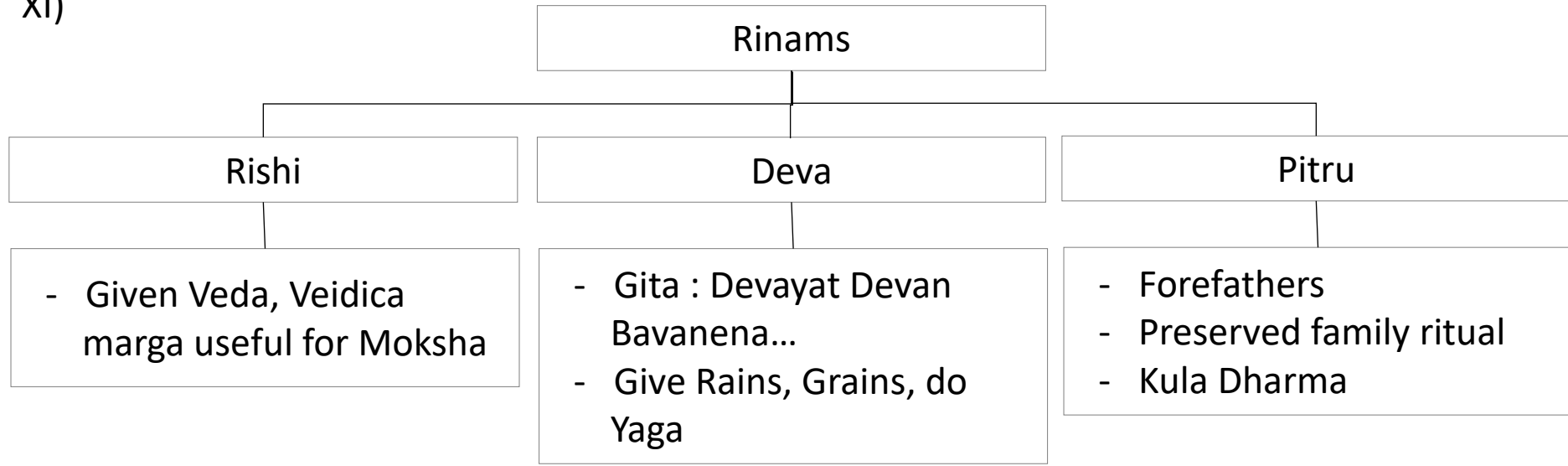


- Should use his life to discharge the 3 debts.

X) Jayamano Vai Brahmanaha Trividi Rinava Jayate

- When a Veidika is born... a person who believes in Veda, he is a Rini with 3 types of debts.

XI)



Gita :

देवान्भावयतानेन
ते देवा भावयन्तु वः ।
परस्परं भावयन्तः
श्रेयः परमवाप्स्यथ ॥ ३-११ ॥

devān bhāvayatānena
te devā bhāvayantu vaḥ ।
parasparam bhāvayantaḥ
śreyaḥ param avāpyastha || 3-11 ||

With this, you do nourish the gods and may those devas nourish you; thus nourishing one another, you shall, attain the highest good. [Chapter 3 – Verse 11]

XII) Gita : Chapter 1

कुलक्षये प्रणश्यन्ति
कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नम्
अधर्मोऽभिभवत्युत ॥ १-४० ॥

kulakṣaye praṇaśyanti
kuladharmāḥ sanātanāḥ |
dharme naṣṭe kulam kṛtsnam
adharmo'bhibhavatyuta || 1 - 40 ||

In the destruction of a family, the immemorial religious rites of that family perish; on the destruction of spirituality, impiety indeed overcomes the whole family. [Chapter 1 - Verse 40]

- Family knows by observing their parents.
- **Materialist :**
Does not believe in scriptures, Ancestors, Sraddham, Tarpanam.
- Kulam = Family

XIII) Our gratitude to them we have to express in a ritualistic manner.

XIV)

3 fold rituals
(Associated with 2 fold Ashramas)

Brahmacharyena Rishiyaha

- Study Veda in Brahmacharya Ashrama
- Svadhyaya – study and give to next generation
- Rishi Rinam discharged

Yagyena Devebyaha

- Agnihotra, Pancha Mahayagya
- Offer oblations to Devatas
- Prajapatye Svaha, Brihaspataye Svaha
- Deva Rinam requires Grihasta Ashrama

Prajayena Pitrubhyaha

XV)

Prajaya Pitrubhyaha

By preserving family can preserve family tradition

Family life should continue

Brahmachari becomes Grihasta, gets children, transfers Kula Dharma, discharge debt to Pitrus, Children will do Pitru Sraddham

- Through Children pay Rinam to forefathers.

XVI) Gita :

सङ्करो नरकायैव
कुलग्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां
लुप्तपिण्डोदकक्रियाः ॥ १-४२ ॥

saṅkaro narakāyaiva
kulaghnānām kulasya ca ।

patanti pitaro hyeṣām
luptapiṇḍodakakriyāḥ ||1-42 ||

Confusion of caste leads the slayer of the family to hell; for their forefathers fall, deprived of the offerings of pinda (rice ball) and water (libations). [Chapter 1 - Verse 42]

- When Children drop Sraddham, Pitrus will fall ritually.
- Prajaya Pitrubya.
- This is being quoted by Samuchaya Vadi.
- Grihastha compulsory, otherwise indebted.
- Be a Brahmachari for discharging debt of Rishis, become Grihastha to discharge Deva + Pitru debts.
- Continue Grihastha till death.
- All arguments very elaborate, quotes Veda.

XVII) Shankara's question to Samuchaya Vadi :

- a) You say no scope for Sanyasa and quote Veda.
- b) Same Veda talks about Sanyasa Ashrama.
- c) Grihastha must become Vanaprastha, Vanaprastha should become Pravrajat.
 - Renounce to become Sanyasa.
- d) If Brahmachari has Sadhana Chatustaya Sampatti, he can skip Grihastha, Vanaprastha and directly go to Sanyasa (Double promotion)
 - Jabala Upanishad and Brihadaranyaka Upanishad.
- e) Why you don't accept Sanyasa Ashrama?

16) Chapter 1 - Section 1 : Introduction continues...

तत्र पारिव्राज्यादि शास्त्रं “व्युत्थायाथ भिक्षाचर्यं चरन्ति” (बृ० ३० ३।५।१,
४।४।२२) इति आत्मज्ञानस्तुतिपरोऽर्थवादः। अनधिकृतार्थो वा।

- l) In Veda statements of Parivrajyam – parivraja Bava – Sanyasa are also there.
 - Parivrat = Sanyasi
 - Parivrajyam = Sanyasam

II) Bikshacharyam :

- After Sanyasa – not stay with wife.
- Go to several house.

III) Brihadaranyaka Upanishad : Chapter 3 – 5 – 1, 4 – 4 – 22

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

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

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

स वा एष महानज आत्मा योऽयं विज्ञानमयः

प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते,

सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;

स न साधुना कर्मणा भूयान्,

नो एवासाधुना कनीयान्; एष सर्वेश्वरः;

एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण

एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन

ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;

एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो

लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं

विद्वांसः प्रजां न कामयन्ते, किं प्रजया

करिष्यामो येषां नोऽयमात्मायं लोक इति;

ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च

व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा

वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे

एव भवतः । स एष नेति नेत्यात्मा,

अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,

असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;

एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः

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

sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ

prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,

sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;

sa na sādhunā karmaṇā bhūyān,

no evāsādhunā kanīyān; eṣa sarveśvaraḥ;

eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,

eṣa seturvidharaṇa eṣaṃ lokānāmasambhedāya;

tametaṃ vedānuvacanena brāhmaṇā

vividiṣanti yajñena dānena tapasā'nāśakena;

etameva viditvā munirbhavati | etameva pravrajino

lokamicchantāḥ pravrajanti | etaddha sma vai tat

pūrve vidvāṃsaḥ prajāṃ na kāmayante,

kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ

loka iti; te ha sma putraiṣaṇāyāśca

vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha

bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā

vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,

ubhe hyete eṣaṇe eva bhavataḥ |

sa eṣa neti netyātmā, agrhyo nahi grhyate,

aśīryo nahi śīryate, asaṅgo nahi sajyate,

asito na vyathate, na riṣyati; etamu haivaite na tarata

iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;

ubhe u haivaiṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

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

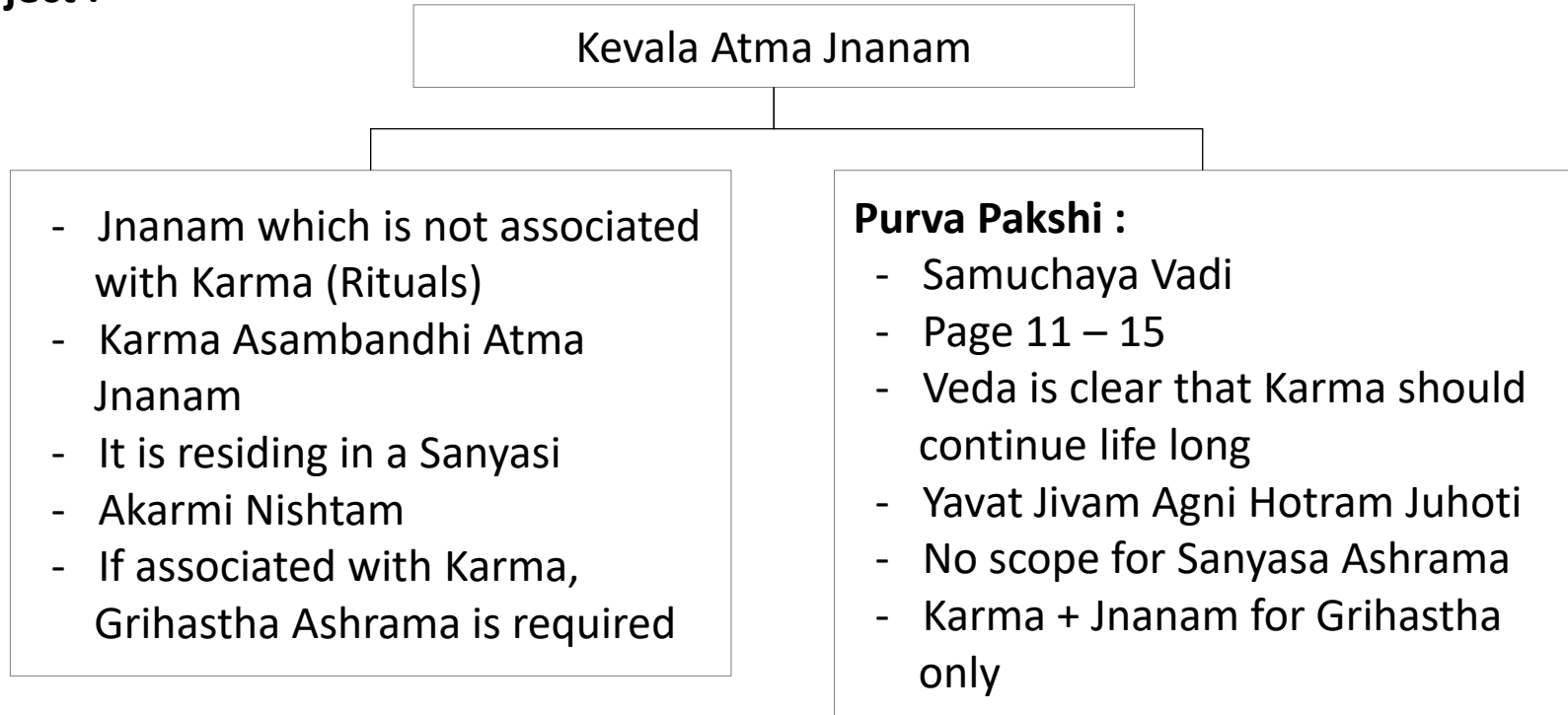
- Vyuthanam = Sanyasa
- After Sanyasa, takes Biksha.
- How no Sanyasa?

IV) Purva Pakshi – Samuchaya Vadi :

- Don't take these seriously, ignore them.

Revision : Topic 16

I) Subject :



II) Till death Karma and Karma Patrams continue.

III) Some Veda Mantras talks of Sanyasa.

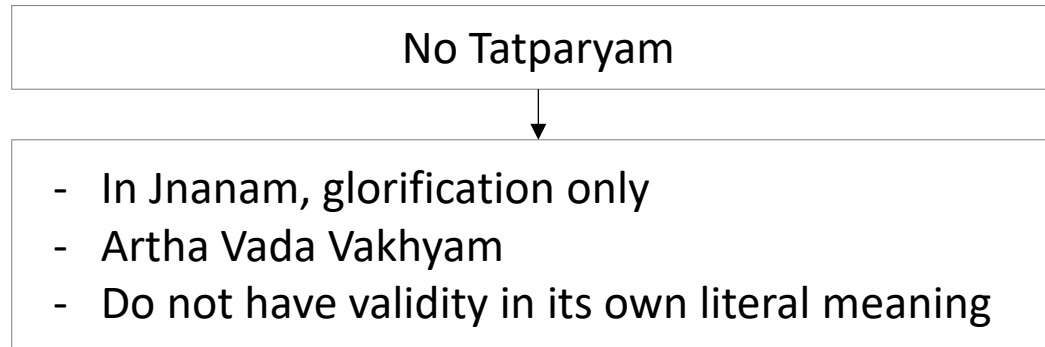
- Set of Upanishads called Sanyasa Upanishad.
- Adyar Library series – publisher

IV) Brihadaranyaka Upanishad :

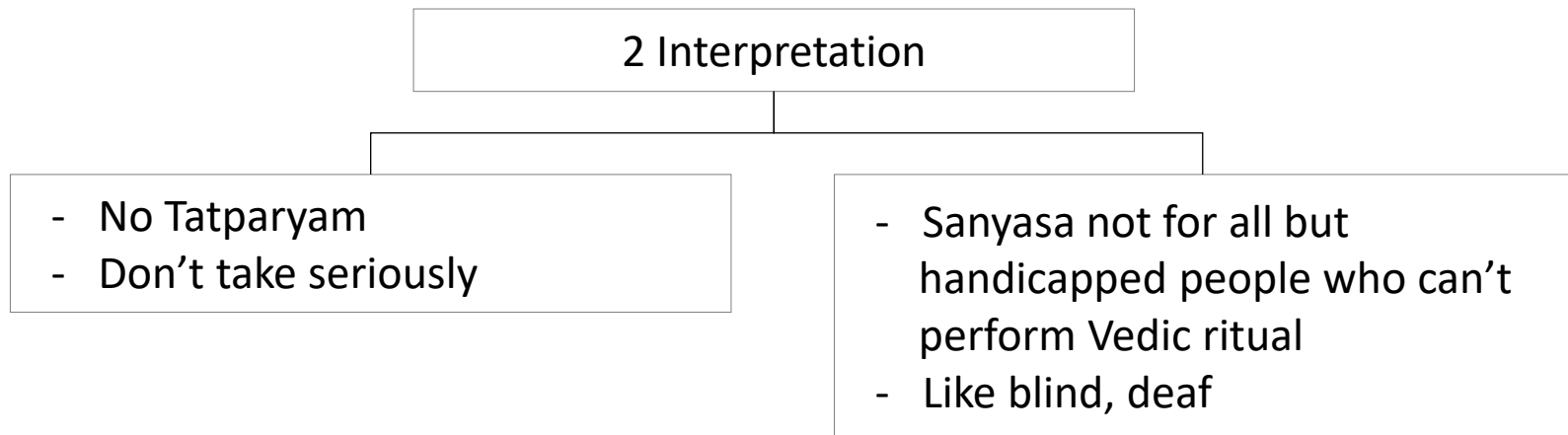
- Yajnavalkya takes Sanyasa – Chapter 3 – 5 – 1 and 4 – 4 – 22
- Don't take Sanyasa seriously.

- Sanyasa only to glorify Atma Jnanam.
- Atma Jnanam is important is message.
- Atma Jnana Stutyartham Natu Tyagartham.

V)



VI)



- Karma is prescribed for all spiritual seekers.

VII) Coming out of Grihasta to Sanyasa, live on Biksha, taken from all householders

VIII) This Vakhyam is Sthuthi Paraha, Glorification only, Artha Vada.

- Don't take it seriously.
- Anaadi Kruta Arthaha – Unfit, unqualified, physically handicapped, can't perform ritual because of deformity.
- As a compromise Sanyasa is given.
- This is Purva Pakshi – Samuchaya Vadis interpretation.

IX) Conclusion of Purva Pakshi :

- Jnanam + Karma must be combined in Grihasta Ashrama.
- There is no Sanyasa Ashrama.
- Upto this is Purva Pakshi.
- Shankara refutes Samuchaya Vadi.

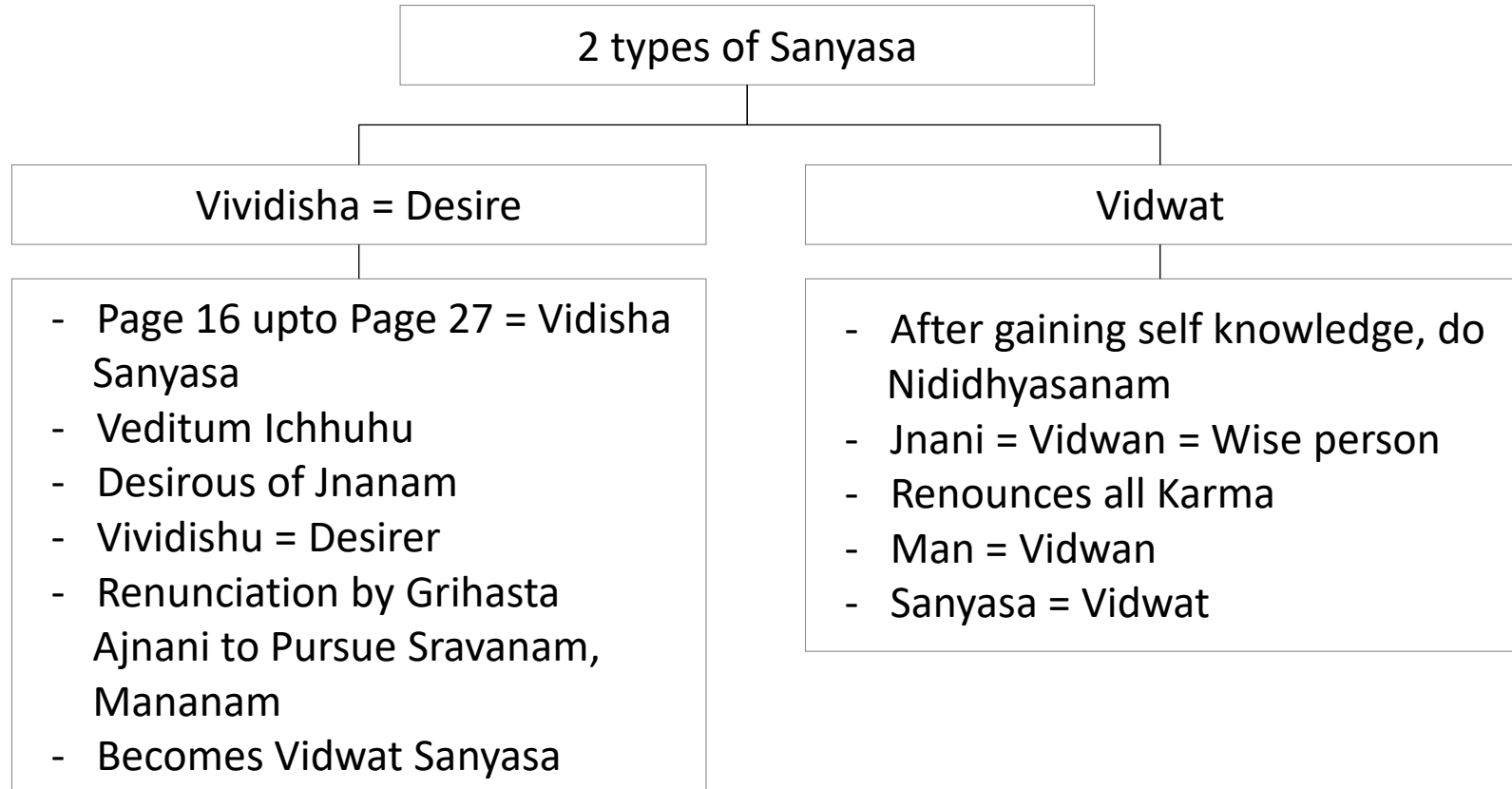
17) Chapter 1 - Section 1 : Introduction continues...

न; परमार्थविज्ञाने फलादर्शने क्रियानुपपत्तेः ।
यदुक्तं कर्मिण आत्म- ज्ञानं कर्मसम्बन्धि च इत्यादि तन्न ।
परं ह्याप्तकामं सर्वसंसारदोषवर्जितं ब्रह्माहमस्मीत्यात्मत्वेन विज्ञाने,
कृतेन कर्तव्येन वा प्रयोजन- मात्मनोऽपश्यतः फलादर्शने क्रिया
नोपपद्यते ।

I) Shankara wants to establish a Sanyasa Ashrama, valid, along with Grihastha, Brahmacharya, Vanasprastha Ashrama.

- Pramanikam, valid, prescribed by Shastra.

II)



III) Page 16 – 27 : Vividisha Sanyasa

- Atma Jnanam resides in a Sanyasi.
- Sanyasi Nishtam = Atma Jnanam.

• **Sanyasa Sahitam, Atma Jnanam is Moksha Sadhanam.**

- Always combines Jnanam + Sanyasa (Says in Gita Introduction)

IV) 2 Messages conveyed to Samuchhaya Vadi

a) Sanyasa Ashrama = Pramanikam, Veda Proktam, Valid

b) Jnanam is alongwith Sanyasa

- No scope for Karma Samuchhaya for a Jnani.

V)

| Shankara = Sanyasa Sahita Jnanam | Samuchhaya (Karma + Jnanam) |
|---|---|
| <ul style="list-style-type: none">- Valid- Gets Moksha | <ul style="list-style-type: none">- Invalid |

Doubt :

- What is Shankara's opinion on Grihasta Jnani – Moksha?

VI) Shankara repeatedly says in Bashyam

- **Sanyasa Sahitam Jnanam Moksha Sadhanam.**

- Jnanam Sanyasi Nishtam.
- Jnanam resides in a Sanyasi.

VII) Gita :

a) Best support for Grihasta

| Teacher – Krishna | Arjuna |
|-------------------|----------|
| Grihasta | Grihasta |

- Complied by Vyasa – Grihasta.

