

KATHOPANISHAD WITH *SANKARA BHASYAM*

Chapter 1 - Section 2
Verse 1 to 10

VOLUME - 03

Index

S. No.	Title	Page No.
III	Chapter 1 - Section 2	
206)	Introduction to Verse 1	402
207)	Verse 1	403
208)	Anvaya - Verse 1	404
209 to 214)	Bashyam : Verse 1 Starts	406 to 425
215)	Introduction to Verse 2	426
216)	Verse 2	428
217)	Anvaya - Verse 2	429
218 to 221)	Bashyam : Verse 2 Starts	431 to 444
222)	Verse 3	445
223)	Anvaya - Verse 3	446
224 to 225)	Bashyam : Verse 3 Starts	448 to 454
226)	Introduction to Verse 4	455
227)	Verse 4	457

S. No.	Title	Page No.
III	Chapter 1 - Section 2	
228)	Anvaya - Verse 4	458
229 to 234)	Bashyam : Verse 4 Starts	466 to 473
235)	Introduction to Verse 5	474
236)	Verse 5	475
237)	Anvaya - Verse 5	476
238 to 241)	Bashyam : Verse 5 Starts	479 to 488
242)	Introduction to Verse 6	489
243)	Verse 6	489
244)	Anvaya - Verse 6	490
245 to 248)	Bashyam : Verse 6 Starts	492 to 504
249)	Introduction to Verse 7	505
250)	Verse 7	506
251)	Anvaya - Verse 7	507
252 to 255)	Bashyam : Verse 7 Starts	509 to 518
256)	Introduction to Verse 8	519

S. No.	Title	Page No.
III	Chapter 1 - Section 2	
257)	Verse 8	520
258)	Anvaya - Verse 8	521
259 to 269)	Bashyam : Verse 8 Starts	529 to 564
270)	Verse 9	565
271)	Anvaya - Verse 9	566
272 to 278)	Bashyam : Verse 9 Starts	569 to 583
279)	Introduction to Verse 10	584
280)	Verse 10	585
281)	Anvaya - Verse 10	586
282 to 287)	Bashyam : Verse 10 Starts	587 to 594

206) Introduction to Chapter 1 - Section 2 - Verse No. 1 :

परीक्ष्य शिष्यं विद्यायोग्यतां चावगम्याह ---

(Yamadharma Raja) having examined the student (Sisyam Pariksha), and having understood (Avagamyah) that Nachiketas has the qualification for the Atmajnanam (Vidyayogyatam - said the following).

- i) Yama did examination of Nachiketa on Viveka, Vairagyam, Sadhana Chatushtaya Sampatti, Mumukshutvam
- ii) Most of us will Crash in Viveka itself, 1st Round.
- iii)

Vidya	Yogyatham	Avagamyah
Knowledge	Fitness	Understood

- Yama understood Nachiketas readiness for Atma Jnanam and Uttered 13 Mantras of Section 2
- iv) Glorifies Seekers Qualification.

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते
उभे नानार्थे पुरुषः सिनीतः ।
तयोः श्रेय आददानस्य साधु
भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥ १ ॥

anyacchreyo'nyadutaiva preyaste
ubhe nānārthe puruṣaṁsinītaḥ ।
tayoh śreya ādadānasya sādhu
bhavati hīyate'rthādyā u preyo vṛṇīte ॥ १ ॥

Yama said : “One is good, while another indeed is pleasant. These two having different objectives chain (bind) a man. Blessed is he who, between these two, chooses the good alone, but he who chooses what is pleasant, loses the true end (goal).” [1 - 2 - 1]

श्रेयः अन्यत् (भवति) । उत एव प्रेयः अन्यत् (भवति) ।
नानार्थे ते उभे पुरुषं सिनीतः । तयोः (मध्ये) श्रेयः
आददानस्य साधु भवति । यः उ प्रेयः वृणीते सः अर्थात्
हीयते ॥

śreyaḥ anyat (bhavati), uta eva preyaḥ anyat (bhavati),
nānārthe te ubhe puruṣaṁ sinītaḥ, tayoh (madhye) śreyaḥ
ādadānasya sādhu bhavati, yaḥ u preyaḥ vṛṇīte saḥ arthāt
hīyate.

Sreyas is one (path) and Preyas is quite another. Those two, with different destinations, bind a person. There is felicity for one who takes to Sreyas between the two. One who chooses Preyas is indeed deprived of the (supreme) goal.

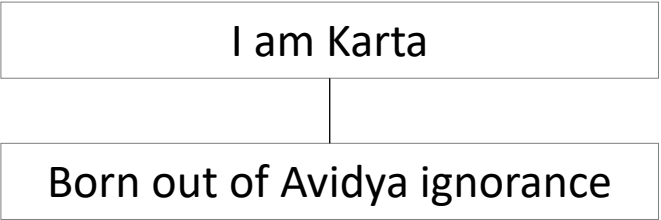
Gist :

i) Person can choose any of 2 Goals

ii)



iii)



iv) Naishkarmya Siddhi :

- **Entire Duality = Avidya.**

v) Karma can be taken as Avidya, Since it is Promoter of Avidya

vi)

Sreyas	Preyas
<ul style="list-style-type: none">- Jnanam, Vidya, Moksha- Very few intelligent choose this Path	<ul style="list-style-type: none">- Karma, Avidya- Majority of Mankind in this Path

vii) This is approach of Bashyam

209) Bashyam : Chapter 1 - Section 2 - Verse No. 1 Starts

अन्यत्पृथगेव श्रेयो निःश्रेयसं तथान्यदुताप्येव प्रेयः प्रियतरमपि ।

Jnanamarga (Sreyah = Nihisreyasam) is one type of path available for humanity. In the same way, another (Anyat) distinct (Prthageva) , which is also liked by most of the people (Priyataram - Api).

i) Anyathu = Prithane eva

= One path, means

ii) Sreyaha = Nishreyas = Jnana Marga

Sreyas

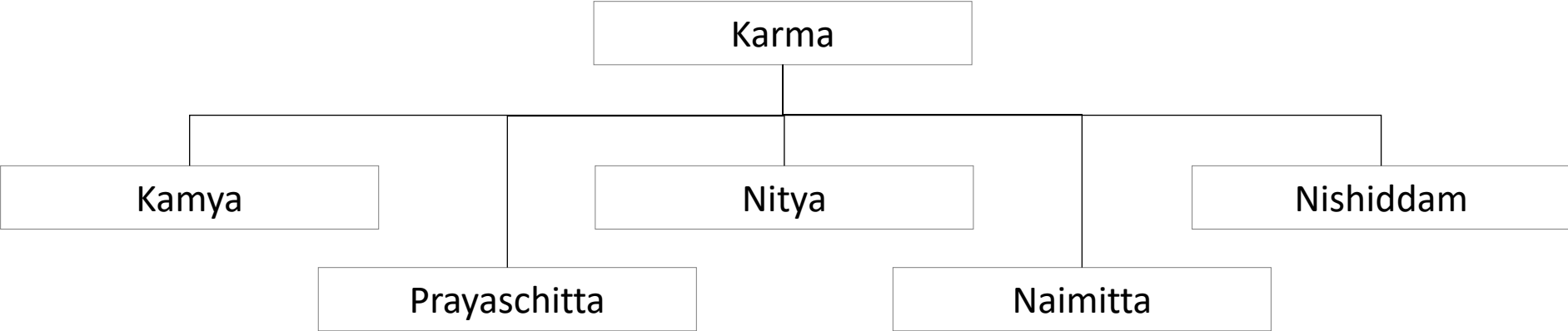
- Not destination, but path, means
- Jnana Yoga, one path available for humanity.

iii) Huta = Api, also there is another path

iv) **Preyaha = Priyatham Api :**

- Liked by most - Karma Marga.

v)



- Pancha Vidha Karma Marga is dear to most.

ते प्रेयःश्रेयसी उभे नानार्थे भिन्नप्रयोजने सती पुरुषमधिकृतं
वर्णाश्रमादिविशिष्टं सिनीतो बध्नीतस्ताभ्याम् (विद्याऽविद्यभ्याम्)
आत्मकर्तव्यतया प्रयुज्यते सर्वः पुरुषः । श्रेयःप्रेयसोः
ही अभ्युदयामृतत्वार्थी पुरुषः प्रवर्तते ।

Those two paths, Karma Marga (Preyas) as well as jnana Marga (Sreyas) have got totally distinct results (Bhinna - Prayojane) as they lead to different Purusarthas (Nanarthe). That being so (sati), a person who believes and follows the Varnasrama scheme (Purusam - Adhikrtam - Varnasram - Adi - Visistam) gets bound (Sinitah = Badnitah) by Preyah. All people (Sarvah Purusah) are compelled to implement (Prayujate) one of these two paths (Tabhyam), Sreyas and Preyas (Vidya - Avidyabhyam) as ones own duty (Atma Kartavyataya) because every (Vaidika) human being will be definitely following either karma Marga or jnana Marga as a seeker of either Dharmarthakamas (Abhudayarthi), or as a seeker of Moksa (Amrtatvarthi) Respectively.

2nd Quarter

i) Tey Ubhe :

- Both Margas - Karma Yoga, Jnana Yoga

ii)

Preyaha	Sreyaha
<ul style="list-style-type: none">- Karma- Veda Purva- Temporary result- Dharma / Artha / Kama / Prayojanam- Ahamkara Based- Anitya Phalam- Material Goal- Anatma	<ul style="list-style-type: none">- Jnana- Vedanta- Permanent Result- Moksha Purushartha- Sakshi Based- Nitya Phalam- Spiritual goal- Atma

iii) Both Margas bind a purusha, human being

- Adhikrutam Purusham qualified person.

iv) Both Margas bind a person who follows Varna, Ashrama schemes

- Only those who believe in Veda follow Karma Marga Rituals etc.

V) Based on Varna Ashrama designations Karmas are prescribed

- Rituals relevant only to such people
- Varna Ashrma Adhikari Visishtam.

vi) Rituals only for Astikas, believers in Vedas

- Both Karma and Jnanam binds, Sinitaha, Banditaha, Bind a person.

vii) Every person chooses one according to Dharma, Artha, Kama

Preyaha	Sreyaha
Chooses Karma	Chooses Jnana

viii) Once desire comes, he has to choose one of these 2 Paths

- One's life is governed by Rules and Regulations of these paths

a) Ajnanam of Jnani is gone :

- | |
|---|
| <ul style="list-style-type: none">• Jnani identifies with Atma as Self not Prarabdha based body's Vyavahara. |
|---|

b) All Vyavahara both for Jnani and Ajnani is Based on Adhyasa :

- Animals and Human same w.r.t Adhyasa.

ix) **After choosing a path, you are bound by the rules of Karma or Jnana Marga**

a) Karma Marga :

- Prataha Sandhya Vandanam rules will come
- Surya Udaya Kale or Purvam
- Waking up decided by Marga.

b) Rules restrict , bind a person

- Anxiety of Phalam also a bondage.

- c) I have done Vishnu Sahasranamam, will Prayojanam come?
- d) Kamyas, Praschitta activities cause bondage
- e) Am I improving, is FIR reduction taken place
- f) Life style, psychologically one is restrained, directed by Margas.

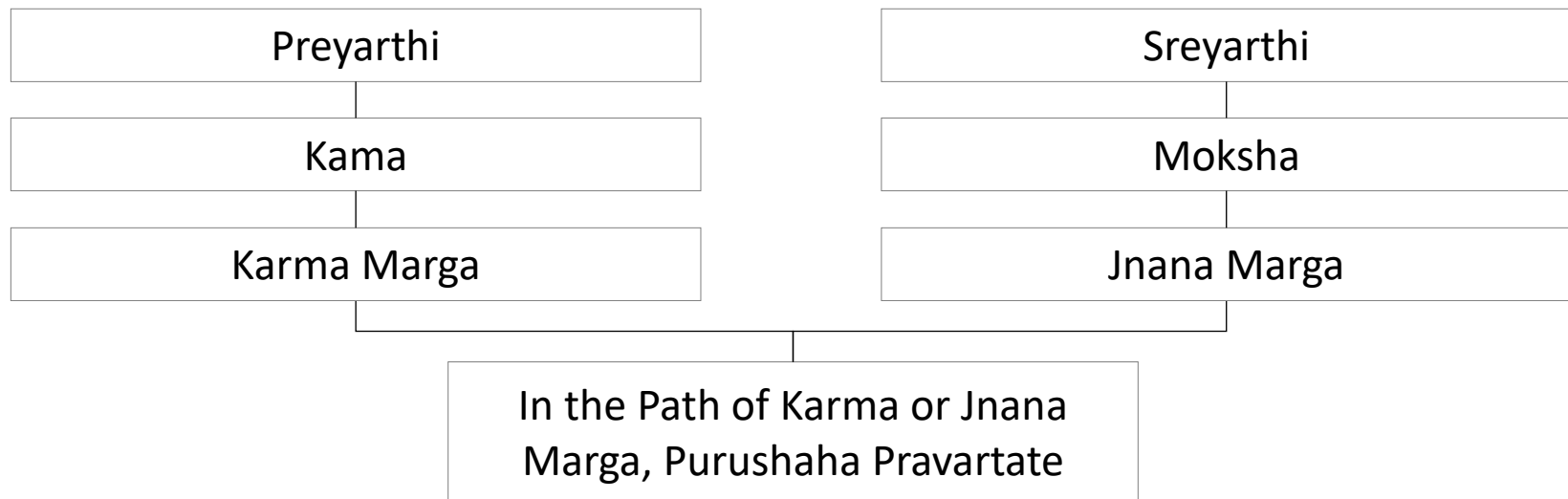
X) Therefore, Tubyam Sarvah Purushaha Prayujyate

- By 2 Margas, every person is compelled to implement, 2 Margas as Atma Kartavyata (Duty).
- I am duty bound to do a particular thing
- Person whipped up to do duty.

श्रेयःप्रेयसोः ही अभ्युदयामृतत्वार्थी पुरुषः प्रवर्तते ।

- i) All seekers compelled to follow 2 Paths - Dharma, Moksha
 - Others - Kama, Artha.
- ii) Materialistic - not interested in Punyam and Moksha
- iii) No one can go outside Dharma, Artha, Kama, Moksha Vyavahara except a liberated person
- iv) **Moksha only by saying :**
 - I am not 3 Bodies which is compulsorily involved in Vyavahara and Adhyasa.
 - For Jnani, it is Karma Abhasa.

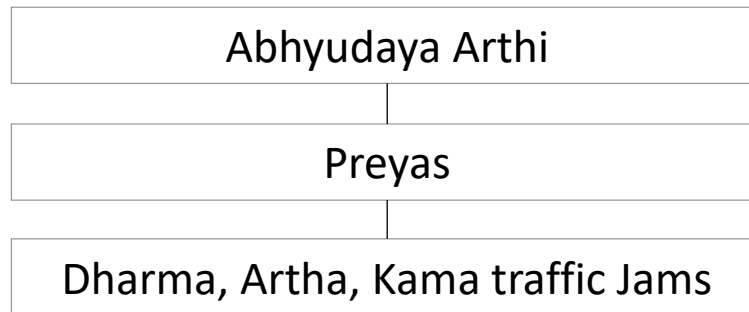
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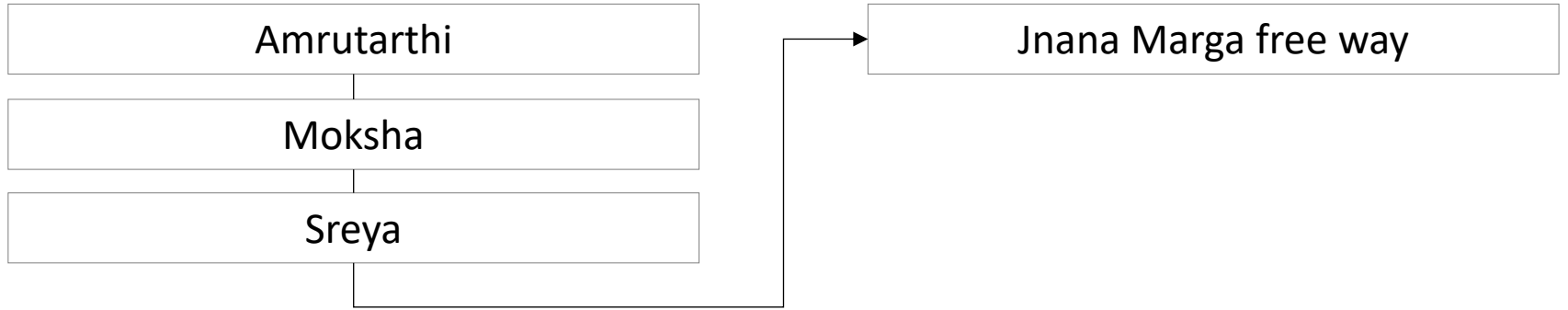
vi) Advertisement :

- During Pradosha Deeparadhanai, your desires are fulfilled
- Who does not have desires fulfilled?
- So all Rush.

vii)



viii)



ix) Restricted by one of 2 Margas, Sinitaha.

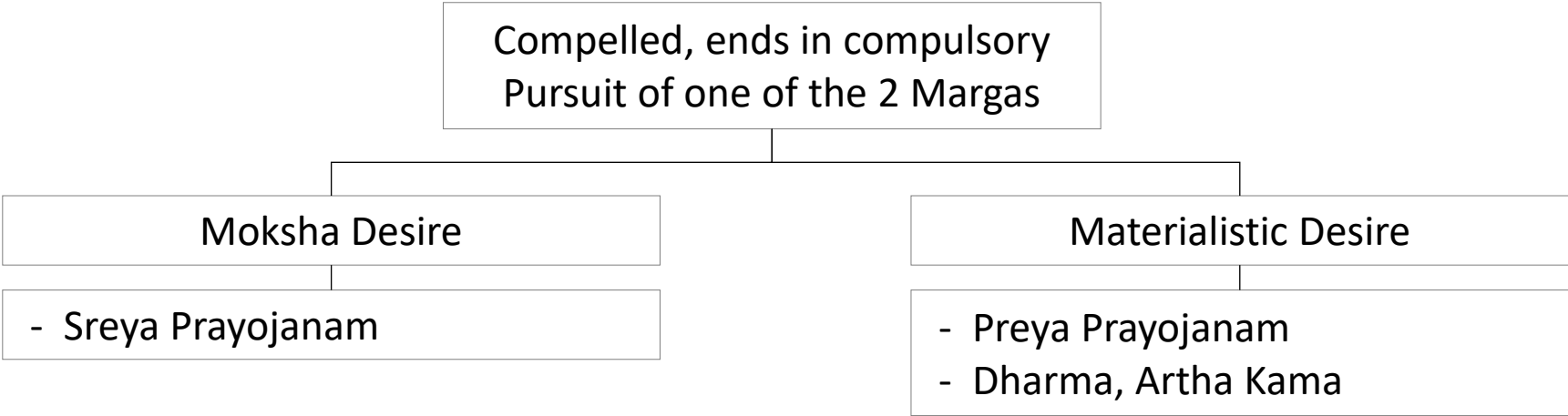
211) Bashyam : Chapter 1 - Section 2 - Verse No. 1 Continues

अतः श्रेयःप्रेयःप्रयोजनकर्तव्यतया ताभ्यां बद्ध इत्युच्यते
सर्वःपुरुषः ।

Therefore, every Vaidika is necessarily impelled by jnana Marga or karma Marga (Sreyah - Preyah) as a compulsory pursuit in order to gain the result (Prayojana-kartavytaya - of Either - Dharma - Artha - Kamas, or Moksa). Therefore, it is said here (figuratively) that both the paths bind all the people (Tabhyam - Baddhah - Sarvah Purusah - Iti - Ucyate).

i) Therefore, Every Veidika Bokshu is Bound by Jnana Yoga or Karma Yoga

ii)



iii) There is one physical bondage but figurative bondage

- As a bound person, no freedom, pushes mind and body to act as per Prarabdha.

iv) Ahamkara = Vimudatma = Adhyasa

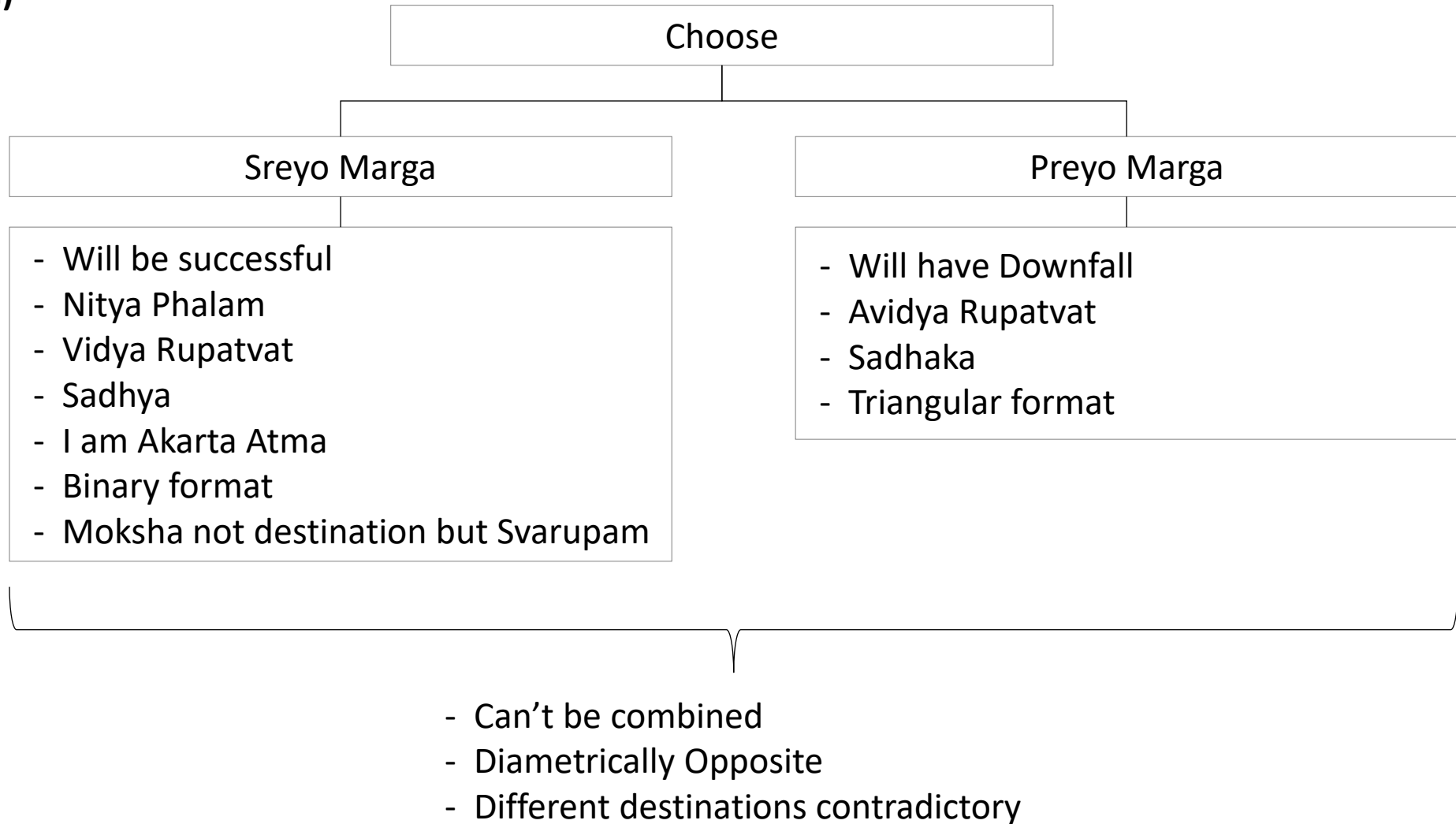
- Can't drop desires as they are Vasanas
- Sarvaha Baddaha iti Uchyate, said figuratively.

ते यद्यप्येकैकपुरुषार्थसम्बन्धिनी विद्याविद्यारूपत्वाद्विरुद्धे
इत्यन्यतरापरित्यागेनैकेन पुरुषेण सहानुष्ठातुमशक्यत्वात्
तयोर्हित्वाविद्यारूपं प्रेयः श्रेय एव केवलमाददानस्योपादानं कुर्वतः
साधु शोभनं शिवं भवति ।

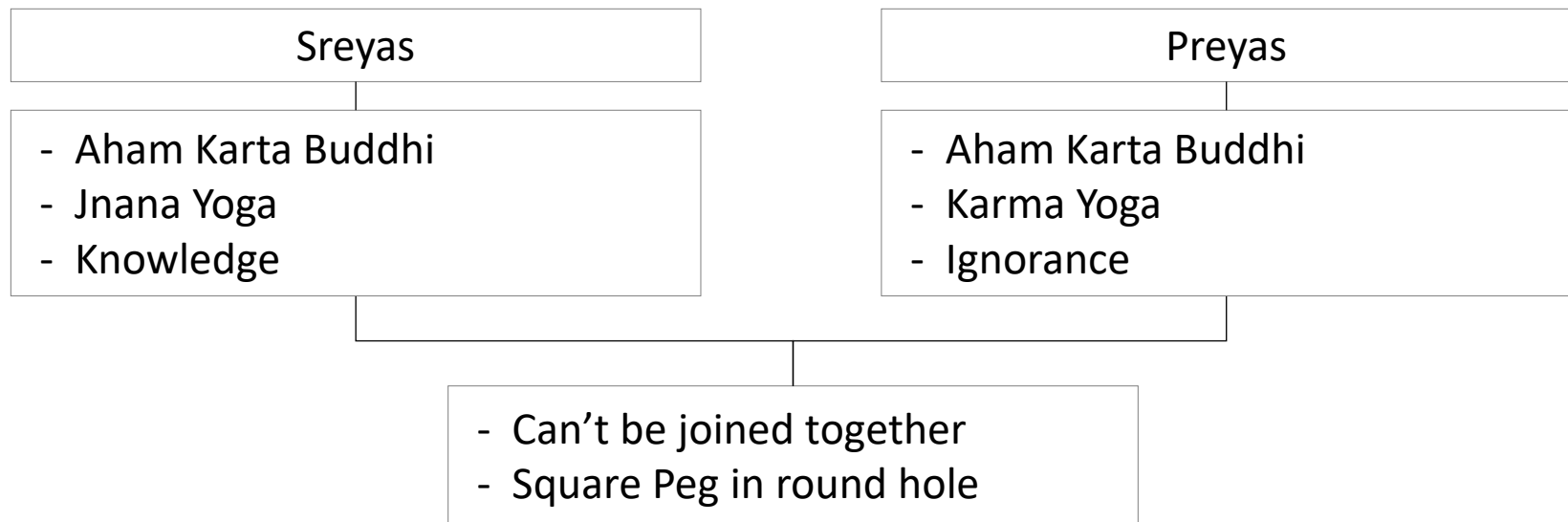
Those two Margas, as they are associated with different destinations (Ekaika Purusartha Sambandhini) they are contradictory (Te Viruddhe) to each other, being of The nature of knowledge and ignorance (Vidya - Avidya - Rupertatva). Therefore, since both of them are opposed to each other it is not possible to follow them simultaneously (Saha - Anushthatum - Asakyatvat) by one and the same person) Ekena Purusena, without giving up anyone of the two (Anyatara - Aparityagena). Therefore, everyone has to choose between the two (Tayoh) and some rare person renouncing (Hitva) the Preyomarga as embodiment of ignorance (Avidya - Rupam) chooses as his life style (Upadanam Kurvatah) Sreyomarga only. For such a person, the future becomes bright (Sadhu = Sobhanam = Sivam Bhavati).