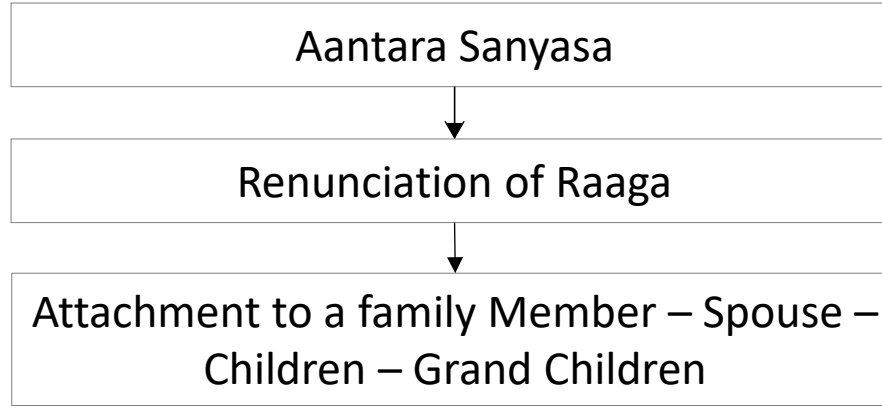
b) Chapter 4 – Gita – talks about Grihastha can get Moksha

c) No need for Ashrama Sanyasa, formal renunciation, going out of family.

d) Grihastha must have Aantara Sanyasa.

- Ashrama Sanyasa not compulsory.

e)



f) Krishna :

- You can avoid Ashrama Sanyasa but must be Aantara Sanyasi.

g) Internal Sanyasa = Deemed Sanyasa

h) Gita : Chapter 5

ज्ञेयः स नित्यसंन्यासी
यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो
सुखं बन्धात्प्रमुच्यते ॥ ५-३ ॥

jñēyaḥ sa nityasannyāsī
yō na dvēṣṭi na kāṅkṣati |
nirdvandvō hi mahābāhō
sukhaṃ bandhāt pramucyātē ||5-3||

He should be known as a perpetual sannyasi who neither hates nor desire; for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage. [Chapter 5 – Verse 3]

l) Grihasta = Deemed Sanyasi if he has dropped Raaga Dvesha w.r.t. other family members.

- Mentally ready to loose anyone at anytime.

m) Chapter 13 :

असक्तिरनभिष्वङ्गः
पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वम्
इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktiranabhiṣvaṅgaḥ
putradāragṛhādiṣu |
nityaṁ ca samacittatvam
iṣṭāniṣṭōpapattiṣu || 13.10 ||

Non-attachment; Non-identification of self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable...
[Chapter 13 - Verse 10]

- No attachment to relations.

n) Detachment :

- Mentally prepared to loose any one in the family.
- Yad yad Bavyam, Bavatu Bhagavan Purva Karma Anunu Rupam.
- Grihasta need not to tell family member.

o) Nididhyasanam should include this affirmation

- I am Vedantic student, working for Jnana Nishta, am a Jnani.
- I am prepared to have relations or loose them = Aantara Sanyasa.
- That Grihastha can have Atma Jnanam.

p)

| Ashrama Sanyasa | Aantara Sanyasa |
|-----------------|---|
| - Not Primary | - Required for Grihastha and also for Ashrama Sanyasi also. |

- If Sanyasa attached to Priya Sishya... problem.

q) Aantara Sanyasat Moksha in any Ashrama

- Gita = Pramanam

r) Aantara Sanyasa does Nitya, Naimittika Karma

- Does Tharpanam, Sraddham, Panchamaha Yagya.
- Isn't this Samuchhaya?

VIII) Krishnas Answer :

a) Chapter 4 – Gita :

त्यक्त्वा कर्मफलासङ्गं
नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि
नैव किञ्चित्करोति सः ॥ ४-२० ॥

tyaktvā karmaphalāsaṅgaṃ
nityatr̥ptō nirāśrayaḥ ।
karmaṇyabhipravṛttō'pi
naiva kiñcit karōti saḥ ॥ 4-20 ॥

Having abandoned attachment to the fruits of action, ever content, depending on nothing, he does not do anything, though engaged in actions. [Chapter 4 – Verse 20]

b) That Karma not to be taken as Karma because he does not have Kartrutva Bavana.

c) Aham Akarta, Abokta, Atma Asmi.

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

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

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

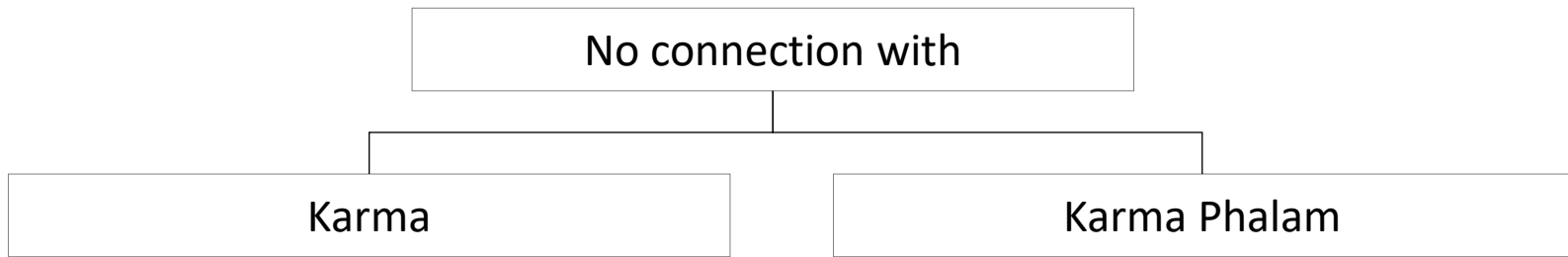
- Pashyan, Sṛnvan... I am not Karta.

d) Karma will not produce Agami Punyam, Papam.

- Not going to get any karma Phalam.

e) Aham Karma and Phala Sambanda Rahitaha, I am Akarta.

- Gita – Bashyam – Chapter 5



f) Grihastha Jnani does not declare that, doesn't tell Vadyar.

- Inside, he is Maha clear.
- All these are Loka Sangraha Karmani.
- I am not Karta, Bokta, Grihastha remembers.
- Kartrutva Abhava – not Karma.

g) Example :

- Roasted seed – can't germinate, Grihastha Jnani Karma does not germinate into Agami Punyam, Papam.

h) Grihastha Ajnani has Karma

- Grihastha Jnani has Karma Abhasa.

i) Gita Bashyam :

- Shankara instead of Karma Abhasa, he says it is Akarma only.

II) a) Gita :

कर्मण्यकर्म यः पश्येद्
अकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु
स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

karmaṇyakarma yaḥ paśyēd
akarmaṇi ca karma yaḥ |
sa buddhimān manuṣyēṣu
sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

- Jnanis Karma is Akarma.
- Grihastha Jnani does not do Jnana Karma Samuchaya.
- Does only Jnana Akarma Samuchhaya or Jnana Karma Abhasa Samuchhaya.

b) Jnani does not do Samuchhaya for the sake of Moksha.

Samuchaya Vadi :

- Jnana Karma Samuchhaya is for Moksha.

c) Moksha :

- Sadhyam
- To be Achieved

d) Grihasta Jnani :

- Does Karma Abhasa Samuchhaya.
- Not meant for Moksha – why?
- I don't need to work for Moksha.
- **Moksha, not Sadhyam for me but Siddham.**
- If not for Moksha or Punyam, you do for Loka Sangraha.

e) Gita :

कर्मणैव हि संसिद्धिम
आस्थिता जनकादयः ।

लोकसङ्ग्रहमेवापि
सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

karmaṇaiva hi saṁsiddhim
āsthitā janakādayaḥ |

lōkasaṅgraham ēvāpi
sampaśyan kartum arhasi || 3-20 ||

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

- Other than that there is no other intention.

f) In this portion, Shankara emphasies Ashrama Sanyasa.

- Samuchaya validates Ashrama Sanyasa.
- Shankara does not consider Ashrama Sanyasa compulsory for Moksha.
- **Aantara Sanyasa sahitat Moksha.**

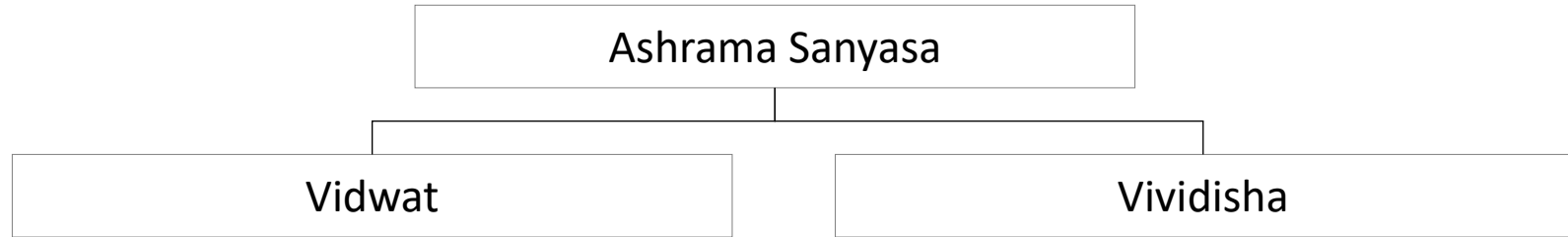
g) We don't need Sanyasa Ashrama

- Aantara Sanyasa can't known by looking at a person.

h) Only you will know.

- Emotional reactions will be pronounced if no Aantara Sanyasa

III) a)



- Samuchaya Vadi not correct.
- Sanyasa Ashrama not invalid.

b) Once person has gained Atma, Brahma Jnanam, Paramartha (Reality) Jnanam.

c) That Jnani does not look for any Phalam out of any Karma.

d) Does not look for Laukika Phalam, worldly benefit, Shastriya Phalam – Punyam also, or Moksha Phalam.

- Does not expect any Phalam.

e) Example :

- Medicine for treatment, to avoid pressure from family or Sishyas.
- Does not expect anything cures or not.
- No Kartrutva Bavana in any action.
- Phala Adarshane

f) When he knows Atma, there is no Veidica Karma Relevant for him.

- Grihastha Ashrama not relevant.

g) One enters Grihastha Ashrama for Veidika Karma Anushtanartham

h) Wedding :

- Saha Dharma Charini Samyoga.
- Association with spouse for doing Nitya Karma.
- Brahmachari can't do Agni Hotram, Aupasanam.

i) Next generation comes, protect Veidica Parampara, Transfer Kula Dharma.

j) For Jnani, Grihastha redundant, hence takes to Vidwat Sanyasa.

k) This is answer in a Nutshell

IV) Purva Pakshi – Samuchaya Vadi says :

a) Atma Jnanam is only for Karmis, performer of Rituals, Grihastha.

- Grihastha Eva Atma Jnanam.

b) Atma Jnanam is associated with Veidika Karma, Grihastha Karma.

c) That is not correct

- Jnani has understood
- I am not a Grihastha, Brahmachari, all notions of a Ajnani.

d) Shiva Kevaloham

- I am not Brahmachari, Vaishya, Shudra, Vanaprastha, Sanyasi.

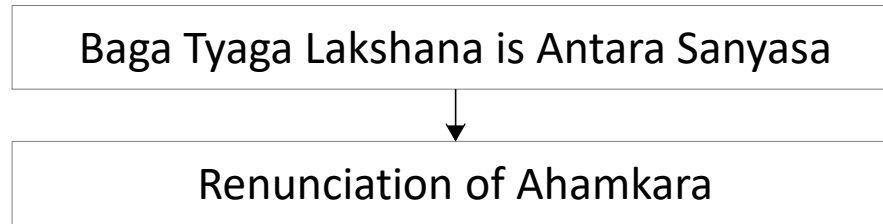
e) Varna + Ashrama belongs to Ahamkara

f) During Mahavakya Vichara, deliberately done Baga Tyaga Lakshana.

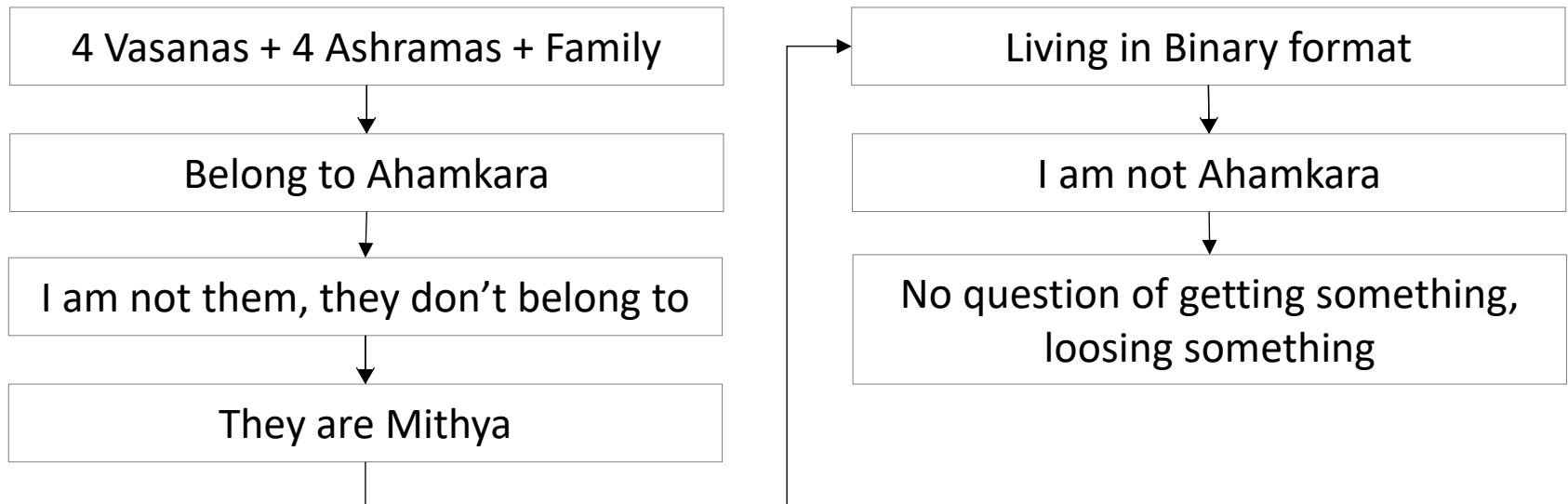
g) It is Antara Sanyasa, dropping Ahamkara.

- Not writing notes, not mere scholarship.
- In the Mind a profound transformation has to take place.

h)

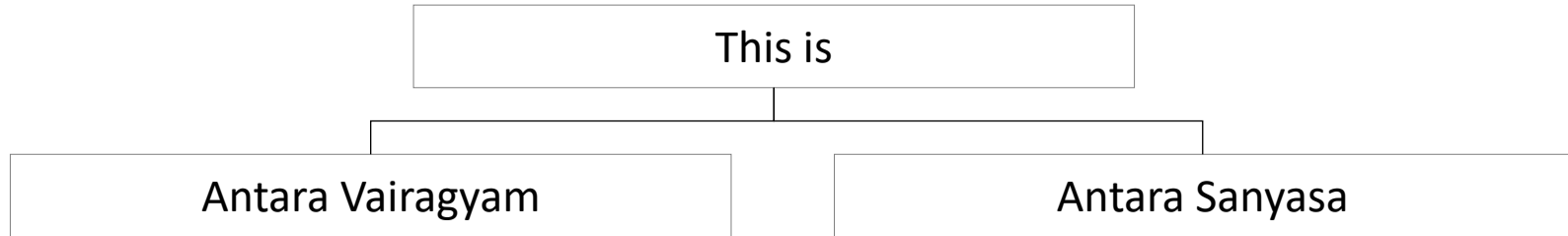


i)

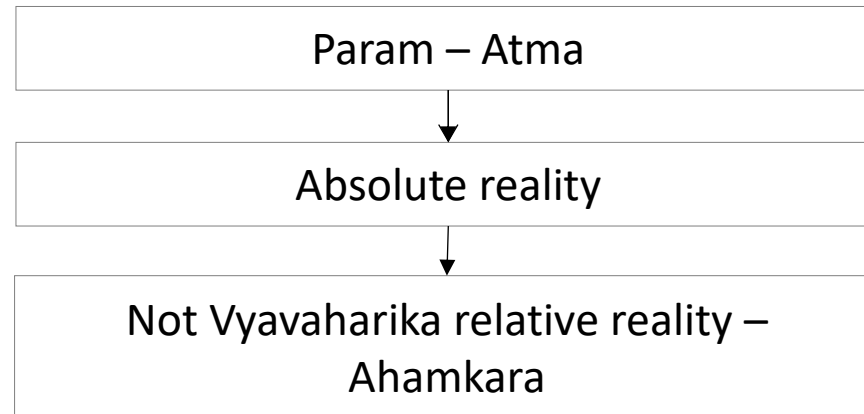


k) Aham Brahma Asmi, in which all additions, deletions happen, in the form of names and forms which are Mithya.

- I am not attached to any of them.



What is nature of Brahman?



I)

| Ahamkara | Sakshi Atma |
|---|---|
| <ul style="list-style-type: none">- Never Poornaha- Not married, etc- All Apoornatvam- All Doshas, defects, drawbacks, complaints, Ajnanis have- Samsari- Always miserable- Problem free- Ahamkara is a contradiction (Oxymoron)- Ashrama Sanyasi has Ahamkara- Physical renunciation not possible- Ahamkara – Karma have Sambandha | <ul style="list-style-type: none">- Ever Poornaha- Aapta Kamaha- Accomplished everything in life- Jnani- Taittiriya Upanishad : Brahnavitu Apnoti Param...- Samsara Dosha Varjitam- No desire to have, or to give up- That Brahman Aham Asmi- I have renounced miserable Ahamkara intellectually- Claimed wonderful Brahman intellectually- Functional importance has to be given to Ahamkara, not over importance- Check up your Antara Sanyasa |

Taittiriya Upanishad :

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

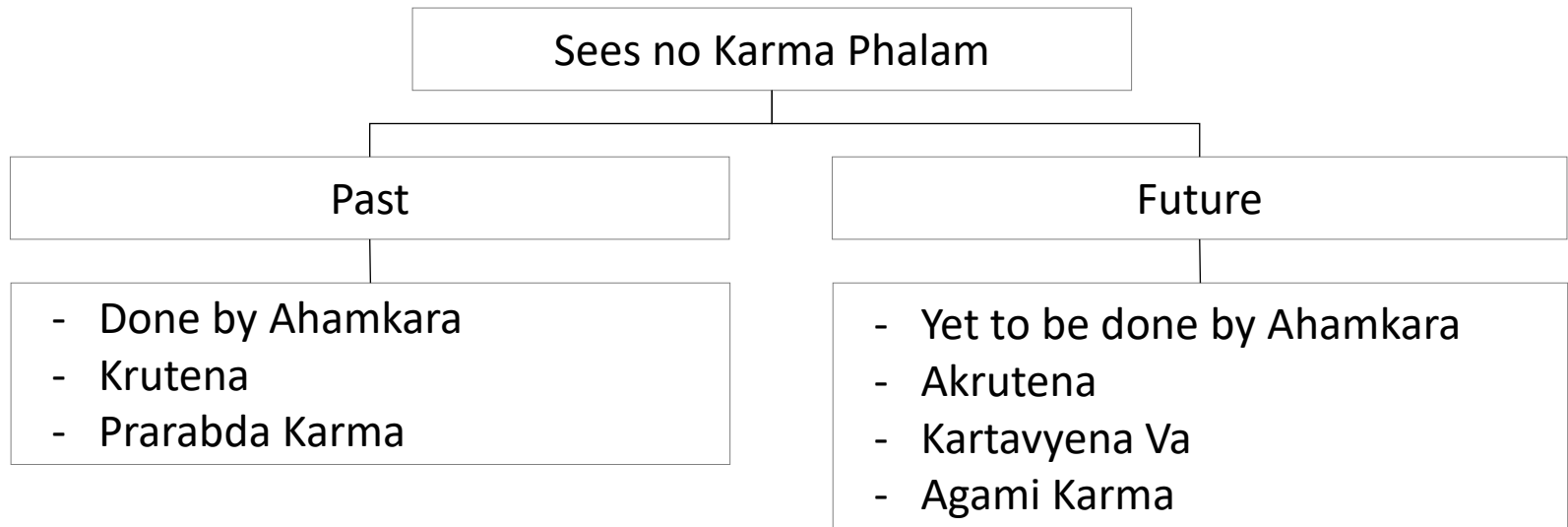
Oṃ brahmaavidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'shnute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

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

m) Grihasta Jnani does not see any connection between himself Brahman and any Karma.

- Atma and Karma have no Sambandha, kept aside.

n)



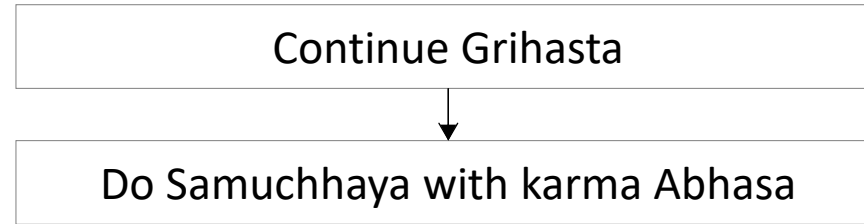
o) Atmanaha Apashyata :

- Does not see any benefit – Punyam, Papam, Svargam, Narakam, Bandah, Moksha.

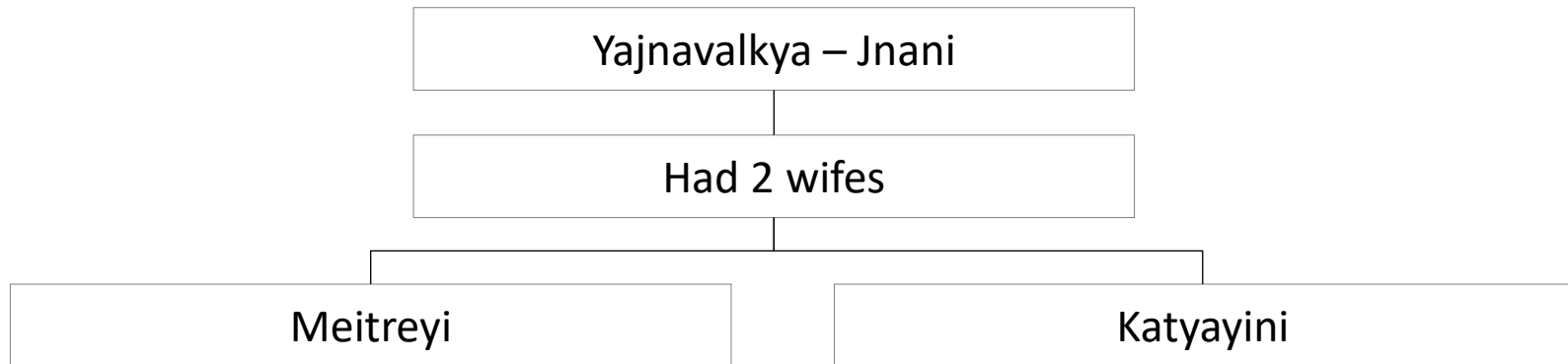
p) When Phalam is not seen, Grihastha Ashrama becomes non-relevant for him.

- Veda gives him an option.

q)



r) Gives responsibility to Children.



- Meitreya – Property will not give Moksha.
- I want Jnana Nishta.
- Meitreya asked for Jnanam.

s) According to Prarabda Vasanas, may choose to renounce Grihastha Ashrama.

t) Kriya Anupapate :

- One who is ready to take Sanyasa can continue Grihastha Ashrama.
- Readiness is Antara Sanyasa.
- For Vidwat Sanyasi.
- He has no relevance for Grihastha Ashrama Karma.
- He can take Vidwat Sanyasa, valid.
- Vidwat Sanyasa exists.

Revision :

Topic 17 :

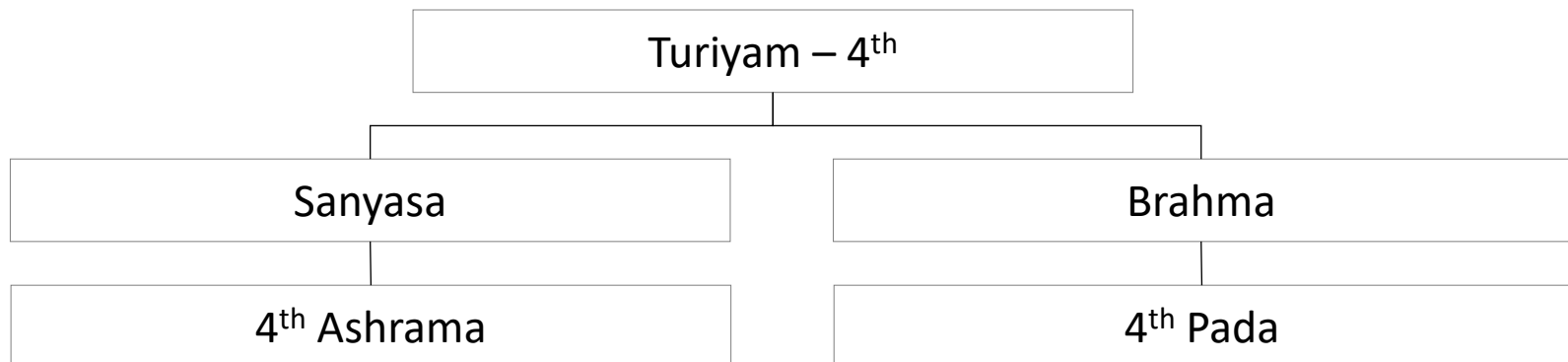
I) Important discussion on Sanyasa Ashrama in introduction.

- Purely Academic, for Shankara important topic.

II) Here – Ashrama Sanyasa discussed not internal renunciation.

- External renunciation Sanyasa different from Brahmacharya, Grihastha, Vanaprastha.

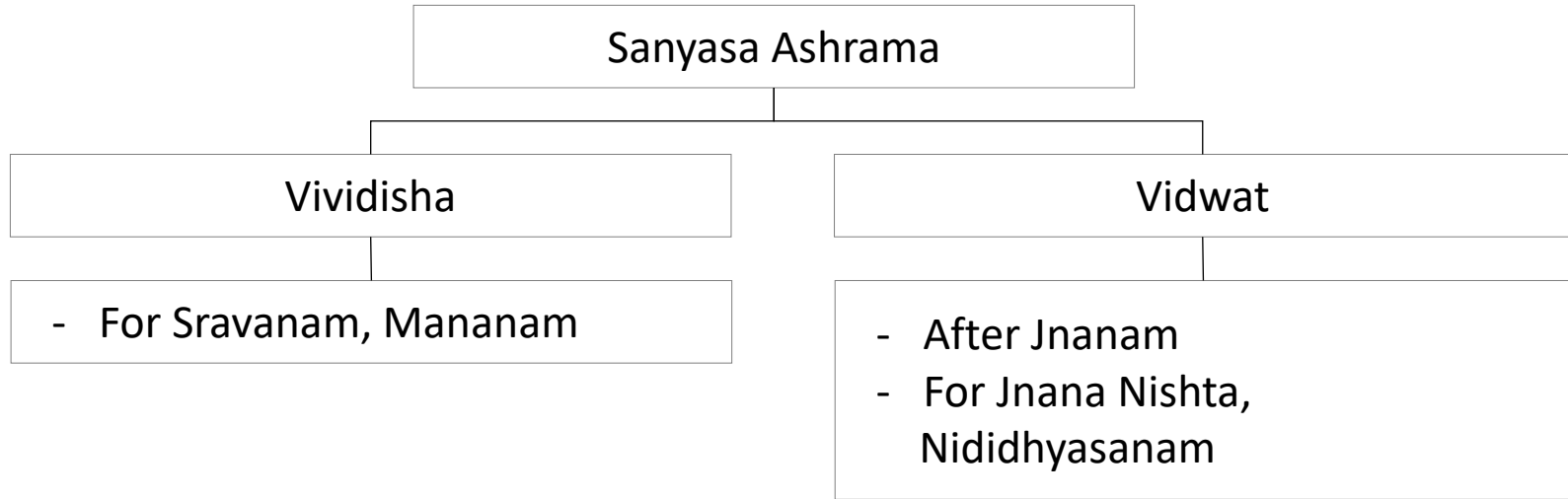
III) Sanyasa = Turiya Ashrama = 4th



IV) Uddhava Gita :

- 2 chapters – 12th, 13th Chapters dedicated to Varna, Ashrama Dharmas.
- 13th Chapter : Vanaprastha and Sanyasa discussed.

V)



VI) Vedanta Shastram and Shankara recommend Sanyasa for a serious seeker who wants to practice Jnana Yoga. (Sravanam, Mananam, Nididhyasanam)

VII) Vidwat :

- Converts Jnanam into Jnana Nishta in Nididhyasanam.

VIII) Ashrama Sanyasa conducive to Jnana Yoga but not compulsory in Vedanta Shastram.

IX) Gita = Vedanta Shastram, Ashrama Sanyasa not emphasized by Vyasa.

- Vyasa emphasizes Aantara Sanyasa.

X) Samuchhaya Vadi :

- Claims Sanyasa Ashrama is not supported by Veda.
- Sanyasa Ashrama = Invalid, Apramanikam.
- Sanyasi will not get Moksha.

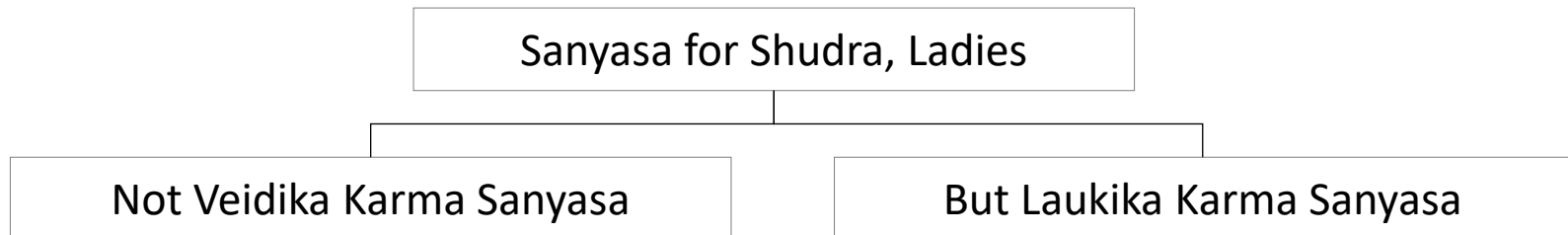
XI) Shankara defends Ashrama Sanyasa and Validates Ashrama Sanyasa as Pramanikam.

XII) Anubhuti Prakasha – Vidyaranya :

- Sanyasa exists for Shudra, ladies can also take Sanyasa.

XIII) Shudra :

- Does not have Vedic Rituals.



- 3 Varnas – Veidika Sanyasa.
- For Vidura Shudra, Gargi (Lady), Sanyasa accepted by Bashyakara – Shankara.

XIV) First : Vidwat Sanyasa

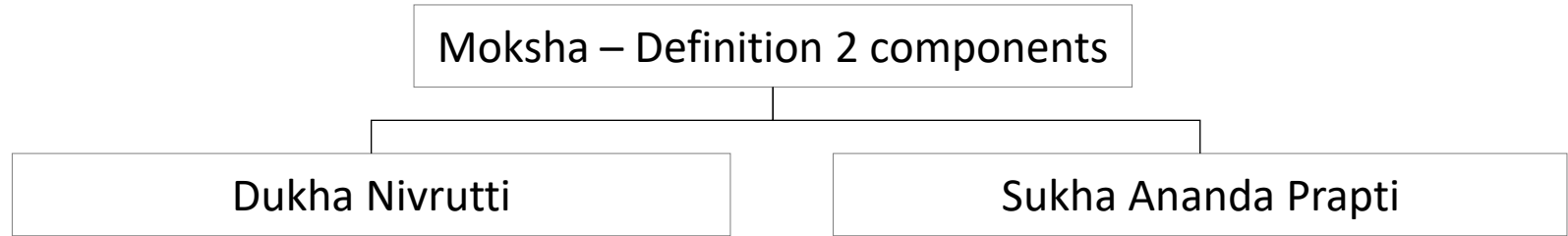
- Yajnavalkya, as a Grihasta becomes Jnani, completed Sravanam, Mananam.
- When Jnani takes Sanyasa, purpose is Nididhyasanam.

XV) Shankara defends Vidwat Sanyasa first.

- Jnani does not require Jnana – Karma Samuchhaya.
- He can formally, ritually renounce rituals.
- Combination is not required for Moksha.
- **Without Karma, Jnanam itself gives Moksha.**

XVI) What is the Jnanam?

- Aham Brahma Asmi, Nitya Mukta Asmi.



- Brahman does not have Dukham.
- Brahman does not require Ananda because it is its Svarupam.

Taittiriya Upanishad :

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

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

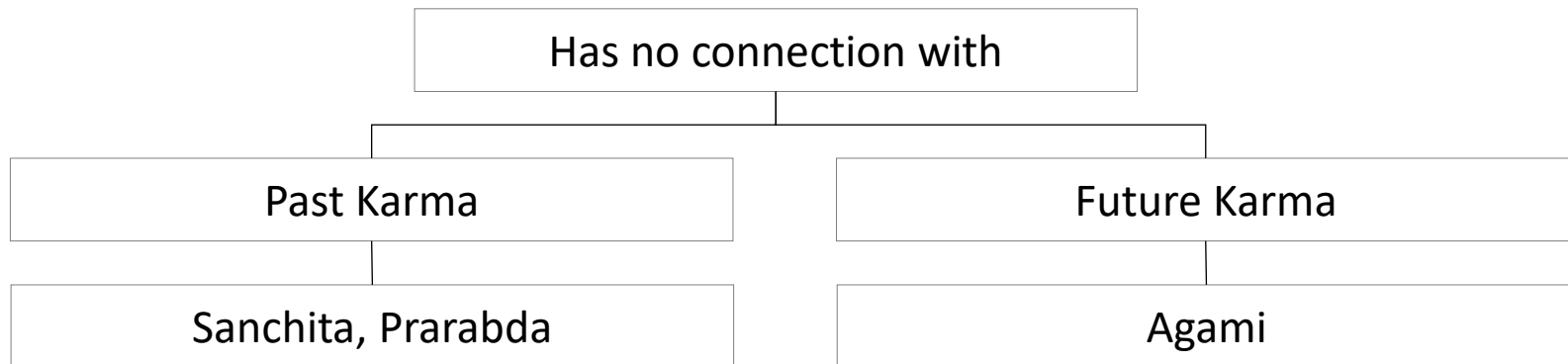
He knew that bliss was Brahman, for, from bliss all these beings are produced, by Bliss do these beings live. They go to bliss on departing and become one with it - This is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space - In the excellent cavity of the heart.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

XVII) Jnani has understood that he is Brahman, not a Jnani.

- Others say, he is a Jnani.

XVIII) Aapta Kamam – Sukham he already has, Dukham is not there for removal.

- Dosha Varjitam, Aham Asmi.



- Brahman is Akartru, Aboktru.

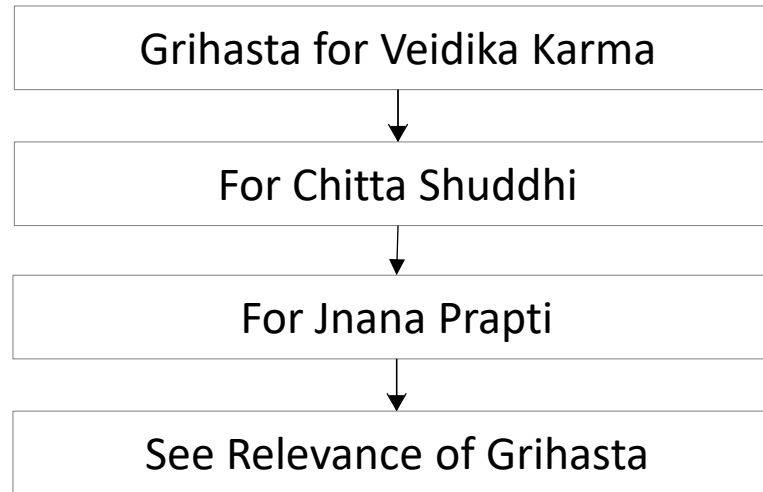
XIX) Prayojanam Apashyataha :

- Does not see any benefit in Vedika ritual, does not see relevance for Grihastha Ashrama.
- Entry into Grihastha is for Veidika Karma Anushtanam.
- For Laukika Karma Anushtanam, Grihastha Ashrama is not required.

XX) Why family life?

- It is a burden and bondage.

XXI)



XXII) Vidwat Sanyasa is alone relevant for Jnani.

- Sadhana he requires is Nididhyasanam.
- Ashrama conducive to Nididhyasanam is Sanyasa.
- This is Shankaras direction.

18) Chapter 1 - Section 1 : Introduction continues...

फलादर्शनेऽपि नियुक्तत्वा- त्करोतीति चेन्न नियोगाविषयात्म- दर्शनात्।
इष्टयोग- मनिष्टवियोगं चात्मनः प्रयोजनं पश्यंस्तदुपायार्थी यो भवति
स नियोगस्य विषयो दृष्टो लोके। न तु तद्विपरीत-
नियोगाविषयब्रह्मात्मत्वदर्शी।

I) Textual analysis of Vedic commandments : (Mimamsa Vichara)

- No Tarqa Shastra.

II) Imagine a Grihasta has become Jnani, Practiced Sravanam, Mananam, Karma Yoga, Upasana Yoga, got Sadhana Chatushtaya Sampatti, got a Guru, did Vedanta Vichara, Achieved Jnanam.

III) Does not require Veidika Karma Anushtanam, he is Mukta.

- **Belongs to Grihasta Ashrama because he has accepted Veda as a Pramanam.**

IV) To become citizen, you have to abide by the constitution of the country, take oath.

V) Being Veidika, is to accept Vedic injunctions.

- Brahmachari – takes sacred thread.
- Vedically – has Varna, Ashrama designation.

- Though a Jnani, he is Grahastha, must abide by Vedic commandments.
- Can't renounce Veidika karma.
- Has to perform them, this is Mimamsa argument.

VI) Teaching :

- I am beyond Varna – Ashrama.
- Veda has no right to command him based on Varna – Ashrama.
- Jnani need not abide by them.
- Brahmachari, Veidika, need not perform Grihasthas Karma, Agnihotram.
- Vedic commandment : Agnihotram Jivuhyat

VII) Agnihotra commandment non-relevant for a Brahmachari, it is addressed to a Grihastha.

VIII) Kshatriya commandment :

- Raja Rajusuyena Yajeta
- Brahmana listens to commandment, not directed to him.

IX) Jnani does not look himself as belonging to any Varna – Ashrama.

- Vedic commandments not relevant to him.
- He need not do Veidika Karma based on commandment.
- Commandment based duty is non relevant.

X)

| Niyoga | Niyoga Vishaya |
|---------------|--|
| - Commandment | - Person for whom commandment is relevant - Addressed person - Target person |

- Agnihotra → Grihasta
- Jnani is no more Niyoga Vishaya.
- Because of commandment can't say, Grihasthi Jnani has to do Veidika Karma.
- Though not useful, because of commandment, you have to do.

XI) Samuchaya Vada :

- **Eventhough Jnani does not see a benefit, since he has been commanded by the Veda, he has to do.**

Shankara :

- Niyoga Avishaya, Atma Darshanat.

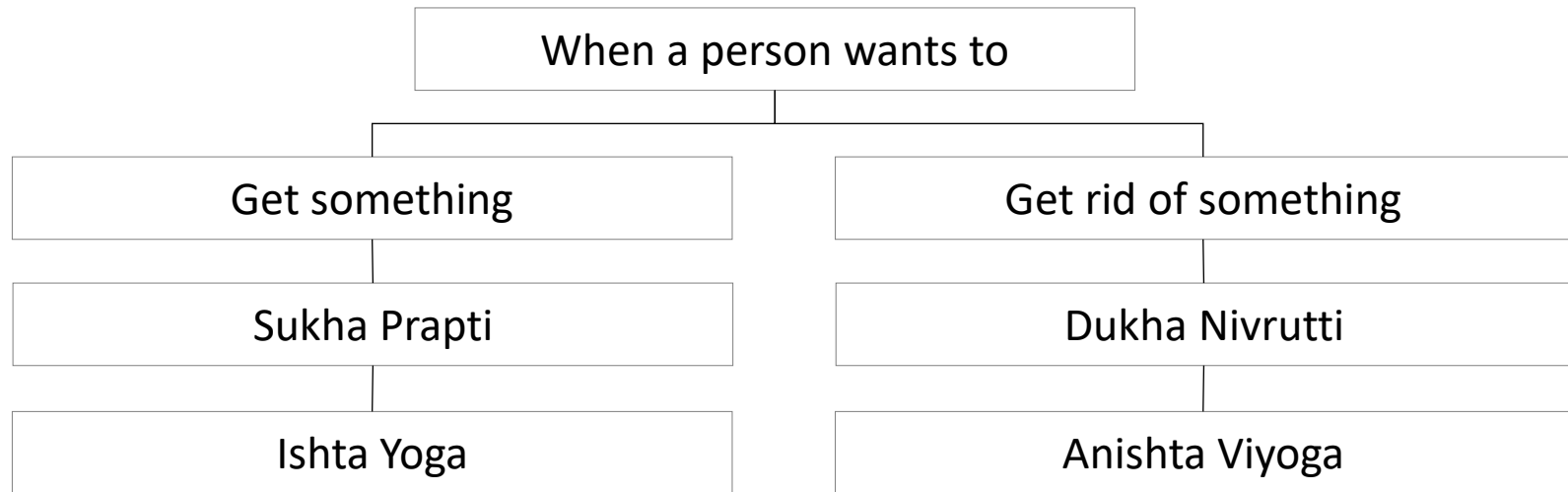
XI) He is not target of commandment.

- Grihastha is the target
- Jnani does not see himself as a Grihastha

XII) a) When does a person become a Niyoga Vishaya?

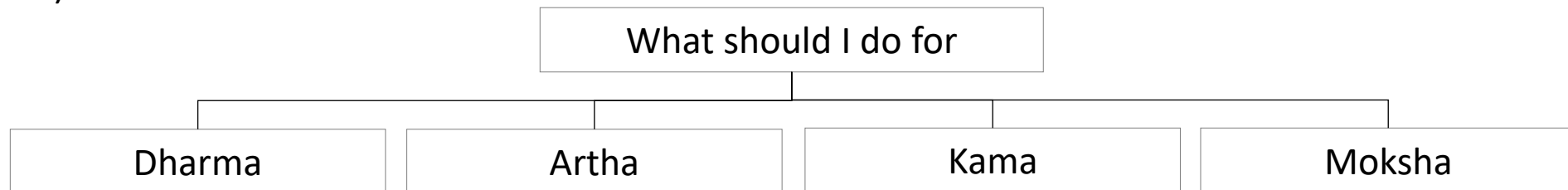
- Object of Vedic commandment?

b)



c) Veidika, who believes in Veda Pramanam.

d)



- Like doctor prescribes medicine, Veda prescribes commandments.
- Trikala Sandhya Vandanam.
- Go to doctor to obey.

e) Jnani does not go to Veda for Ishta Prapti or Anishta Nivrutti.

f) Why?

- I am Ananda Svarupa.
- I am Asangaha, I don't have Ishta or Anishta.
- Mind with Prarabda has it.

g) Prayashchitta – Nitya – naimitta Karma not relevant.

- It is required for Chitta Shuddhi.
- Jnani does not ask for Chitta Shuddhi or Moksha.

h) No commandment is relevant for a Jnani.

i) Veda can't say :

- You are not Mukta
- Veda alone says – Tatu Tvam Asi.
- Veda tells me – Aham Brahma Asmi.

j) When I understand teaching of Veda, I have become a non-candidate for Veidika Karma.

k) Ishta Yogam, Anishta Viyogam, Atmana Prayojanam Pashyataha :

- Both for Ajnani who is looking for those benefits only.

XII) Student :

- Should I do a ritual to remove my problem?
- If I make this statement, I can't claim – I have understood vedanta.

- 2 statements – contradictory.
- Should be seen by student.

XIII) Guru :

- Continue learning.

XIV) If a person sees a benefit, for that person, Vedic medicine exists.

- Veda prescribe Niyoga Vishaya.
- Jnani = Non seeker.

XV) Doctor prescribes only for those who approach him.

XVI) Sadhana Chatushtaya Sampatti

- Sraddha – I am approaching Veda for one of four Purusharthas.
- I have faith in the Veda that Veda will work.
- Doctor prescribes for one who approaches him.
- Prescription never meant for Jnani who looks at himself as unprescribable person, Viyoga Avishayaha, not a seeker.
- Aham Brahma Atma Darshi.
- One who sees I am Brahman.

XVII) 15 pages – Sanyasa topic.

- Shankara continues...

19) Chapter 1 - Section 1 : Introduction continues....