3rd Quarter : Yama :

i)



ii)



iii) Ashakyatvat - Not possible to

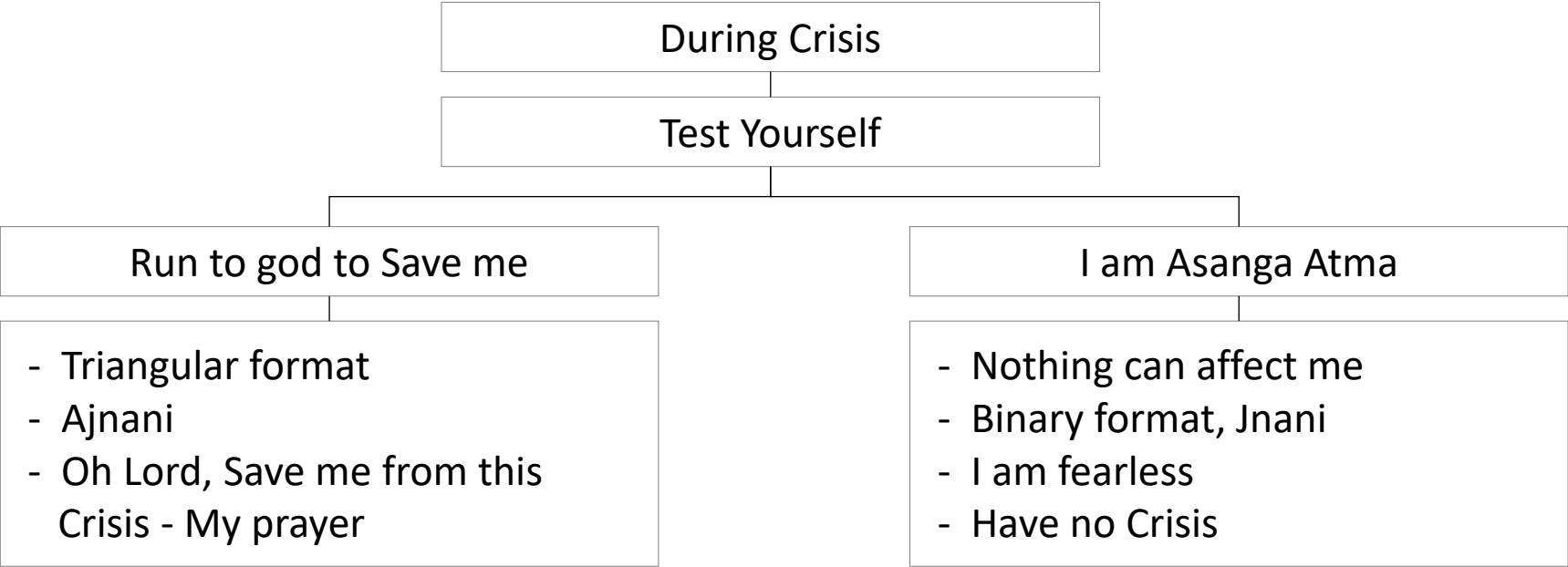
Anushtanam - Follow by one person at same time

- 2 Different people can follow at same time
- One Karma Yoga, other Jnana Yoga
- One in Triangular format, other in binary format.

iv) Ashakye Bavataha :

- Not possible for one to follow both Karma and Jnanam at same time.

v)



vi) Take Nischaya Sankalpa, henceforth I will follow Binary format, take vow

- Practice all the time
- You have to come to Binary format as seeker sometime internally.

vii) Tayorho - Out of these 2 Margas

Preyas	Sreyas
<ul style="list-style-type: none">- Its nature Avidya Rupam- Preya Marga Hitva- Promoter of Avidya	<ul style="list-style-type: none">- Its Nature Vidya Rupam- Only Rare ones drop Triangular format

viii) You can study any amount of Bashyams but Sankalpa is important in life

- It is Acid test for a real seeker.

ix) Renunciation of Karma yoga, not renunciation of Pancha Maha Yagya

- Continue Yagya and remain in Binary format, do Varna - Ashrama duty.

x) Attitude Changes

- I don't look at sadhana for myself.
- No Aham - Mama centric Sankalpa but karmas can continue.
- Promoter of Loka Sangraha.

xi) I am already a free person, have nothing to do with Karma

xii) Gita :

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

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् । पश्यञ्शृण्वन्स्पृशञ्जिघ्रन् अशनन्गच्छन्स्वपञ्श्वसन् ॥ ५-८ ॥	naiva kiñcitkarōmīti yuktō manyēta tattvavit paśyañ śṛṇvan sprśañ jighran aśnañ gacchan svapan śvasan 5-8
---	--

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

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

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

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

xiii) Karma Yoga converted to Karma Abhasa

- Give up triangular format
- Convert Karma Yoga into Karma Abhasa changing Bavana.

xiv) Sreyascha Eva Kevala Adadanasya

- Rare choice = Sreyaha Adadati.
- Upadanam Kurvantaha
- A and Da - Dhatu
- What happens to Jnani in Sreya Marga?

Revision : Bashyam

I) Verse 1 to 13 :

- Glorification of teaching (Vidya), student, result (Moksha).

ii)

Sreyas	Preyas
<ul style="list-style-type: none">- Moksha- Sadhana = Jnana Yoga	<ul style="list-style-type: none">- Dharma, Artha, Kama- Sadhana = Karma Yoga

iii) Verse 1 : 1st and 2nd Quarter :

- Every Veidika confronts 2 Margas, upon exposing to Vedic teaching.
- Binds himself to one of 2 Margas
- Restrains himself to one of Margas
- Person is bound by results in that Marga.

iii) Who is more fortunate?

a) 3rd Quarter :

- Ekena Purushena Saha Anushtanam Ashakyatvat
- Person can't move in both Margas at same time.

b)

Karma Marga	Jnana Marga
<ul style="list-style-type: none"> - Reinforces Karta - Avidya Rupam - Embodiment of ignorance 	<ul style="list-style-type: none"> - Reinforces Akarta - Vidya Rupam

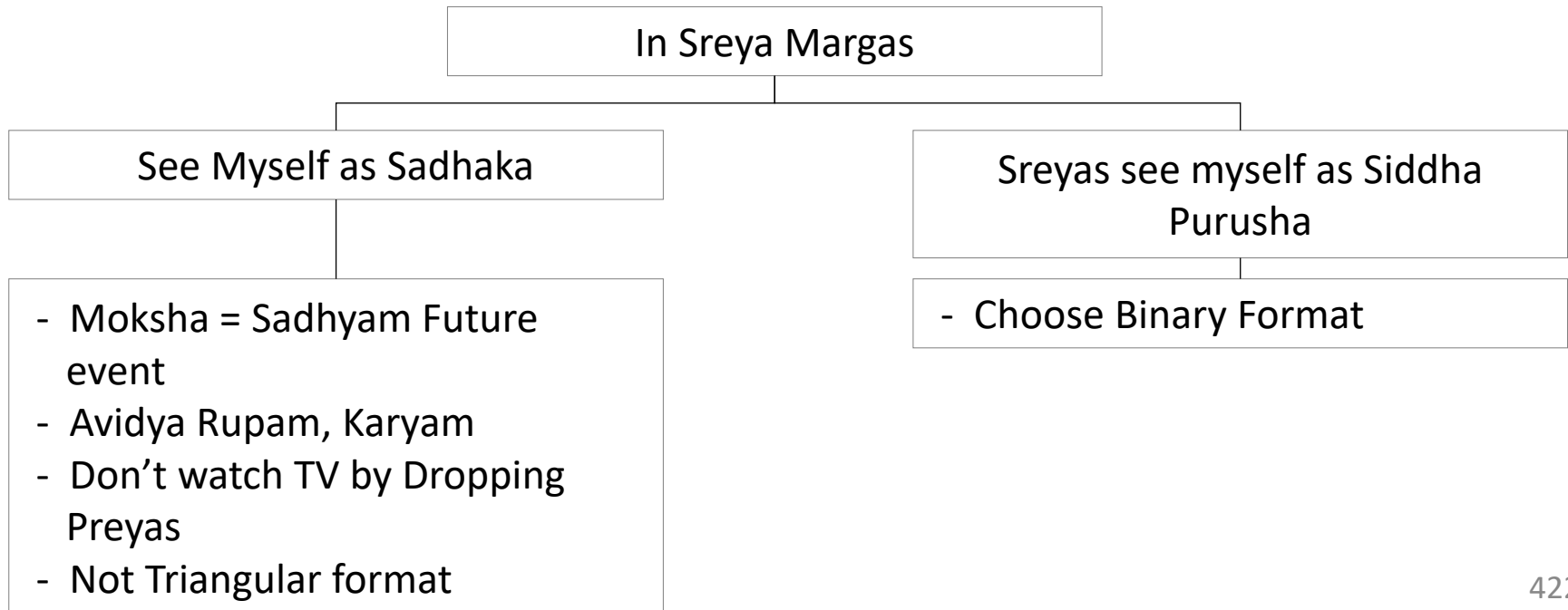
Each Mindset cancels the other

c) Person has to choose

d) Upanishad glorifies Sreya Marga

e) Suppose person rejects Preyas thoughtfully

f)



iv)

Seryan Eva Kevalam	Preyaha
<ul style="list-style-type: none">- Chooses as his life style- Adadanasya- Decides, takes Vratam, enters into Practice- I am Nitya Mukta Atma	<ul style="list-style-type: none">- Hitva- Drops

↑
Sadhu Bavati, Shobhanam, Shivam,
Moksha future is Bright
↓
Naturally claims Moksha as Svarupa

↑
Continues in Samsara
↓
4th Quarter

213) Bashyam : Chapter 1 - Section 2 - Verse No. 1 Continues

यस्त्वदूरदर्शी विमूढो हीयते वियुज्यतेऽस्मादर्थात् पुरुषार्थात्
पारमार्थिकात्प्रयोजनान्नित्यात् प्रच्यवत इत्यर्थः ।

On the other hand, a person who is short sighted (Aduradarsi), being a deluded person (Vimudah - only sees the immediate advantages of Dharma - Artha - Kamas, loosing sight of the dosas which are intrinsic to them, and thus) is deprived or separated (Hiyate = Viyujyate) from the Moksa Purusartha (Asmat - Arthat - Purusharthat -Paramarthikat), which is of the highest benefit (Prayojanat) and permanence (Nityam), and slips downwards (Pracyavate). That is the meaning.

4th Quarter :

i) Preyas Seeker : Short sighted

- Sees immediate advantages of Dharma, Artha, Kama.

ii) Looses sight of 3 doshas of Preyas

- Dukha Mishritatvam, Atruptikaratvam, Badakatvam.
- Intellectually myopic, short sighted
- Vimudah, Viseshana Moodah, after deliberating chooses wrong goal.

iii) Deprived of Moksha, Paramartha Purushartha, Real Nitya Purushartha, permanent

- Dharma, Artha, Kama = Abhasa Purushartha (unreal, ever silver, never silver)
= lost in time

iv) Prachyavate = Falls, deprived of real goal of life, Preyas

V) Kaivalyo Upanishad :

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः । परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥	na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ । pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3 ॥
---	---

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

214) Bashyam : Chapter 1 - Section 2 - Verse No. 1 Continues

कोऽसौ य उ प्रेयो वृणीत उपादत्त इत्येतत् ॥ १ ॥

Who is that person indeed (Ko - Asau - Yah - U) who chooses (Vrnite= Upadatte) the Preyomarga (and slips downwards!).

- Who falls from Moksha?

i) Yuha Hu Preyaha Vrnite :

- One who chooses Karma Marga is stuck in Karma khanda of Veda.

ii) Upapatte - Chooses

- Enter Pancha Maha Yagya in the initial stage
- Don't get permanently stuck.

iii) Enter and grow out

- Convert Karma yoga into Karma Abhasa by change of mind set.
- Transcendence of Karma Khanda person is unfortunate.

IV) Anvaya : Verse 21 :

श्रेयः अन्यत् (भवति) । उत एव प्रेयः अन्यत् (भवति) ।
नानार्थे ते उभे पुरुषं सिनीतः । तयोः (मध्ये) श्रेयः
आददानस्य साधु भवति । यः उ प्रेयः वृणीते सः अर्थात्
हीयते ॥

śreyaḥ anyat (bhavati), uta eva preyaḥ anyat (bhavati),
nānārthe te ubhe puruṣaṁ sinītaḥ, tayor (madhye) śreyaḥ
ādadaṇasya sādhu bhavati, yaḥ u preyaḥ vṛṇīte saḥ arthāt
hīyate.

Sreyas is one (path) and Preyas is quite another. Those two, with different destinations, bind a person. There is felicity for one who takes to Sreyas between the two. One who chooses Preyas is indeed deprived of the (supreme) goal.

215) Introduction to Chapter 1 - Section 2 - Verse No. 2 :

यद्युभे अपि कर्तुं स्वायत्ते पुरुषेण किमर्थं प्रेय एवादत्ते बाहुल्येन
लोक इत्युच्यते---

If both of the Margas are available (Svayatte) to be pursued by every human being (Pursena Kartum - and among them Sreyomarga is better than Preyomarga), then why is that (Kimartham) people mostly (Bahulyena) choose or go for (Adatte) Preyas only - if such a question is asked, the reply is given (in the following Verse No.).

i) Every human being has 2 Options

ii)

Karma Marga	Jnana Marga
<ul style="list-style-type: none">- Preyas- Immediate goal Dharma, Artha, Kama (Dak)- Anitya Phalam- Triangular format	<ul style="list-style-type: none">- Sreyas- Binary format- Superior- Moksha- Nitya Phalam

iii) Both available, accessible, not imposed by Veda

- Why people choose Karma Marga alone?
- Rare people choose Jnana Marga
- Iti Chet - If such question is asked Reply given in Verse 2.
- Homam practiced by Sanyasi during Chaturmasyam instead of teaching Vedanta.
- People want prayers of son's marriage etc, to be answered.

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ
सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

śreyaśca preyaśca manuṣyametaṣtau
samparītya vivinakti dhīraḥ ।
śreyo hi dhīro'bhi preyaśo vṛṇīte
preyo mando yogakṣemādvṛṇīte ॥ २ ॥

Both the good and the pleasant approach the moral man ; the wise man examines them thoroughly and discriminates between the two ; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping). [1 - 2 - 2]

श्रेयः च प्रेयः च मनुष्यम् एतः । धीरः तौ
सम्परीत्य विविनक्ति । धीरः हि प्रेयसः (उत्कृष्टतरं)
श्रेयः अभिवृणीते । योगक्षेमात् मन्दः प्रेयः
वृणीते ॥

śreyaḥ ca preyaḥ ca manuṣyam etaḥ । dhīraḥ tau
samparītya vivinakti । dhīraḥ hi preyaśaḥ (utkr̥ṣṭataram)
śreyaḥ abhivṛṇīte । yogakṣemāt mandah preyaḥ vṛṇīte ॥

Sreyas and Preyas approach the human being. Having very clearly considered them, the discriminative (Person) distinguishes (them). Indeed the discriminative one chooses Sreyas rather than Preyas. The indiscriminative one chooses Preyas for the sake of acquisition and preservation.

i) Reason :

- Only few are Nitya - Anitya Vastu Vivekis (World - Brahman).
- People vote for charming world, Mandah buddhi, Aviveki, unintelligent.

ii) Few Dhiras, Vivekis, intelligent, choose Moksha, Sreyas

iii) Gita :

त्रैगुण्यविषया वेदाः निस्त्रैगुण्यो भवार्जुन । निर्द्वन्द्वो नित्यसत्त्वस्थः निर्योगक्षेम आत्मवान् ॥ २-४५ ॥	traiguṇyaviṣayā vēdāḥ nistraiguṇyō bhavārjuna nirdvandvō nityasattvasthaḥ niryōgakṣēma ātmavān 2-45
--	---

The Vedas deal with the three attributes; be you above these three attributes (gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self. [Chapter 2 – Verse 45]

- Most people Mandahs choose Preyas.

iv)

Mandah	Dhira
Sakama Bhakti	Nishkama Bhakti

Aviveki	Viveki
<ul style="list-style-type: none"> - Yoga - Acquisition of unacquired - Kshema - Preservation - Hoodwinked by Maya - Obsession with Port - Flowery, attractive 	<ul style="list-style-type: none"> - World - Mithya - Aham - Satyam - Jnanam wins

v) Gita :

यामिमां पुष्पितां वाचं
प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ
नान्यदस्तीति वादिनः ॥ २-४२ ॥

yāmimāṃ puṣpitāṃ vācaṃ
pravadantya vipaśchitaḥ |
vēdavādaratāḥ pārtha
nānyadastīti vādinaḥ || 2-42 ||

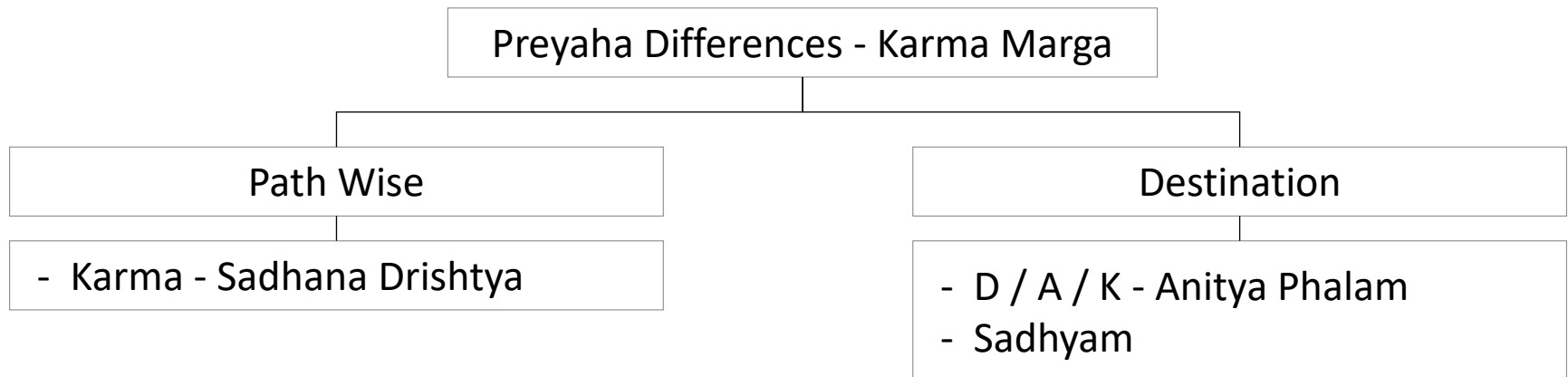
Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of Vedas, O Partha, saying, there is nothing else. [Chapter 2 – Verse 42]

218) Bashyam : Chapter 1 - Section 2 - Verse No. 2 Starts

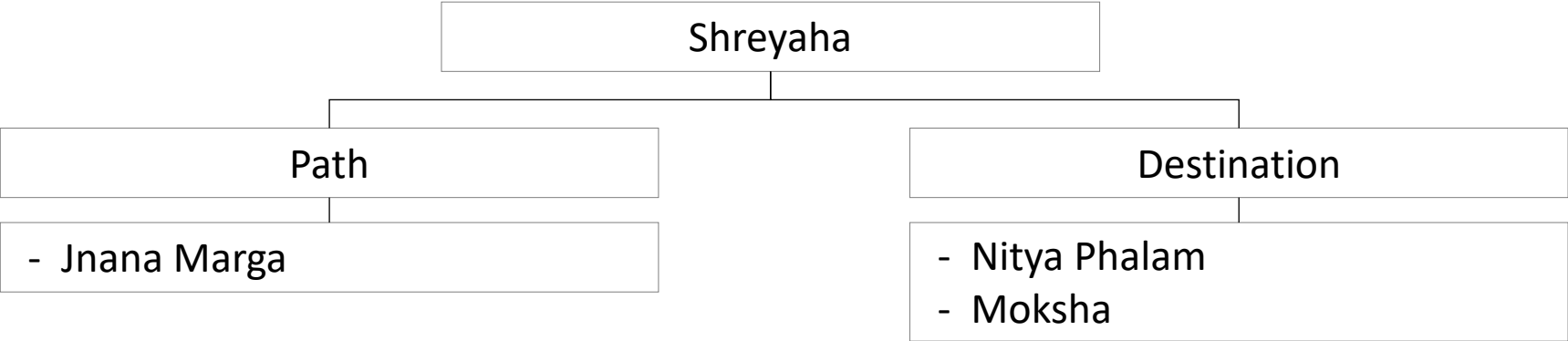
सत्यं स्वायत्ते तथापि साधनतः फलतश्च मन्दबुद्धीनां दुर्विवेकरूपे
सती व्यामिश्रीभूते इव मनुष्यमेतं पुरुषमा इतः प्राप्तुतः श्रेयश्च प्रेयश्च ।

It is true (Satyam) that both of the Margas are accessible (Svayatte) to the entire humanity. Even then (Tatha - Api), for people who are not intelligent enough (Manda - Buddhinam), these two paths not being separately clear (Durvivekarupe) they get confused and consider them to be mixed up (Vyamisribhute Iva) both from the standpoint of means (sadhana) as well as that of the result (Phalam). Thus, for the majority of people both Preyomarga and Sreyomarga present (A + Itah = Etah = Prapnutah) themselves in a mixed up manner.

- i) Nobody imposes, both accessible to humanity, Karma and Jnana Margas
- ii) Choice given, human beings not interested to choose superior one
- iii) Durmadha buddhi, Durviveka Rupe, are not clear about 2 paths, confused, vague
- iv)



v)



vi)

Dhira	Mandah
<ul style="list-style-type: none">- Viveka of Nitya - Anitya Vastu- I am Ever free from Body - World	<ul style="list-style-type: none">- Has no Viveka of Nitya – Anitya Vastu- Sadhana - Sadhya Drishtya Aviveki

vii) Some Mandah say

- Jnanam also form of Karma, Sravanam, Mananam, Nidhidhyasanam all action only.

viii) Jnanam not form of Karma

- Vastu Tantram, eternal Vastu, not based on Indriya Vyapara.

ix) Sati Vyamishri Bute Eva

- Mixed up, confused
- Themselves insensitive
- Don't know difference in Sruti - Sa, Ri, Ga, Ma
- For Mandah buddhi all appear same, can't see difference in Notes.

x) It is like chalk and Cheese.

- Can be clearly differentiated by a Dhira

xi) For Mandah they appear to be the same, confused

- Majority of human beings have confused, vague, Mandah buddhi.

xii) Twins, Rama, Lakshmana appear similar to others but not to their mother

xiii) 1st Quarter :

- Shreyas, avid approach of a human being.

219) Bashyam : Chapter 1 - Section 2 - Verse No. 2 Continues

अतो हंस इवाम्भसः पयस्तौ श्रेयःप्रेयःपदार्थौ सम्परीत्य सम्यक्
परिगम्य मनसालोच्य गुरुलाघवं विविनक्ति पृथक्करोति धीरो धीमान् ।

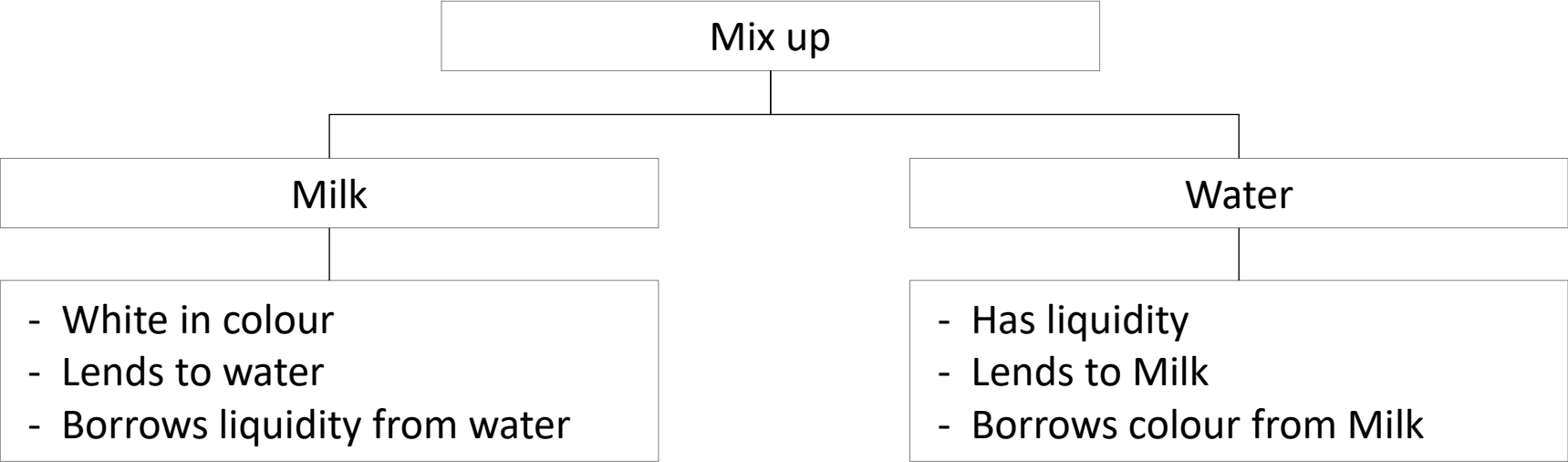
Just as the Hamsa bird is able to separate milk (Payah) from water (Ambasah) which are mixed together; in the same way only an intelligent person (Dhirah = Dhiman) having thoroughly inquired into it (Samparitya = Samyak - Parigamya = Manasa - Alooya) is able to distinguish (Vivanakti = Prthak - Karoti) the superiority and inferiority (Guru - Laghavam) of Sreyas and Preyas.

i) Because 2 Margas are confusing on a superficial look, Jnana marga and Karma marga appear similar

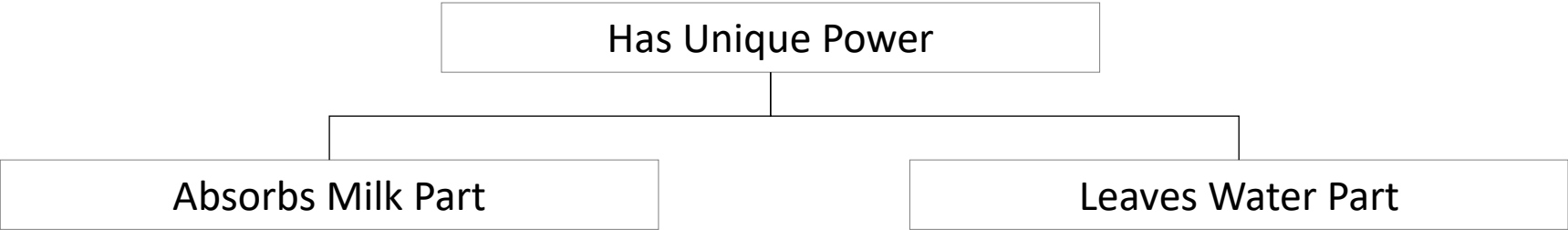
ii) Example :

- Milk and water mixed up
- Eyes can't see the difference.