ब्रह्मात्मत्वदर्शयपि संशचे- नियुज्येत नियोगाविषयोऽपि सन्न कश्चिन्न
नियुक्त इति सर्वं कर्म सर्वेण सर्वदा कर्तव्यं प्राप्नोति। तच्चानिष्टम्।
न च स नियोक्तुं शक्यते केनचित्; आम्नायस्यापि तत्प्रभवत्वात्।
न हि स्वविज्ञानोत्थेन वचसा स्वयं नियुज्यते। नापि बहुवित्स्वाम्यविवेकिना
भृत्येन।

Shankara :

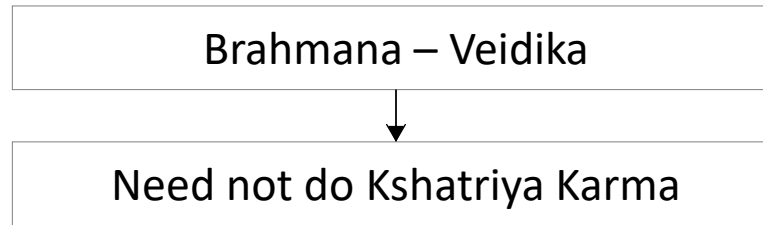
I) Suppose Samuchaya Vadi claims :

- Jnani is Niyoga Avishaya.
- Not an object of Vedic commandment, still he has to do Karma, since he is a Veidika.

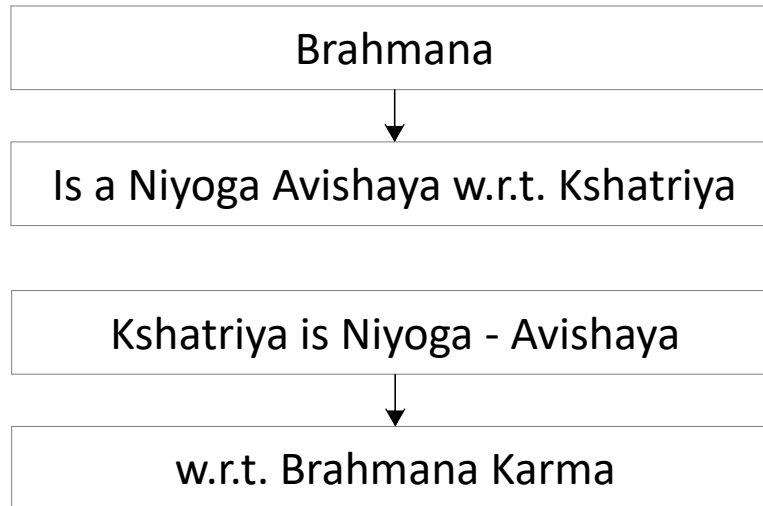
II) What will be the problem?

- All Varnas – Ashramas have to do all the Veidika Karmas whether, Grihasta, Vanaprastha, Sanyasi, Brahmana, Vaishya, Kshatriya, Shudra because all are Veidika.

III) Now we are saying :



IV)



V) Every Veidika need not do all Vedic Commandments

- Is the clause relevant to me?

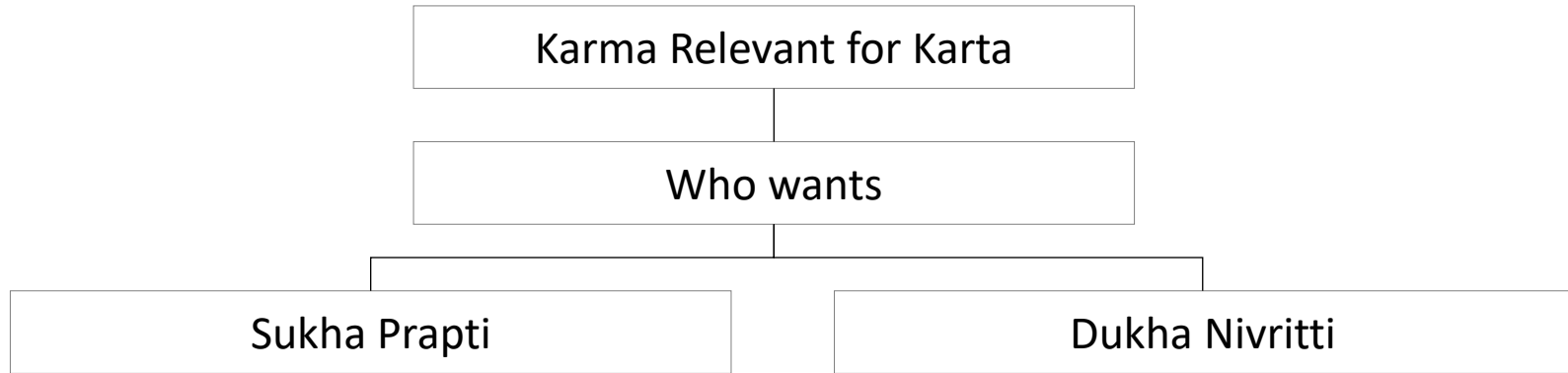
VI) Samuchaya Vadi can't say :

a) Jnani has to do Veidika Karma even though he is a Niyoga Avishaya.

b) Then the consequence will be :

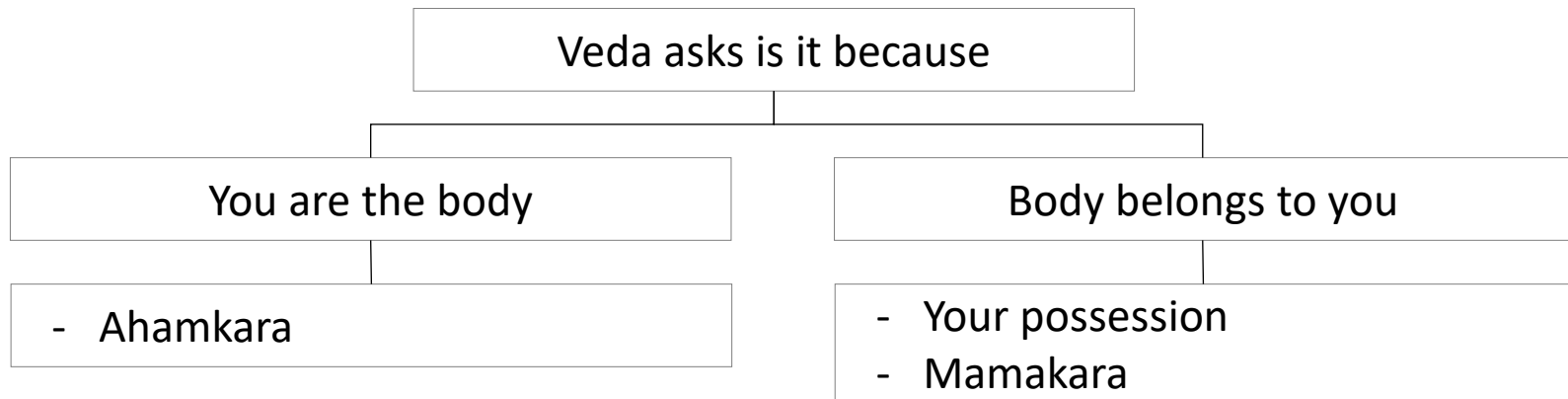
- **All Veidikas have to all Karmas without studying whether clause is relevant or not.**

VII)



- Jnani not Karta, Abokta, does not seek Sukha Prapti or Dukha Nivritti.

VIII) Bodily problem can do Mritinjaya Homam



IX) Only when Aham, Mama is there, Dukha Nivrutti of Body becomes relevant.

- Jnani is defined in Gita as Nirmamo Nirahankara Sama Dukha Sukha Akshami.

Gita :

अद्वेष्टा सर्वभूतानां
मैत्रः करुण एव च।
निर्ममो निरहङ्कारः
समदुःखसुखः क्षमी ॥ १२.१३ ॥

advēṣṭā sarvabhūtānām
maitraḥ karuṇa ēva ca |
nirmamō nirahaṅkāraḥ
samaduḥkhasukhaḥ kṣamī || 12.13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

XI) Jnani does not see himself as Mritinjaya Homa Vishaya

- Devotees do Mritinjaya Homa.
- He allows because they want.
- For him, absolutely irrelevant.

XII) Some Rituals meant for those who have black hair.

- No hair, white hair, Karma irrelevant.

XIII) Unique argument :

- Jnani : Aham Brahman, Paramartika Satyam Asmi.
- Jiva, Jagat, Ishvara = Vyavaharika Satyam.
- **I alone appear as Jiva, Jagat, Ishvara in Vyavaharika Prapancha with Mithya Nama and Rupa.**

XIV) I have put a Jiva Vesha, Ishvara Vesha, Jagat Vesha.

- Jnani will look upon himself as all 3 at Paramartika level.
- Jnani can't be commanded by Veda which is his own creation for the benefit of other Jivas.
- Bhagawan is Mukta Purusha, Jivas need Moksha.

XV) Ishvara has created Veda to command Jiva.

- Veda can't command Ishvara himself.

XVI) Shankara :

- How can Veda command me, the author of Veda?
- Veda can only command Jiva.
- Jnani is Ishvara, can't be commanded by anyone.
- Why?

XVII) Veda = Born out of Jnani Ishvara only

- Person can't be commanded by his own commandment.
- Words born out of himself.

XVIII) Father :

- Do Sandhyavandanam.
- Commandment not to himself.

XIX) Ishvara creator has more knowledge than the Veda.

- Author of a book knows more than the book he has authored.
- He knows more on other subjects.
- Ishvara greater than Veda.

XX) Veda, Shabda rupatvat, Jadam can't command Chetana Ishvara.

XXI) Can Jada Veda command Chetana Jiva?

Purva Pakshi :

- Yes, because he is Ajnani.

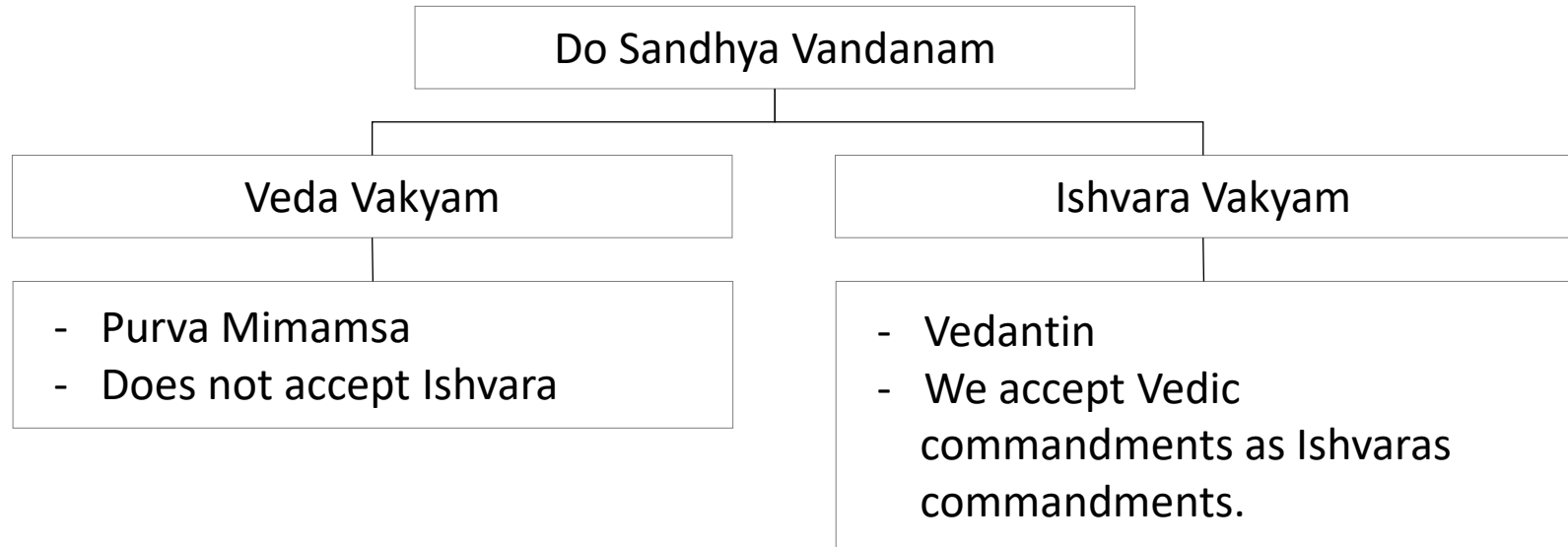
Vedantin :

- Jada Veda can't command Chetana Jiva also.
- Who commands is not the Veda.

- **Ishvara is commanding Jiva through the Veda.**

- Veda does not command Jiva.

XXII)



XXIII) Jada Veda can't command Sarvagya Ishvara

- Therefore, Jnani is not subject to any commandment.

Revision : Topic 19

I)



II) Candidates different, hence can instruct only one Adhikari.

III) 2 infrastructure, 2 Ashramas, Grihasta – Sanyasa for relevant Khandam.

IV) Sanyasa Ashrama Validated by Shankara

- Vidwat and Vividisha Sanyasa.
- Ashrama, external Sanyasa only.

| Vividisha | Vidwat |
|---|---|
| <ul style="list-style-type: none">- By Avidwan- For Sravanam and Mananam | <ul style="list-style-type: none">- By Vidvan- For Nliddhyasanam |

V) Samuchhaya Vadi :

- Shastra Aikya – Ekatva Vadi.
- Sanyasa Ashrama does not exist.
- Everyone has to pursue Karma as Grastha, continue in Grihastha, add Jnanam also alongwith Nitya, Naimitta Karma.

VI) Veda prescribes both karma and Jnanam for liberation.

- Karma – Jnana Samuchhaya is required.

VII) Establishes Vidwat Sanyasa :

a) After Jnanam, Karma combination is not required for Moksha.

b) Jnanam gives Moksha and fulfillment because Jnanam is Ananda Svarupa.

c) Poornam Brahma I am, is the knowledge.

- Jiva Bhava, Varna, Ashrama are displaced.

d) Karta, Bokta displaced, washes off everything.

e) Jnanam gives Poornatvam, Jnani does not require the Samuchhaya.

VII) Purva Pakshi – compromises :

a) Ok Karma is not required for Moksha, but still Jnani has to do Karma because Veda commands him to do Karma.

b) Veidika, accepts Veda Pramanam bound to obey injunctions of the Veda.

c) If he gives up Veidika Karma he will get Pratyavaya Papam.

IX) Shankara :

- Vidhi is relevant only based on Varna and Ashrama co-ordinate.
- Every Vedic injunction is directed to a particular Varna – Ashrama.
- Without claiming designation, can't do Karma.
- Veda suggests Varna – Ashrama in Veda Purva bhaga.

X) Gita :

चातुर्वर्ण्यं मया सृष्टं
गुणकर्मविभागशः ।
तस्य कर्तारमपि मां
विद्ध्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyaṃ mayā sṛṣṭaṃ
guṇakarmavibhāgaśaḥ |
tasya kartāramapi māṃ
viddhyakartāramavyayam || 4-13 ||

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable. [Chapter 4 – Verse 13]

XI) Shankara :

- In Jnana Khanda, Veda negates Varna - Ashrama

XII) Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah || 6 ||

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation.
[I – I – 6]

XIII) Jnani :

- Has received the new designation.
- Varna – Ashrama Ateeta Brahma Aham Asi.

XIV) Receiving this designation, automatically displaces Varna – Ashrama designation.

- Once Varna – Ashrama designation is displaced, Veda Vidhi will get blunted, irrelevant.
- **Example** : Income tax Vidhi – who has income.

XV) Technical :

- One who is bound by Vidhi is called Niyoga Vishaya
- Niyoga = Commandment.
- Vishaya = Candidate, directed person
- Jnani = Niyoga Avishaya.

XVI) Samuchhaya Vadi :

- Even if Jnani is not a Niyoga Vishaya, still he has to do Karma.
- Because he is a Veidika.
- He has accepted Veda as a Pramanam.

XVII) Shankara :

- If Niyoga Avishaya Purushaha also has to do Karma, then all Varna Ashramais will have to do all Karmas.
- Brahman will have to do Kshatriya Karma.
- Normally, we say, Brahmana is Niyoga Avishaya with regard to Kshatriya Karma.
- If Samuchaya Vadi changes the rule, Niyoga Vishaya also have to do Karma, Brahmana has to do all Varna Ashramas karmas.

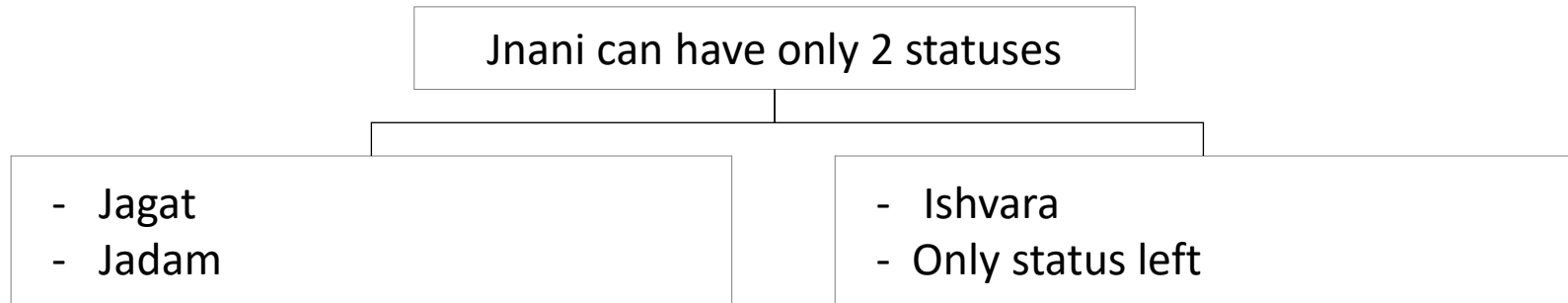
XVIII) There will be utter confusion.

- Samuchaya will not accept.
- Can't say : Niyoga Avishayet api Karma Kartavyam.

XIX) Another Vadi : Argument of Samuchhaya

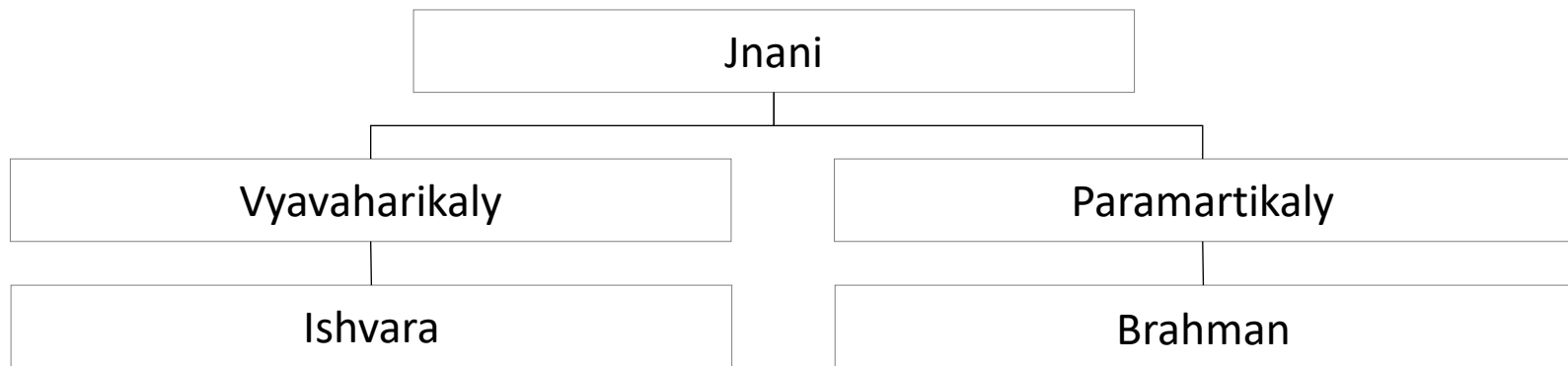
- After Jnanam, Jnani does not claim jiva bhava.
- He doesn't have Jiva Status.

XX) What is his status.



- Jnani after dropping Jiva status, Vyavaharically has only Ishvara status.

XXI) From Paramartika Drishtya Jnani enjoys Brahma Status.



- Either way, he can't be commanded by anyone.
- There is no 2nd Ishvara to command him.

XXII) Only left out is miserable Jiva

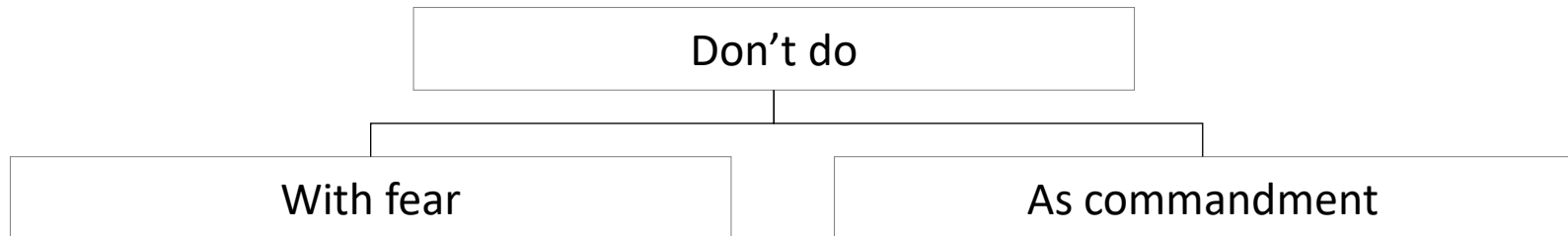
- How can miserable Jiva command Ishvara?
- Jiva is an object of commandment.
- Jiva can't command his own children.

XVIII) Jnani, Ishvara is never bound by Veda Vidhi.

Uddava Gita :

- Even if Jnani continues to perform Nitya – Naimittika karma as Grihastha, it is not because he is commanded.
- Not because of Veda Vidhi.

XIX)



- Do as Leela.
- Leelayata Karoti Natu Vidhi Karoti.
- Vidhis are there for Jnani, is not acceptable.

आम्नायस्य नित्यत्वे सति स्वातन्त्र्यात्सर्वान्प्रति नियोक्तृत्व- सामर्थ्यमिति
चेन्न उक्तदोषात्। तथापि सर्वेण सर्वदा सर्व- मविशिष्टं कर्म कर्तव्यमित्युक्तो
दोषोऽप्यपरिहार्य एव।

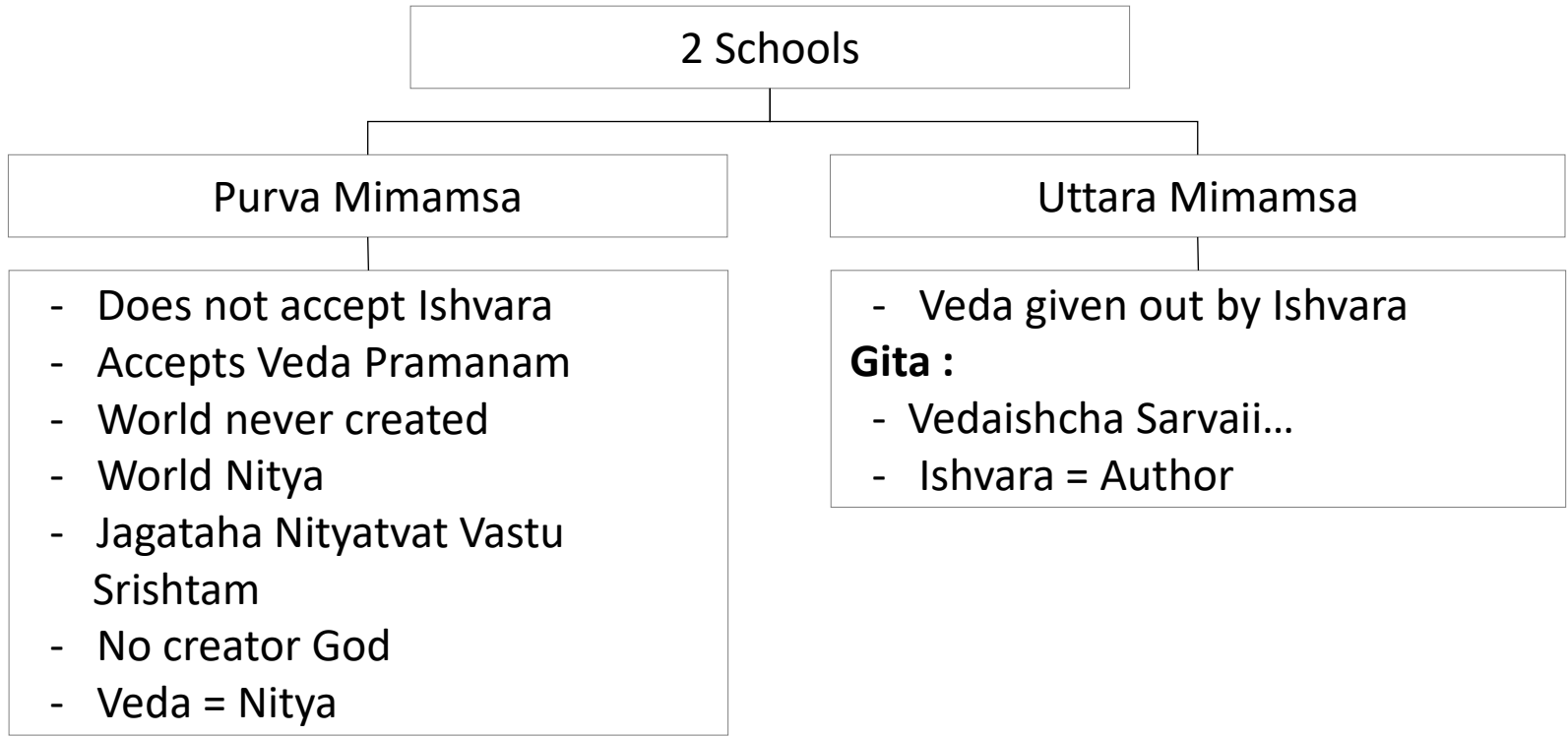
I) Previous Paragraph :

- Jnani is Ishvara.
- Veda created by Ishvara not to command himself but to instruct Ajnani Jivas.
- Ishvara can't be commanded because he does not have Varna – Ashrama.
- Jnani does not have Jiva Bhava.

II) Aamnayasya Tat Prabhavatvat :

- Amna = Veda
- Prabhava = Born out, given out, author by Ishvara.

III)



Gita :

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनञ्च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५-१५ ॥

sarvasya cāhaṃ hṛdi sanniviṣṭaḥ
mattaḥ smṛtirjñānamapōhanaṃ ca |
vēdaiśca sarvairahamēva vēdyah
vēdāntakṛdvēdavidēva cāham || 15 - 15 ||

And I am seated in the heart in the hearts of all, from me are memory, knowledge as well as their absence. I am verily that which has to be known in all the Vedas; I am indeed the author of Vedanta and the knower of the Vedas am I. [Chapter 15 - Verse 15]

IV) No Ishvara to create world or Veda

- Jagat Karta Ishvara nasti
- Veda Karta Ishvara nasti.
- Ubayorapi Nityatvat

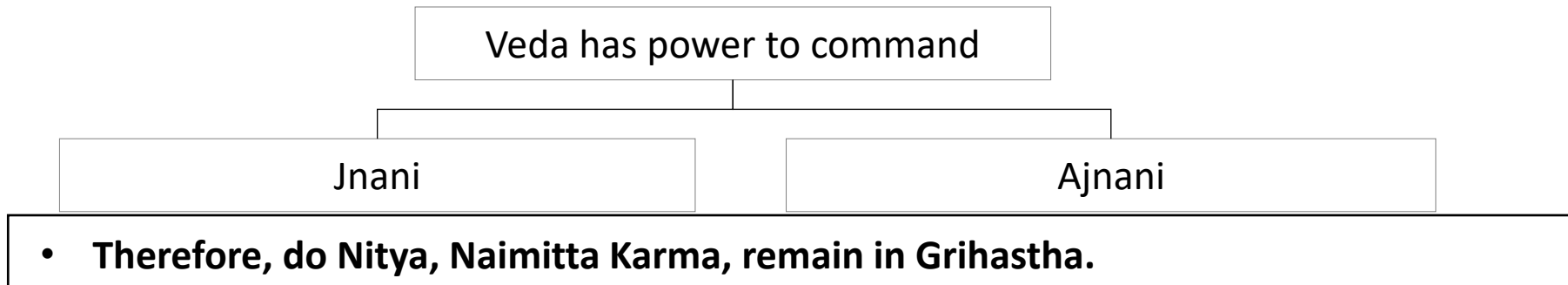
V) Therefore, previous argument not valid of Shankara.

- Veda command of Ishvara.
- Veda has power to command Jnani also.
- As long as Jnani is Veidika, he belongs to Veda, is bound by Veda.
- Veda rules over everyone.
- No one greater than Veda.

VI) Veda being Nitya, there is no one superior to Veda as creator.

VII) Veda = Svatantriyat, like supreme court, all powerful.

VIII) Purva Pakshi :



IX) Shankara : Ukta Dosha

- If Veda commands everyone, Niyoga Vishaya, Niyoga Avishaya also.
- All Varnas – Ashramis have to do all the rituals, which Samuchhaya Vadi will not accept.
- Ukta dosha (already said).

X) Without any choice, discretion, all Varnas have to do all Karma – you have no answer to this defect.

21) Chapter 1 – Section 1 : Introduction continues...

तदपि शास्त्रेणैव विधीयत इति चेद् यथा कर्म- कर्तव्यता
शास्त्रेण कृता तथा तदप्यात्म-ज्ञानं तस्यैव कर्मिणः शास्त्रेण
विधीयत इति चेत् , न; विरुद्धार्थबोधकत्वानुपपत्तेः । न
ह्येकस्मिन्कृताकृतसम्बन्धित्वं तद्विपरीतत्वं च बोधयितुं
शक्यम् , शीतोष्णता- मिवाग्नेः ।

I) Entire Veda is one Shastram

- You are a Veidika.

II) Follow instructions of Veda Vidhi.

- Have to do Agnihotra till you are alive.

- **I am a Karmi, lifelong.**

- Yavat Jeevam Agnihotram Jivhoti.

III) Vedantam gives another Vidhi :

Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति,
 आत्मनस्तु कामाय पतिः प्रियो भवति ।
 न वा अरे जायायै कामाय जाया प्रिया भवति,
 आत्मनस्तु कामाय जाया प्रिया भवति ।
 न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति,
 आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
 न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति,
 आत्मनस्तु कामाय वित्तं प्रियं भवति ।
 न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति,
 आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
 न वा अरे कशत्रस्य कामाय कशत्रं प्रियं भवति,
 आत्मनस्तु कामाय कशत्रं प्रियं भवति ।
 न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,
 आत्मनस्तु कामाय लोकाः प्रिया भवन्ति ।
 न वा अरे देवानां कामाय देवाः प्रिया भवन्ति,
 आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
 न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति,
 आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
 न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति,
 आत्मनस्तु कामाय सर्वं प्रियं भवति ।

आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो
 निदिध्यासितव्यो मैत्रेयि; आत्मनि खल्वरे
 दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ६ ॥

sa hovāca, na vā are patyuh kāmāya patiḥ priyo bhavati,
 ātmanastu kāmāya patiḥ priyo bhavati |
 na vā are jāyāyai kāmāya jāyā priyā bhavati,
 ātmanastu kāmāya jāyā priyā bhavati |
 na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanti,
 ātmanastu kāmāya putrāḥ priyā bhavanti |
 na vā are vittasya kāmāya vittaṃ priyaṃ bhavati,
 ātmanastu kāmāya vittaṃ priyaṃ bhavati |
 na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanti,
 ātmanastu kāmāya brahma priyaṃ bhavati |
 na vā are kśatrasya kāmāya kśatraṃ priyaṃ bhavati,
 ātmanastu kāmāya kśatraṃ priyaṃ bhavati |
 na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti,
 ātmanastu kāmāya lokāḥ priyā bhavanti |
 na vā are devānāṃ kāmāya devāḥ priyā bhavanti,
 ātmanastu kāmāya devāḥ priyā bhavanti |
 na vā are vedānāṃ kāmāya vedāḥ priyā bhavanti,
 ātmanastu kāmāya bhūtāni priyāṇi bhavanti |
 na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati,
 ātmanastu kāmāya sarvaṃ priyaṃ bhavati |
 ātmā vā are draṣṭavyaḥ—śrotavyo mantavyo
 nididhyāsitaṃ maitreyi; ātmani khalvare dr̥ṣṭe
 śrute mate vijñāta idaṃ sarvaṃ viditaṃ || 6 ||

He said, 'It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [4 - 5 - 6]

- Atmavare Drishtavyaha, Srotavyaha, Mantavyaha, Nididhyasitavya, if interested in Moksha, have to gain Atma Jnanam.
- If interested in Svarga – do ritual.

IV) You are a life long Karmi, doing Jnana Yoga.

V) You don't have right to drop first Vidhi, when you come to 2nd Vidhi.

- Doing Darsha Poornamsa, don't give up Sandhya Vandanam.

VI) Atma Jnana Vidhi is additional Vidhi for a life long Karmi.

VII) Jnanam prescribed by Shastram only for those desirous of Moksha.

- Nutshell given out by Purva Pakshi.

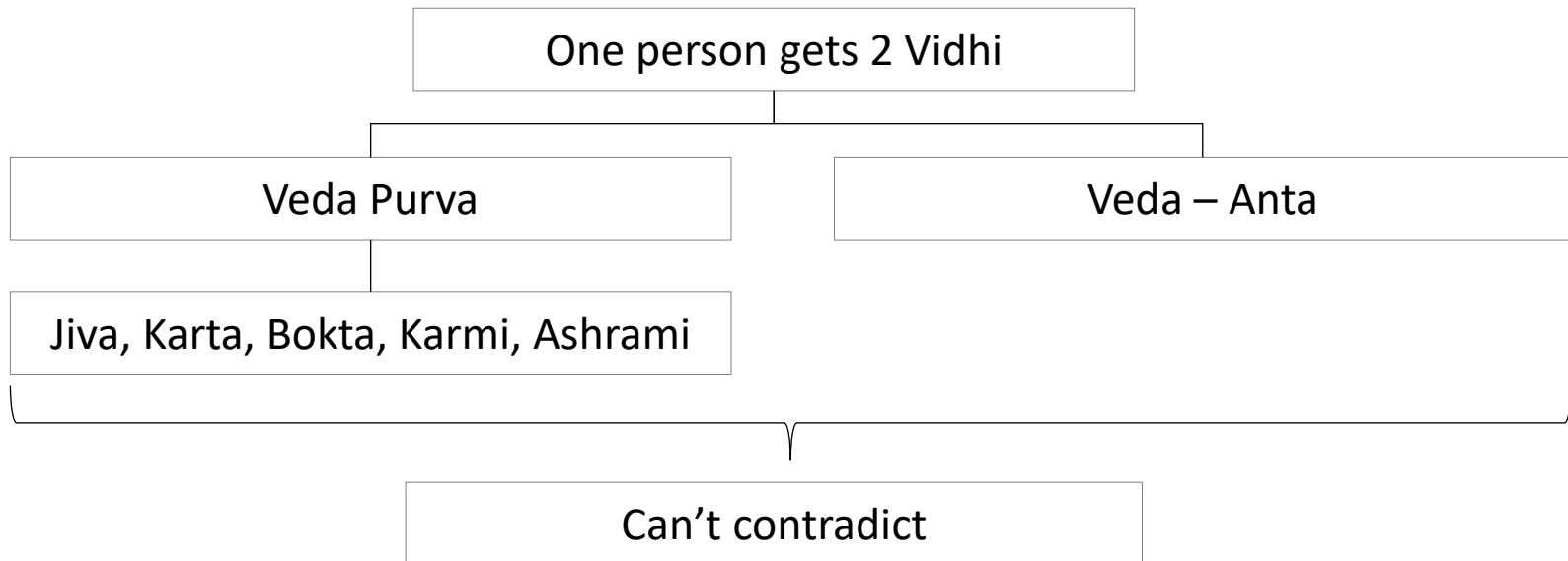
VIII) Do Sandhya Vandanam and come to class.

IX) There is no Sanyasa at all says Samuchhaya Vadi.

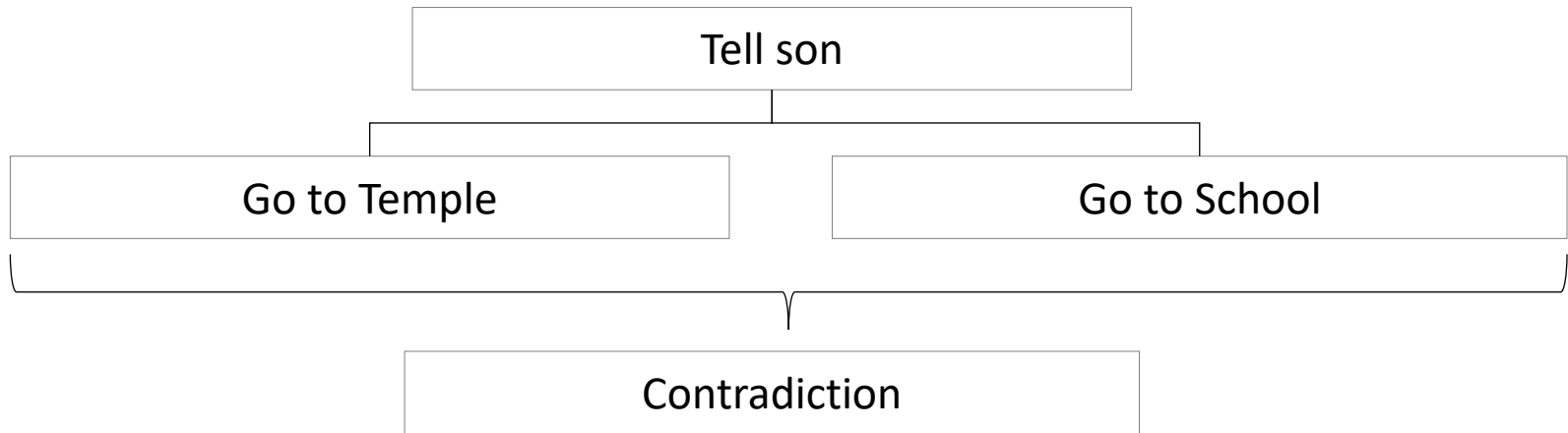
X) Mimamsa Argument, interpretation of Shastra, brilliant.

- If one Veda is giving 2 Vidhis to the same person.

XI)



XII)



- How Matru Devo Bava?
- Can't fulfill both, both not Pranama Vakhyam.

XIII)

| Vidhi in Karma Khanda | Vidhi in Jnana Khanda |
|---|---|
| <ul style="list-style-type: none">- Veda assumes you are Karta, Bokta | <ul style="list-style-type: none">- You are Brahman- Brahma Bava negates Kartrutvam, Boktrutvam- You are Akarta |

- Both contradictory
- Entire Veda = Apramanam
- Or one should be Avoided as Apramanam

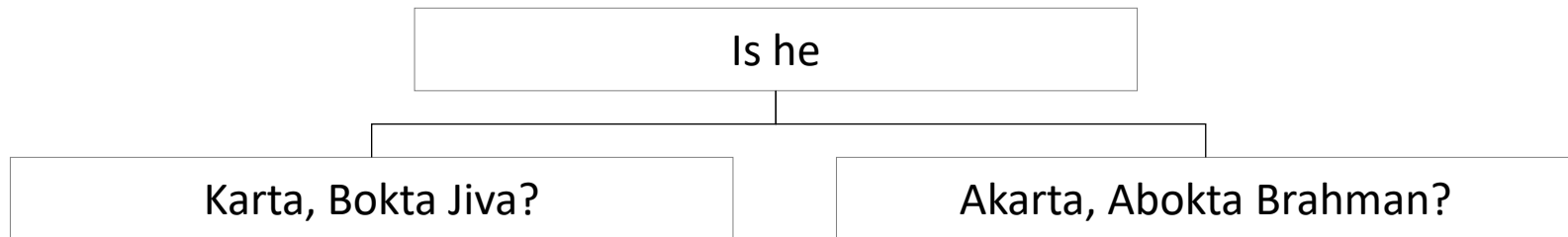
XIV)

| Pramanam | Not Pramanam |
|-----------------|---------------------|
| Kartrutvam | Akartrutvam |

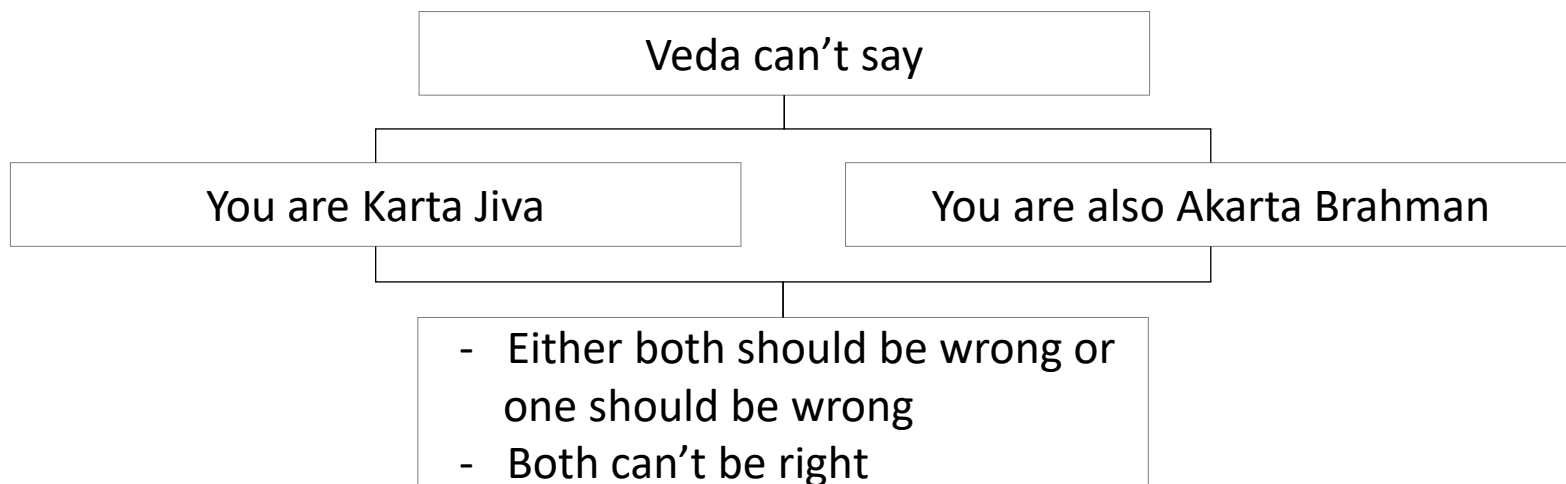
- Either both are one should be Apramanam.
- Veda will be contradicting.
- Vedanta is addressing same Karmi, you can't say.
- Veda can't teach 2 diagonally opposite things to one and same person.

XV) What is status of Jiva is the question?

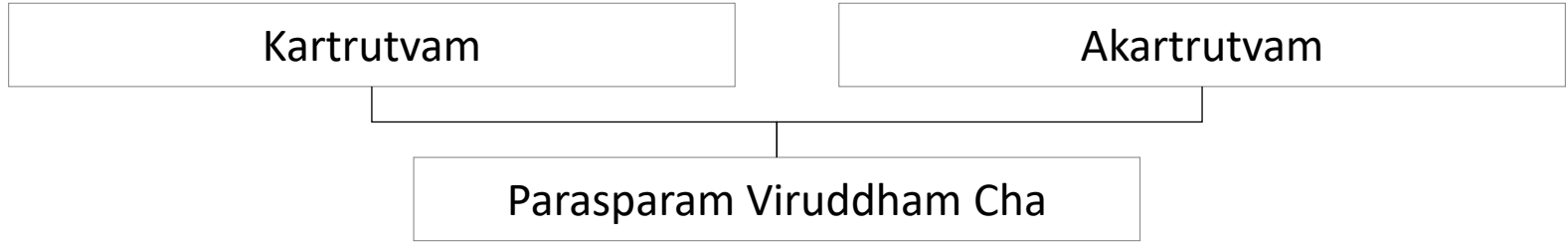
XVI)



XVII)



XVIII)



| Kruta | Akruta | Sambanditvam |
|------------|--------------|--------------------|
| Past Karma | Future Karma | Have no connection |

XIX) In one and same Veidika, Kartrutvam, Akartrutvam.. Can't be there.

XX) Gita : Chapter 2 – Verse 19

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 vijānītaḥ
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]

- Person does not do anything.

- Neither does Karma nor gets Karma Phalam.
- Jiva is not Karta, Bokta.