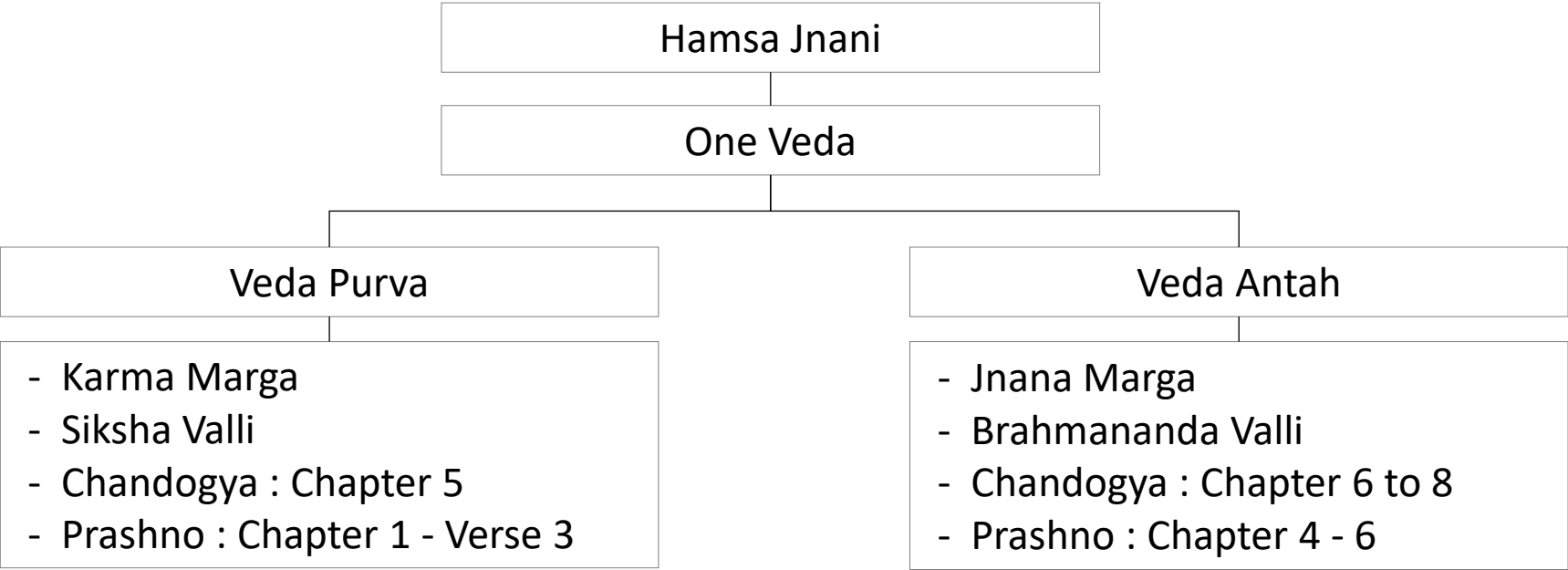
iii)



iv) Mythological "Hamsa" Birds :



v)



Prashno Upanishad :

अथ कबन्धी कत्यायन उपेत्य पप्रच्छ । भगवन् कुते ह वा इमाः प्रजाः प्रजायन्त इति ॥ ३॥	Atha kabandhee Kaatyaayana upetya paprachaa Bhagavan ; kuto ha vaa imaah prajaah prajaayanta iti II 3 II
--	---

Then Katyayana Kabandhi approached Pippalada and asked, ‘Revered and venerable master, whence are these creatures born? [I – 3]

स यदा तेजसाऽभिभूतो भवति । अत्रैष देवः स्वप्नान्न पश्यति अथ यदैतस्मिंश्शरीर एतत्सुखं भवति ॥ ६॥	Sa yadaa tejasaabhibhooto bhavati atraisha devah svapnaan na pasyati Atha tadaitasmin sareere etat sukham bhavati II 6 II
---	---

When a mind is overpowered by light, that mind sees no dream. At that time bliss arises in body. [IV - 6]

- Similarly Katho Upanishad, Isavasya, Brihadaranyaka Upanishad.

vi) Iva - Yatha - Thatha :

- Paramahamsa = Sanyasi (Not Supreme Goose)

vii) Samparitya - Samyak Parigamya Manaso Alochyā :

- Jnani enquires objectively.

viii) Mundak Upanishad :

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

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

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

ix) Evaluates Pros and Cons, Advantages, Disadvantages, Superiority, inferiority of 2 Margas

x) Payas Tou Sreyas Preyas Padharthou :

- Sreyas Preyas Padarthas.

xi) Vinakti = Prithak Karoti :

- Distinguishes clearly, Nitya anitya Viveki, Dheerah.

xii) Intelligent people know Preyas, Sreyas clearly.

Revision : Section 2 : Verse 2 :

i) Glorifies Atma Vidya, Acharya, Sishya, moksha Phalam

ii) Verse 2 :

- Atma Vidya = Sreyaha, superior for a Viveki, Hamsa
- Preyas = Karma Marga.

iii) Jnana marga, Karma marga are mixed in Veda container / Vessel

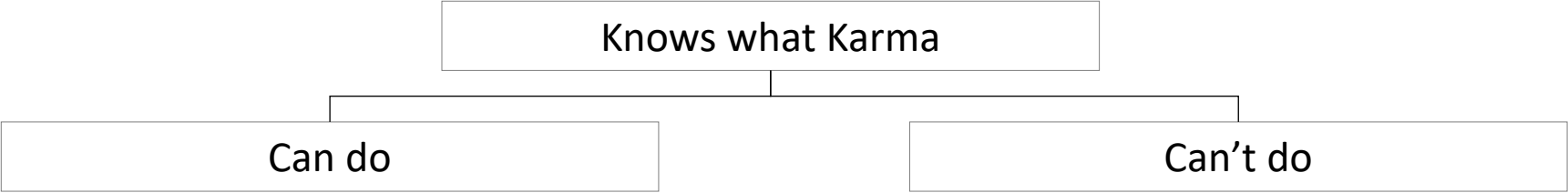
Hamsa	Jnani / Viveki
<ul style="list-style-type: none">- Separate Milk from Water- Drinks Milk, leaves water	<ul style="list-style-type: none">- Distinguishes Sreyas and Preya Padarthas, Jnana Marga, Karma Marga from Vedas

iv) Samparitya

- Samyak Paragamyia thoroughly distinguishes.

v) Manasa Durlabavan Alochyia

- Enquires into Superiority and Inferiority, Plus - Minus points of both Margas.



vi) Dhirah does all this :

- Vivekaman, Nitya - Anitya Vastu Viveki.

vii) Mundak Upanishad :

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

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

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

- Unproducable Moksha can't be a product of Karma
- It is Crystal clear to him.

220) Bashyam : Chapter 1 - Section 2 - Verse No. 2 Continues

विविच्य च श्रेयो हि श्रेय एवाभिवृणीते प्रेयसोऽभ्यर्हितत्वात् ।
कोऽसौ धीरः ।

Thus, a certain person after discriminating these two Margas thoroughly, clearly chooses (Abhivrnite) Sreyah only (Sreyo Hi = Sreyeh Eva), having realised its superiority (abhyarhitatvat). Who is this person (Kah Asau?) He is the discriminative one (Dhirah).

i) Abhivrunite Sreyaha Eva :

- After Evaluation, wise choose Sreyo Marga alone.

Abhi	Vrinite
- Prefix	- Dhatu - Chooses

ii) Negates Samuchhaya Vada

iii) Reason :

Sreya	Preyaha
- Superior - Jnana Marga	- Inferior - Karma Marga

iv) Ko Sou?

- Who is the great Hero
- Dhiraha, not muscular with physical strength or courage, but Viveki.

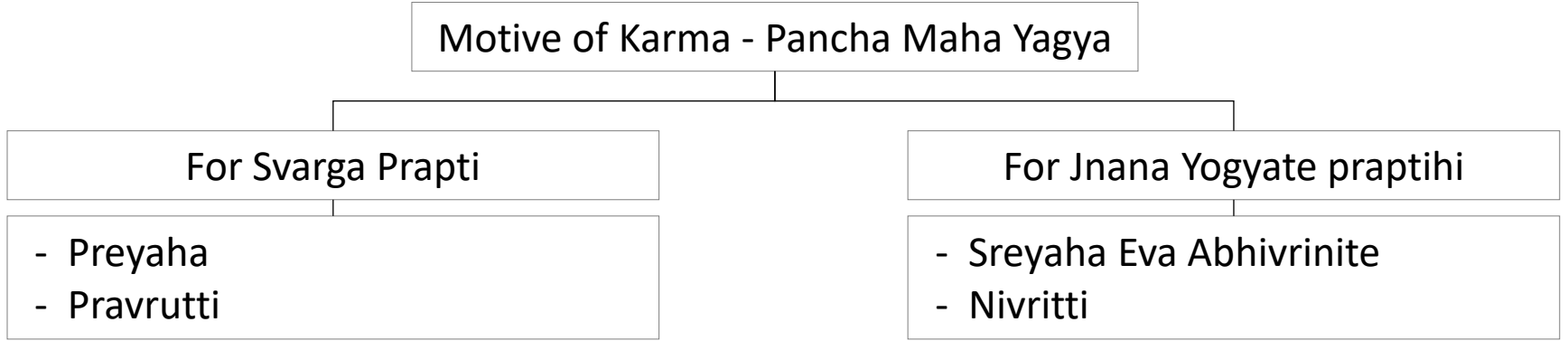
v) If person chooses Nitya Naimitta Karma for Chitta Shuddhi and later follows Jnana Marga, that Karma also called Jnana Marga

vi) Condition :

- No Kamya or Prayaschitta Karma should be done
- Not for Svarga Prapti
- Perform Nitya karma purely for Jnana Yogyata Prapti.

vii) Karma Yoga life style also called Jnana Marga

viii)



221) Bashyam : Chapter 1 - Section 2 - Verse No. 2 Continues

यस्तु मन्दोऽल्पबुद्धिः स विवेकासामर्थ्याद्योगक्षेमाद्योगक्षेमनिमित्तं
शरीराद्युपचयरक्षणनिमित्तमित्येतत्प्रेयः पशुपुत्रादिलक्षणं
वृणीते ॥ २ ॥

(Unlike the Viveki), the person who is an Aviveki, a dull witted individual (Mandah - Alpa Buddhih), because of his incapacity to discriminate (Viveka - Asamarthyat), wants to acquire and preserve things (Yoga Ksema = Yoga - Ksema - Nimittam) such as the body etc (Sariradi - Upacaya - Laksana - Nimittam). Thus, for the sake of acquiring and preserving progeny (Putra) and wealth (Pasu) he chooses Preyomarga.

4th Quarter of Mantra :

i) Yastu Mandah Tu = Unlike that wise Viveki

Mandah Buddhi = Dull witted person, Alpa Buddhi

- Has no discriminative power.

ii) Gita :

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः । वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ २-४२ ॥	yāmimāṃ puṣpitāṃ vācaṃ pravadantya vipaśchitaḥ vēdavadaratāḥ pārtha nānyadastīti vādinaḥ 2-42
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Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of Vedas, O Partha, saying, there is nothing else. [Chapter 2 – Verse 42]

- Viveka Asamartayat has no capacity to do Viveka.
- Chooses Yoga Kshemam, Preyaha, acquisition and preservation.

iii) PORT increases - Preyaha Vrinite, Pashu, Putra

- Buys milk for coffee not for Abhishekam.

iv) Kamya karma and Nishidda karma is triggered

v) Sreya Marga

- Chooses Nitya Naimitta Karma.

vi) Gita :

त्रैगुण्यविषया वेदाः
निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थः
निर्योगक्षेम आत्मवान् ॥ २-४५ ॥

traiguṇyaviṣayā vēdāḥ
nistraiguṇyō bhavārjuna ।
nirdvandvō nityasattvasthaḥ
niryōgakṣēma ātmavān || 2-45 ||

The Vedas deal with the three attributes; be you above these three attributes (gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self. [Chapter 2 – Verse 45]

- Karma done for Chitta Shuddhi, not Yoga Kshemam.

vii) After Upanishad study Gita, you get polished, understanding gets further shine

viii) Anvaya : Verse 2 :

श्रेयः च प्रेयः च मनुष्यम् एतः । धीरः तौ
सम्परीत्य विविनक्ति । धीरः हि प्रेयसः (उत्कृष्टतरं)
श्रेयः अभिवृणीते । योगक्षेमात् मन्दः प्रेयः
वृणीते ॥

śreyah ca preyah ca manuṣyam etaḥ । dhīraḥ tau
samparītya vivinakti । dhīraḥ hi preyaśaḥ (utkr̥ṣṭataram)
śreyah abhivṛṇīte । yogakṣemāt mandah preyaḥ vṛṇīte ॥

Sreyas and Preyas approach the human being. Having very clearly considered them, the discriminative (Person) distinguishes (them). Indeed the discriminative one chooses Sreyas rather than Preyas. The indiscriminative one chooses Preyas for the sake of acquisition and preservation.

- Greater than Preyaha is Sreyaha.
- Yoga Kshemat Mandaha Preyaha Vrinite.

ix) Gita :

अनन्याश्चिन्तयन्तो मां
ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां
योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

ananyāścintayantō mām
yē janāḥ paryupāsatē |
tēṣāṁ nityābhiyuktānām
yōgākṣēmaṁ vahāmyaham || 9-22 ||

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). [Chapter 9 – Verse 22]

स त्वं प्रियान्प्रियरूपांश्च कामा-
नभिध्यायन्नचिकेतोऽत्यस्त्राक्षीः ।
नैतां सृङ्गां वित्तमयीमवाप्तो
यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३ ॥

sa tvam priyānpriyarūpāṃśca kāmā-
nabhidhyāyannaciketo'tyasrākṣīḥ ।
naitāṃsṛṅkāṃ vittamayīmavāupto
yasyāṃ majjanti bahavo manuṣyāḥ ॥ ३ ॥

O! Naciketas, thou hast renounced all these desires and pleasurable objects of pleasant appearances, judging them by their real merits, thou hast not accepted this “road of wealth” in which many mortals sink. [1 - 2 - 3]

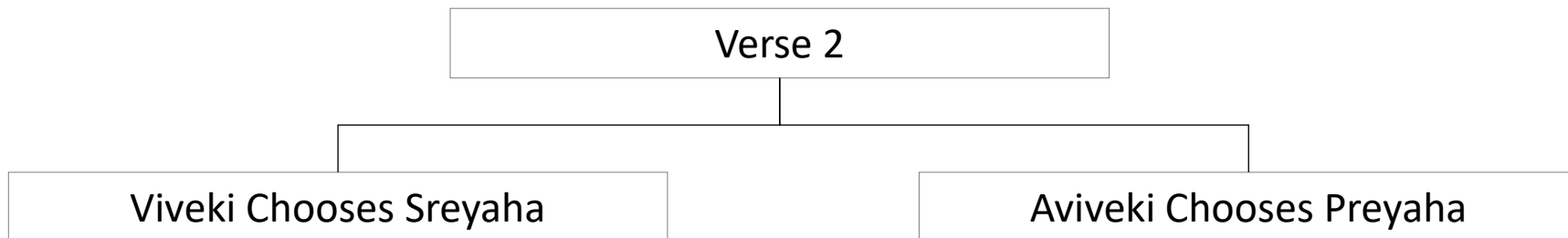
हे नचिकेतः प्रियान् प्रियरूपान् कामान् च अभिध्यायन्
(सन्) सः त्वम् अत्यस्त्राक्षीः । त्वम् एतां वित्तमयीं
सृङ्गां न अवाप्तः यस्यां बहवः मनुष्याः
मज्जन्ति ॥

he naciketaḥ priyān priyarūpān kāmān ca abhidhyāyan
(san) saḥ tvam atyasrākṣīḥ । tvam etāṁ vittamayīm
sṛṅkāṁ na avāptaḥ yasyām bahavaḥ manuṣyāḥ
majjanti ॥

Oh Naciketas! Having considered the pleasing and attractive Sense - Objects, you discarded (Them. You) did not accept this precious necklace or ritual in which many people get immersed.

Gist :

i)



ii) Question :

- Is Nachiketa Viveki or Aviveki?

iii) Yama

- You are Viveki, Sreyaha, rare category
- Have rejected Iha / Para Loka Phalam
- Dropped D / A / K, chosen Moksha.

iv) If Nachiketa had wanted Preya Marga, he would have been satisfied with 2nd Boon

- Karma, Upasana Samuchhaya is greatest in Preya Marga
- Capable of giving Brahma Loka.

v) 3rd Boon

- Indicates Nachiketa is not satisfied with 2nd Boon
- Nachiketa rejected all Preyas.

vi) Extra Shrinka - Additional rituals also rejected

vii) Nachiketa asked for Atma Vidya

viii) Yama

- I am proud of you.

224) Bashyam : Chapter 1 - Section 2 - Verse No. 3 Starts

स त्वं पुनः पुनर्मया प्रलोभ्यमानोऽपि प्रियान् पुत्रादीन्
प्रियरूपांश्चाप्सरःप्रभृतिलक्षणान् कामानभिध्यायंश्चिन्तयंस्तेषाम्
अनित्यत्वासारत्वादिदोषान् हे नचिकेतोऽत्यस्त्राक्षीरतिसृष्टवान्
परित्यक्तवानस्यहो बुद्धिमत्ता तव ।

(Yamadharmaraja Says) You, Naciketas (who have rejected Dharma - Artha - Kamas) even though you were tempted again and again by me (Punah - Punah - Maya Pralobhyamanah - Api), with lovable ones, like sons etc (Priyan - Putradin) and with attractive ones (Priyarupan Ca) like apsaras etc (Apsarah - Prabhrti - Laksanan) which are desired (Kaman - by every normal human being); yet you rejected them all after thoroughly analysing them in your mind (Abhidhyayan = Cintayan) by way of weighing their advantages and disadvantages. You clearly saw the defects in the sense objects like impermanence, being without any real substance etc, (Anitytva - Asaritva - Adi - Dosan), and totally rejected them (Atyastraksih = Atisrstavan = Parityaktavan - Asi). Great indeed is your discriminative power (Aho Bhuddhimatta Tava)!

i) Yama remembers that Nachiketa Rejected all temptations of Dharma, Artha, Kama in Chapter 1 - Section 1 :

एतत्तुल्यं यदि मन्यसे वरं
वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि
कामानां त्वा कामभाजं करोमि ॥ २४ ॥

Etat tulyam yadi manyase varam
vrnisva vittam cira-jivikam ca,
mahabhumau naciketas tvam edhi
kamanam tva kama-bhajam karomi || 24 ||

Ask for some other boon equal to this, if thou thinkest fit, (such as) wealth and longevity ; be king of the wide earth, O! Naciketas, I shall make thee, the enjoyer of all thy desires. [1 - 1 - 24]

ये ये कामा दुर्लभा मर्त्यलोके
सर्वान् कामाँश्छन्दतः प्रार्थयस्व ।
इमा रामाः सरथाः सतूर्या
न हीदृशा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व
नचिकेतो मरणं माऽनुप्राक्षीः ॥ २५ ॥

Ye ye kama durlabha martya-loke
sarvan kamams chandatah prartha-yasva,
ima ramah sarathah saturya
na hidrsa lambhaniya manusyaih,
abhir mat prattabhih paricara-yasva
naciketo maranam ma-'nupraksih || 25 ||

Whatever desires are difficult to attain in this world of mortals, you ask for them all according to thy wish. These fair maidens with their chariots and musical instruments – such indeed are not enjoyable by mortals – thou be attended on by them, I will give them to thee but O Naciketas do not question about the state of the Soul after death. [1 - 1 - 25]

श्वोभावा मर्त्यस्य यदन्तकैतत्
सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

Svobhava martyasya yad antakaitat
sarven-driyanam jarayanti tejah,
api sarvam jivitam alpam eva
tavaiva vahas tava nrtya gite ॥ 26 ॥

Ephemeral these ; O! Death, these tend to decay, the fire (vigour) of all the senses in man.
Even the longest life is indeed short. Let thine alone be the chariots, the dance and the music.
[1 - 1 - 26]

ii) Preyan :

a) Varieties of family members

b) Putram Vrinishva

- Sense pleasures, attractive charming forms, Apsara women, extremely beautiful, desired by Normal human being, natural desires.

c) Sense objects and beings

d) Abidyayan

- Thoroughly weighed advantages, disadvantages, thoroughly assessed, saw doshas in sense objects, Anityatvam - Ephemerality, fleeting.

e) Dosham Chintayan

- Nachiketa saw doshas correctly in sense objects.
- Anityatvam - Ephemeral, fleeting, Loosability.

- Pithlessness - Go near, empty, like mirage water at a distance attractive, Asara.
- Dukha Mishritatvam, Bandhakatvam, Atrupty Karatvam.

f) Atraya Sriyakshi

- Totally rejected them, Ati and Srij - Dhatu
- Reveals intensity of Vairagyam, dispassion.

g) Tava buddhi matta Aho

- Great is your discriminative power
- You are brilliant, intelligent, sharp.

h) Ascharan

- People don't get this Vairagyam even at 75 Years
- You have it in the 9th Year

i) Next Yama compares Nachiketa with lay people.

225) Bashyam : Chapter 1 - Section 2 - Verse No. 3 Continues

नैतामवाप्तवानसि सृङ्कां सृतिं कुत्सितां मूढजनप्रवृत्तां वित्तमयीं
धनप्रायाम् । यस्यां सृतौ मज्जन्ति सीदन्ति बहवोऽनेके मूढा
मनुष्याः ॥ ३ ॥

"You did not receive the additional Vedic ritual (Asi - Srnkam = Srtim), which is for uninformed people (Mudha - Jana - Pravrttam), a means to future prosperity (Vittamayim = Dhanaprayam) even though it is in reality an inferior (Kutsitam) ritual. Many (Bahavah = Aneke) unintelligent people (Mudhah - Manusyah) will be attracted to it or immersed in it (Majjanti = Siddhanti) “.

i) 3rd Quarter :

- 16th Mantra : Chapter 1 - 1 - 16

- a) Bonus boon because Nachiketa repeated Ritual with 100 % accuracy
- b) Sringka = Expensive mala of costly stones, Ratna mala
- c) Additional Ritual offered which leads to future prosperity
- d) Here, Nachiketa didn't receive this Shringka, Vedic ritual, vitta Mayi, Dhana Prayam
- e) Most of humanity will be attracted to wealth

f) Siksha Valli :

- Avahanti Homa for wealth
- Ashramas also perform this to get wealth
- It is universal desire.

- g) This you rejected.

ii) Mundak Upanishad :

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म । एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥ ७ ॥	Plava hyete adrdha yajna-rupa astadasoktam-avaram yesu karma I etac-chreyo ye 'bhinandanti mudha jara-mrtyum te punare-vapi yanti II 7 II
--	--

Undependable (frail) is this boat of Yajna, is said to be manned by eighteen supporters on whom depend the lower cremonials. Those ignorant persons who acclaim this as the highest, are subject, again and again, to old age and death. [I – II – 7]

iii) Moodahs think this ritual is superior to Atma Jnanam

- Ritualist path followed by only unintelligent.

iv) Shankara Criticises Karma

- Does not reject Karma totally.

v) Vivekachudamani :

- Has balanced view - Chittanya Shuddaye karma
- Karma required for Chitta Shuddhi.

vi) Vivekachudamani Verse :

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये । वस्तुसिद्धिर्विचारेण न किञ्चित्कर्मकोटिभिः ॥ 11 ॥	<i>cittasya śuddhaye karma na tu vastūpalabdhaye vastusiddhirvicāreṇa na kiñcitkarmakoṭibhiḥ 11 </i>
--	---

Actions help to purify the mind but they do not, by themselves, contribute to the attainment of Reality. The attainment of the Reality brought about only by Self-Inquiry and not in the least by even ten million acts. [Verse 11]

Brilliant Verse :

- He has balanced attitude to Karma
- Knows its limitations
- Knows when to transcend Karma and go to Binary format.
- Clarity is important.

vii) Anvaya :

हे नचिकेतः प्रियान् प्रियरूपान् कामान् च अभिध्यायन्
(सन्) सः त्वम् अत्यस्राक्षीः । त्वम् एतां वित्तमयीं
सृङ्गां न अवाप्तः यस्यां बहवः मनुष्याः
मज्जन्ति ॥

he naciketaḥ priyān priyarūpān kāmān ca abhidhyāyan
(san) saḥ tvam atyasrākṣīḥ । tvam etāṁ vittamayīm
sṛṅkāṁ na avāptaḥ yasyām bahavaḥ manuṣyāḥ
majjanti ॥

Oh Naciketas! Having considered the pleasing and attractive Sense - Objects, you discarded
(Them. You) did not accept this precious necklace or ritual in which many people get immersed.

- Gets immersed.

226) Introduction to Chapter 1 - Section 2 - Verse No. 4 :

तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीत
इत्युक्तं तत्कस्माद्यतः ---

It was said (in Verse No. 2.1.1) that among them both, who ever chooses (Adadanasya) Sreyas, will have a bright future (Sadhu Bhavati), whereas who ever chooses (Vrnite) Preyas will only fall down (Hiyate) from the Parama - Purusartha (Arthat). Why is it so (Tat Kasmata)? Because--

i) Refers to 1st Mantra - 2nd Half

ii) Says Sreyaha Adadanasya :

- Shankara Quotes 3rd and 4th Line of Chapter 1 :

अन्यच्छ्रेयोऽन्यदुतैव प्रेय-
स्ते उभे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य साधु
भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥ १ ॥

Anyac-chreyo 'nyad-uyad-utaiva preyas-te
ubhe nanarthe purusam sinitah,
Tayoh sreya adadanasya sadhu bhavati
hiyate 'rthadya u preyo vrnite ॥ 1 ॥

Yama said : “One is good, while another indeed is pleasant. These two having different objectives chain (bind) a man. Blessed is he who, between these two, chooses the good alone, but he who chooses what is pleasant, loses the true end (goal).” [1 - 2 - 1]

iii) **Simhavaha Lokane :**

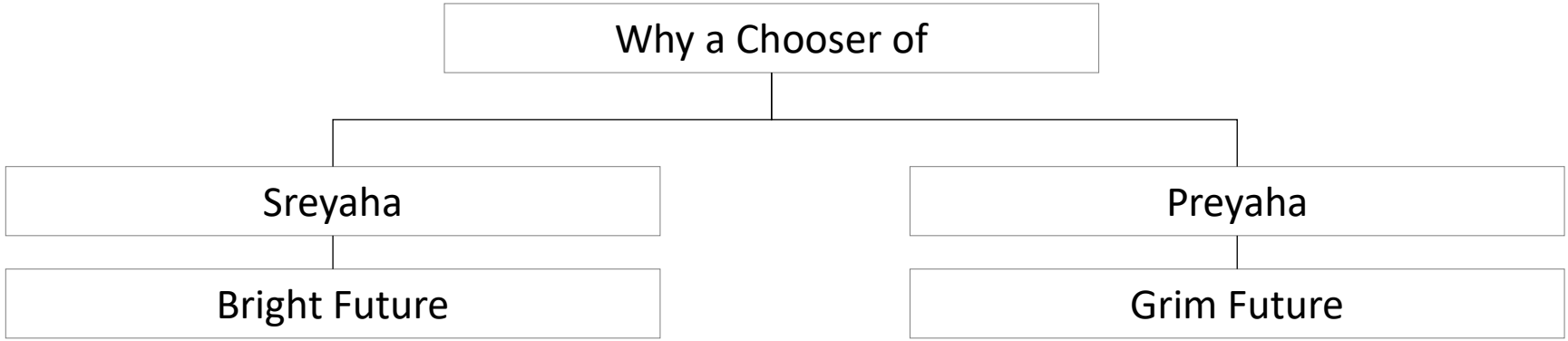
- Consolidates teaching by going back to past portion.

iv) **Whoever chooses Sreyaha will have bright future**

- Whoever chooses Preyaha will have grim future.

v) **Why?**

- Reasons given in Verse 4



vi) **Tatu Kasmata?**

- Iti Uktam
- Why is it said like this in Verse 1?
- Explained in Verse 4

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

dūramete viparīte viṣūcī
avidyā yā ca vidyeti jñātā
vidyābhīpsinaṁ naciketasam manye
na tvā kāmā bahavo'lolupanta ॥ ४ ॥

These two, ignorance and what is known as Knowledge, are wide apart and lead to different ends or goals. I believe Naciketas to be one who is desirous of Knowledge, for, even many objects of pleasure have not shaken thee. [1 - 2 - 4]

या अविद्या इति ज्ञाता (या) च विद्या (इति ज्ञाता) एते विषूची
(विषूचौ) दूरं विपरीते (भवतः) । (अहं)
नचिकेतसं विद्याभीप्सिनं मन्ये । बहवः कामाः
त्वा न अलोलुपन्त ॥

yā avidyā iti jñātā (yā) ca vidyā (iti jñātā) ete viṣūcī
(viṣūcau) dūram viparīte (bhavataḥ) । (aham)
naciketasam vidyābhīpsinam manye । bahavaḥ kāmāḥ
tvā na alolupanta ॥

These two diverse courses, which are known as ignorance and knowledge, are far divergent. I consider Naciketas to be seeker of knowledge. Numerous Sense - Objects did not tempt you.

- i) Very Important verse, often Quoted by Shankara
- ii) Negates Jnana - Karma Samuchhaya
- iii)

Avidya	Vidya
<ul style="list-style-type: none">- Karma Marga- Cause = Moola Avidya, ignorance of self- Triangular format	<ul style="list-style-type: none">- Jnana Marga- Moola Vidya- Knowledge of self- I am Atma, what I experience is Anatma- Binary format

- iii) Before, during, after Karma, there is ignorance
- iv) Why Karma is born out of Avidya and travels with Avidya?

v) Naishkarmya Siddhi :

- 1st Chapter - Elaborates on self ignorance.

vi) Karma requires - Aham Karta notion

- It is a misconception, Khyati, born out of ignorance of fact I am Nitya Akarta Turiya Atma, Sakshi

vii) Gita :

यत्करोषि यदश्नासि
यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय
तत्कुरुष्व मदर्पणम् ॥ ९-२७ ॥

yat karōṣi yadaśnāsi
yajjuhōṣi dadāsi yat |
yat tapasyasi kauntēya
tat kuruṣva madarpaṇam || 9-27 ||

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, whatever you practise as austerity, O Kaunteya, do it as an offering to Me
[Chapter 9 – Verse 27]

शुभाशुभफलैरेवं
मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा
विमुक्तो मामुपैष्यसि ॥ ९-२८ ॥

śubhāśubhaphalairēvaṃ
mōkṣyasē karmabandhanaiḥ |
sannyāsayōgayuktātmā
vimuktō māmupaiṣyasi || 9-28 ||

Thus, shall you be freed from the bonds of actions yielding good and evil fruits; with the mind steadfast in the yoga of renunciation and liberated, you shall come unto Me.
[Chapter 9 – Verse 28]

समोऽहं सर्वभूतेषु
न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या
मयि ते तेषु चाप्यहम् ॥ ९-२९ ॥

samō'haṁ sarvabhūtēṣu
na mē dvēṣyō'sti na priyaḥ ।
yē bhajanti tu māṁ bhaktyā
mayi tē tēṣu cāpyaham || 9-29 ||

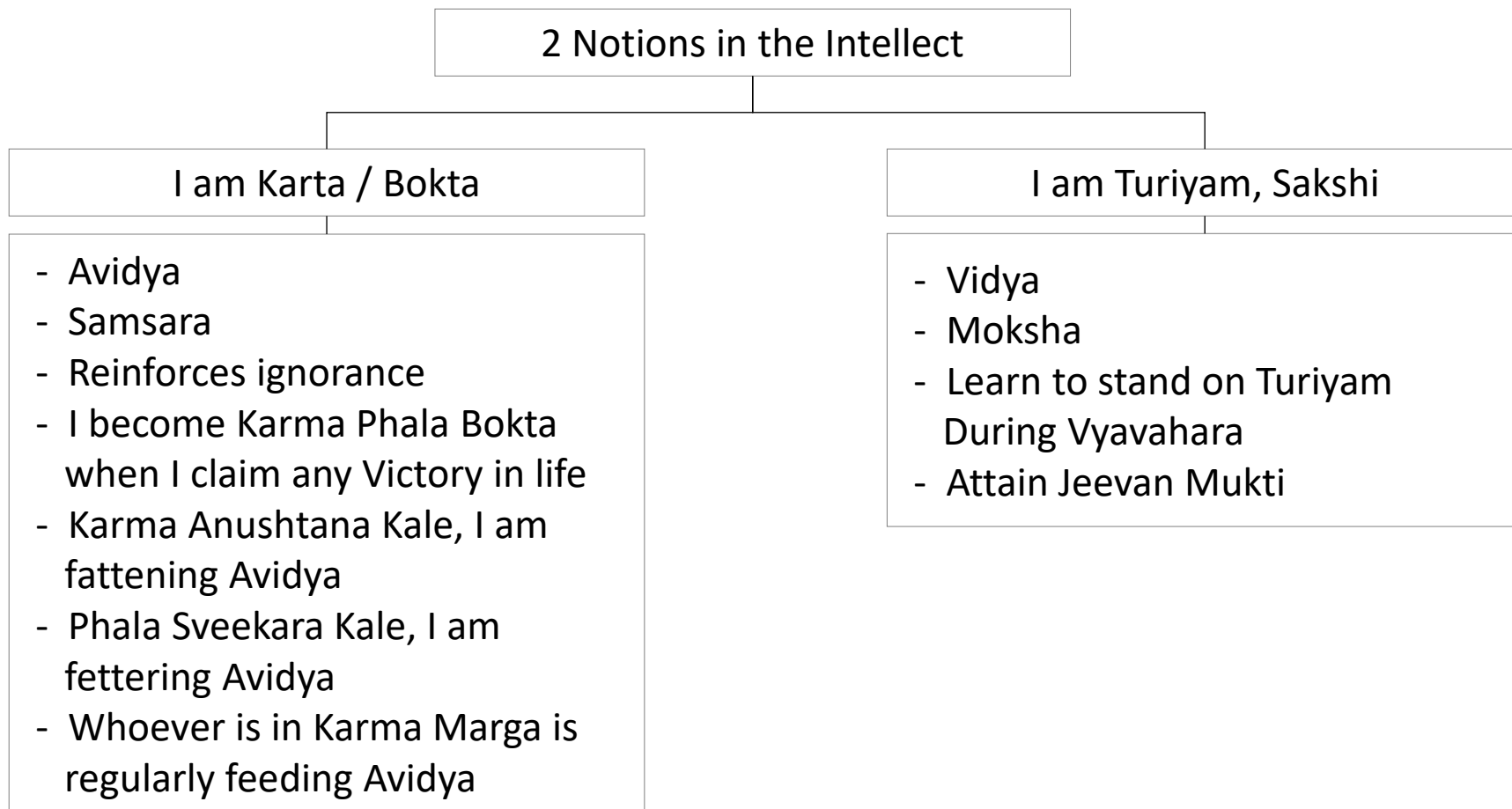
The same am I to all beings, to Me there is none hateful nor dear; but those who worship Me with devotion, are in Me and I am also in them. [Chapter 9 – Verse 29]

- Prakṛti = Ahamkara = Matter which concludes, I am Karta.

viii) Karma presupposes Kartrutvam, born out of ignorance :

- Witness presupposes I am Akarta, Abokta, born out of Brahma Vidya.
- No event in Waking, dream, sleep affects me.

ix)



x) Avidya = Timiram, Darkness, Tamas, Sleep to our Akartu, Abokta Svarupa

xi) Sleep = Moola Avidya

= Avidya of Turiyam

- This is destroyed once and for ever
- Binary format will Start after that and remains for ever.
- Make a Sankalpa, I will never forget my Svarupam during Vyavahara.

xii) Man in Karma yoga is going from darkness to darkness

- Jnana Marga - negation of Kartrtvam, promoter of Witnesshood, Turiyam - Vidya, go from brightness to brightness.

xiii) Brihadaranyaka Upanishad :

अथातः पवमानानामेवाभ्यारोहः; स वै खलु प्रस्तोता साम प्रस्तौति,
स यत्र प्रस्तुयात्, तदेतानि जपेत्—असतो मा सद्गमय,
तमसो मा ज्योतिर्गमय, मृत्योर्मा मृतं गमयेति;
स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सदमृतम्,
मृत्योर्मा मृतं गमय, अमृतम् मा कुर्वित्येवैतदाह;
तमसो मा ज्योतिर्गमयेति, मृत्युर्वै तमः, ज्योतिरमृतम्,
मृत्योर्मा मृतं गमय, अमृतं मा कुर्वित्येवैतदाह;
मृत्योर्मा मृतं गमयेति नात्र तिरोहितमिवास्ति ।
अथ यानीतराणि स्तोत्राणि तेष्व्वात्मनेऽन्नाद्यमागायेत्,
तस्मादु तेषु वरं वृणीत यं कामं कामयेत तम्;
स एष एवंविदुद्रातात्मने वा यजमानाय वा
यं कामं कामयते तं आगायति; तद्धैतल्लोकजिदेव;
न हैवालोक्त्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥

athātaḥ pavamānānāmevābhyārohaḥ; sa vai khalu prastotā sāma prastauti,
sa yatra prastuyāt, tadetāni japet—asato mā sadgamaya,
tamaso mā jyotirgamaya, mṛtyormāmṛtaṁ gamayeti;
sa yadāhāsato mā sadgamayeti, mṛtyurvā asat, sadamṛtam,
mṛtyormāmṛtaṁ gamaya, amṛtam mā kurvityevaitadāha;
tamaso mā jyotirgamayeti, mṛtyurvai tamaḥ, jyotiramṛtam,
mṛtyormāmṛtaṁ gamaya, amṛtaṁ mā kurvityevaitadāha;
mṛtyormāmṛtaṁ gamayeti nātra tirohitamivāsti |
atha yānītarāṇi stotrāṇi teṣvātmane'nnādyamāgāyet,
tasmādu teṣu varaṁ vṛṇīta yaṁ kāmam kāmayeta tam;
sa eṣa evaṁvidudgātātmane vā yajamānāya vā
yaṁ kāmam kāmayate taṁāgāyati; taddhaitallokajideva;
na haivālokyatāyā āśāsti ya evametatsāma veda || 28 ||

Now therefore the edifying repetition (Abhyāroha) only of the hymns called Pavamānas. The priest called Prastotr indeed recites the Sāman. ‘While he recites it, these Mantras are to be repeated: From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the Mantra says, ‘From evil lead me to good,’ ‘evil’ means death, and ‘good’ immortality, so it says, ‘From death lead me to immortality, i.e. make me immortal.’ When it says, ‘From darkness lead me to light,’ ‘darkness’ means death, and ‘light,’ immortality; so it says, ‘From death lead me to immortality, or make me immortal.’ In the dictum, ‘From death lead me to immortality,’ the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should secure eatable food for himself by chanting. Therefore, while they are being chanted, the sacrificer should ask for a boon—anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiraṇyagarbha). He who knows the Sāman (vital force) as such has not to pray lest he be unfit for this world.[1 - 3 - 28]

Revision :

- Chapter 1 – Section 2 - Verse 4

i) Verse 1 to 13 – 2nd Section :



ii) Vidyarthi chooses Sreyo Marga instead of being carried away by Karma Marga

- Karma Abhasa ok not Karta.

iii)

Avidya	Vidya
<ul style="list-style-type: none">- Karma Marga- Preserves notion I am Karta- Kartrutva Bava is born out of Self ignorance- Karta reinforces, Perpetuates, Promotes ignorance- Kartrutvam and ignorance go together	<ul style="list-style-type: none">- Jnana Marga- Sakshi Bava- Akarta, Abokta- Sakshi born out of Atma Vidya- Sakshitvam and Jnanam go together

iv) Karta / Akarta are 2 Sides of one coin

- Jnanam negates Kartrutva Bavana and Avidya.
- Light negates Darkness

v) Nachiketa, you have chosen light, you are great

vi) You made the choice inspite of many temptations offered by me

दूरं दूरेण महतान्तरेणैते विपरीते अन्योन्यव्यावृत्तरूपेविवेकाविवेक-
आत्मकत्वात्तमः प्रकाशाविव ।

Preyas and Sreyas are widely divergent Margas (Mahata Antarena) from each other (Duram = Durena), because they are quite different from each other (Ete Viparite) in nature (Atmakatvat), being mutually exclusive (Anyonya - Vyavrtta - Rupe); one being of the nature of Viveka and the other being of the nature of Aviveka.

i) Dhooram Viparite :

- Widely, divergently, diagonally opposite.
- Mahata Antarena.

ii) Vyavroute :

- Mutually Exclusive.

iii)

Karma Yoga	Jnana Yoga
<ul style="list-style-type: none">- Aviveki- Non-discriminative- Confusion	<ul style="list-style-type: none">- Viveki- Discriminative- Clarity

- How can clarity and confusion be Mixed up – Samuchaya?

iv) Viveka and Aviveka - Avirudatvat :

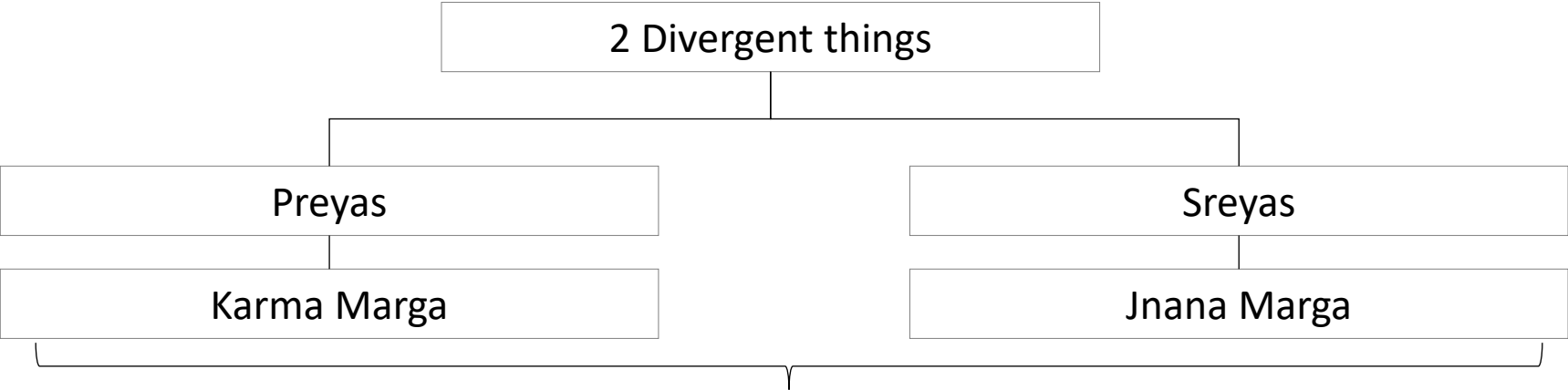
- Tamaha - Prakasha Vatu
- Darkness - Light

230) Bashyam : Chapter 1 - Section 2 - Verse No. 4 Continues

विषूची विषूच्यौ नानागती भिन्नफले संसारमोक्षहेतुत्वेनेत्येतत् ।

Therefore they can never co-exist in one locus or in one person, like darkness and light (Tamah - Prakasau - iva). Thus, Jnanam (Sreyah) and Karma (Preyah) are not only by their nature divergent, but are also pointers of divergent results (Visuci = Visucyau = Nanagati = Binnaphale), one being the means of samsara and the other being the means of Moksa (Samsara - Moksa - Hetutvena).

i)



Viparite - Divergent

- Totally opposite
- Important point for Shankara.

ii) From this, he establishes Jnanam and Karma can't go together.

iii) How can you combine Vidya and Avidya?

- Anyonya Vyavrutta Rupa
- Mutually exclusive.

iv) They can never coexist in one locus, in one person

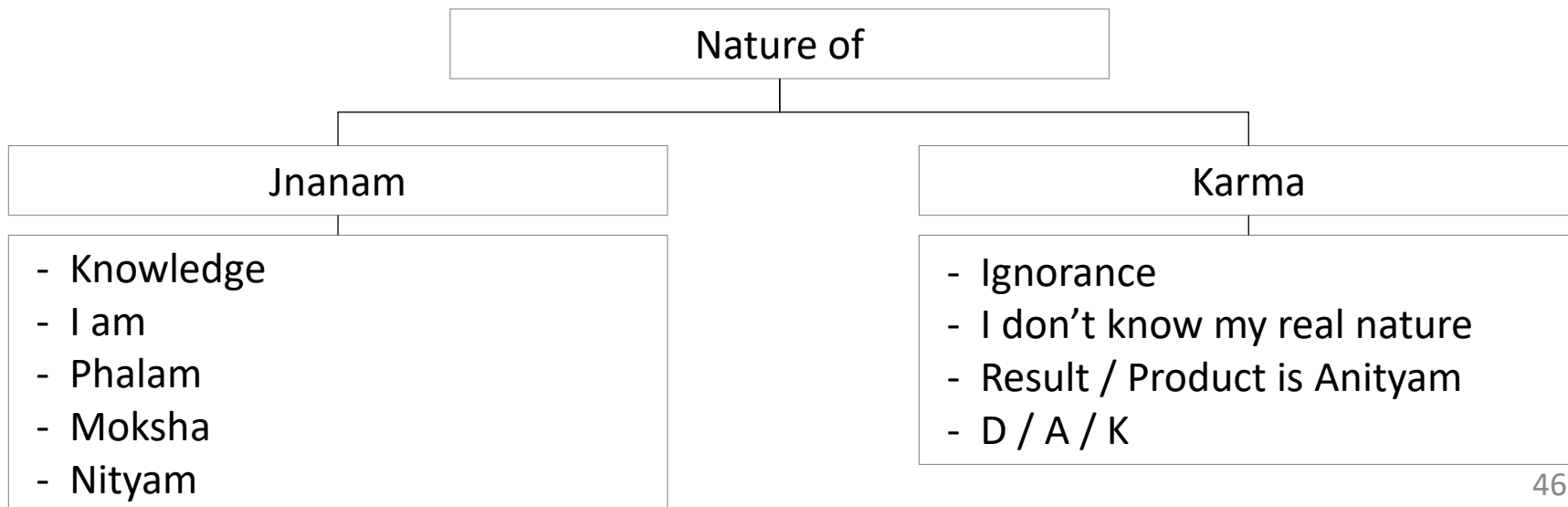
v) Karma Yoga and Jnana Yoga Ete Vartate

- Vishichi - Mutually exclusive.

vi) Nobody can combine both of them

- Jnanam and Karma, divergent in terms of their Svarupam, nature and Phalam.

vii)



viii) Shuchi = Pointers :

Vi	Shuchan
<ul style="list-style-type: none">- Vibinna- Nana Gathi	<ul style="list-style-type: none">- Pointers

- Like Dwarka (East Coast), and Calcutta (West Coast)

ix)

Majority Vote for Karma	Minority not for Jnanam
<ul style="list-style-type: none">- Immediate result but Anityam- Means for Samsara- Preyas	<ul style="list-style-type: none">- Slow Nitya Phalam- Means for Moksha- Sreyas

Opposite Margas

231) Bashyam : Chapter 1 - Section 2 - Verse No. 4 Continues

के ते इत्युच्यते । या चाविद्या प्रेयोविषया विद्येति च श्रेयोविषया
ज्ञाता निर्ज्ञातावगता पण्डितैः ।

What is the nature of those two Margas (Ke Te)? That is being explained. Preyah is of the nature of ignorance (Avidya - Preyah - Visaya), while the nature of Sreyeh is knowledge (Vidya - iti - Ca - Sreyah - Visaya). They are thus understood (Jnata = Nirjnata = Avagata) by the people who know the essence of sastra (Panditaih).

i) 2nd Quarter of Mantra

ii) What is nature of 2 Mantras?

Karma	Jnanam
<ul style="list-style-type: none">- Avidya- Ignorance- Preya Marga- Know only Vedic ritual and Upasana	<ul style="list-style-type: none">- Vidya- Knowledge- Sreya Marga- Panditaihi- Know Shastriya tatparyam

iii) Jnanata = Nirjnata, Avagatha

= Understood by Wise, not Layamon

232) Bashyam : Chapter 1 - Section 2 - Verse No. 4 Continues

तत्र विद्याभीप्सिनं विद्यार्थिनं नचिकेतसं त्वामहं मन्ये ।

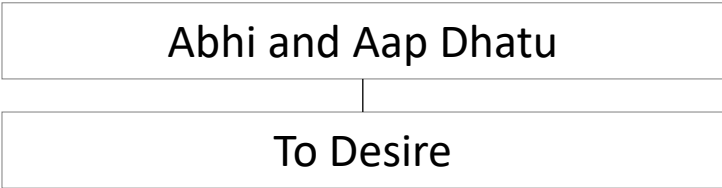
(Yamadharmaraja continues -) I consider you (Tvam - Aham - Manye) Naciketas, as the intelligent chooser, as a (future) student of this knowledge (Vidya - Abipsinam = Vidyarthinam).

3rd Quarter of Mantra :

i) Nachiketa = Pandita, Vidya Arthnam, Chooser of Vidya Jnana Marga

ii) Vidya Here = Brahma Vidya, Atma Vidya.

iii) Abhipsa - Desire :



iv) Desirer, chooser of Jnana Marga

V) Informed, discrete chooser

VI) You Nachiketa are great

- Nachiketa was not interested in these words of Yama.

vii) Aham Manye :

- Why Nachiketa is great - 4th Quarter

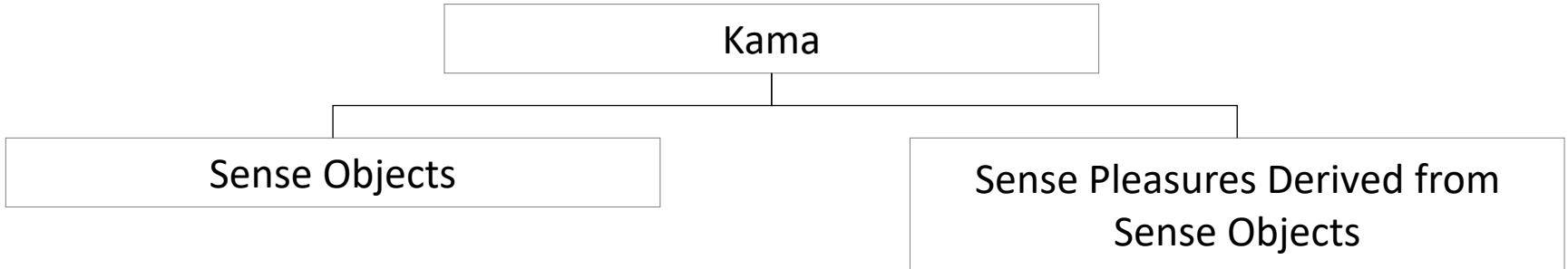
233) Bashyam : Chapter 1 - Section 2 - Verse No. 4 Continues

कस्माद्यस्मादविद्वद्बुद्धिप्रलोभिनः कामा अप्सरःप्रभृतयो बहवोऽपि
त्वा त्वां नालोलुपन्त न विच्छेदं कृतवन्तः श्रेयोमार्गाद्
आत्मोपभोगाभिवाञ्छासम्पादनेन ।

For what reason (Kasmat - would I consider that you would choose this knowledge)? Because (Yasmat) all sensory pleasures, like apsara women and many such free offers etc (Apsarah - Prabhrtayah - Bahavah), which would have tempted an ordinary person (Avidvat - Buddhi - Pralobhinah - Kamah), I offered you, but they could not take you (Tva = Tvam) away (Na Alolupanta = Na Vichedam Krtavantah) from knowledge (Sreyomargat) by generating (Sampadanena) in you a desire to enjoy them (Atma Upabhogabhi - Vancha).

- i) I Offered Para, Apra Loka gifts, you didn't take it
 - House, Cars...
- ii) Nachiketa not Carried away by Yamas temptations
 - Hence Great.

iii)



- Tempts a lay person, entire humanity tempted by Apsara women.
- v) You turned them away and Na Alolupanta , did not break your journey to go to Sreya Marga
 - vi) Sense objects like living beings were standing and inviting Nachiketa by generating a desire to enjoy them
 - vii) Drop Brahma vidya, come and take me
 - viii) They could not take Nachiketa away from Jnana Marga
 - ix) You are a sincere extraordinary seeker
 - x) Abhivancha = Desire
- Sampadanam = Generating

अतो विद्यार्थिनं श्रेयोभाजनं मन्य इत्यभिप्रायः ॥ ४ ॥

Therefore, I consider you (Naciketas) to be a student (Vidyarthinam - of Atmavidya, and thereby) an accomplisher of Moksa (Sreyo - Bhajanam). That is the idea.

i) Abhiprayaha

- intention of Yama.

ii) Sreyo Bajanam

- Seeker of Atma vidya, Accomplisher of Moksha, Patram for Sreyas, Receiver of Moksha.

iii) Anvaya : Verse 4 :

या अविद्या इति ज्ञाता (या) च विद्या (इति ज्ञाता) एते विषूची
(विषूचौ) दूरं विपरीते (भवतः) । (अहं)
नचिकेतसं विद्याभीप्सिनं मन्ये । बहवः कामाः
त्वा न अलोलुपन्त ॥

yā avidyā iti jñātā (yā) ca vidyā (iti jñātā) ete viṣūcī
(viṣūcau) dūram viparīte (bhavataḥ) । (aham)
naciketasam vidyābhīpsinam manye । bahavaḥ kāmāḥ
tvā na alolupanta ॥

These two diverse courses, which are known as ignorance and knowledge, are far divergent. I consider Naciketas to be seeker of knowledge. Numerous Sense - Objects did not tempt you

235) Introduction to Chapter 1 - Section 2 - Verse No. 5 :

ये तु संसारभाजनाः ---

These people who (Choose Karma Marga) are eligible to move in Samsara only (Samsara Bhajanah).

- People who choose diagonally opposite Marga - Preya Marga, Karma Marga.
- They are share holders of Samsara.

अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितम्मन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ॥ ५ ॥

avidyāyāmantare vartamānāḥ
svayaṁ dhīrāḥ paṇḍitammanyamānāḥ ।
dandramyamāṇāḥ pariyanti mūḍhā
andhenaiva nīyamānā yathāndhāḥ ॥ ५ ॥

The ignorant, who live in the midst of darkness but fancy themselves to be wise and learned, go round and round deluded in many crooked ways, just as the blind being led by the blind. [1 - 2 - 5]

अविद्ययाम् अन्तरे वर्तमानाः । "(वयम्) धीराः
पण्डितम् (पण्डिताः)" (इति) स्वयं मन्यमानाः ।
दन्द्रम्यमाणाः मूढाः परियन्ति । अन्धेन
एव नीयमानाः अन्धाः यथा (परियन्ति तथा ते)
परियन्ति ॥

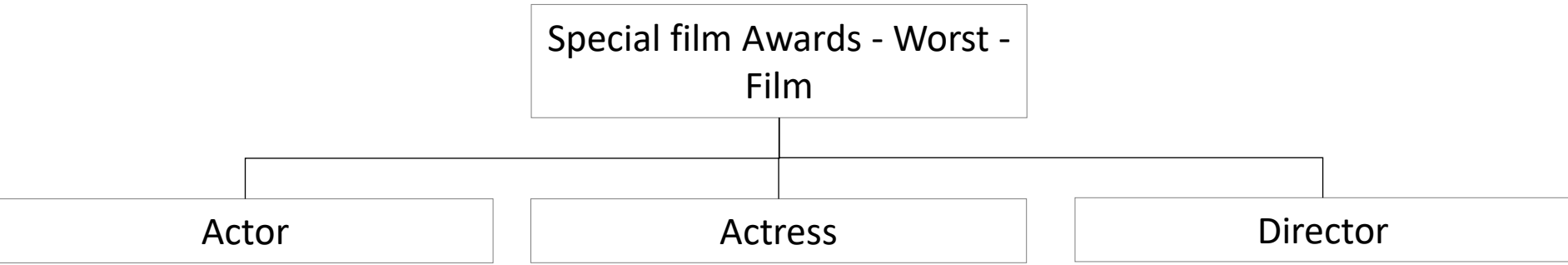
avidyayām antare vartamānāḥ । "(vayam) dhīrāḥ
paṇḍitam (paṇḍitāḥ)" (iti) svayaṁ manyamānāḥ ।
dandramyamāṇāḥ mūḍhāḥ pariyanti । andhena eva
nīyamānāḥ andhāḥ yathā (pariyanti tathā te)
pariyanti ॥

Steeped in ignorance (and) considering themselves to be wise (and) learned, the deluded ones move about, wandering all over like the blind led by the Blind.

Gist :

- i) Most are heirs of Karma and Karma Phalam :
 - Share holders
 - Totally different than Jnana Phalam.
- ii) Vidya Arthi contrasted with Karma Arthis
- iii) Tu = Distinction
- iv) Unlike great people, there are Samsara Bajans
 - In Samsara journey, Moodahs and Vimoodahs.