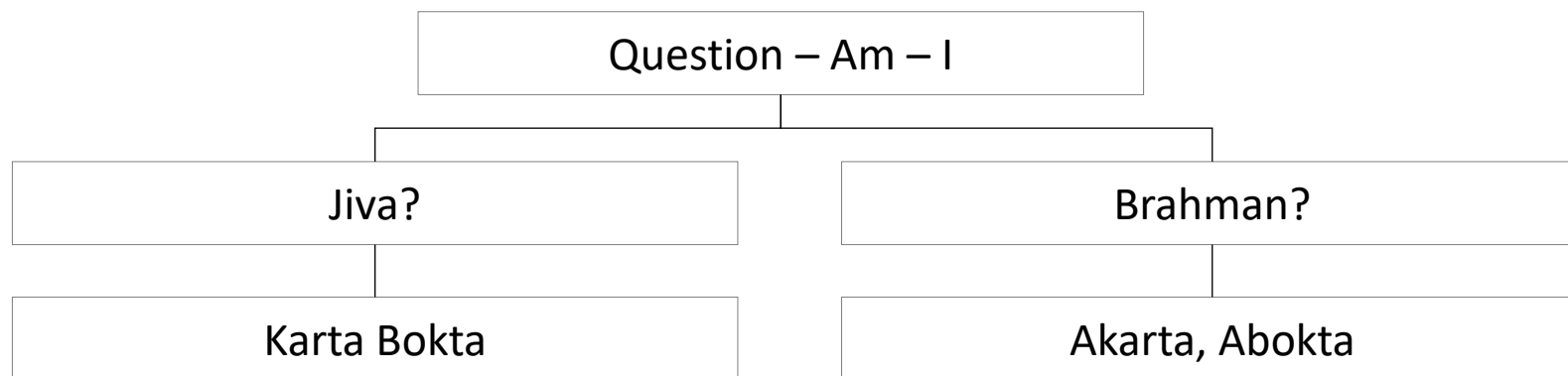
XX) Gita : Chapter 2 – Verse 21

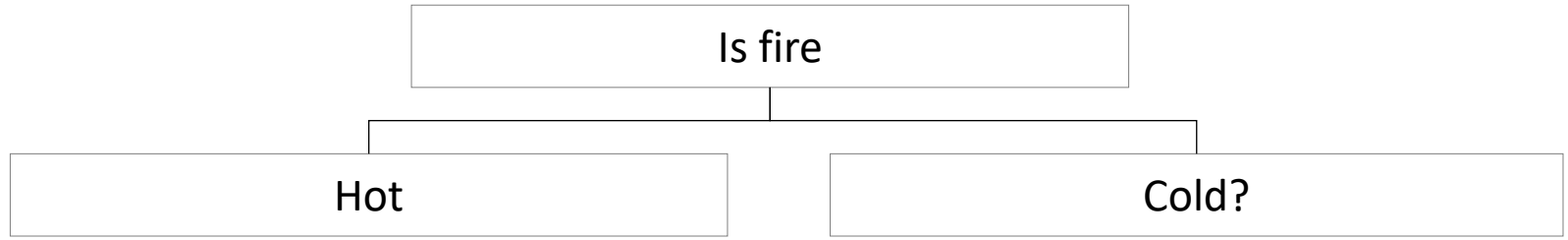
वेदाविनाशिनं नित्यं
य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ
कं घातयति हन्ति कम् ॥ २-२१ ॥

vēdāvināśinaṁ nityaṁ
ya ēnam ajam avyayam ।
kathaṁ sa puruṣaḥ pārtha
kaṁ ghātayati hanti kam ॥ 2-21 ॥

Whosoever knows Him to be indestructible, eternal, unborn and inexhaustible, how can that man slay O partha, or cause others to be slain?[Chapter 2 - Verse 21]

- All Kartrutva Nisheda.
- Veda can't contradict itself.





- Can't say fire is hot and cold
- Can say fire is hot, ice is cold.
- Can't say ice is cold and hot.

22) Chapter 1 – Section 1 : Introduction continues...

न चेष्टयोगचिकीर्षा आत्मनो- ऽनिष्टवियोगचिकीर्षा च शास्त्रकृता,
 सर्वप्राणिनां तद्- दर्शनात्। शास्त्रकृतं चेत्तदुभयं गोपालादीनां
 न दृश्येत, अशास्त्रज्ञत्वात्तेषाम्। यद्धि स्वतोऽप्राप्तं तच्छास्त्रेण
 बोधयितव्यम्। तच्चेत्कृत- कर्तव्यताविरोध्यात्मज्ञानं शास्त्रेण कृतम्,
 कथं तद्विरुद्धां कर्तव्यतां पुनरुत्पादयेच्छीततामिवाग्नौ तम
 इव च भानौ।

I) Veda Purva Bhaga indirectly assumes Veidika Jiva is Karta – Bokta.

II) Asks Jiva to do Karma.

- Shastra assumes Jiva is a Karta.
- In the vision of Karma Khanda, Jiva is a Karta.
- Karma Khanda prescribes Various Karma.

III) In Jnana Khanda, veda reveals :

- Tat Tvam Asi, Prajnam Brahma, Aham Brahma Asmi... many Mahavakyam.

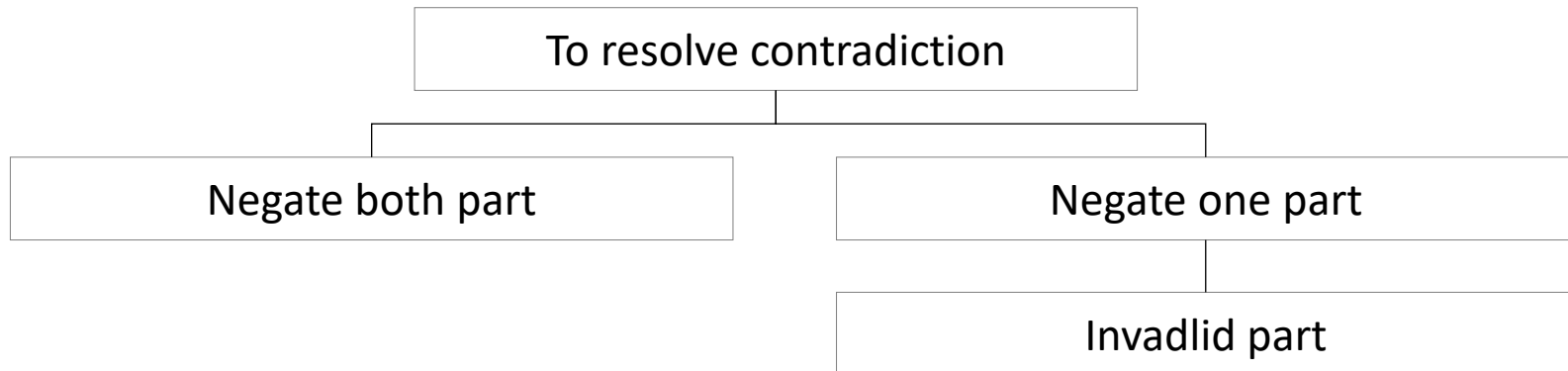
IV) Each Mahavakya, equates Jiva with Brahman

- Brahman = Nirvikara, Akarta, Abokta.

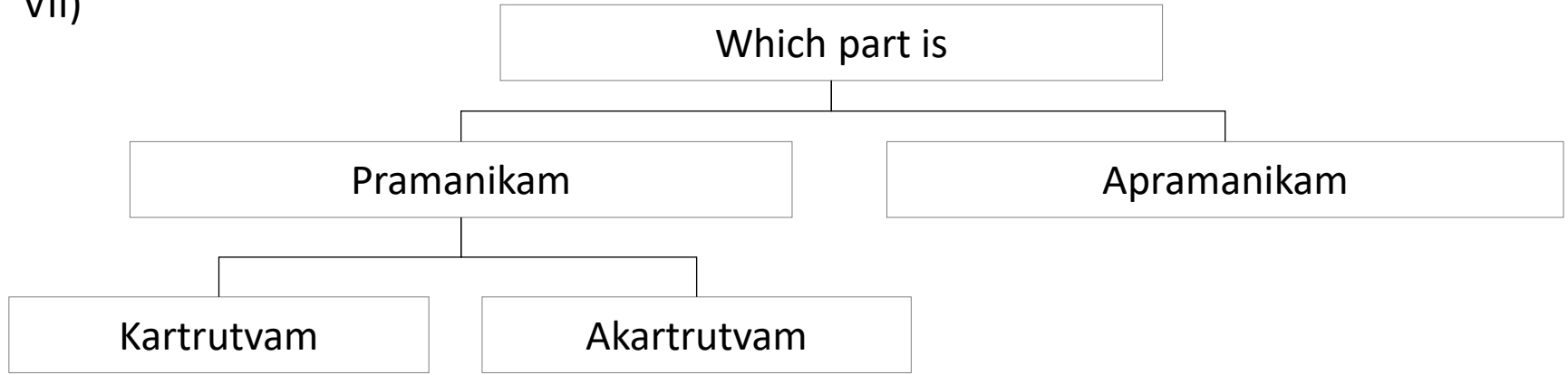
V)

| Veda Anta presents | Veda Purva presents |
|----------------------------|---------------------|
| Akarta Jiva, Akatru Brahma | Karta Jiva |

VI) Both contradictory, can't be teaching of the Veda.



VII)



VIII) Shankara :

- Kartrutva Bodha is not Pramanikam.
- **Veda can't teach Jiva : You are a Karta.**
- **Veda can teach Jiva is Akarta.**

IX) Akartrutvam teaching is possible because there is ignorance in the Jiva.

X) Gita Bashyam : Chapter 18 – Verse 66

सर्वधर्मान्परित्यज्य
मामेकं शरणं ब्रज ।
अहं त्वा सर्वपापेभ्याः
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmān parityajya
māmēkaṃ śaraṇaṃ vraja |
ahaṃ tvā sarvapāpēbhyah
mōkṣyayiṣyāmi mā śucaḥ || 18 - 66 ||

Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

- Favourite argument of Shankara.

XI) Why Kartrutvam is not the teaching of Veda.

Answer :

- Veda is a Pramanam for revealing what we don't know by other Pramanams.

- **Definition of Pramanam :**

Anadigatha Abadita Artha Bodhakam Shabda Pramanam.

XII) Veda teaches me something which I don't know.

- As far as I am Karta, Bokta, Jiva need not be told by Veda.
- Every Jiva assumes, he is Karta.
- Every baby wants to do action.

XIII)



- Is instinctively found in every Jiva.
- Veda need not teach liberating message – you are a Karta.
- Kartrutvam is creating Samsara.

XIV) Kartrutva Bodhakam Shastram Na Bavati.

- **I am Akarta alone is the teaching.**

- Veda can't make me do Karma after knowing Veda.

XV) If Shastra wants to teach – you are Akarta, and I am thinking, I am a Karta, what should Shastra do?

XVI) There should not be a Karma Khandam, which reinforces there is a Karta.

| Karma Khanda | Jnana Khanda |
|--|--|
| <ul style="list-style-type: none">- Should not have a purpose- Why big volume of Karma Khandam? | <ul style="list-style-type: none">- Veda should have directly taught Akartrutvam |

XVII) Veda wants to remove Kartrutvam, Boktrutvam and wants to say – you are Brahman.

XVIII) To receive this message – I am Akarta, Abokta, Brahman, mind should be of very high refinement.

- Even though Veda wants to tell the truth – I am Akarta.
- It finds that person is not ready for that.

XIX) Veda helps you to continue Kartrutva notion for sometime.

What notion :

- I am Karta, Bokta.
- In Veda Purva Bhaga it gives certain exercises, assuming that it is true.

- As a compromise, to align with the student.

XX) Mother uses language of the baby to communicate with the baby.

- Initially baby can't utter all the words.
- **Example** : Mamam – you need?
- Does not ask husband this question.

XXI) Veda Purva :

- You are Karta, Bokta.
- You are not ready for Vedanta.
- Veda comes down.

| |
|--|
| <p>• Veda assumes Karta, Bokta, not Pramana Vakhyam, but Anuvada Vakhyam.</p> |
|--|

XXII) Anuvada Vakhyams = Stating what we already think = Not Pramanam.

- You are a Brahmana, Kshatriya = Anuvada Vakhyam.
- Does not teach anything new, hence Apramanam.

XXIII) Veda Purva = Pramanam w.r.t. Svarga because we don't know there is a Svarga.

- Veda Purva is not Pramanam w.r.t. Kartrutvam of a Jiva.

XXIV)

| |
|------------------------------------|
| Apaurusheya Vishayas in Veda Purva |
|------------------------------------|

| | | | |
|--------|-------|--------|--------------------|
| Punyam | Papam | Svarga | Rituals for Phalam |
|--------|-------|--------|--------------------|

XV) Veda Purva = Pramanam for several Apaurusheya Vishaya.

= Not Pramanam w.r.t. Kartrutvam of a Jiva

- Jiva need not be taught that he is a Karta.

XVI) Mistaken notion :

- Jiva already has

XVII) Therefore Vedanta = Pramanam

- **Veda Anta says :** You are Akarta.
- No Virodha between Veda Purva and Veda Antha.

XVIII)

| Veda Purva | Vedanta |
|---|---|
| <ul style="list-style-type: none">- Apramanam- w.r.t. Kartrutvam | <ul style="list-style-type: none">- Pramanam- w.r.t. Akartrutvam |

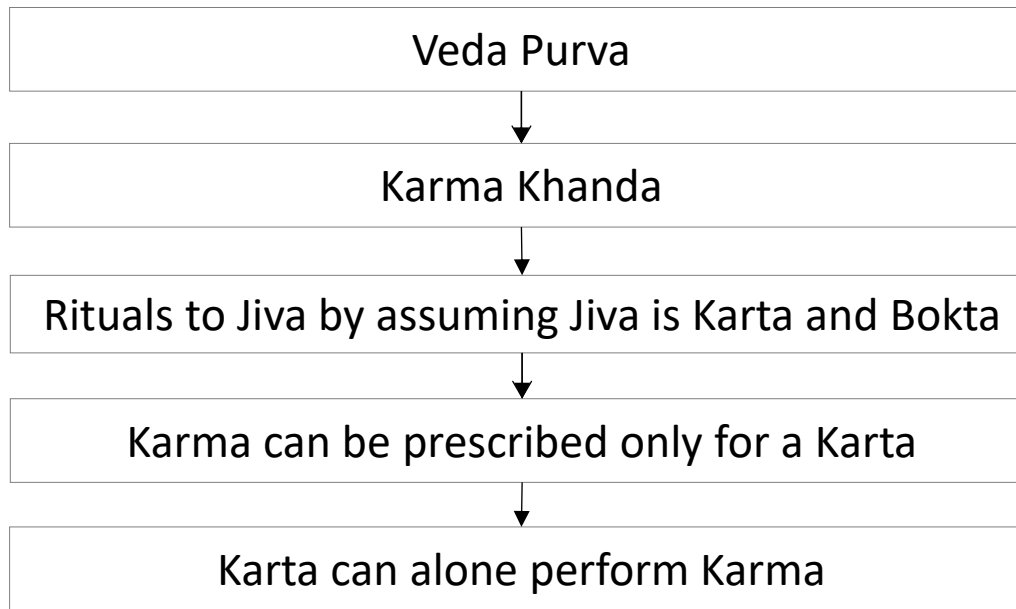
Revision :

Topic 22 :

I) Introductory Bashyam :

- Debate with Samuchhaya Vadi.
- Fine Mimamsa point discussed.

II)



III) Assumption :

- Jiva is a Karta, deserving Karma prescription.
- **Is this assumption of Veda Purva Baga temporary to be negated later in the Jnana Khanda.**

IV) Should this be taken as the very valid teaching of the Veda in which Veda is informing the Jiva that it is Karta Bokta.

V) Does Veda teach Kartrutvam, Boktrutvam of a Jiva?

- This is the debate.

VI) Samuchhaya Vadi :

- Veda Purva bhaga is teaching Kartrutvam and Boktrutvam of the Jiva.
- Veda is valid Pramanam w.r.t. Jivas Kartrutvam, Boktrutvam.

- It is Pramanikam.
- Therefore Kartrutvam, Boktrutvam become Pramanikam teaching of the Veda.

VII) Shankara :

- It is not Pramanikam, teaching of the Veda.
- It is only temporary assumption.
- Veda maintains till Jnana Khandam.

• In Jnana Khandam strongly negates Kartrutvam, Boktrutvam by revealing the fact that Jiva is Akartru, Aboktru Brahma Asti.

- Kartrutvam, Boktrutvam can't be taken as Pramanikam.

VIII) Shankaras argument in topic 22 :

a) If Kartrutvam and Boktrutvam are teaching of Veda, it will be known only by those people who have studied the Veda.

b) Veda alone teaching Kartrutvam, Boktrutvam.

c) Entire humanity has already concluded, I am a Karta, Bokta, even before coming to Veda.

d) Engaged in Laukika Karma.

- Assumption is – I am Karta, Bokta.
- Why should Veda teach?

e) Veda, Pramanam for something not known by other methods.

f) Veda does not teach Kartrutvam, Boktrutvam of the Jiva.

g) Veda need not teach Kartrutvam as it is already obtaining wrong conclusion in the Minds of Jivas.

h) Veda cannot teach Kartrutvam, Boktrutvam because Veda knows that these two are superimposed because of self-ignorance.

I) That it is superimposed is Vedic teaching.

- Veda can never promote ignorance, Kartrutvam, Boktrutvam.

II) Kartrutvam, Boktrutvam are already obtaining wrong conclusions in the Jiva.

III) What Veda Purva does?

- Mistaken notion, Veda does not immediately negate.
- It allows the mistake to continue for sometime.

IV) Veda allows wrong notion of Krutvam, Boktrutvam to continue.

- Utilises superimposed Kartrutvam to its advantage by prescribing more Veidika Karma.
- By doing rituals, Sadhana Chatustaya Sampatti will be generated (said in Aparoksha Anubhuti)

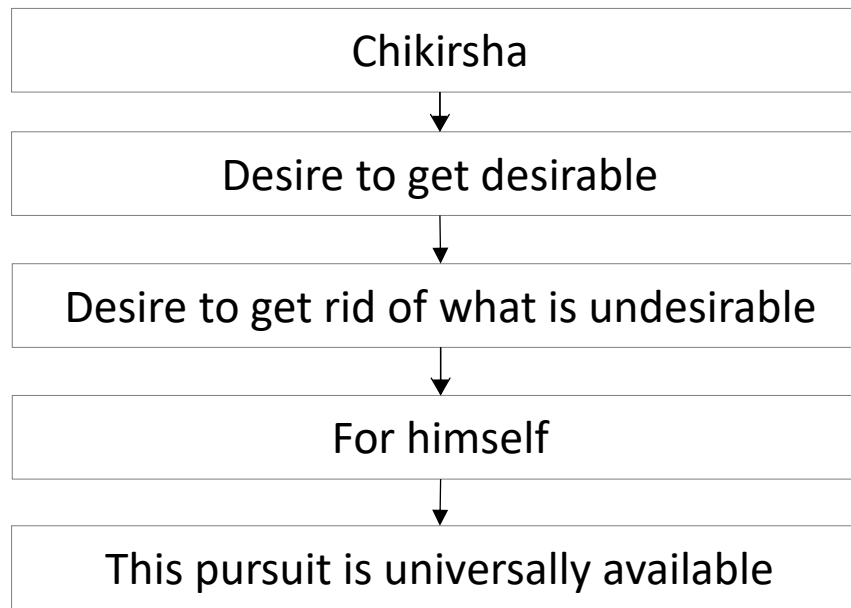
V) Ignorant Jiva becomes refined ignorant Jiva at the end of Veda Purva.

VI) This ignorant Jiva is taught, you are Akarta Abokta Brahma.

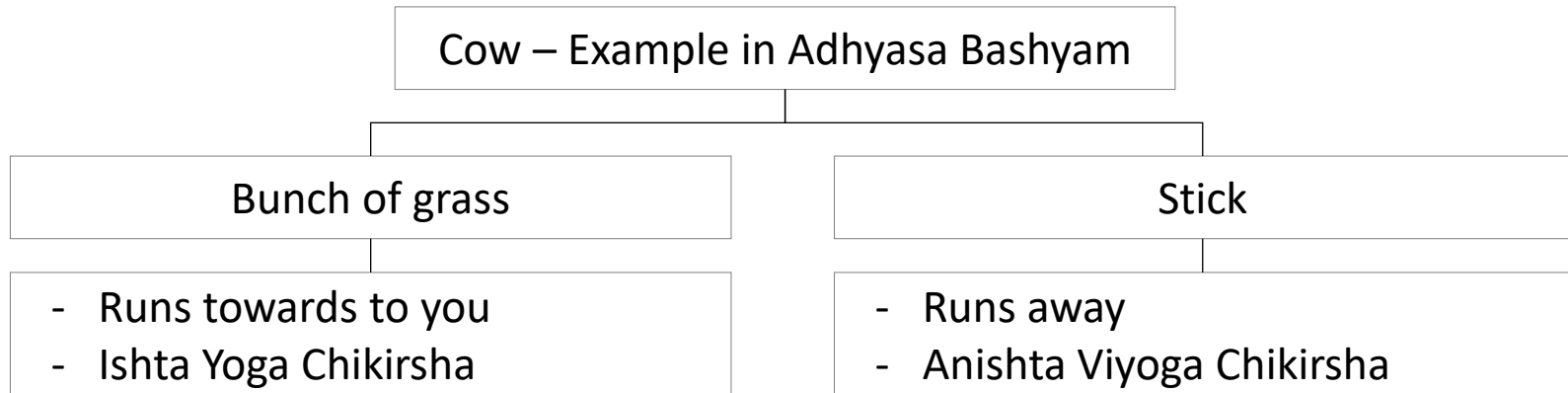
VII) Brilliant paragraph

- Concluding I am Karta, Bokta and attaining favourable things, and getting rid of unfavourable things.
- This is already there in Ajnani Jiva – Vedicly illiterate also.

VIII)



IX) All Pranis, Jivas, Animals, also do activity.



X) Ajnanis pursuit not based on Shastric instruction.

XI) Shastra meant to teach that idea which is not already there in the human mind.

XII) Kartrutvam, Bokhtrutvam are already there in human minds.

- Mimamsa rule, definition of Pramana rule.

XIII) a) Anadigatha Abadita Arthavat Bodha Janakam Pramanam.

b) Anadigatham = What is not known, Veda should teach

- Not knowable through other Pramanams.

c) It should be new

- New thing should be Abaditam, not contradicted by any other Pramanam.
- Anadigatatvam, he is presenting here.
- Shastra is one of the Pramanam.
- This is a condition to be a Pramanam.

d) Example :

- Eye is a Pramanam, reveals colours, can't be revealed by ears, tongue, nose.
- Reveals unique thing.
- Scientist to know colour uses eyes, not read science books.
- Eyes give something which is Anadigatham by any other method.
- Ears, nose, tongue, skin, gives Anadigatha Jnanam.

e) Shastrena Badhaviyatvam

- Shastra Pramanam does not teach Kartrutvam, Bokhtrutvam.
- It is already concluded by Jiva.

XIV) I am Akarta, Abokta Atma, no human being knows.

- Not available to any other Pramanam including science.

XV) Veda is meant to teach Akartrutvam Aboktrutvam.

Idea :

- I have no connection with past Karma, present, future Karma.
- I have no Sanchita, Prarabda, Agami Karma as Turia Atma.