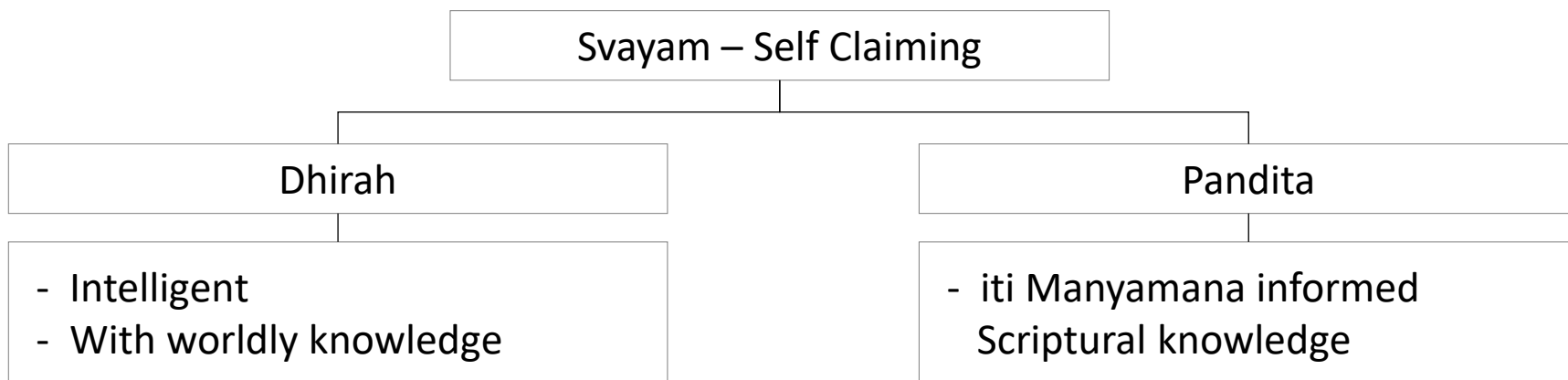
v) Example :



vi) Verse 5 :

- Yamas 5 Awards
- a) Avidyaya Vantahas
 - Steeped in Deep thick Darkness of ignorance.

b)



c) Damtriya Mana :

- Not satisfied with anything in life.
- Do lot of karmas, but have no fulfillment, knocking about
- Dram - Root - Violently moving from Body to body.
- Dramati, Gachhanti, to go.

d) Moodahs :

- Confused, Deluded
- Not clear of purpose, meaning of life.

e) Andhena Niyamana :

- Have Acharya who is blind, leading others to more blindness.
- Andah Parampara
- Blind tradition.

vii) Nachiketa :

- You are wise, don't fall into these five Award categories.
- Awards not example but counter example.

238) Bashyam : Chapter 1 - Section 2 - Verse No. 5 Starts

अविद्यायामन्तरे मध्ये घनीभूत इव तमसि वर्तमाना वेष्ट्यमानाः
पुत्रपश्चादितृष्णापाशशतैः ।

They are steeped in the middle (Antare = Madhye) of thick darkness (Ghanibhuta iva Tamasi) of ignorance (Avidyayam), which is in the form of hundreds of attachments, or binding ropes (Trsna - Pasa - Sataih) towards family (Putra), wealth (Pasvadi) etc, and get surrounded or bound (Vartamanah = Vestyamanah) by them.

i) Antare - Madhye, Tamas, soaked in the middle of Dense darkness of ignorance

- Ghani Buta Iva, Thick darkness.

ii)

How does Avidya Darkness express
itself?

Asha / Trishna

- Desires attachments
- Anxiety

Pasha Shataii

- Bound to hundreds of things
and People

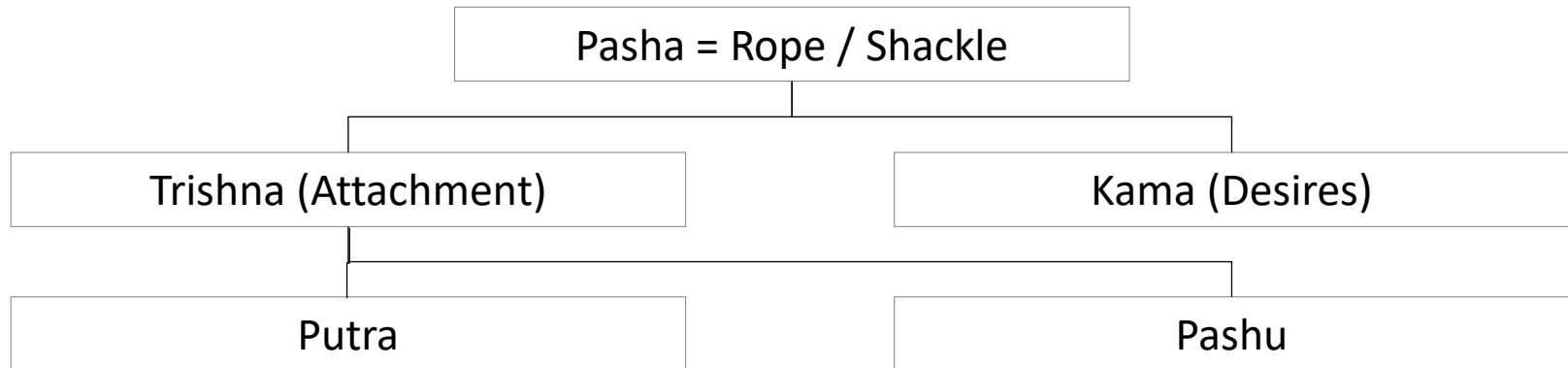
iii) Vivekachudamani Example :

- Silk worm weaves silk thread by itself, producer of thread, cause of own destruction.
- To obtain thread, we take worms, boil them.
- Silk word invites Yama.

iv) Every Samsari = Silk Worm

- Adds varieties of relationships
- Possessions, Relations, transactions (PORT)
- Weaving threads of attachments, anxieties
- Coiling up ourselves.

v) Shackles, Claim Body :



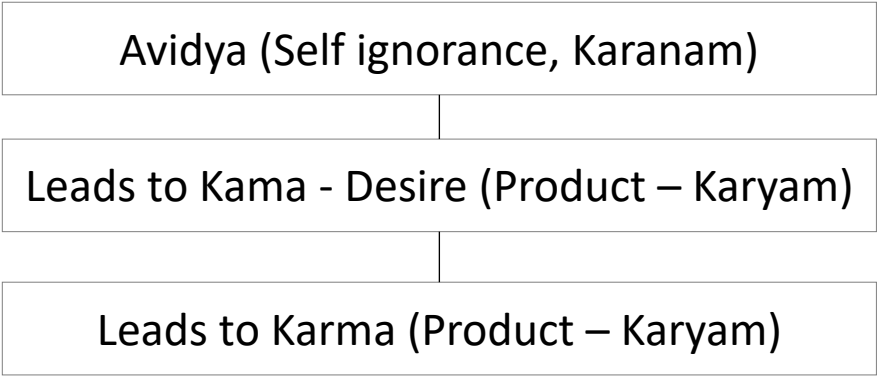
vi) These are in Midst of ignorance

- Shankara says this, not Upanishad.

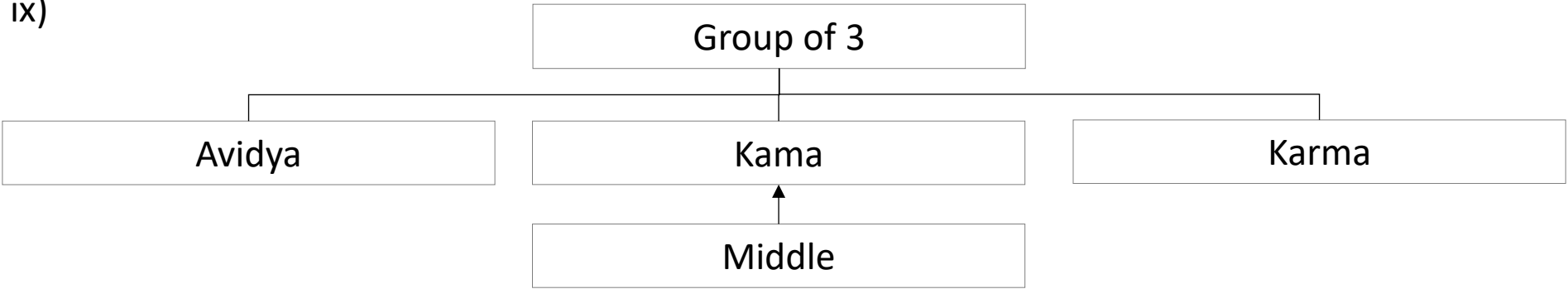
vii) Commentators Say :

- Ignorance has 3 Expressions
- Avidya, Kama, Karma
- Anyone can be called ignorance.

viii)



ix)



x) Yama :

- Avidyayam Antare
- Middle
- Kama (Trishna).

xi) Trishna Veshtya Mana :

- Vesh - To Surround
- Veshti = Veshtate
- Jiva Surrounded by thick Dense attachment = Title No. 1 for Aviveki.

239) Bashyam : Chapter 1 - Section 2 - Verse No. 5 Continues

स्वयं वयं धीराः प्रज्ञावन्तः पण्डिताः शास्त्रकुशलाश्चेति
मन्यमानस्ते

They think (Manyamanah) of themselves (Svayam) in the following manner - 'We (Vayam) are worldly wise people (Dhirah - Prajnavantah) and scripturally wise as well (Panditah = Sastra - Kusalah'. - As a result),

2nd Quarter of Mantra :

i) Svayam

- They themselves Manyamane - think of themselves in the following manner.

ii) Vayam Dhirah = Laukike

- Prajna Vantaha have worldly wisdom.

iii) Panditah

- Shastra Kushalacha think, we have Shastriya knowledge.
- Have Manitvam, Dambitvam, problem.

240) Bashyam : Chapter 1 - Section 2 - Verse No. 5 Continues

दन्द्रम्यमाणा अत्यर्थं कुटिलामनेकरूपां गतिम् इच्छन्तो
जरामरणरोगादिदुःखैः परियन्ति परिगच्छन्ति मूढा
अविवेकिनोऽन्धेनैव

These confused and indiscriminate people (Mudhah = Avivekinah) do not go in a strait forward way (Ati - Artham) but constantly travel (Dandamramanyah - from Janma to Janma) in different paths that are extremely crooked (Kutilam - Anekarupam - Gatim - Gacchantah) going through a variety of conditions like sorrow etc caused by diseases, old age, and death (Jara - Marana - Roga - Adi - Duhkhah). In this manner, these indiscriminative people (Mudhah = Avivekinah), move all over (Pariyanti = Parigacchanti),

3rd Quarter :

- i) Dandhramayate = Repeatedly, violently, constantly move from one Janma to another
 - ii) One Karma Phalam to another Karma Phalam, one Loka to another
 - iii) One Place to another
 - iv) After death, new Janma Starts
- V) Continues transmigration

- One thought to another
- One Kshetram to another.

VI) Atyartham Kutila

- Vakra mana not straight but Zig Zig Motion
- Full of difficulties and pain
- Upwards - Downwards
- Horizontally - Downwardly

vii) Gita :

ऊर्ध्वं गच्छन्ति सत्त्वस्थाः
मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्थाः
अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

ūrdhvaṃ gacchanti sattvasthā
madhyē tiṣṭhanti rājasāḥ |
jaghanyaguṇavṛttisthā
adhō gacchanti tāmasāḥ || 14-18 ||

Those who are abiding in sattva go upwards; the Rajasika dwell in the middle; and the Tamasika, abiding in the function of the lowest Guna, go downwards. [Chapter 14 - Verse 18]

- Travel continuously.

Revision

i) Chapter 1 - 2 - 5 : Bashyam - Topic 3

ii) Yama glorifying Sreyorthi student by contrasting him with Preyorthi

iii) Aim of Criticising Preyas is to glorify Sreyas and Moksha

iv) Mundak Upanishad :

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः । जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥ ८ ॥	Avidyayam-antare vartamanah svayam dhirah panditam manya-manah । janghanya-manah pariyanti mudha andhenaiva niyamana yathadhah ॥ 8 ॥
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Ignorant beings existing (gloating) in the midst of ignorance, but fancying themselves to be wise and learned, go round and round oppressed and miserable, as blind people when led by the blind. [I – II – 8]

- Instead of Dandriyamana, in Mundak it is Jangyamana.

v) Avidyaya Vartamane :

- Steeped in Samsara, Materialistic Desires
- Avidya - Kama - Karma
- Preyas is with attachment = Mandaha
- Yoga Kshemat Vrinite.

vi) 2nd Line :

- a) Their thinking pattern given here
- b) With immaturity and ignorance, think they are wise in worldly, scriptural matters
- c) Look at themselves as Dhirah, intelligent, healthy headed, Dandarya mana -
- d) Dramati = to pace about, move about violently, intensely, repeatedly.

e) Atyartham Gachhantaha :

- Not smooth like, National Highway
- Path full of pot holes, meandering motion
- Various conditions - Jara, Marana, Roga
- Violent, unpredictable, uncontrollable, like Roller coaster.

vi) Pariyanti = Pari Gachhanti move all over in 14 Lokas

Gita :

ऊर्ध्वं गच्छन्ति सत्त्वस्थाः
मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्थाः
अधो गच्छन्ति तामसाः ॥ १४-१८ ॥

ūrdhvaṃ gacchanti sattvasthā
madhyē tiṣṭhanti rājasāḥ |
jaghanyaguṇavṛttisthā
adhō gacchanti tāmasāḥ || 14-18 ||

Those who are abiding in sattva go upwards; the Rajasika dwell in the middle; and the Tamasika, abiding in the function of the lowest Guna, go downwards. [Chapter 14 - Verse 18]

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ १५-२ ॥

adhaścōrdhvaṃ prasṛtāstasya śākhāḥ
guṇappravṛddhā viṣayappravālāḥ |
adhaśca mūlānyanusantatāni
karmānubandhīni manuṣyalōkē || 15- 2 ||

Below and above are spread its branches, nourished by the Gunas; sense objects are its buds; and below, in the world of men, stretch forth the roots, originating in action.
[Chapter 15 - Verse 2]

ix) These are descriptions of Moodahs, Avivekis, confused, Preyas Margis.

- 3rd Quarter – over
- 4th Quarter - Example in Shastra

241) Bashyam : Chapter 1 - Section 2 - Verse No. 5 Continues

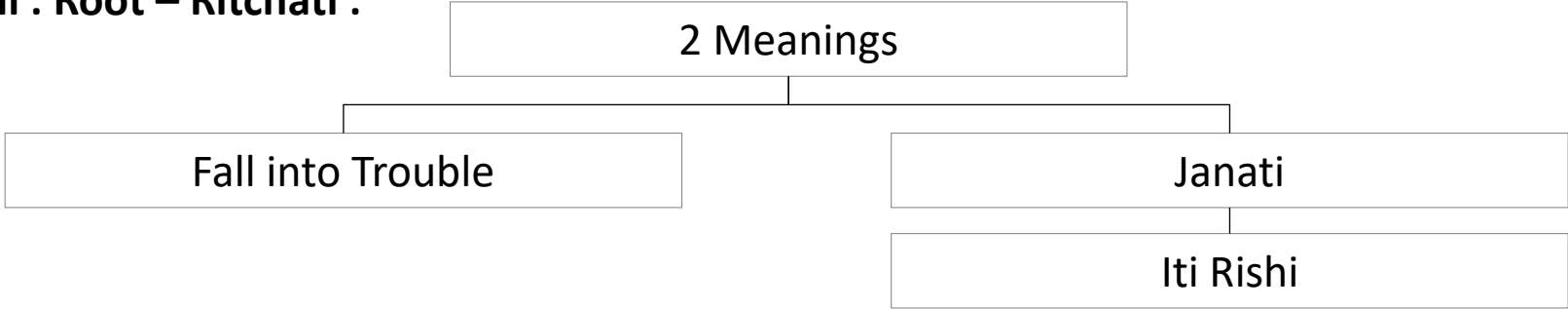
दृष्टिविहीनेनैव नीयमाना विषमे पथि यथा बहवोऽन्धा
महान्तमनर्थमृच्छन्ति तद्वत् ॥ ५ ॥

Like many of the blind people (Bahavah - Andhah) who though their vision is impaired yet let themselves be guided (Niyamanah) through a path which is full of dangers (Visame Pathi) by another blind person (Andhenaiva = Drsti = Vihinenaiva), resulting in a great calamity (Mahantam - Anartham). In the same way, (Tadvat), many such ignorant people go (Rcchanti - from one samsara to another still worse samsara).

- Blind man in forest falls in pits, thorns
- If he holds another blind person, chances of fall increases by 100 %
- Blind people led by other ignorant or other blinded, deluded, confused, no use.

iv) Andah = Drishti Vihinena, impaired vision Consequence of journey will be a big calamity, pain, problems.

v) Rishi : Root – Ritchati :



vi) Preyarthi go from Samsara to more Samsara

vii) Blind, means no 3rd eye of wisdom, no Viveka Chakshu, discrimination.

- Ajnana Timiraha...

viii) Anvaya : Verse 5 :

अविद्ययाम् अन्तरे वर्तमानाः । "(वयम्) धीराः पण्डितम् (पण्डिताः)" (इति) स्वयं मन्यमानाः । दन्द्रम्यमाणाः मूढाः परियन्ति । अन्धेन एव नीयमानाः अन्धाः यथा (परियन्ति तथा ते) परियन्ति ॥	avidyayām antare vartamānāḥ । "(vayam) dhīrāḥ paṇḍitam (paṇḍitāḥ)" (iti) svayaṁ manyamānāḥ । dandramyamānāḥ mūḍhāḥ pariyanti । andhena eva nīyamānāḥ andhāḥ yathā (pariyanti tathā te) pariyanti ॥
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Steeped in ignorance (and) considering themselves to be wise (and) learned, the deluded ones move about, wandering all over like the blind led by the Blind.

- 3 Adjectives Qualify Moodahs (Avidyavan) Dandriyaman Pandita).

242) Introduction to Chapter 1 - Section 2 - Verse No. 6 :

अत एव मूढत्वात् ---

Therefore, because of their Indiscriminative nature----

- Deluded Preyarthi continued in next Verse.

243) Chapter 1 - Section 2 - Verse No. 6

न साम्परायः प्रतिभाति बालं
प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी
पुनः पुनर्वशमापद्यते मे ॥ ६ ॥

na sāmparāyaḥ pratibhāti bālaṁ
pramādyantaṁ vittamohena mūḍham ।
ayaṁ loko nāsti para iti mānī
punaḥ punarvaśamāpadyate me ॥ ६ ॥

The way to the hereafter is not apparent to the ignorant man who is childish, befooled by the glamour of wealth. “This is the only world,” he thinks “there is no other.” Thus he falls again and again under my sway. [1 - 2 - 6]

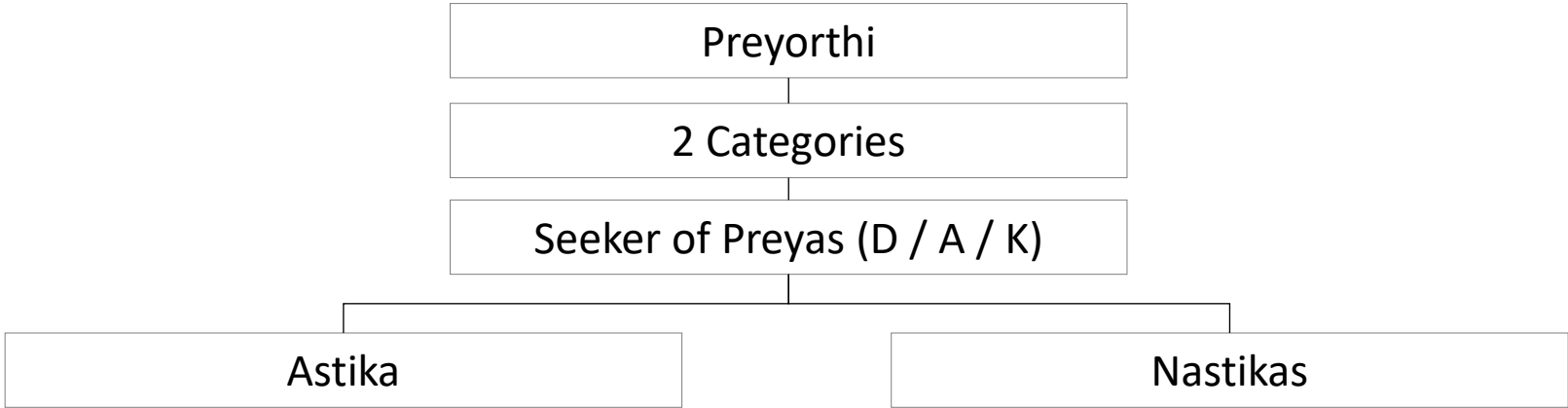
प्रमाद्यन्तं वित्तमोहेन मूढं बालं (प्रति)
साम्परायः न भाति । “अयं लोकः (अस्ति) परः (लोकः)
न अस्ति” इति मानी (सः) पुनः पुनः मे वशम् आपद्यते ॥

pramādyantaṁ vittamohena mūḍhaṁ bālaṁ (prati)
sāmparāyaḥ na bhāti । “ayaṁ lokaḥ (asti) paraḥ (lokaḥ)
na asti” iti mānī (saḥ) punaḥ punaḥ me vaśam āpadyate ॥

Scriptural discipline does not appeal to the indiscriminate, negligent one who is deluded due to (his) infatuation for wealth. "This world (alone) is (there), there is none beyond" - thus thinking, he comes under my (Yamadharma's) grip again and again.

Preyarthi topic continues :

- i) Criticise Preyarthi to glorify Sreyarthi
- ii) Because of Moodatvam, non-discrimination, they have the following consequence
- iii)



IV) Astika Preyorsi :

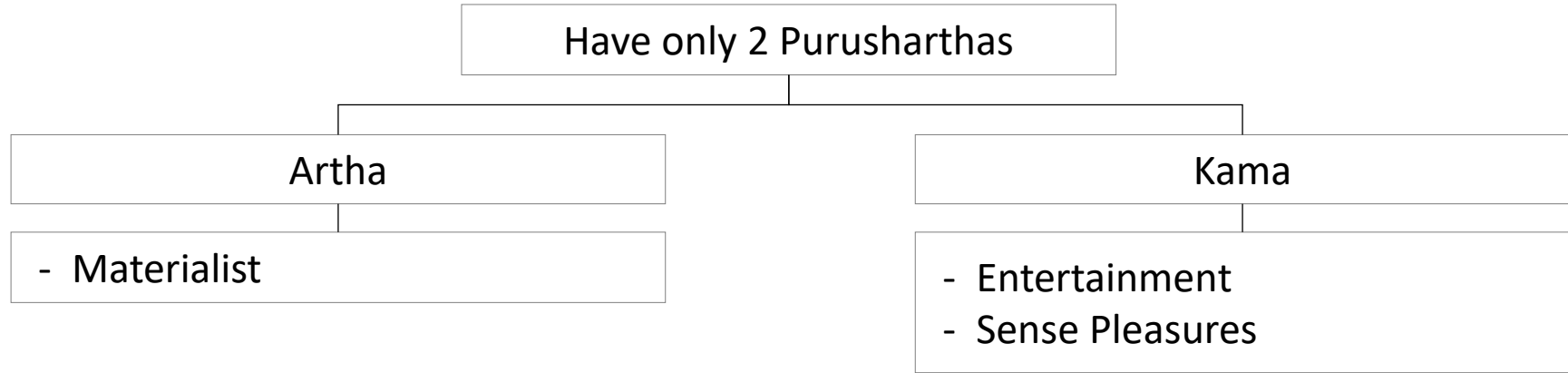
- a) Believe in Vedic scriptures
 - Accept Dharma as Purushartha.
- b) Do not see Moksha, unintelligent
 - Accept Dharma in the form of Punyam.
- c) Accept Vedic rituals, Krishna gathi, Svarga loka, Shuklam gathi, Upasana, Brahma Loka
- d) Foolish do not seek Moksha, Moodah

V) Nastika Preyorsi :

- a) Ati Moodah
 - Do not accept scriptures, Dharma.

b) They are a category within Preyas, no rituals, Veda, Svarga, Brahma Loka

c)



d) Do not do Avahanti Homa for Artha - Kama

e) Caught up in Laukika karma alone

f) Both Astika, Nastika trapped in laukika, Veidika karma Marga

245) Bashyam : Chapter 1 - Section 2 - Verse No. 6 Starts...

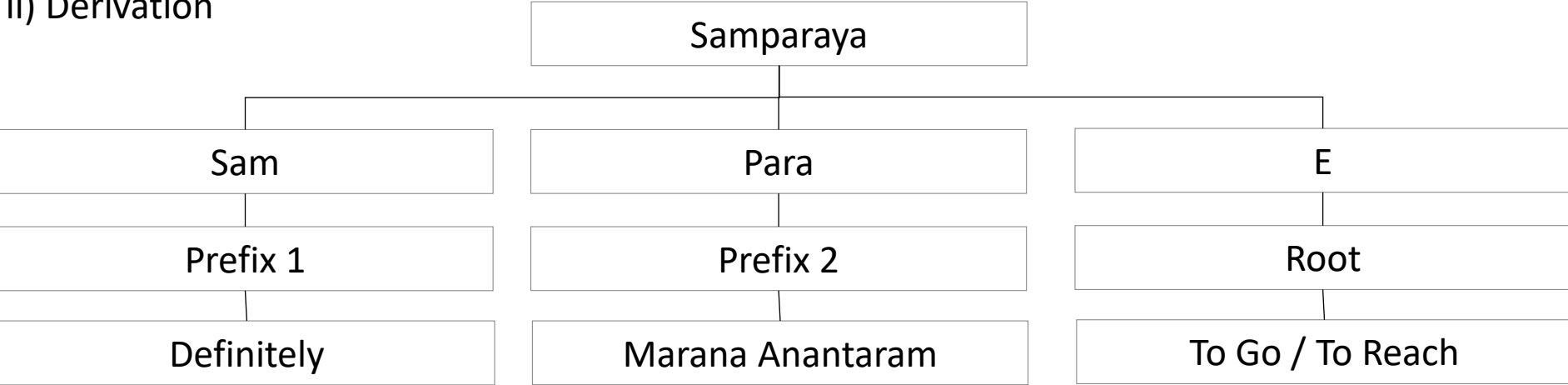
न साम्परायः प्रतिभाति । सम्पर ईयत इति सम्परायः
परलोकस्तत्प्राप्तिप्रयोजनः साधनविशेषः शास्त्रीयः साम्परायः ।

They (People of indiscriminative nature) are not bothered to know of (Na - Pratibhati) the means of reaching the higher worlds (Samparayah). What is reached definitely after death is called Samparayah (Sampara - lyate - Iti - Samparayah).

i) Samparaya

- Technical Word
- Veidika Karma and Upasana.

ii) Derivation



- Will reach definitely Svarga, Brahma Loka after Death.

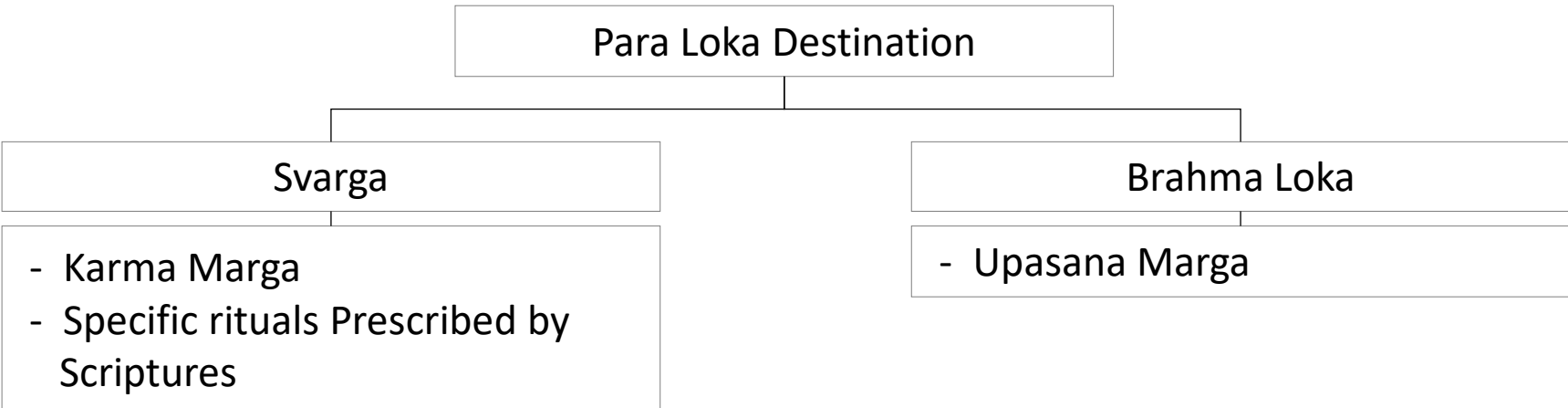
iii) Samparaya = Noun = Para Loka

- Reached after death because of Karma, Upasana.

iv)

Sampara	Samparaya
<ul style="list-style-type: none">- Means, Path, Marga- By which Para Loka is reached	<ul style="list-style-type: none">- Destination- Loka

v)



vi) 1st Line : Samparaya Na Prati Bhati

- For Preyorthis, Nastikas, Rituals, Upasana does not appeal.
- Don't believe in Sacred thread, Sandhyavandanam, heaven, rituals, Surviving Soul, travelling Soul.

vii) Modern Science and Logic does not prove these destinations

- Hence religion, spirituality dropped.

viii) Nastikas = Utter materialist

Gita :

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् । अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥१६-८॥	asatyamapratishṭhaṁ te jagadāhuranīśvaram aparasparasambhūtaṁ kimanyatkāmahaitukam 16 - 8
--	--

They say, 'The universe is without truth, without (Moral) basis, without god; not brought about by any regular causal sequence, with lust for its cause; what else? [Chapter 16 - Verse 8]

- No Svarga, Dharma, Shastra Pramanam
- Title given by Upanishads to Nastika - Bala, immature.

246) Bashyam : Chapter 1 - Section 2 - Verse No. 6 Continues ...

स च बालमविवेकिनं प्रति न प्रतिभाति न प्रकाशते
नोपतिष्ठत इत्येतत् ।

Therefore Samparaya means the result, the other world (Paralokah); and the specific karma and Upasana prescribed by the Paraloka is called Samparayah. Samparayah does not appeal (Na - Pratibhati = Na Prakasate = Na Upatisthate) to these immature (Balah) Avivekis.

- i) Don't come near Rituals, Upasana
- ii) Bala = Avivekis inadequate understanding of life
- iii) Don't get totality of life using Pratyaksha, Anumanam, Upamanam, Artha patti, Anupa Labdhi

प्रमाद्यन्तं प्रमादं कुर्वन्तं पुत्रपश्वादिप्रयोजनेष्वासक्तमनसं तथा
वित्तमोहेन वित्तनिमित्तेनाविवेकेन मूढं तमसाच्छन्नं सन्तम् ।

Therefore, they commit the terrible blunder (Pramadyantam = Pramadam Kurvantam) of totally getting absorbed (Asakta Manasam) in the family (Putra) and in the acquiring and preserving of wealth (Pasu) and such (which they think are) useful things (Adi - Prayojanesu). Deluded by the craving for wealth (Vitta Mohena = Vitta Nimittena Avivekena), their intellect is totally clouded, blinded by Tamoguna (Mudham = Tamasa - Acchannam). They are like that (Santam).

- i) Preyorthi is negligent with respect to Dharma / Moksha
- ii) Carried away by inferior Purusharthas Artha / Kama
- iii) Animals more efficient in security and entertainment
- iv) Goal of life starts striking after 60 Years
- v) Varna, Ashrama life prepares one for Dharma, Moksha
- vi) In materialistic society only Artha, Kama pursuits are there
- vii) Short sighted , myopic, intellectually bankrupt
- viii) Mind lost only in Artha, Kama.
- ix) When goals are materialistic, Money alone will become the most important = Asuri Sampat

x) Gita :

- Chapter 16 - Verse 6 to 21 (16 Verses)
- Asuri Sampat is a Commentary of Katho Upanishad :

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे । सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥	Anupasya yatha purve pratipasya tatha-'pare, sasyamiva martyah pacyate sasyam-iva-jayate punah 6
“Remember how our forefathers acted : Consider, also, how others (now act). Like corn decays the moral, and like corn is born again.” [1 - 1 - 6]	

x) Once Materialism is dominant, money becomes most important - Vitta mohana Moodam

- Deluded, carried away by Vittam (wealth)
- Moha = Aviveka - Non-discrimination.

xii) Moodam = Tamasa Achannam

- Totally blinded by Tamo Guna.

xii) Gita :

श्रीभगवानुवाच । काम एष क्रोध एषः रजोगुणसमुद्भवः । महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥	śrī bhagavānuvāca kāma ēṣa krōdha ēṣah rajōguṇasamudbhavaḥ mahāśanō mahāpāpmā viddhyēnam iha vairiṇam 3-37
--	---

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

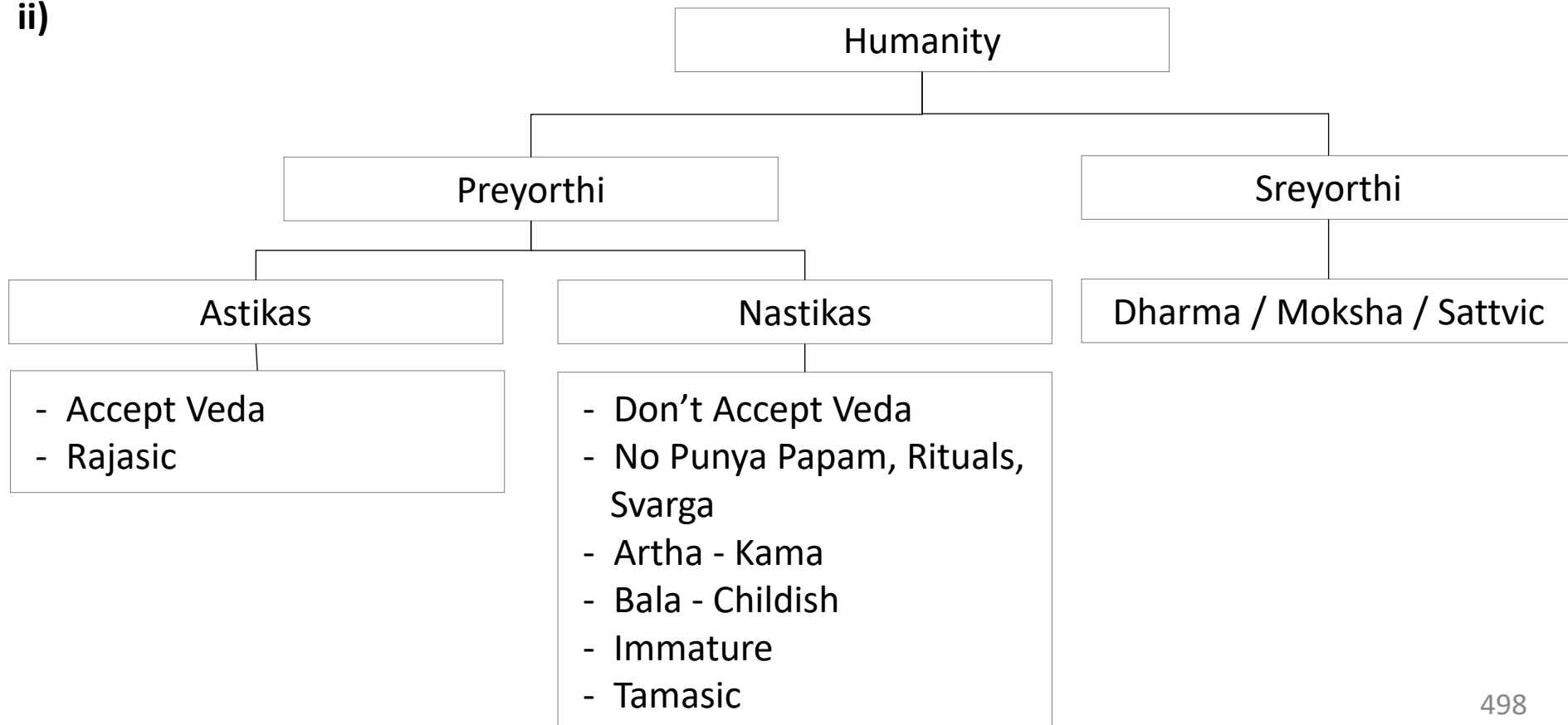
- A Channam = Concealed, covered, blindfolded.
- Intellect is totally covered, clouded.

Revision : Chapter 1 - 2 - 6 :

i) Yama :

- Criticising Preyorthi, and Sreyorthi is glorified

ii)



iii) Pramadyantham Kurvanti :

- Pra and Madh Dhatu → Negligent, casual, careless, commit blunder, mistake, terrible

iv) Totally absorbed in family, possession, Yoga and Kshema

- Asakta Manasa, completely absorbed in Artha - Kama
- Can take care of family, wealth, not totally absorbed.

V) Vitta Mohena Moodam.

VI) Moha = Aviveka, delusion, caused by strong attachment to wealth and entertainment

VII) Moodah = Tamasa Aachannam

- Concealed, covered, clouded

New Session :

248) Bashyam : Chapter 1 - Section 2 - Verse No. 6 Continues...

अयमेव लोको योऽयं दृश्यमानः स्त्रयन्नपानादिविशिष्टो नास्ति
परोऽदृष्टो लोक इत्येवं मननशीलो मानी पुनः पुनर्जनित्वा वशं
मदधीनतामापद्यते मे मृत्योर्मम । जननमरणादिलक्षणदुःख-
प्रबन्धारूढ एव भवतीत्यर्थः । प्रायेण एवंविध एव लोकः ॥ ६ ॥

They think, 'this visible (Drshyamanah) world alone exists (Ayam Eva Lokah) consisting primarily of women (Stri - representing the family), food, drink, etc (Anna - Pana - Adi Visistah). There is no Paraloka, a Loka that is not available to our sense organs (Nasti - Parah - Adrstah - Lokah)'. Thus constantly thinking so (Mananasilah = mane in this manner), they will be repeatedly be born Again and again (Punah - Punah - Janitva), and come to my fold (Vasam = Mad - Adhinatam = Apadyate - Me - Mrtyoh - Mama). They get caught (Arudhah) in the continuous flow of sorrow which is characterised by birth, death etc, (Janana - Marana - Adi - Laksana - Duhkha - Prabandh). This is the meaning. Mostly (Prayena) majority of people are of this nature.

अयमेव लोको योऽयं दृश्यमानः स्त्रयन्नपानादिविशिष्टो नास्ति
परोऽदृष्टो लोक इत्येवं मननशीलो मानी पुनः

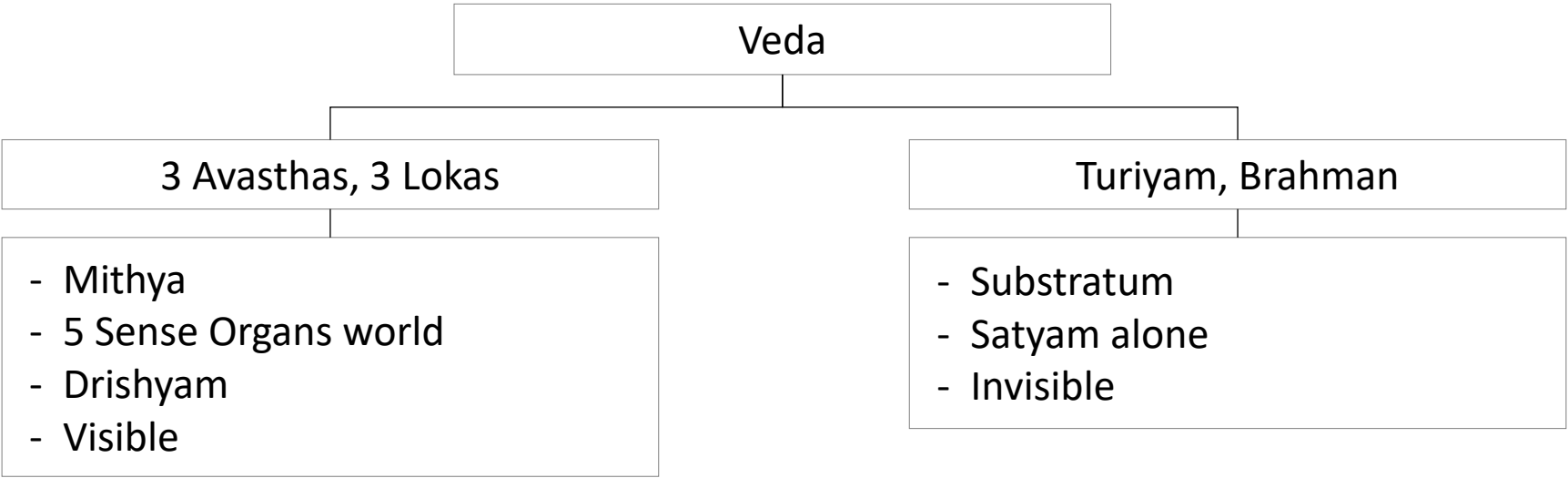
3rd Quarter :

- Thought of Nastika.

i) This visible world alone exists

- Ayam Eva Drishyamana...

ii) This world of Pancha Butas, Pramanas alone real :



iii) Street, Annam, Panam Visishtaha

- Endowed with wife, women, food, drink, TV.

iv) No Svarga, only Bhu Loka, no Para Loka, no Pitru, No Sraddham, Tarpanam

- Adhrishtam, not available for sense organs.

v) Veda - Scriptures = 6th Pramanam

- For Adrishtam
- Adrishtatvat Para loka, Brahma loka, Brahman nasti.

vi) Mani

- Manance Shila
- Thinks and declares this world real
- Modern people have this opinion.

पुनर्जनित्वा वशं मदधीनतामापद्यते मे मृत्योर्मम ।

Nastika Preyorthis :

i) Person will repeatedly come to my hold

- They will not go to Svarga - long life
- Brahma Loka - Longer life
- No Moksha - No immortality through knowledge.

ii) Will have repeated Birth / Death

- Punah Punah Janitva

iii) Vasham Mad Adhinathvam :

- Will be under my grip.

iv) Apadyate - comes

जननमरणादिलक्षणदुःख-प्रबन्धारूढ एव भवतीत्यर्थः ।
प्रायेण एवंविध एव लोकः ॥ ६ ॥

i) Prabhanda :

- Series, chain, continuous flow of sufferings, pains, birth, death.

ii) Physical, psychological pain for baby and mother

III) Jara Roga Maranam Arudaha :

- Caught, ensnarled in flow of Samsara.

iv) Evam Vidaha Eva :

- 99 % of humanity comes under this category.

v) Hindus = Minority in the world :

- Others don't believe in rebirth
- Minority believe in Veda - Astikas rare.

vi) Sreyorthis = Seekers of Moksha - still rarer

vii) Gita :

मनुष्याणां सहस्रेषु
कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां
कश्चिन्मां वेत्ति तत्त्वतः ॥ ७-३ ॥

manuṣyāṇāṃ sahasrēṣu
kaścidyatati siddhayē |
yatatām api siddhānām
kaścinmām vētti tattvataḥ || 7-3 ||

Among thousands of men, one perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence. [Chapter 7 – Verse 3]

viii) Anvaya : Verse 6

प्रमाद्यन्तं वित्तमोहेन मूढं बालं (प्रति)
साम्परायः न भाति । “अयं लोकः (अस्ति) परः (लोकः)
न अस्ति” इति मानी (सः) पुनः पुनः मे वशम् आपद्यते ॥

pramādyantaṁ vittamohena mūḍhaṁ bālaṁ (prati)
sāmparāyaḥ na bhāti । “ayaṁ lokaḥ (asti) paraḥ (lokaḥ)
na asti” iti mānī (saḥ) punaḥ punaḥ me vaśam āpadyate ॥

Scriptural discipline does not appeal to the indiscriminate, negligent one who is deluded due to (his) infatuation for wealth. "This world (alone) is (there), there is none beyond" - thus thinking, he comes under my (Yamadharmaraja's) grip again and again.

यस्तु श्रेयोऽर्थी सहस्रेषु कश्चिदेवात्मविद्भवति त्वद्विधो यस्मात् -

A person who is a seeker of Moksa (Sreyah - Arthi) is only one in a thousand (Sahasresu), and among them also, only one rare person (Kascit - Eva) becomes the knower of Atma (Atmavit), Like you (Tvadvidhah), because----

i) Sreyorthis are rare :

- Majority, Nastika Preyorthis (99 %)

ii) Successful Sreyorthis still rarer

iii) Person who is seeker of Moksha = Mumukshu

= Sreyorthi in Katho Upanishad

iv) Kaschitu Eva Atma Atmavitu Bavati :

- One rare person amongst those who study, becomes knower (Atmavitu) of Atma.

v) Nachiketa you are the rarest explained in Verse 7

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

śravaṇāyāpi bahubhiryo na labhyaḥ
śṛṇvanto'pi bahavo yaṁ na vidyuh ।
āścaryo vaktā kuśalo'sya labdhā
āścaryo jñātā kuśalānuśiṣṭaḥ ॥ ७ ॥

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

यः श्रवणाय अपि बहुभिः न लभ्यः । यं शृण्वन्तः
अपि बहवः न विद्युः (तस्य आत्मनः) वक्ता
आश्चर्यः (भवति) । अस्य लब्धा कुशलः (भवति) ।
कुशलानुशिष्टः (सन्) ज्ञाता आश्चर्यः (भवति) ॥

yaḥ śravaṇāya api bahubhiḥ na labhyaḥ । yaṁ śṛṇvantaḥ
api bahavaḥ na vidyuh (tasya ātmanah) vaktā
āśaryaḥ (bhavati) । asya labdhā kuśalaḥ (bhavati) ।
kuśalānuśiṣṭaḥ (san) jñātā āścaryaḥ (bhavati) ॥

This (Atma) is not available even for listening for many (people). In spite of listening, many do not understand this (Atma). (Therefore) the one who reveals (the Atma) is a wonder (and) the one who discovers this (Atma) is a wonder. Instructed by a spiritual master, the one who knows (this Atma) is (also) a wonder.

i) Gita :

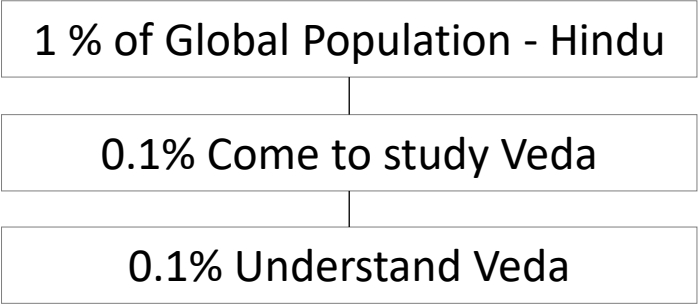
आश्चर्यवत्पश्यति कश्चिदेनम्
आश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २-२९ ॥

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

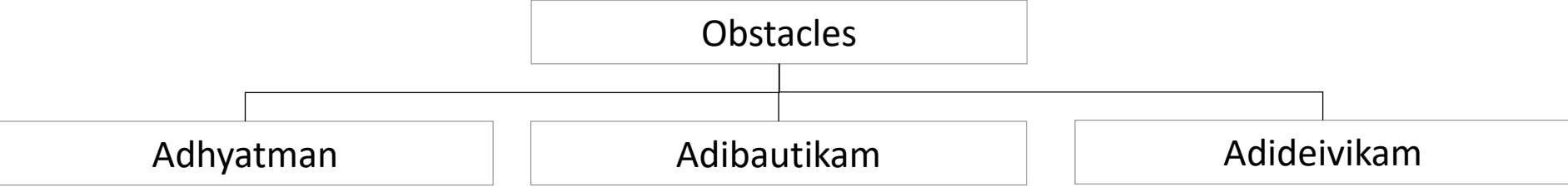
One sees This as a wonder; another speaks of This as a wonder; another hears of This as a wonder; yet, having heard, none understands This at all! [Chapter 2 - Verse 29]

- Borrowed from Katho Upanishad - Chapter 1 - 2 - 7

ii)



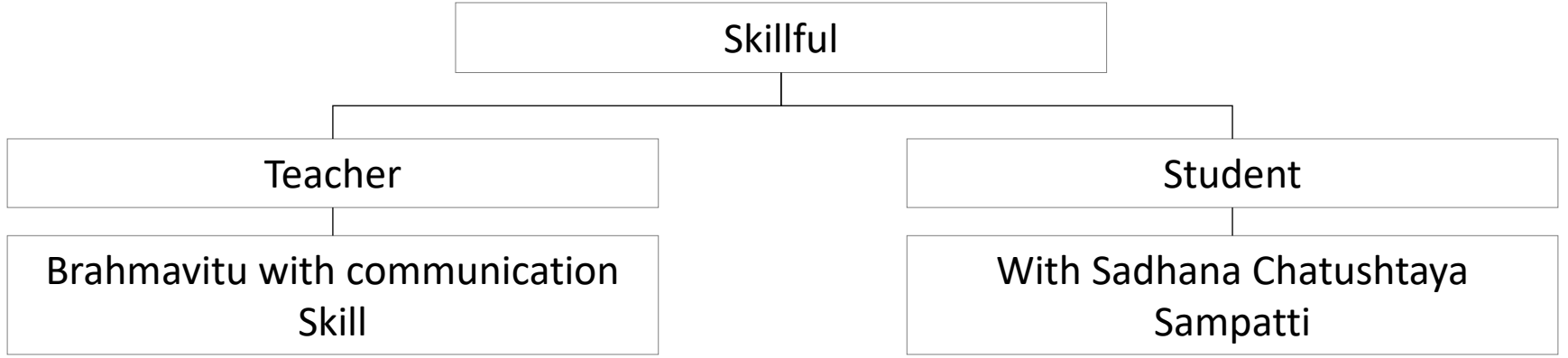
iii)



iv) Require Punyam to realise Atma

v) Many expert commentators, Tarqikas, Mimamsikas, don't accept Aham Brahma asmi (no Punyam)

vi)



vii) Many don't accept Binary format, have no courage

viii) Teacher and Student both need to be inspired

ix) In Vedanta field, everything rare

252) Bashyam : Chapter 1 - Section 2 - Verse No. 7 Starts...

श्रवणायापि श्रवणार्थं श्रोतुम् अपि यो न लभ्य आत्मा बहुभिरनेकैः
शृण्वन्तोऽपि बहवोऽनेकेऽन्ये यमात्मानं न विद्युर्न विदन्त्यभागिनः
असंस्कृतात्मानो न विजानीयुः ।

This Atma is not available (Na Labhyah), for many people (Bahubhih= Anekaih) even for listening (Sravanaya - Api = Sravanartham = Srotum Api). In spite of repeated listening (Srunvantah - Api), many among them (Bahavah = Aneke = Anye) do not understand (Na Vidyuh = Na Vidanti) the Atma (Yam - Atmanam). They are unfortunate people (Abhaginah). People with unrefined intellect (Asamskrata - Atmanah) cannot know Atma (Na Vijaniyuh).

श्रवणायापि श्रवणार्थं श्रोतुम् अपि यो न लभ्य आत्मा बहुभिरनेकैः

i) Atma not easily obtainable, Accessible

ii) **Bhagavatam :**

Skanda 10	Skanda 11
<ul style="list-style-type: none">- All Love- Triangular format	<ul style="list-style-type: none">- Uddhava Gita- Binary format

शृण्वन्तोऽपि बहवोऽनेकेऽन्ये यमात्मानं न विद्युर्न विदन्त्यभागिनः
असंस्कृतात्मानो न विजानीयुः ।

i) Even after repeated listening, one may not understand (lack of Punyam)

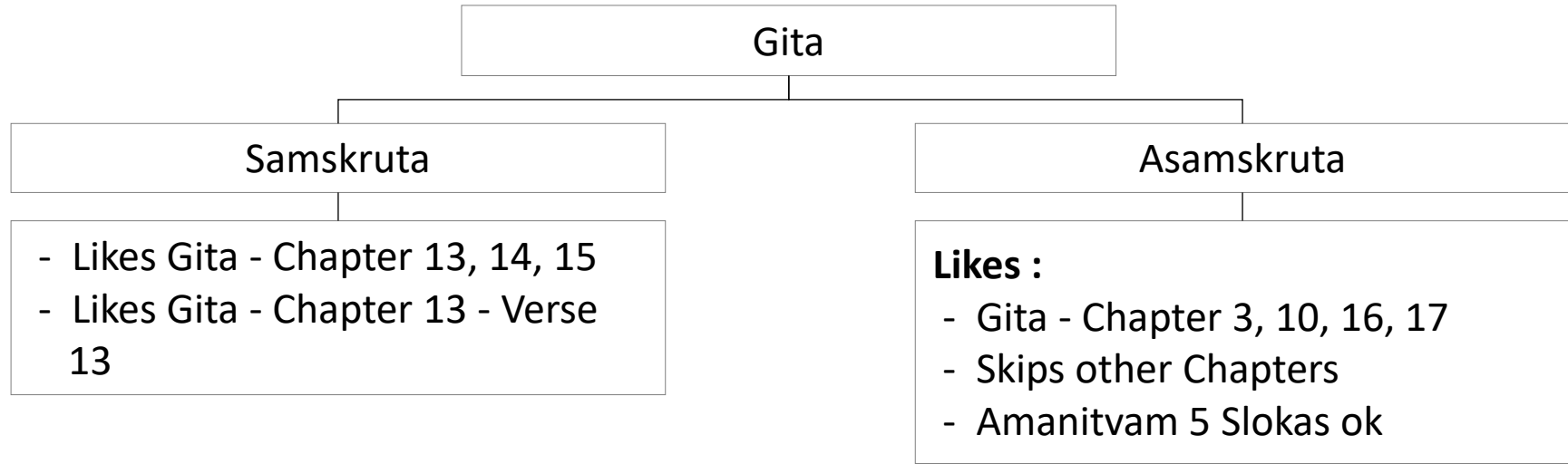
ii) **Atma Na Vidyuhu :**

- Don't understand - Lack of Sadhana Chatushtaya Sampatti.

iii) **Bagya Rahitaha = Unfortunate**

- Has Asamskruta Atma - Unrefined intellect.

iv)



2nd Quarter over :

253) Bashyam : Chapter 1 - Section 2 - Verse No. 7 Continues...

किं चास्य वक्तापि आश्चर्योऽद्भुतवदेवानेकेषु कश्चिद् एव भवति ।

A good teacher who is able to talk about Atma (Asya Vakta - Api) is also a wonder, a rarity (Ascaryah = Adbhutavat Eva). He is only one among many (Anekesu Kascid Eva Bhavati).

i) Ascharyo Vakta :

- Wonder is the teacher
- Has skill in communication
- Expresses Atma Jnanam, not impressed with scholarship.

ii) Some teachers impress audience with scholarship but student can't understand

- Adbuta vatu, wonder in the world
- One among many is skillful teacher, Rare.

iii) Teacher must be the right knower of Atma :

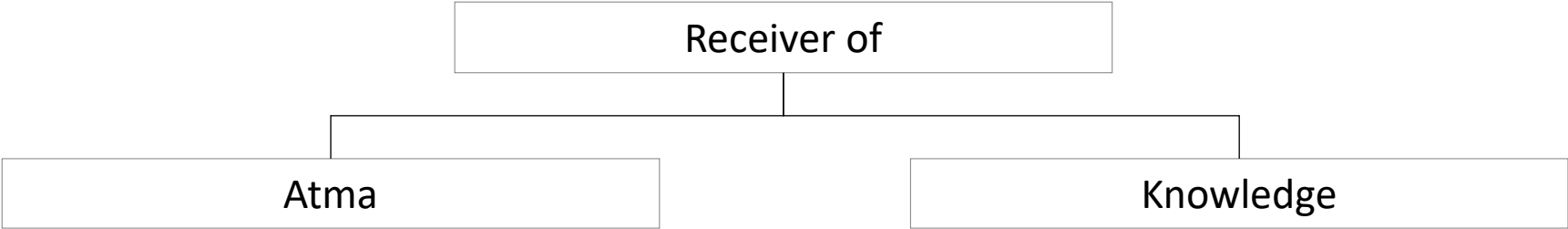
- Also all knowers not interested in teaching
- 3rd Quarter over.

254) Bashyam : Chapter 1 - Section 2 - Verse No. 7 Continues...

तथा श्रुत्वाप्यस्य आत्मनः कुशलो निपुण एवानेकेषु लब्धा
कश्चिदेव भवति ।

Even after listening about Atma (Srutva - Api - Asya Atmanah) for years one may not get sufficient understanding to know the Atma (as oneself). Among many only a very few skilled receptive student (Kusalah = Nipunah) will gain (Labdha) the knowledge of Atma (and will equate, understanding of Atmajnanam with liberation).