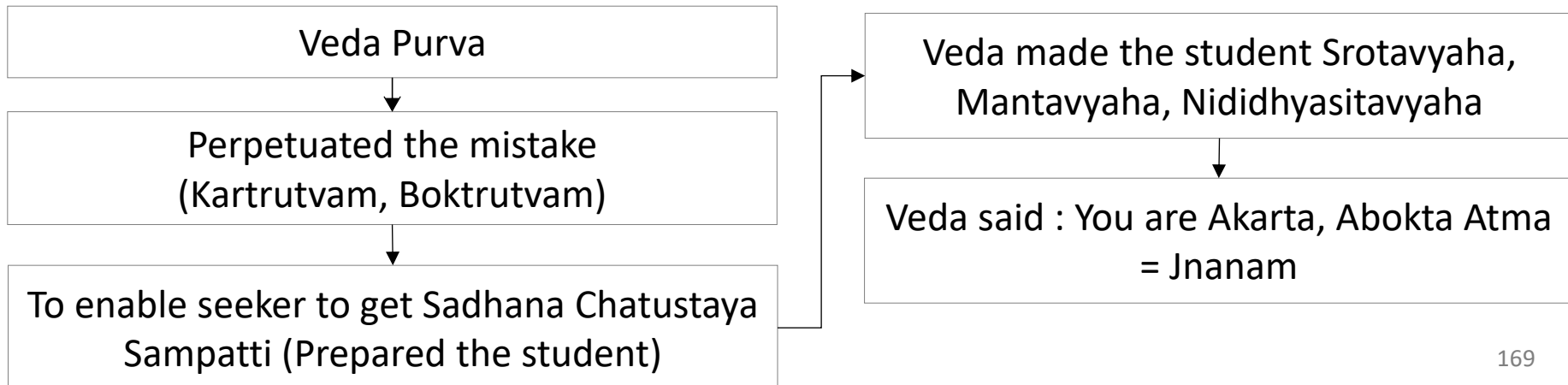
XVI) Tat Chet Kruta Kartavyata Virodhi Atma Jnanam :

- Atma Jnanam which is contradictory with my relationship with my past Karma, current Karma, future Karma.
- Knowledge of Akartrutvam.

XVII) Kartrutva Virodhi = Akartrutvat Atma Jnanam

- Shastrena Krutam, Shastra has done that.

XVIII)



XIX) After giving Jnanam, carefully negating Kartrutvam, Boktrutvam, how will Veda ask Jnani to combine with good old Karma for which you require Kartrutvam and Boktrutvam.

XX) It will be foolish to bring back Kartrutvam and Boktrutvam which have been negated as Mithya Prapancha, with long struggle.

XXI) Example :

- Elephant given river bath. (Not bucket water bath)
- Scrub elephant skin, elephant pours water on itself, then it is tied to some tree.
- It takes mud and throws it on itself.
- Not to control temperature.

XXII) Jiva comes to Jnanayoga, after Janmas of Sadhana, negating Kartrutvam, Boktrutvam, again, is prescribed Samuchhaya, has to throw mud of Kartrutvam and Boktrutvam.

XXIII) Negated Kartrutvam, how can you bring back during Samuchhaya again.

- It is foolishness.
- 2 examples

XXIV) Example :

- Trying to add coldness to fire.
- Kartrutvam is opposed to Akartrutvam.

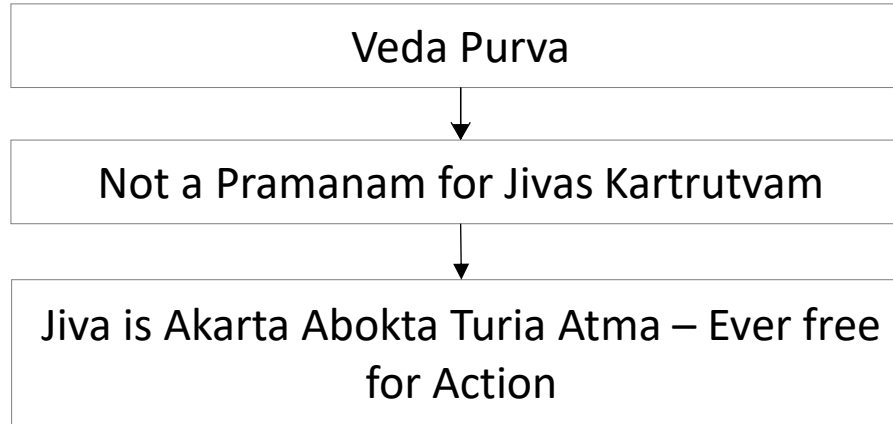
Example :

- Tamaha Iva Cha Bhanan
- Adding Darkness to sun

- Sun + Darkness can never together.
- Bhanu = Surya, Apadaye = Bring
- Upto this is Shankaras reply to Samuchhaya Vadi.

XXV) Bottom line :

a)



b) We don't say :

- Veda Purva is totally Apramanam.
- Only w.r.t. Jivas Kartrutvam.
- It is Pramanam for other Apaurusheya Vishayas.

Example :

- Other Lokas, Svarga
- Jnani accepts Svarga, Naraka.
- Svarga – Family in Harmony
- Naraka – Family is suffering, quarreling

- This is symbolic.

c) Heaven, hell is Vyavaharika Satyam.

- Svarga, not our imagination, Pratibhasikam.
- Veda Purva Pramanam for Svarga, not kartrutvam of Jiva.

d) Anubhava :

- I am taking class...
- Body, Mind, Vyavaharika Satyam, not Paramartikam.

- **Superimposed by Jiva on Atma due to ignorance.**

e) All “I” dealing with actions, enjoyments = Ahamkara I, superimposed on Atma I, in all births.

- This connection of Sakshi, Turiyam I, with Vyavaharika I, is broken by Vedanta and one attains Moksha.

f) Vedas aim :

- **Upanishad Negate superimposed Kartrutvam, Boktrutvam and reveals Sakshi, Turiyam.**

- Upto this our argument.
- Next Samuchhaya Vadis reply.

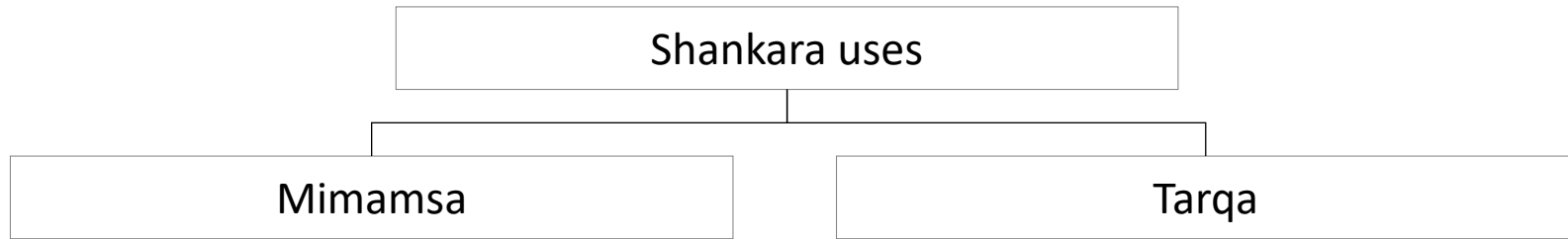
23) Chapter 1 - Section 1 : Introduction continues...

(बृ० उ० १।४।९) “तत्त्वमसि” (छा० उ० ६।८—१६)
इत्येव- मादिवाक्यानां तत्परत्वात्। उत्पन्नस्य च ब्रह्मात्म-
विज्ञानस्याबाध्यमानत्वान्नानुत्पन्नं भ्रान्तं वेति शक्यं वक्तुम्।

I) Samuchhaya Vadi :

- Mimamsa Rule, not Tarqa Shastram

II)



III) After Jnana Khanda has revealed Akratutvam and Aboktrutvam, how will it ask a person to combine Akartrutvam and Aboktrutvam with either Kartrutvam or Karma.

- This is your imagination.

IV) Karma Samuchhaya is not possible after revelation.

V) You have assumed Jnana Khanda is revealing Akartrutvam, Aboktrutvam.

VI) Jnana Khanda does not reveal Akartrutvam and Aboktrutvam.

VII) Kartrutvam and Boktrutvam is teaching of Veda.

- **With them gain Atma Jnanam not Akartrutvam, Aboktrutvam.**

Kartrutva – Boktrutva Sahita Atma Jnanam
in Jnana Khanda



Hence, do rituals till life is there

VIII) Na Bodhayati, Shastram does not reveal Akartrutvam, Aboktrutvam at all.

IX) By Mimamsa Shastram, we have analysed Jnana Khandam.

- Brahma Sutra – Chapter 1 – Samanvaya Adhyasa.
- Thorough Mimamsa Analysis of Jnana Khandam by using 6 Tatparya lingam's.

X) Vedantasara : Chapter 5 – Verse 184

तदुक्तं—

उपक्रमोपसंहारावभ्यासोऽपूर्वताफलम् ।

अर्थवादोपपत्तिं च लिङ्गं तात्पर्यनिर्णये ॥ १८४ ॥

Thus it has been said : "In ascertaining the meaning, the characteristic signs are, the beginning and the conclusion, repetition, originality, result, eulogy and demonstration." [Chapter 5 - Verse 184]

XI) Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

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

- Samanvaya Sutra.
- Tatu Samanvayat.
- Because of Sutra 4, Chapter is called Samanvaya Adhyaya.
- **Arriving at central teaching of Jnana Khandam.**

XII) Tatparyam :

- Jivatma, Paramatma Aikyam.
- It is possible when Kartrutvam and Boktrutvam are dropped by Bhaga Tyaga Lakshana.
- Mahavakyam meaningful only if you apply Bhaga Tyaga Lakshana and claim I am Akartru Brahma Asmi.

न ह्यन्यतरतो रूपं किञ्चन सिध्येत्। नो एतन्नाना,
तद्यथा रथस्यारेषु नेमिरर्पितो नाभावरा अर्पिता
एवमेवैता भूतमात्राः प्रज्ञामात्रास्वर्पिताः प्रज्ञामात्राः प्राणेऽर्पिताः
स एष प्राण एव प्रज्ञात्मानन्दोऽजरोऽमृतः। न
साधुना कर्मणा भूयान्नो एवासाधुना कनीयान्। एष ह्येवैनं
साधु कर्म कारयति तं यमेभ्यो लोकेभ्य उन्निनीषत
एष उ एवैनमसाधु कर्म कारयति तं यमधो निनीषते।
एष लोकपाल एष लोकाधिपतिरेष सर्वेशः स म
आत्मेति विद्यात्स म आत्मेति विद्यात्॥ ९॥

Let not a man wish to know the speech, let him know the speaker; let not a man wish to know the smell, let him know the smeller; let not a man wish to know the form, let him know the seer; let not a man wish to know the sound, let him know the hearer; let not a man wish to know the flavour of food, let him know the knower; let not a man wish to know the action, let him know the agent; let not a man wish to know the pleasure and pain, let him know the knower of the pleasure and pain; let not a man wish to know enjoyment, dalliance nor offspring, let him know the knower of the enjoyment, dalliance and offspring; let not a man wish to know the walking, let him know the walker; let not a man wish to know the mind, let him know the thinker. Verily these ten rudimentary elements depend on prajna and the ten rudiments of prajna depend on the elements. Were there no rudimentary elements, there would be no rudiments of prajna; were there no rudiments of prajna, there would be no rudimentary elements; from either alone no form would be accomplished. There is no division of this union; just as the circumference of a wheel is placed upon the spokes and the spokes upon the nave, so the rudimentary elements are placed upon the rudiments of prajna and the rudiments of prajna are placed upon prana. This Prana is verily prajna, it is joy, it is eternally young and immortal; it is not increased by good deeds, it is not decreased by bad deeds. Verily him it causes to do good deeds, whom it desires to uplift from the worlds; while him it causes to do bad deeds whom it desires to sink down. This is the guardian of the world, this the king of the world, this the lord of the world, this is my soul. Thus let a man know, thus let a man know. [Chapter 3 – Verse 9]

a) Belongs to Rig Veda like Aitareya Upanishad.

- “Saha Me Atma”

b) Akarta Abokta Paramatma is my Jivatma

- One should know this Aikyam.
- Knowledge = Aikyam, not Adhyasa.

XIV) Aitareya Upanishad : Chapter 3 – 1 – 3

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च
पञ्चमहाभूतानि पृथिवी वायुराकाश आपो
ज्योतीषीत्येतानीमानि च क्षुद्रमिश्राणीव ।
बीजानीतराणि चेताराणि चाण्डजानि च
जारुजानि च स्वेदजानि चोद्भिज्जानि
चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि
च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं
प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

Esa brahmaisa indra esa prajapatir-ete sarve deva imani ca
panca mahabhutani prathivi vayur-akasa apo
jyotimsi tyetani-mani ca ksura-misraniva
bijani-tarani cetarani candajani ca
jarujani ca svedajani codbhijjani
ca asva gavah purusa hastino yat-kincedam prani jangamam ca patatri
ca yacca sthavaram sarvam tat-prajna-netram prajnane pratisthitam
prajna-netro lokah prajna pratistha prajnanam brahma ॥ 3 ॥

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

- Prajnanam Brahma.
- Consciousness is the essential

XV) Nature of Jiva = Limitless Brahman

| Upakrama | Upasamhara |
|----------------------|--------------------|
| Kaushitaki Upanishad | Aitareya Upanishad |

- Both belong to Rig Veda

XVI) Brihadaranyaka Upanishad : Chapter 1 – 4 – 10

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
तथार्षीणाम्, तथा मनुष्याणाम्; तद्वैतत्पश्यन्नुषिर्वामदेवः
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, किञ्च 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'sāvanyo'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;
ekasminneva paśāvādīyamāne'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]

- Tad Atmanam Eva Avetu...
- Yajur Veda Mahavakyam.
- Aham Brahma Asmi.

XVII) Chandogya Upanishad : Chapter 6 – 8 – 7

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

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

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

- Sama Veda
- Tatu Tvam Asi

XVIII) Mandukya Upanishad : Chapter 1 – Mantra 2

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म
सोऽयमात्मा चतुष्पात् ॥ २ ॥

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

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

- Ayam Atma Brahma.
- Atharvana Veda.

XIX) All negating Kartrutvam

- **Notion – I have Karma Phalam :**

Sanchitam, I am suffering from Prarabdam, I am connecting Agmi.

- I am experience Karma Phalam, therefore only its not you.
- Object different from subject.

XX) Jnana Khandam is a Pramanam for Mahavakyam

- 2 conditions fulfilled as new knowledge generated by Veda.
- This knowledge not gained by any other source.

- Aham Brahma Asmi
- Aham Brahma Asmi, until now.

XXI)

| Bramaha | Brahma |
|----------------|------------------|
| Confusion | Infinite reality |

XXII) I am able to gain this knowledge if I have the qualification.

- I go through Sravanam, Mananam, Nididhyasanam, I get new knowledge.
- Anadigatatvam – new knowledge condition is fulfilled.
- Apoorvata = Anadigatatvam.

XXIII) Karma Khandam, goes along with my Kartrutvam only.

- Jnana Khanda gives me new knowledge.

XXIV) This new knowledge is never negated by any other Pramanam including modern science.

XXV) Upannasya Brahmatma Vigyanasya.

- This new knowledge which arises in the qualified mind of a student.

XXVI) Abadyamanatvat, is never negated by any other Pramanam.

- They can't attempt to negate – why?
- All other Pramanams are working in the Area of Anatma – matter.

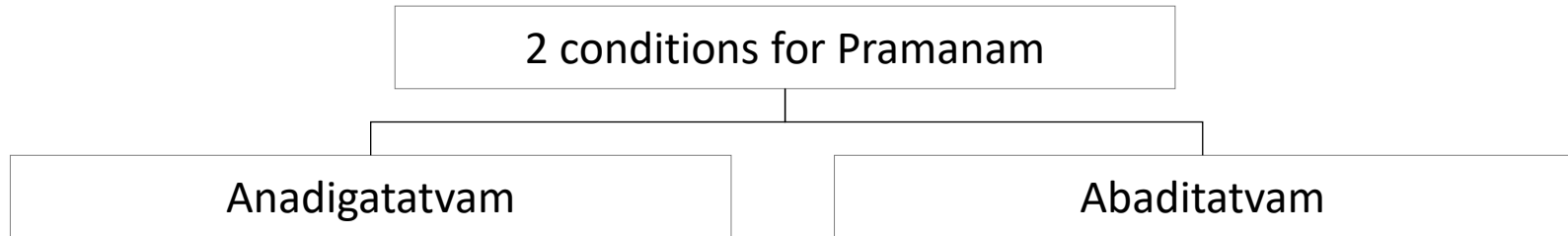
XXVII) Modern science is very advanced but works in the field of matter and energy.

- Science is struggling with consciousness.
- Yearly consciousness seminar, more confusions rise.
- Science not able to handle consciousness, it is designed to study Anatma.
- Vedanta is dealing with Atma.
- Others dealing with Anatma, hence can't judge.

XXVIII) Science can't touch Vedanta.

- Millenia has passed.
- Now we are ready to challenge.
- Abadyamanatvat.

XXIX)



XXX) Jnana Khandam reveals Akartrutvam

Don't say :

- Jnana Khandam does not reveal.
- Bodhayati Eva
- Shastra Yonitvat, Tattu Samanvaya.

Brahma Sutra :

शास्त्रयोनित्वात् ।

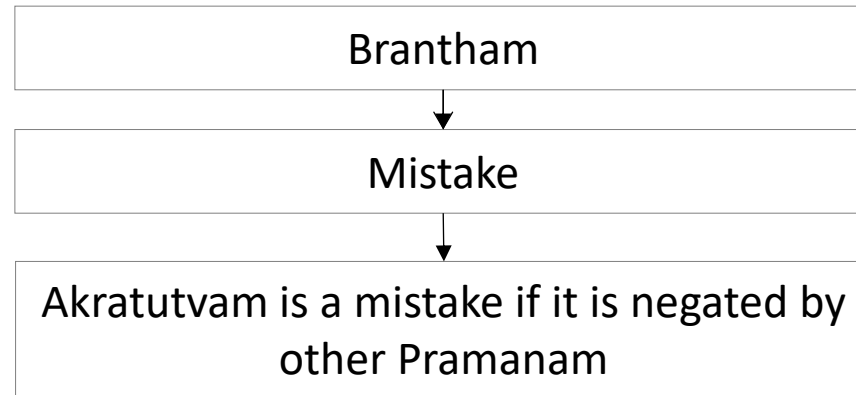
Sastrayonitvat ।

(Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge. [I – I – 3]

तत्तु समन्वयात् ।

Tattu Samanvayat ।

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



XXXI) Definition of mistake :

- Whatever is negated by another Pramana is a mistake.
- Aham Brahma Asmi – not Brantam, not mistake, never negated by any Pramanam, not negatable.

XXXII) Na Shakyam Vaktum :

- Our reply to Samuchhaya Vadi.

XXXIII) New argument by Samuchhaya Vadi.

24) Chapter 1 - Section 1 : Introduction continues...

त्यागेऽपि प्रयोजनाभावस्य तुल्यत्वमिति चेत् “नाकृतेनेह कश्चन”
(गीता ३।१८) इति स्मृतेः,

I) Topic 17 :

Shankara :

- Jnani need not do Karma combine Karma + Jnanam.
- Jnanam itself gives him Poornatvam.
- He has nothing to accomplish in life.
- All actions for Loka Sangraha.

II) Why should he do Veidica karma?

- No Prayojanam for him.
- No benefit.
- Without benefit, foolishness.

III) Whatever you do is for some benefit

- Jnani need not have to do Veidika Karma.

IV) Purva Pakshi :

- Jnani need not have to take Sanyasa also?
- Jnani – does not want anything.
- Why Sanyasa Karma?
- If he has no desire for Veidika Karma.

V) Sanyasa = Samuchaya of Jnanam + Sanyasa Karma

VI) Samuchhaya Vadi :

- Grihastha need not do Veidika Karma.
- Abyupethya Vada.
- Let Grihastha after Jnanam not do Veidika Karma.
- He need not have to take Sanyasa also.

VII) Let him continue Grihastha Jnani.

- Why insist on Sanyasa Karma – 2 day ritual.
- Ashta Sraddham, Gayathri Japam overnight, 40 years of Sanyasa Ashrama Anniversary.
- Shivaratri – day – Sanyasa, Viraja Homa, Sanyasa Diksha within Jnanam – why?
- No scope for Vidwat Sanyasa later.

VIII) In Tyaga, renunciation also, absence of Prayojanam is same for Grihastha Ashrama Karma

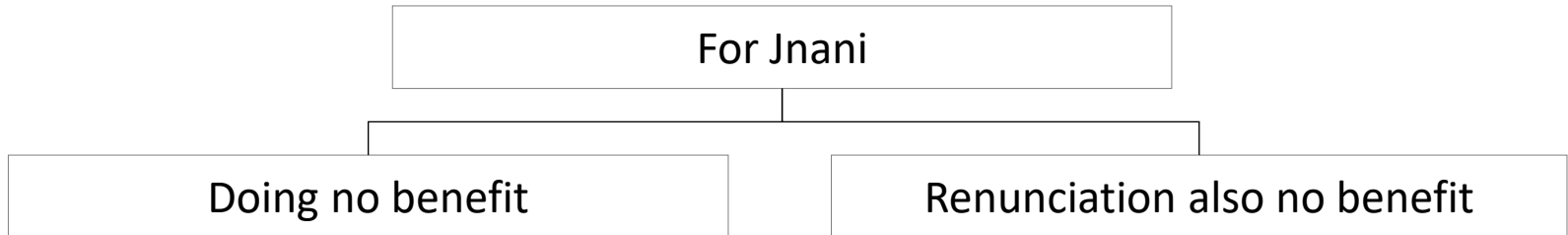
- Jnani has no benefit.
- Sankshepa Purva Pakshi.

IX) Gita : Chapter 3 – Verse 28

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]



- Neither doing Karma or Renunciating Karma, is of any use.

Revision : Topic 24

Introductory Bashyam debate with Samuchhaya Vadi :

I) Once Sanyasa Validated, Samuchhaya gets negated.

II) Veidika Karma gone in Sanyasa

- For validation of Sanyasa, it is Automatic negation of Veidika Karma.
- No question of combining Karma + Jnanam.

III) Validation of Sanyasa is one method of refuting Samuchaya Vada.

IV) Vidwat Sanasa :

- 1st Renunciation after Jnanam.

V) Vividisha Sanyasa :

- Renunciation before Jnanam.