- i) Good communicator is rare
- ii) Skillful receiver of communication also rare
- iii) Many after 25 years of listening, Vedanta can't understand Atma
- iv)



- Both Same

v) I Understand, I am that Atma

vi) Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति । तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥	Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati I tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati II 9 II
--	--

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

- One who knows Brahman has attained Brahman.
- Atmana Labda.

vii) Kushala Nipuna :

- Skillful, expert in receiving
- Listening to Atma without objectification.

viii) Description of Atma

- Don't try to experience as object
- Don't try to reach Atma, not destination, it is subject I, Nityam I.

ix) Atma's description = Description of myself

- Nityaha, Muktaha, Buddaha, Shuddhaha.

x) I am already free

- Don't ask whether Atma is free, when will I get freedom.

xi) No time gap between teaching and understanding

- Liberation - My Svarupa.

xii) Among many listeners, very few understand liberation

xiii) Jnanat Mokshan = Figurative

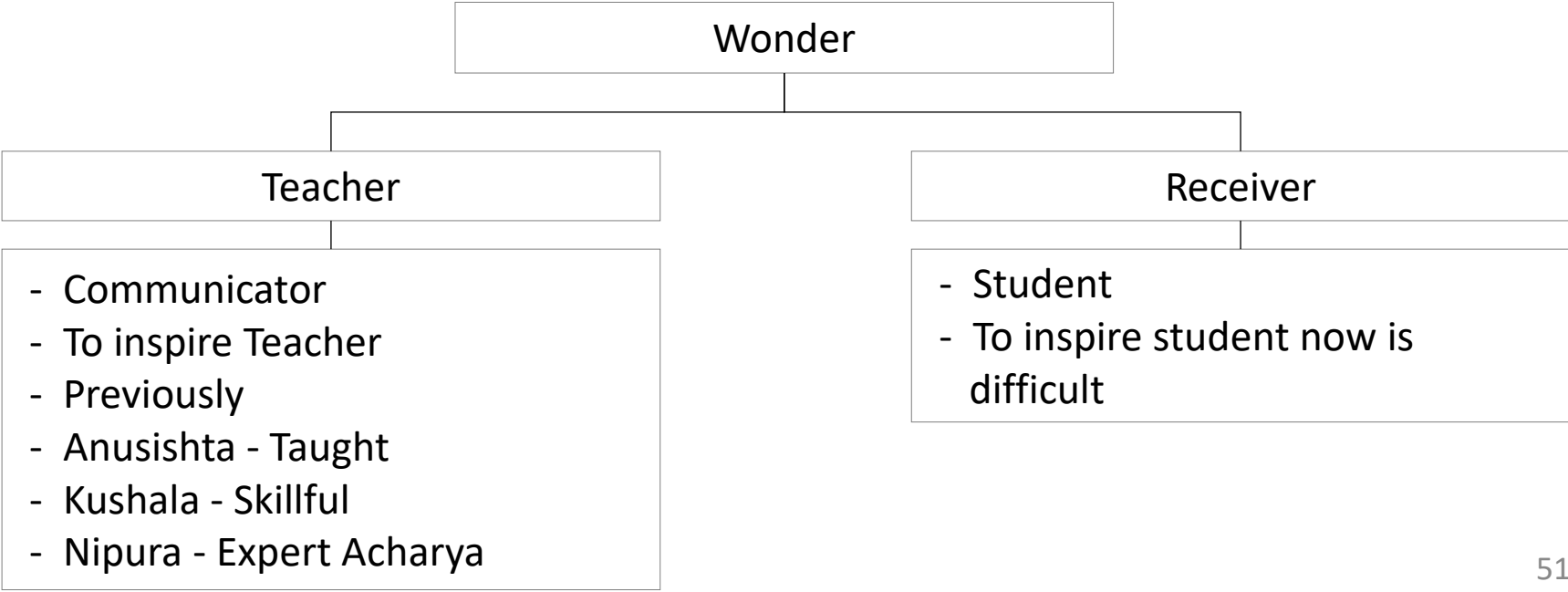
- Jnanam Eva Moksha = Truth.

यस्माद् आश्चर्यो ज्ञाता कश्चिदेव कुशलानुशिष्टः कुशलेन निपुणेन
आचार्येणानुशिष्टः सन् ॥ ७ ॥

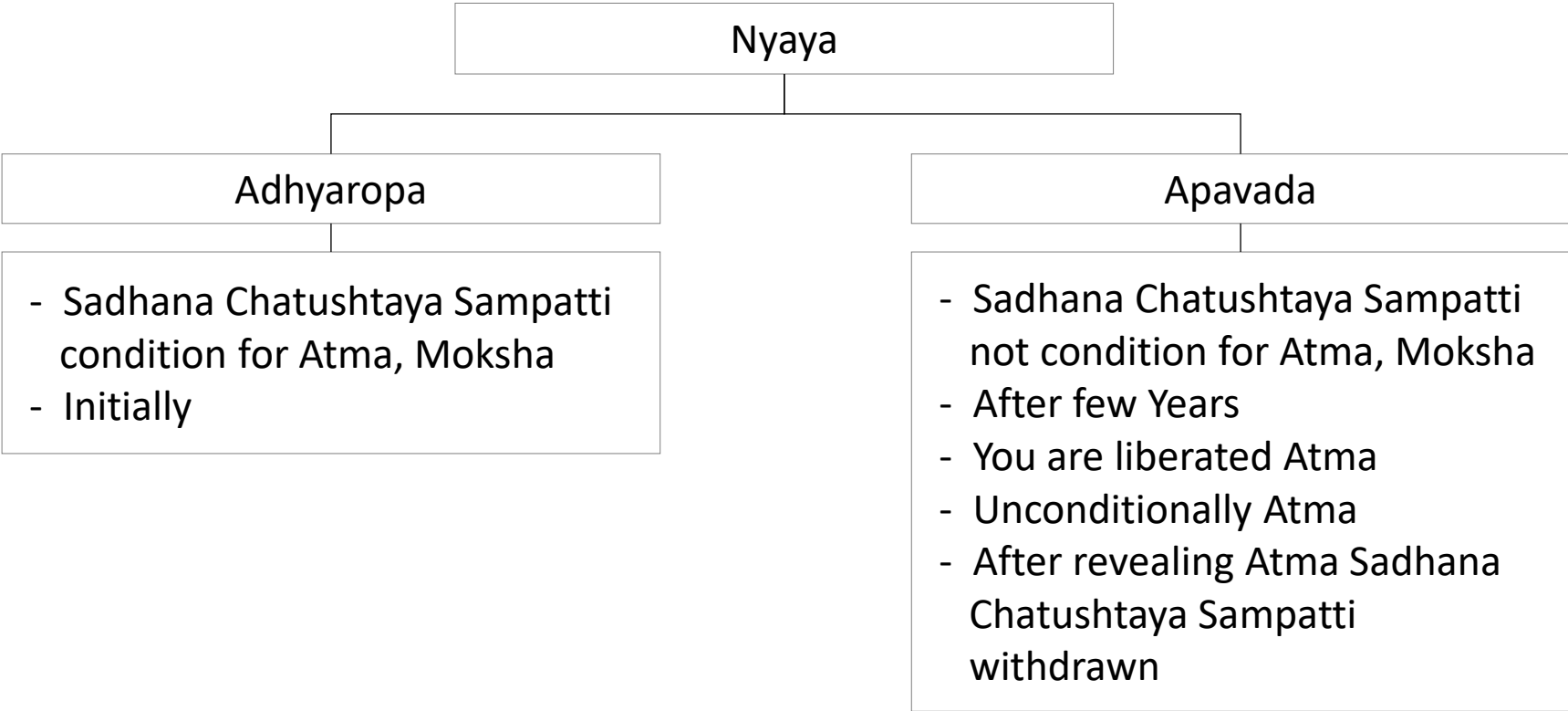
Because of this reason, it is rare and wonderful (Ascaryah) that some one (Kascideva) becomes the knower of Atma (Jnata) through his intelligent commitment (Kusalanu - Sistah) when taught by a committed skilful teacher (Kusalena - Nipunena - Acaryena - Anusistah San).

i) Receiver of Knowledge = Knower of Atma

ii)



iii)



iv) Anvaya - Verse 7 :

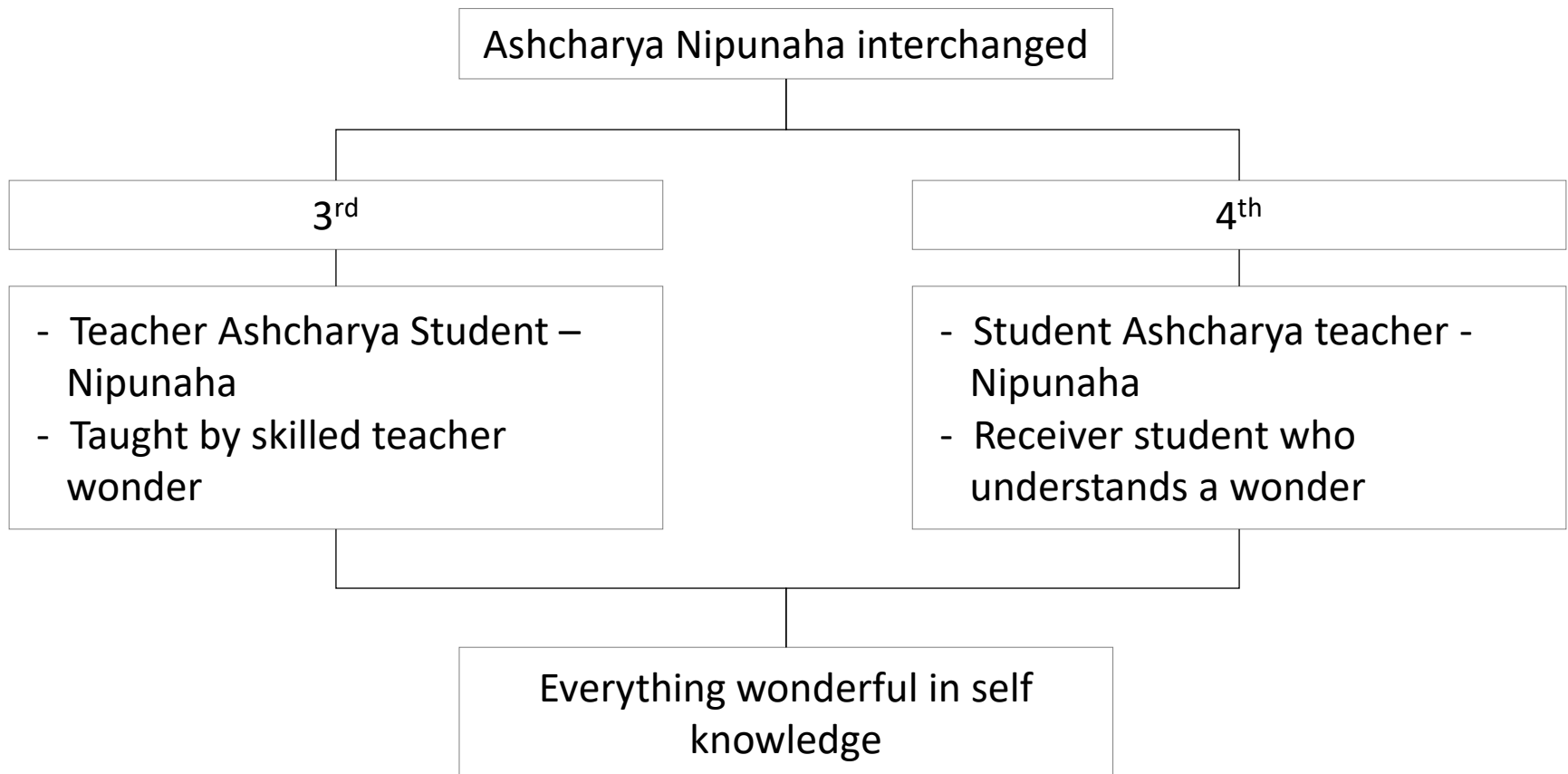
यः श्रवणाय अपि बहुभिः न लभ्यः । यं शृण्वन्तः
अपि बहवः न विद्युः (तस्य आत्मनः) वक्ता
आश्चर्यः (भवति) । अस्य लब्धा कुशलः (भवति) ।
कुशलानुशिष्टः (सन्) ज्ञाता आश्चर्यः (भवति) ॥

yaḥ śravaṇāya api bahubhiḥ na labhyaḥ । yaṁ śṛṇvantaḥ
api bahavaḥ na vidyuḥ (tasya ātmanah) vaktā
āścaryaḥ (bhavati) । asya labdhā kuśalaḥ (bhavati) ।
kuśalānuśiṣṭaḥ (san) jñātā āścaryaḥ (bhavati) ॥

This (Atma) is not available even for listening for many (people). In spite of listening, many do not understand this (Atma). (Therefore) the one who reveals (the Atma) is a wonder (and) the one who discovers this (Atma) is a wonder. Instructed by a spiritual master, the one who knows (this Atma) is (also) a wonder.

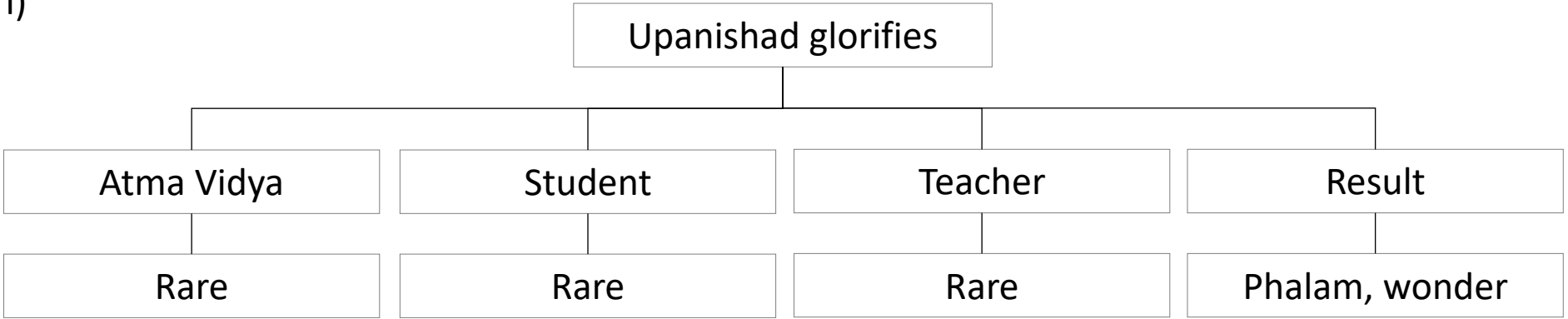
v) 3rd and 4th Line is a Repetition

vi)



Revision : Mantra 7

i)



ii) With this Mantra, Student gets a proper attitude towards the Vedic study

iii)



iv) 8th Verse – Acharyas role

256) Introduction to Chapter 1 - Section 2 - Verse No. 8 :

कस्मात्---

Why is it so?

- Why few people get this knowledge?
- Different interpretations exist for Verse 8
- What are qualifications of a teacher?

न नरेणावरेण प्रोक्त एष
सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्तेऽगतिरत्र नास्ति
अणीयान्ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

na nareṇāvareṇa prokta eṣa
suvijñeyo bahudhā cintyamānaḥ ।
ananyaprokte' gatiratra nāsti
aṇīyānhyatarkyamaṇupramāṇāt ॥ ८ ॥

“This (Self), when taught by a man of inferior intellect, is not easy to be known, as it is to be thought of in various ways. But when it taught by another (superior) preceptor who is one with Brahman (who beholds no difference), there is no (other) way concerning it. The Self being subtler than the subtlest and is beyond argumentation.” [1 - 2 - 8]

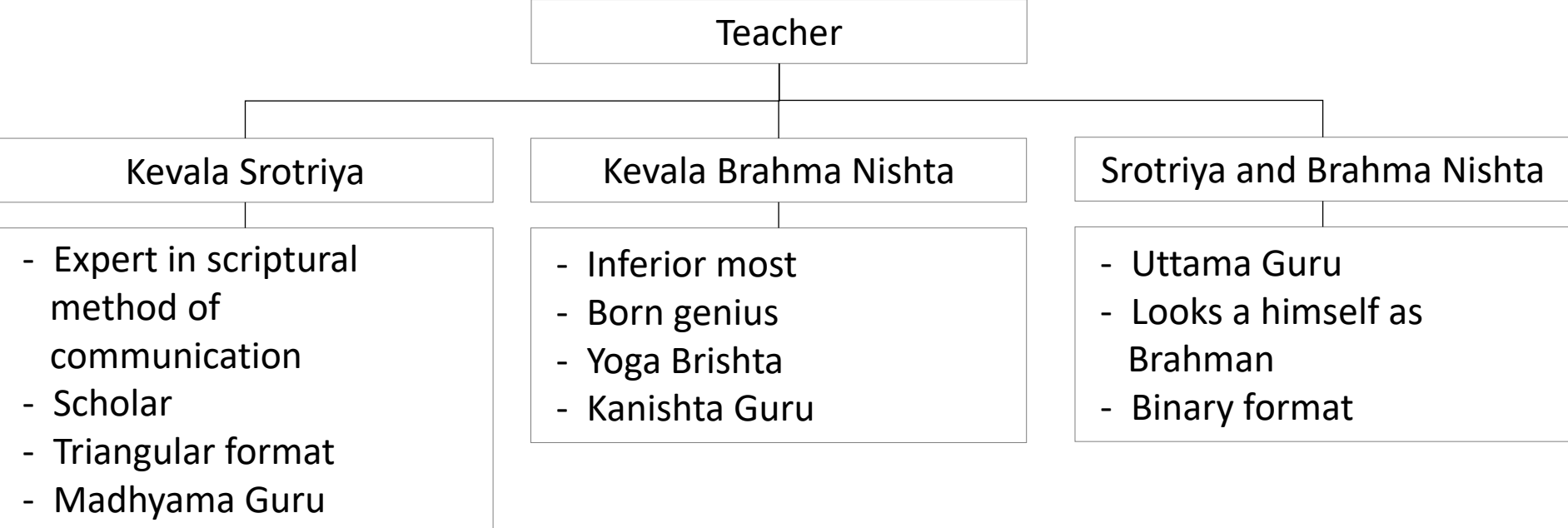
अवरेण नरेण प्रोक्तः (सन्) बहुधा चिन्त्यमानः
एषः सुविज्ञेयः न भवति । अनन्यप्रोक्ते (सति) अत्र
अगतिः न अस्ति (अन्यथा) हि अतर्क्यम् (अतर्क्यः एषः)
अणुप्रमाणात् अणीयान् (भवति) ॥

avareṇa nareṇa proktaḥ (san) bahudhā cintyamānaḥ
eṣaḥ suvijñeyah na bhavati । ananyaprokte (sati) atra
agatiḥ na asti (anyathā) hi atarkyam (atarkyaḥ eṣaḥ)
aṇupramāṇāt aṇīyān (bhavati) ॥

This (Atma) is imagined variously (by various thinkers). (When it is) revealed by an incompetent person, (it) cannot be understood clearly. When (The Atma) is revealed by one who is not different (from it), there is no misunderstanding about (it). Being smaller than the size of the atom, (it is) beyond reason.

Gist :

i) Mundak Upanishad



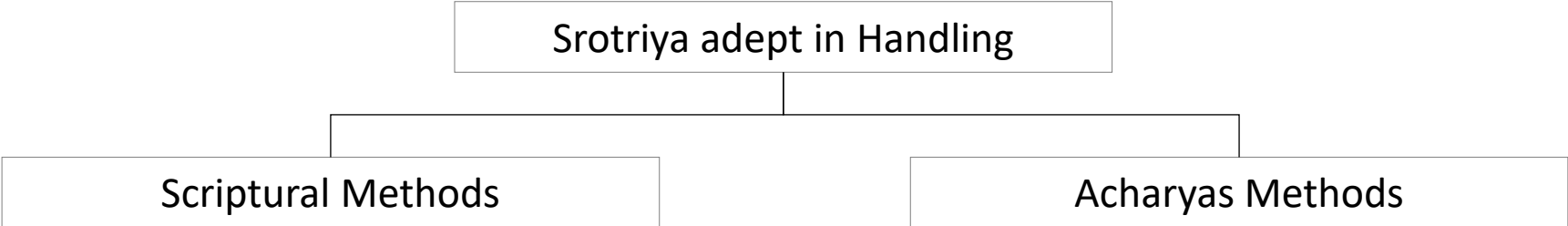
ii) Methods of communication :

- a) Adhyasa - Apavada Nyaya
- b) Drk Drishya Viveka prakriya
- c) Karya Karana prakriya
- d) Pancha kosha viveka prakriya
- e) Avastha traya viveka prakriya -

iii) Methods introduced by Acharyas :

- a) Avacheda Vada
- b) Abhasa Vada
- c) Vachyartham - Lakshyartham
- d) Jahal, Ajahal, Baga traya Lakshana
- e) Paramarthikam, Vyavaharikam, Pratibhasikam

iv)



v) Kevala Srotriya or Kevala Brahma Nishta

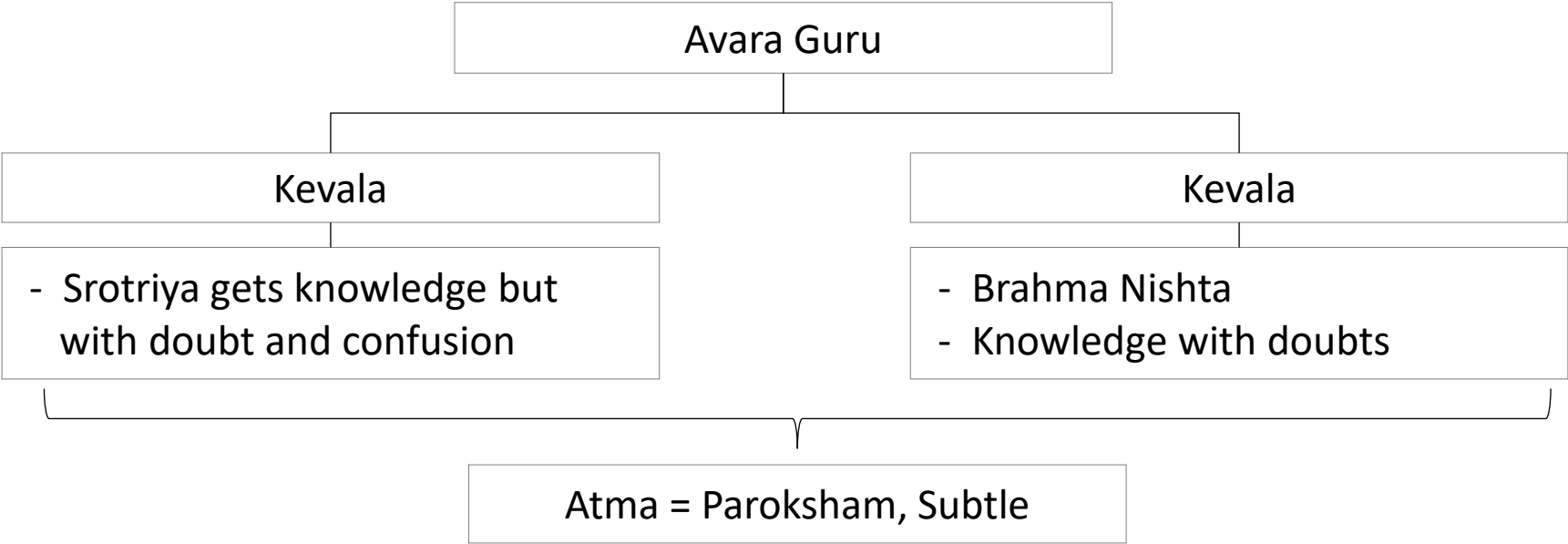
- Avara Guru
- inferior Guru

vi) Vara Guru = Superior Acharya

= Srotriyam and Brahma Nishta

= Ananya Guru

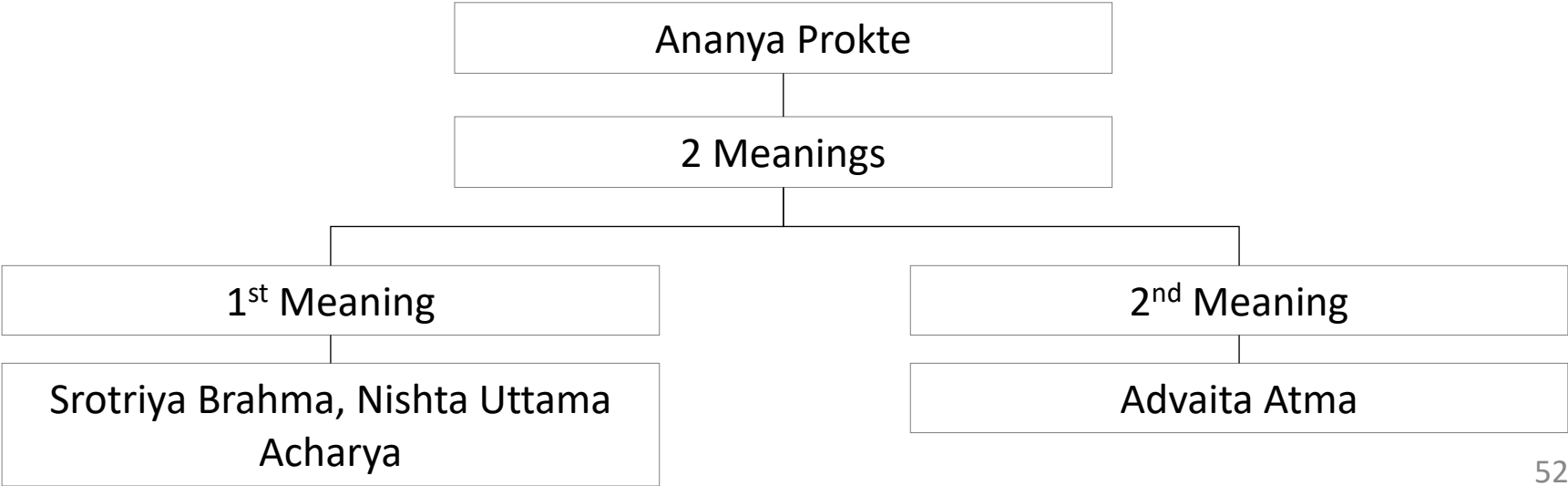
vii)



viii) 3rd Line :

- Ananya Prokte Gathihi Nasti.

ix)



x) Ananya - Never looks upon Brahman as an object

- Na Anyahayasya
- Never looks at Atma as an object of knowledge
- Atma = Himself, in Binary format, throughout life.

XI) Guru teaches Atma not as an object but as Self of all

- It is autobiography teaching
- 1st Meaning = Uttama Acharya.

xii) Gita :

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

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

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

xiii) 2nd Meaning :

- Non dual Atma for which there is no 2nd Thing = Advaita Atma
= Ananya

- Na Vidyate Anyatu Dvitiyam Vastu Yasya
- When such Atma is taught, there is no confusion.

Confusion requires 2 :

- This and that
- No 2nd Thing to get into confusion.