VI) Now discussing Vidwat Sanyasa

VII) General observation :

a)

Sanyasa – Renunciation

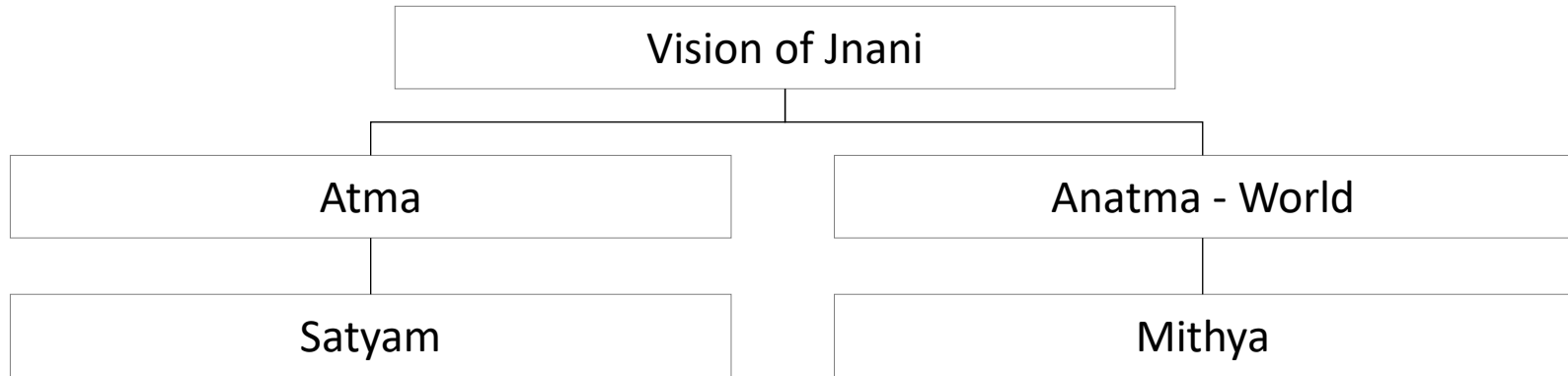
- Internal
- Antara
- Invisible
- I alone will know
- Others can't know

- Bahya – external
- I know, others know
- Visible Sanyasa
- Renounce ties with family, removes thread, tuft, changes dress.

b) Suppose Grihasta becomes a Jnani

- **Antara Sanyasa is a natural consequence because, when I get Jnanam, I am Atma, I don't have any relationship with have with Anatma.**

c)



- As Atma I have no connection with Anatma.

d) Dissociation with Anatma is a natural consequence.

e) Once I delink from Anatma, all features also, I have no connection.

f) Varna, Ashrama belongs with Anatma, Jnani dissociates.

- Varna Ashrama Abhimana Sanyasa Automatically takes place.

g) I am not Brahmana, Vaishya.

- I am not Brahmana, Vaishya.
- I am not Grihasta, internal renunciation happening invisibly in the Mind of Jnani.
- Silent revolution.

h) Kartrutvam, Boktrutvam also gets renounced.

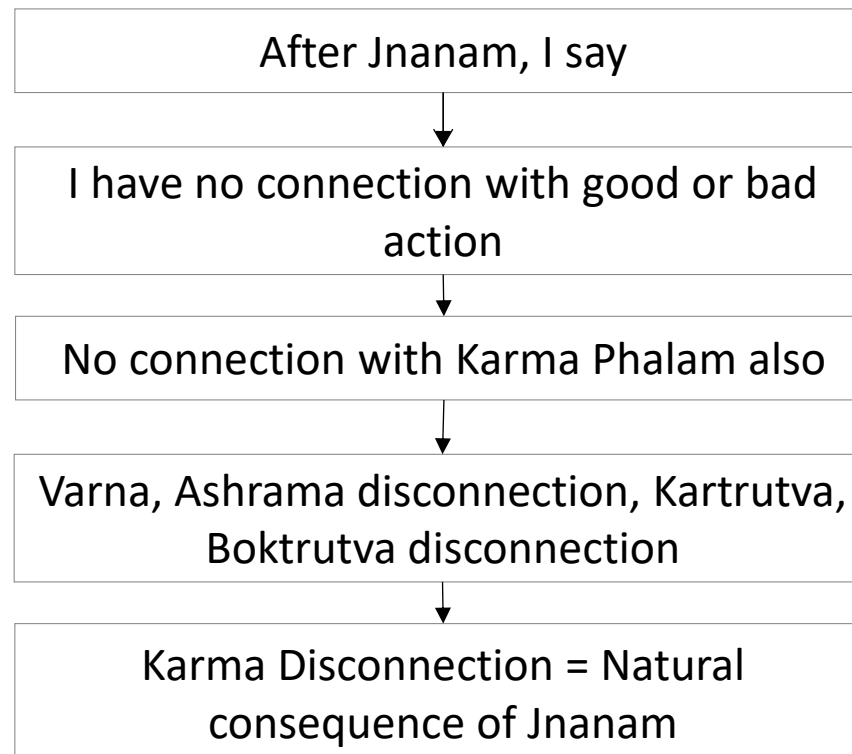
- Kartrutvam, Boktrutvam also gets renounced.
- Kartrutvam, Boktrutvam belongs to Anatma.
- Atma can't be Karta, Bokta.

• **Karma happens eternally but karma belongs to Anatma.**

l) I have delinked of Karma, Karma Sanyasa is consequence of Jnanam.

j) Jnana Karma Sanyasa – Chapter 4

- Jnanena Karma Sanyasa.



k) Grihastha will also have Antara Sanyasa as a Natural consequence.

l) Question :

- Is Grihastha Antara Sanyasa is automatically followed by Bahya Sanyasa also?
- Does Grihastha Sanyasi renounce Grihastha Ashrama also and becomes an external Sanyasi.

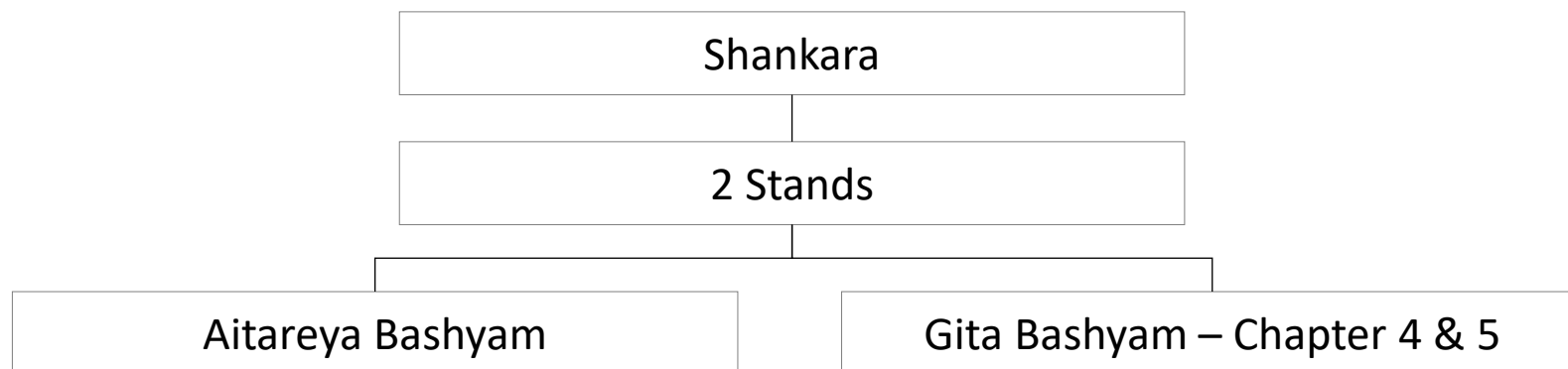
m) Antara Sanyasa which Grihastha has is called Vidwat Sanyasa.

- Vidwat Sanyasi Grihastha = Antara Sanyasi.

n) Question :

- Does Antara Sanyasa include Bahya Sanyasa also?
- Is it an automatic consequence?
- Does Vidwat Sanyasa include Bahya Sanyasa also?

VIII)



| Aitareya Bashyam | Gita Bashyam – Chapter 4 & 5 |
|---|--|
| <ul style="list-style-type: none"> - Samuchaya refutes Bahya Sanyasa - Shankara : Vidwat Sanyasa includes Bahya Sanyasa - Grihasta will renounce and becomes Ashrama Sanyasa - Grihasta = Temporary infrastructure for Jnanam - After Jnanam, Grihasta not relevant, valid - Will not allow him to do Nididhyasanam - Example : Yajnavalkya - Vidwat Sanyasa includes internal and external Sanyasa | <ul style="list-style-type: none"> - Shankara relaxes his position - Krishna – Grihasta, compiled by Grihasta Vyasa - Grihasta will generally renounce and take Sanyasa - Exceptions are there - Jnani = No attachment - Same genuine reason, will continue Vidwat Sanyasi, Antara Sanyasi - Involved in Karma but their Karma not a Karma - Vidwat Sanyasa does not include Bahya Sanyasa - Optional |

IX) We take Gita stand :

a) General Rule :

- Jnani gets Jnanam
- Remaining in Grihasta, becomes Jnani after classes.
- Sees no relevance for Veidika Karma, generally will renounce Karma alongwith Grihasta.
- Sadhanam, infrastructure, renounced.

b) Compromise :

- Due to strong Prarabda continues Grihastha Ashra even though he has internal Sanyasa.
- Not able to take to external Sanyasa.

c) Continues Grihastha and karma

d) Gita : Chapter 5 – Verse 8

ब्रह्मण्याधाय कर्माणि
सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन
पद्मपत्रमिवाम्भसा ॥ ५-१० ॥

brahmaṇyādhāya karmāṇi
saṅgaṁ tyaktvā karōti yaḥ ।
lipyatē na sa pāpēna
padmapatramivāmbhasā || 5-10 ||

He, who does actions, offering them to Brahman, abandoning attachment, is not tainted by sin, just as a lotus leaf remains unaffected by the water on it. [Chapter 5 – Verse 10]

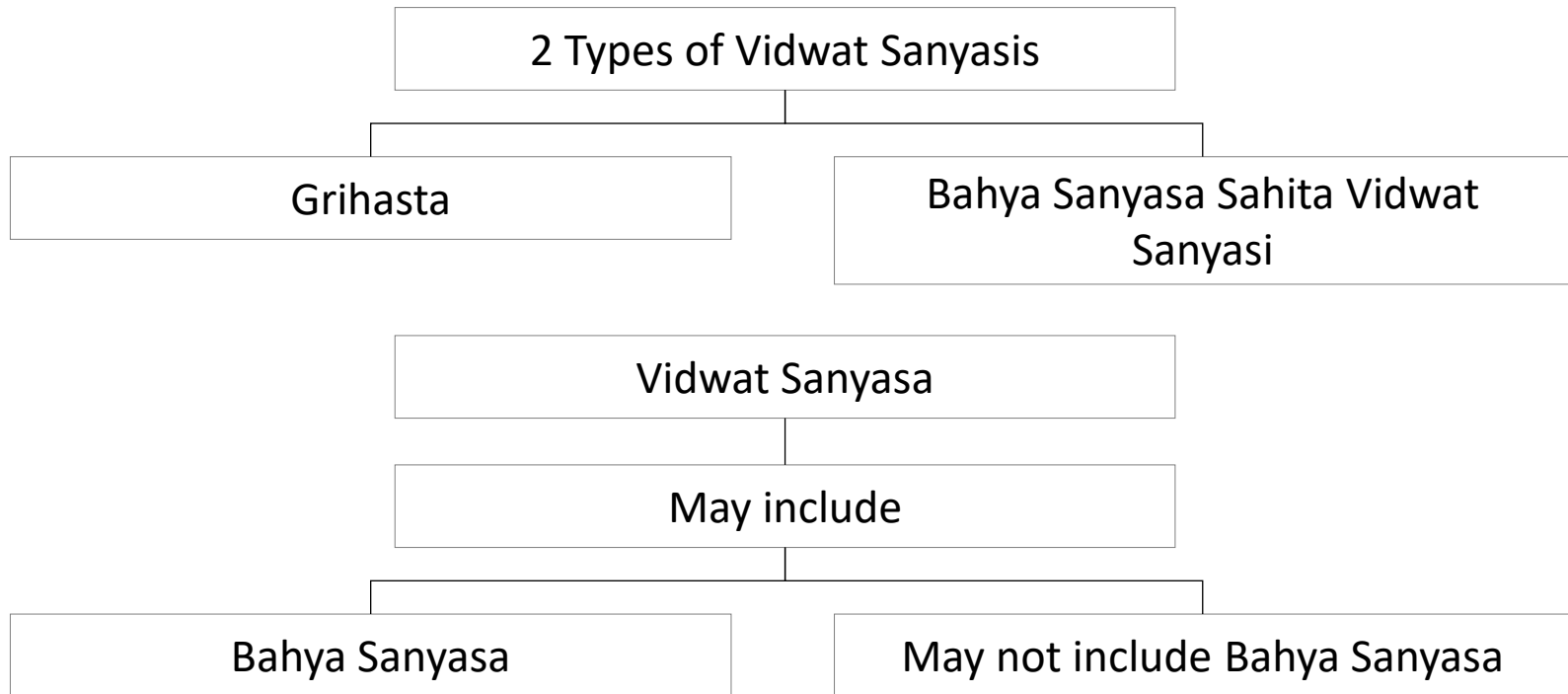
e) Does Sraddham, Sandhya Vandanam

- Does not need Punyam, does not feel I am Grihastha, commanded by Sruti.
- I don't want to get Pratyavaya Papam by not doing Sraddham.
- For Loka Sangraha Artham, continues Karma as Ajnani.

f) He comes under Vidwat Sanyasi only, but Antara Sanyasi not Bahya Sanyasi.

- Sometimes, wife recommends Sanyasa, husband afraid.

g)



h) In Aitareya Upanishad, Shankara Vehemently argues that vidwat Sanyasi includes Bahya Sanyasa.

i) **Samuchhaya Vadi :**

- Negates Bahya Sanyasa.

j) **Our General Stand :**

- Grihasta Jnani is Vidwat Sanyasi even though he is not a Bahya Sanyasi.

k) Samuchhaya Vadis Argument :

- Grihasta Jnani does not see any benefit by performance of Veidika Karma.

l) Prayojana Abavat :

- There is no Prayojanam in Karma Anushtanam.
- Renounces Veidika karma.
- Takes to Sanyasa.

m) Purva Pakshi :

- There is no Prayojanam in Sanyasa Karma also.
- Why should you insist on Karma Sanyasa?
- In that also there is no Prayojanam

IX) Tyaga Api – Bahya Sanyase Api – Prayojana Abhavyasya – Tulyatvam :

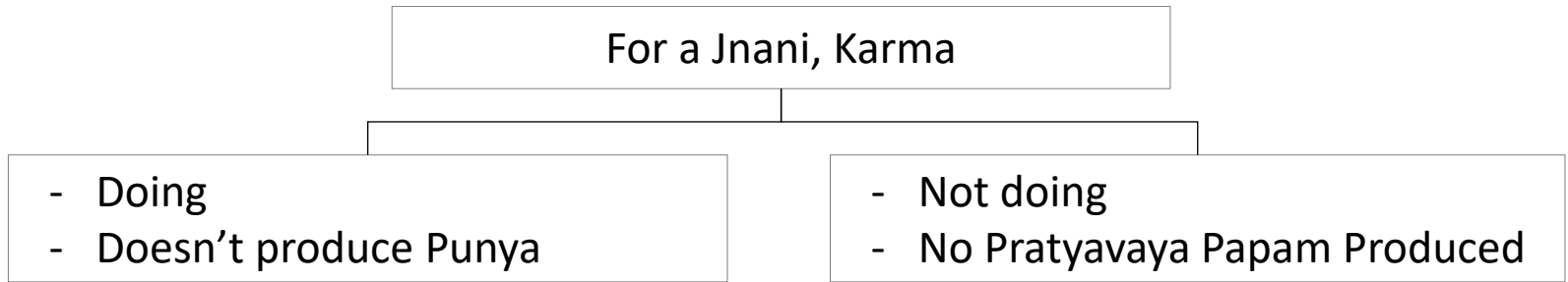
- Absence of any benefit for a Grihasta Jnani is the same.

Gita : Chapter 3 – Verse 18

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

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

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



- Both are the same.
- Why are you emphasizing not doing.
- Na Akrutena Kashchana Iti Smrutena.

25) Chapter 1 – Section 1 : Introduction continues...

य आहुर्विदित्वा ब्रह्मा व्युत्थानमेव कुर्यादिति तेषामप्येष
समानो दोषः प्रयोजनाभाव इति चेन्न;

Samuchhaya Vadis stand :

I) Ye Ahuhu : Quotes Shankara

a) After Brahma Jnanam, one should take to Bahya Sanyasa.

- Vyuthana = External, Ashrama Sanyasa

b) Includes Bahya Sanyasa in Vidwat Sanyasa – why?

c) For that also there is same Dosha

- No Prayojanam
- Sanyasa will not make any difference.
- Staying at home is same.
- For Jnani both are same upto this is Purva Pakshi.

d) Shankara :

- New definition of Bahya Sanyasa, which includes leaving home and taking to Biksha.

II) Bahya Sanyasa indicates dropping of Grihastha Ashrama Activities

- Non performance of Grihastha Ashrama centric activities.
- It is not performance of something.

III) Bahya Sanyasa is non performance of Grihastha activities

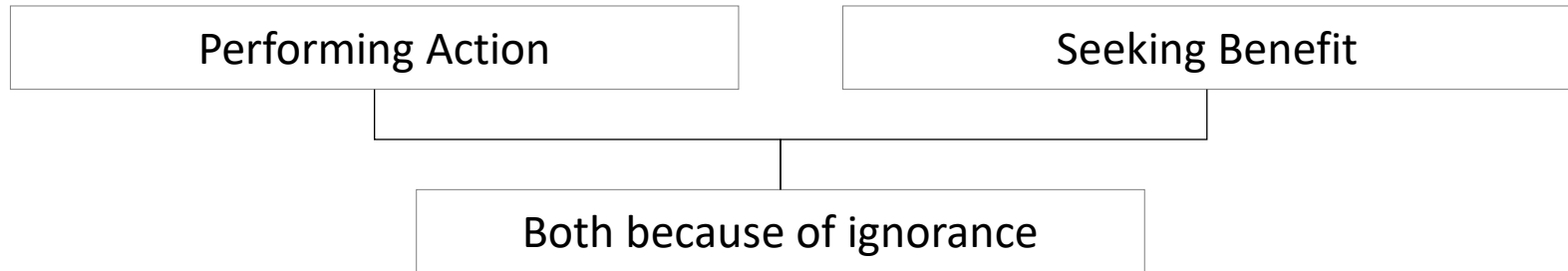
- “Akriya Matratvat” - Vyuthanasya

अक्रियामात्रत्वाद् व्युत्थानस्य । अविद्यानिमित्तो हि प्रयोजनस्य
भावो न वस्तुधर्मः सर्वप्राणिनां तद्दर्शनात् । प्रयोजनतृष्णाया
च प्रेर्यमाणस्य बाङ्मनःकायैः प्रवृत्तिदर्शनात् ।

I) Performance of Action is for same benefit

- Deliberate actions done for benefit of something.

II)



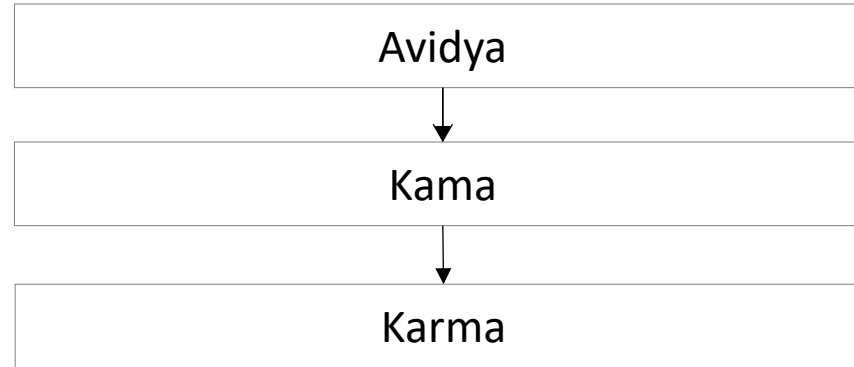
III) Ignorance alone makes a person connected with Anatma.

- Because of Anatma connection comes Kartrutvan, lack of missing,
- All expecting some benefit.

IV) Lifestyle of Grihastha means set of Karmas expecting set of Benefits.

- This is because of ignorance and desire.

V)



- Prayojana Trishna.
- Desire for benefit.
- This is series of Grihastha lifestyle.

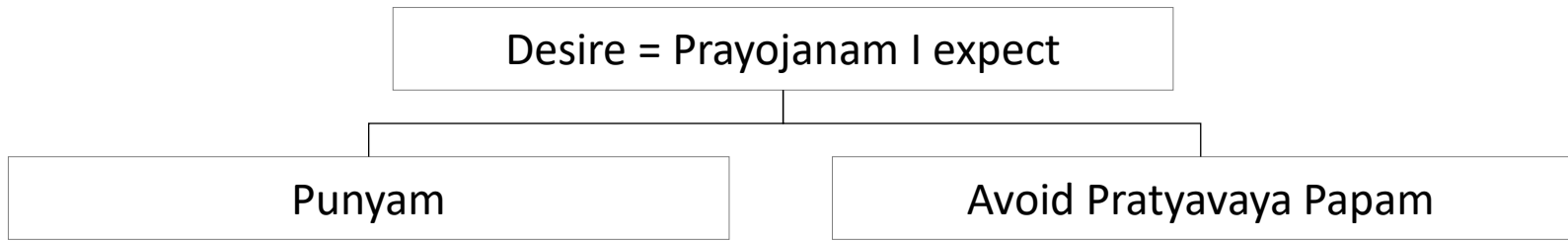
VI) This series will collapse in the wake of knowledge.

- Grihastha lifestyle can't survive if Jnanam happens.
- This is Shankaras lifestyle

VII) Study our mind, we can understand the Prayojana Trishna.

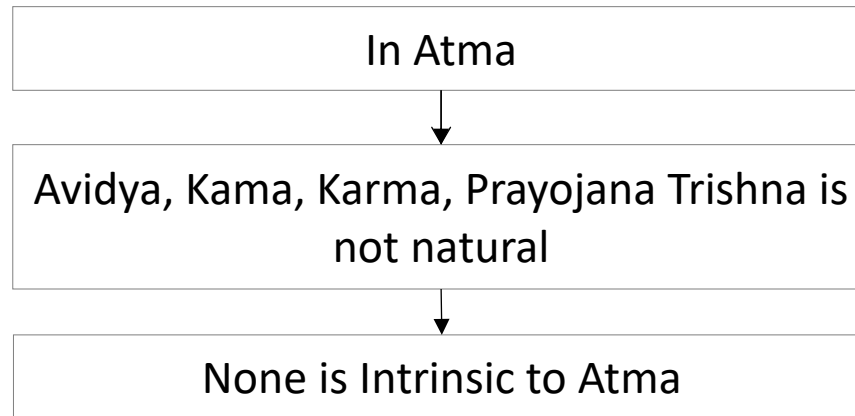
VIII) Veda Pramaman :

- Because of self ignorance – Kama – Veidika Karma.



- All these not natural to ones own real nature.

IX)



X) Na Atma Vastu Dharmaha :

- Sarva Praninam Avidyavatam Tat Darshana.
- In Ignorant Jivas we observe this series.