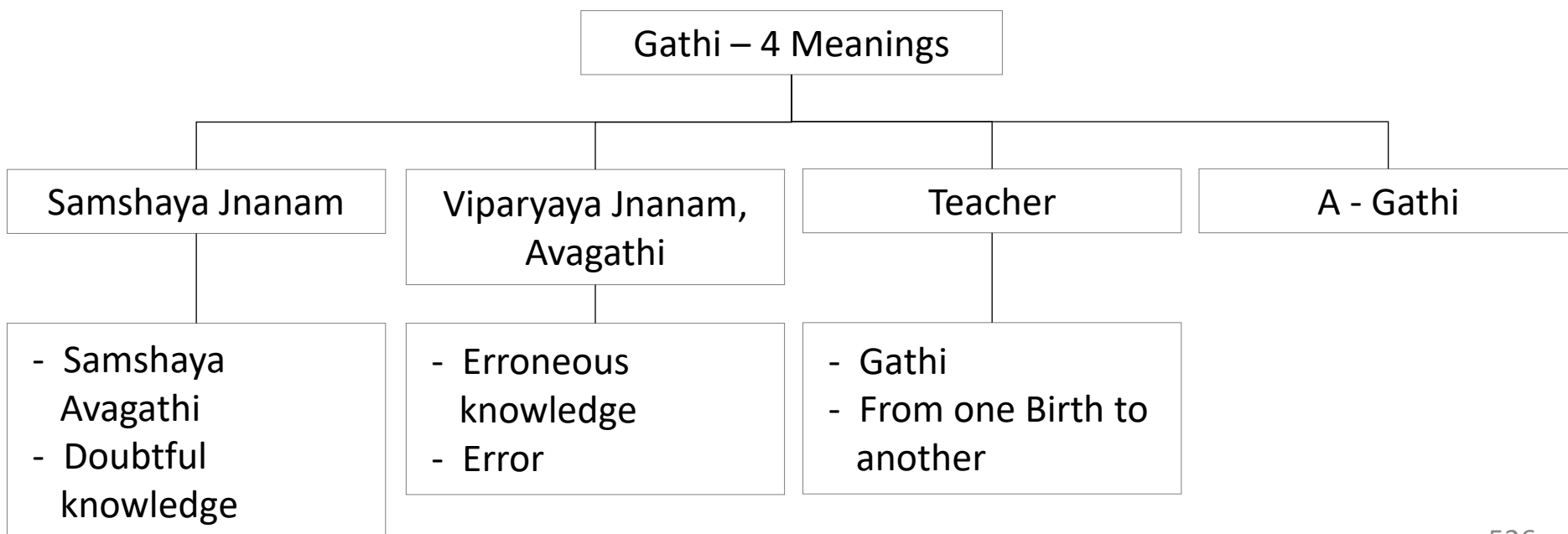
xiv) Sleep state, no 2nd thing for me, I alone am = Atma

xv) When Advaita Atma is taught by Uttama acharya there is no problem

Example :

- Eating peeled Banana.

xvi)



xvii) Add Nasti everywhere :

a) Doubtful knowledge Nasti

- Samshaya Gathi Nasti.

b) Erroneous, wrong knowledge Nasti

- Viparyaya Gathi Nasti

c) Gathi, travel Nasti

d) Gathi = Ananya Prokta Agathihi Nasti

- Grammar Sandhi rule allows A before Gathi.

e) Agathi = Non-understanding Nasti

- Gathi = Jnanam Asti always with Srotriya, Brahma nishta Guru
- Agathi Nasti = Ajnanam Nasti.

f) When Uttama acharya communicates, students will not have Agathi - Non-understanding

- They will have correct understanding.

g) Helplessly will get Jnanam even if they don't want to

h) Samshaya Jnanam, Viparyaya jnanam, Ajnanam, Samsari Gathi

- Etatu Chatushtayam Nasti.

xviii) 4th Line - Anyatha

- If other gurus teach, Atma will get subtler, subtler
- Will reduce to mystic entity.

xix) In Vedanta, no scope for mysticism at all :

- Mysticism comes only when there is a mystery, when it is supra normal Atma.

xx) Atma is most normal thing available

xxi) Atma = Awareness, Jnanam, Knowledge which is all the time, eternally available :

- In sleep, waking, dream - I am aware of 3 realms
- Atma = Witness, Non-participating, cause of creation, Vivarta Upadana Karanam.

xxii) Vedanta converted into Mysticism by other philosophers

xxiii) Don't look for any mystic experience in future through which you will have experience of mysterious shining Atma

xxiv) Tatu Tvam Asi - Svetaketo :

- Kevalam Srotريا and Kevala Brahma Nishta convert ordinary Non-mystical awareness into some mystic experience in future.

xxv) Srotريا Brahma Nishta avoids mysticism and mystical experiences which is available all the time

- Pratibodha Veditam
- Before any experience, I, Turiya Atma am available.

xxvi) Nityo Upalabdihi Svarupaha Aham Atma :

- This is gist of Mantra 8
- Srotريا Brahma Nishta Guru alone can deliver Atma Jnanam.

259) Bashyam : Chapter 1 - Section 2 - Verse No. 8 Starts...

न हि नरेण मनुष्येणावरेण प्रोक्तोऽवरेण हीनेन प्राकृतबुद्धिना
इत्येतदुक्त एष आत्मा यं त्वं मां पृच्छसि ।

Suppose Atma is taught (Proktah) by an Acarya (Narena = Manusyena - Here it means Acarya) who is an inferior teacher (Avarena = Hinena), who is neither a Srotriya or Brahmanistha, and who continues in the natural notion (Prakrta - Buddhih) of body identification; then this Atma (Esa Atma) that is being talked about (iti - Etat - Uktah), and which you have asked for from me (Yam Tvam Mam Prcchasi - Oh Naciketas,)

- i) Na hi Suvigneyaha
- ii) Suppose Atma is taught by Avarana Acharya, inferior acharya, Hina acharya
- iii) Prakruta Buddhine, Jiva continues to be Ahamkara Jiva
- iv) Gita :

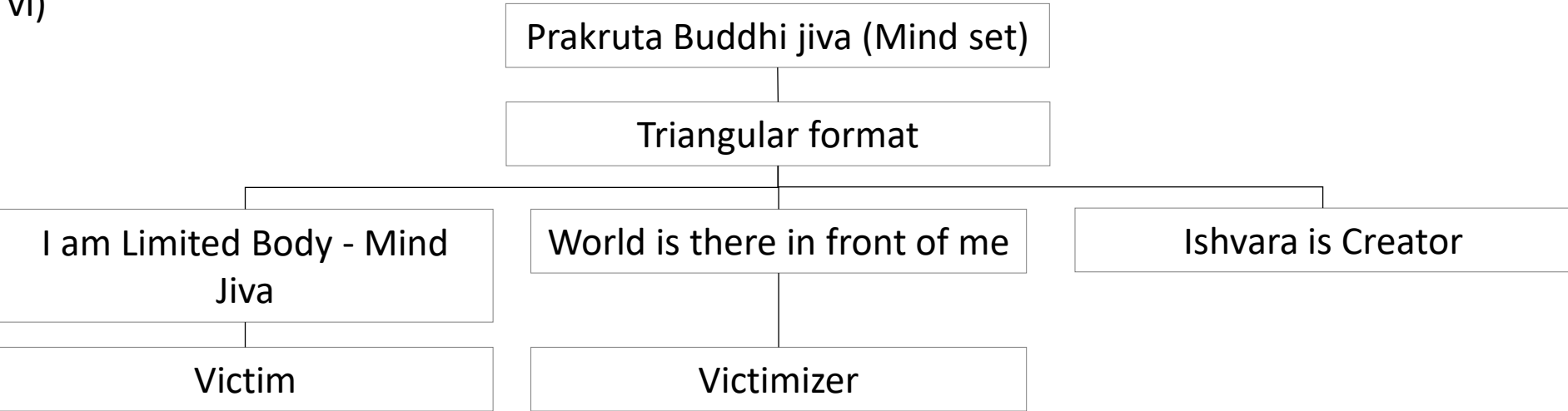
प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७ ॥

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

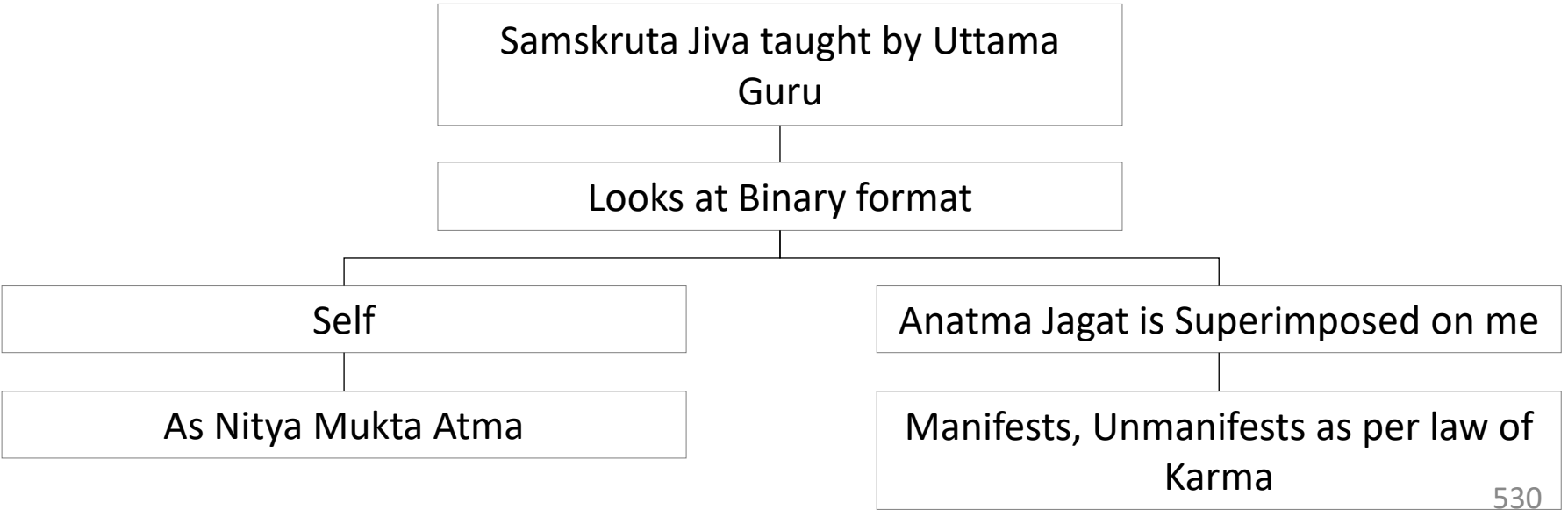
All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

v) Prakruta Buddhi has natural body identification Svabavika Adhyasa

vi)



vii)



viii) Avarena = One who looks upon himself as Prakruta Jiva

ix) If Atma taught by Kevala Srotريا or Kevala Brahma Nishta, Jiva will 6 Remain in Samsara, Triangular format

x) **Katho Upanishad :**

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

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

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

[1 - 1 - 20]

- Will remain Unanswered.

260) Bashyam : Chapter 1 - Section 2 - Verse No. 8 Continues..

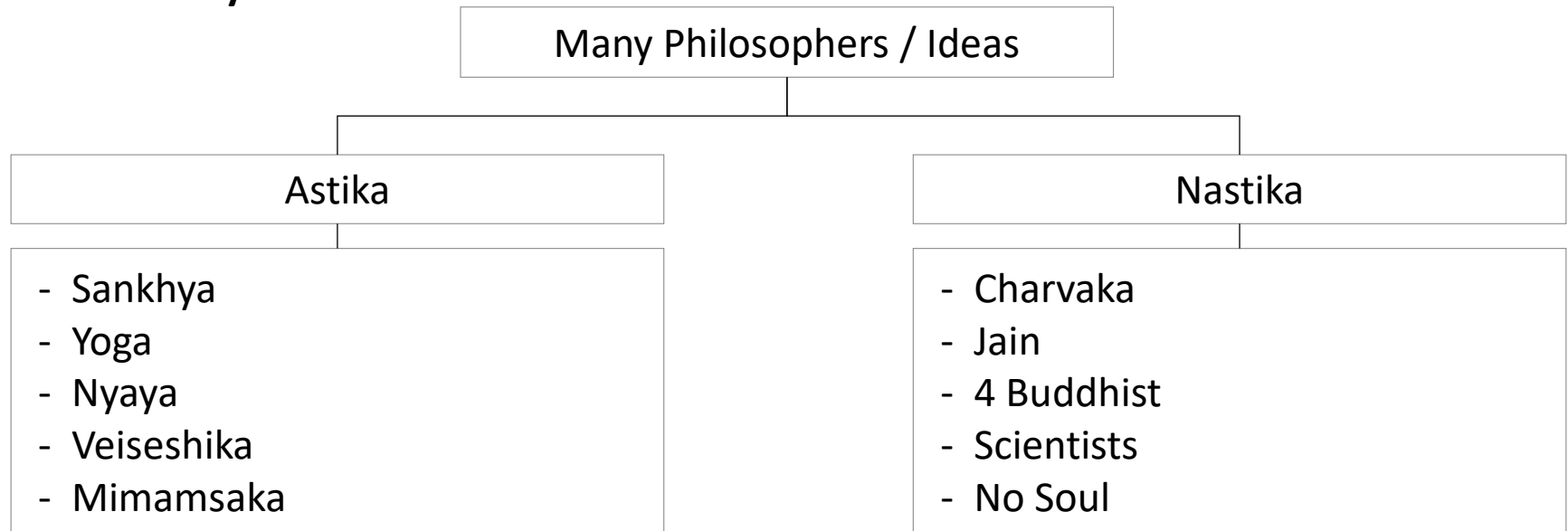
न हि सुष्टु सम्यग्विज्ञेयो विज्ञातुं शक्यो यस्माद् बहुधास्ति
नास्ति कर्ताकर्ता शुद्धोऽशुद्ध इत्याद्यनेकधा चिन्त्यमानो वादिभिः ।

Cannot be indeed clearly understood (Na Hi Sustu = Samyak Vijneyah = Vijnanatum Sakyah). This is so, because (Yasmat) the nature of Atma is debated in a manifold way (Bahudha Cintyamanah), by the people who argue (Vadibhih). Some say Atma is there (Asti), and some others (Sunnyavadis) say it is not there (Nasti). Some say it is a doer (Karta) while some others say it is not a doer (Akarta). (Nayyayikas and Vaishesikas say Atma is Karta, where as Sankhya philosophers and Vedantins say Atma is Akarta). Some (Sankhya and Vedantins) say Atma is pure (Suddha) while some say it is not. (Nayyayikas say Atma has got Raga, Dvesa, etc). In this manner, they argue in different ways, and therefore such widely debated Atma cannot be easily understood.

i) If inferior acharya teaches

- Atma can't be clearly, doubtlessly (Samyak, Sushtuhu) understood.

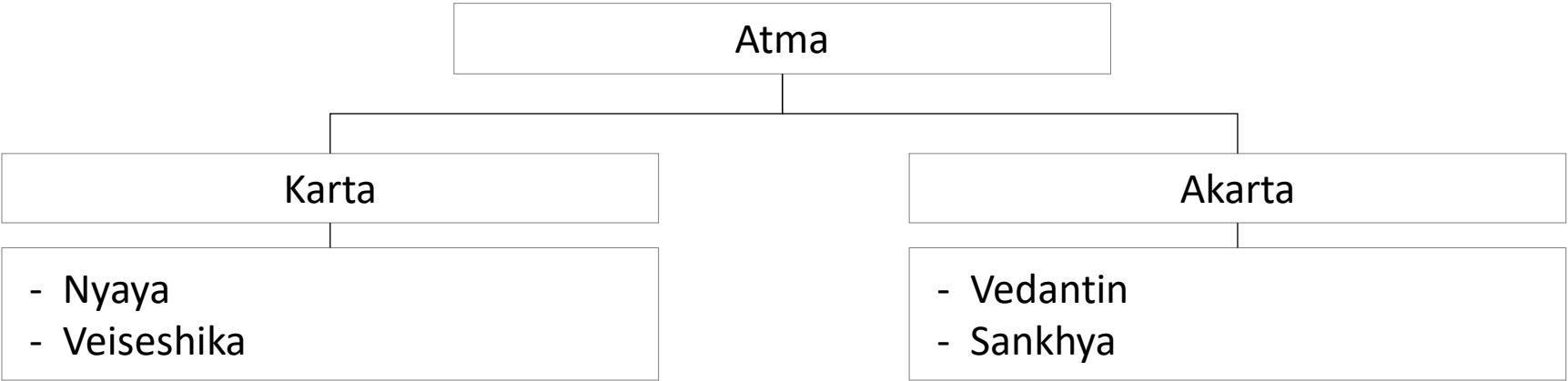
ii) **Bahuda Chintyamana :**



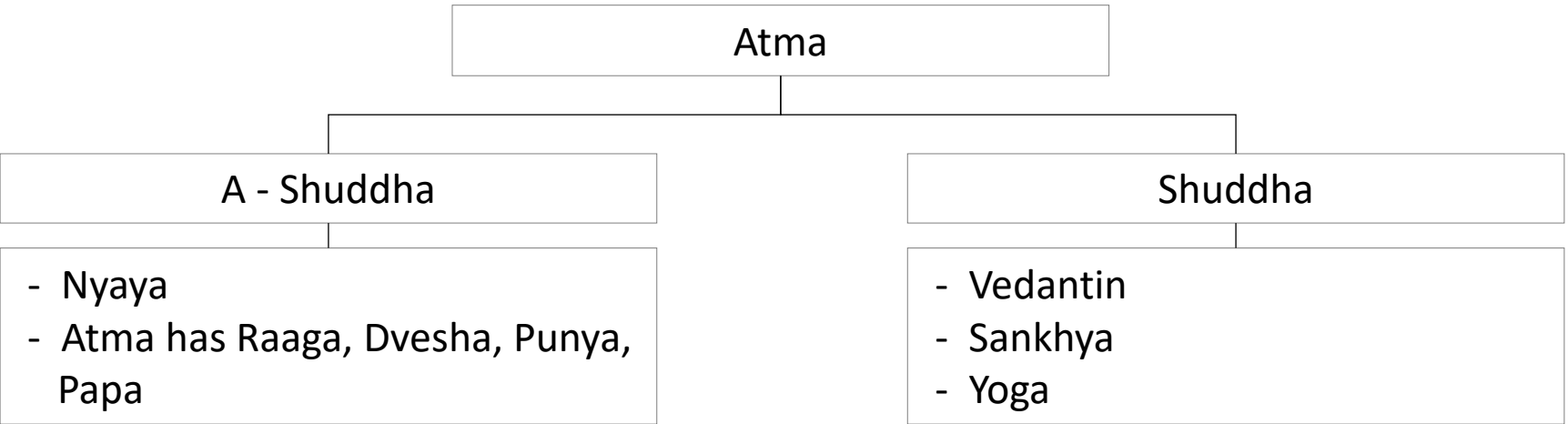
iii) Atma is most debated entity, Violently Debated

- Teacher has to be exceptional.

iv)



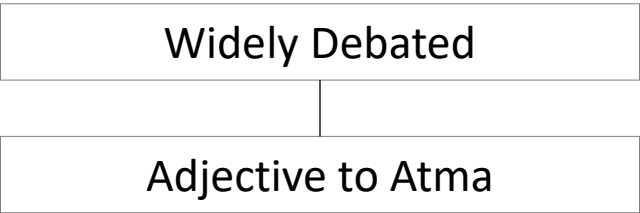
v)



vi) Because it is widely debated, it can't be clearly, Doubtlessly, understood.

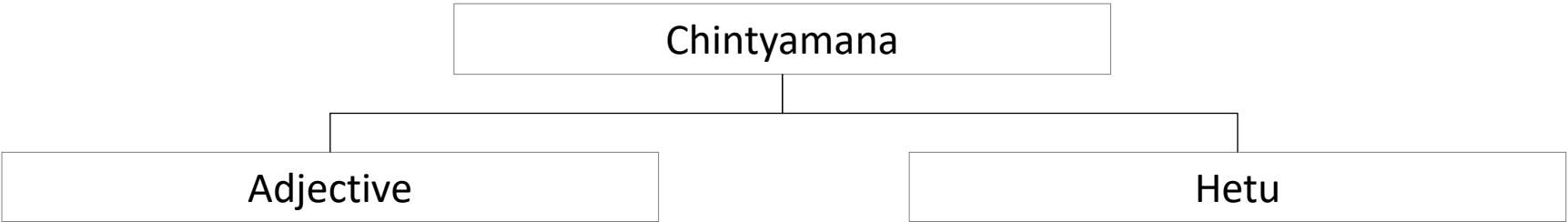
VII) Hetu Garbha Viseshana :

a)



b) Adjective itself Serves as a reason Hetu

c)



d) 1st and 2nd Quarter over.

कथं पुनः सुविज्ञेय इत्युच्यते --- अनन्यप्रोक्तेऽनन्येन
 अपृथग्दर्शिना आचार्येण प्रतिपाद्यब्रह्मात्मभूतेन प्रोक्त उक्त आत्मनि
 गतिरनेकधास्ति नास्तीत्यादिलक्षणा चिन्ता गतिरत्रास्मिन्
 आत्मनि नास्ति न विद्यते सर्वविकल्पगति- प्रत्यस्तमितत्वादात्मनः ।

In this manner, they argue in different ways, and therefore such widely debated Atma cannot be easily understood. (If Atma cannot be easily understood when taught by an inferior teacher who is confused with all these arguments), then how can the Atma be easily understood (Katham Punah Suvijneyah - if such a question is asked), the answer is being given. (Understanding Atma will be easy), when it is taught (Prokte = Ukte) by an Uttama Acaryah (Ananya = who sees nothing = Na, other = Anyah, then himself), meaning by an Acarya who does not look upon Brahman as separate from himself (Ananyena = Aprthak - Darsina - Acaryena) but for whom the Brahman being taught (Pratipadya - Brahma) is the already available Atma, which is Non-different from himself (Atmabhutena). (This is the first meaning given for the word 'Ananya', and the second meaning of the same will come later on. Now, Sankaracharya gives the first of the four meanings, which he is going to give for the word 'Gatih'). Knowledge with a variety (Anekadha) of doubtful thoughts (Gatih = Cinta) with regard to the Atma, characterised like it is there, not there etc (Asti - Nasti- Ityadi - Laksana); will not be there (Nasti = Na Vidyate) in the student's mind (Asmin - Atmani) because Atma is that, in which all the differences of opinion have resolved (Sarva - Vikalpa - Gati – Pratyastamitatvat - Atmanah).

3rd Quarter :

i) If Atma can't be taught by inferior teachers

- When will Atma be understood?

ii) Ananya Prokte : First meaning :

a) When taught by Ananya acharya, Uttama acharya

b) Apritak Darshina Acharya :

- Acharya who does not look upon Brahman as separate from himself.

c) Pritak Darshi

- One who sees himself as different from Brahman, separate from oneself.
- Then Dvaitam, no moksha.

d) One who sees Aikyam with Brahman, looks at himself as Nitya Atma

e) If Moksha is future event, Guru, Sishya will have to travel together

- Postpone Moksha.

iii) Moksha = Nitya Siddha Vastu

- Will say - You are not Sadhaka but Siddha, Purusha always.

iv) Abheda acharya takes you to Binary format

v) Pratipadya Brahman is taught, subject matter Brahman = Vedanta Vishaya

vi) Not to realise later but already available Atma, I claim

vii) This is the way Uttama acharya communicates, Ananya Proktaha.

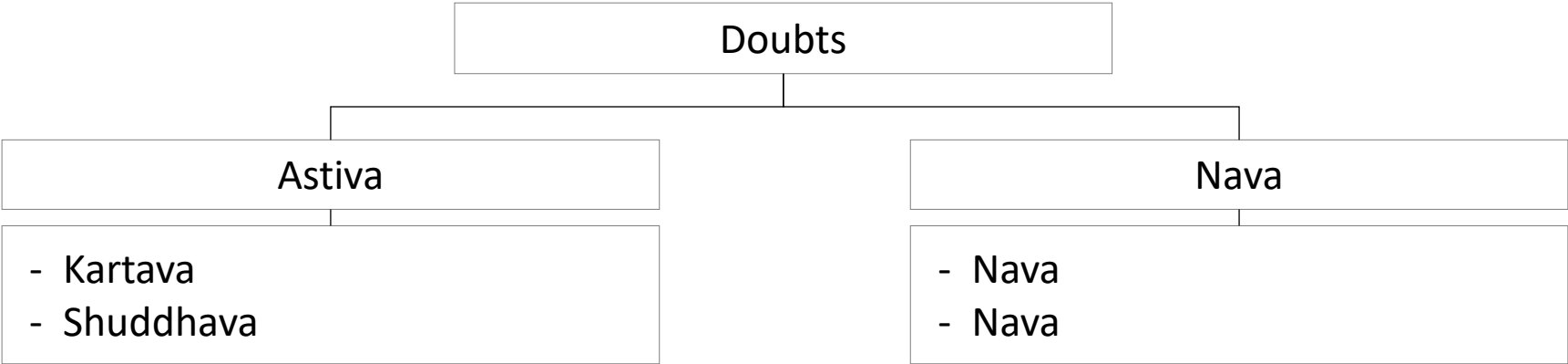
viii) Then Shankara talks about 1st meaning of Gathi :

a) Samshaya Gathi Jnanam :

- Doubtful Jnanam is not there in student's mind.

b) Gathi = Chinta, Samshaya Jnanam, variety of doubts

c)



d) Gathi = Doubt

e) If Uttama Guru teaches there will be no doubts

- Example : Amala Vatu

f) Doubt Possible only if you Perceive something differently :

- **Atma can't be Perceived differently because it does not allow anything else to exist apart from it.**

g) All doubts are only with reference to Anatma :

Atma	Anatma
Can't be Doubted	Alone can be Doubted

h) Na Vidyate :

- Atma is never a perceived object.
- Atma is such a Vastu in which all differences of opinions have resolved.

i) Atma being Non-dual, Vikalpa gathi, Samshaya jnanam Na Asti

j) In Advaitam, there are no different points of views at all

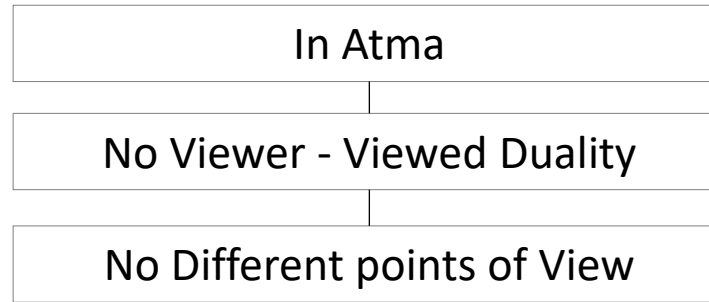
- Duality is not there.

ix) Chandogya Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति ॥ ७.२४.१ ॥	yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa bhūmātha yatrānyatpaśyatanyacchṛṇotyanyadvijānāti tadalpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ tanmartyaṃ sa bhagavaḥ kasminpratiṣṭhita iti sve mahimni yadi vā na mahimnīti 7.24.1
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Sanatkumāra said: ‘Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.’ Nārada asked, ‘Sir, what does bhūmā rest on?’ Sanatkumāra replied, ‘It rests on its own power—or not even on that power [i.e., it depends on nothing else]’. [7 - 24 - 1]

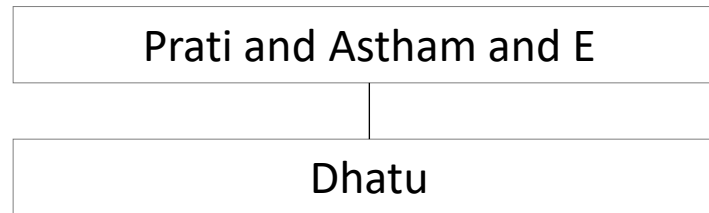
x)



xi) Sarva Vikalpa Gathi :

- Differences of Opinions have Dissolved.

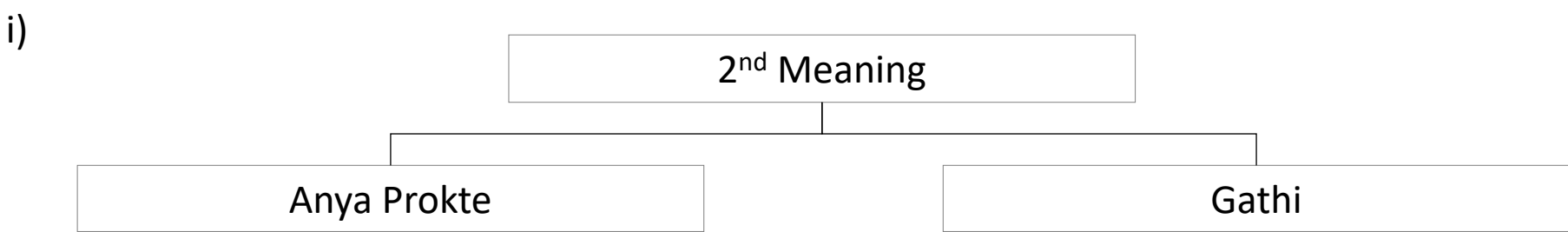
xii)



- Surya Asthamanam Sun has set
- Doubts have ended, sat disappeared
- Knowledge becomes doubtless.

अथवा स्वात्मभूतेऽनन्यस्मिन् आत्मनि प्रोक्तेऽनन्यप्रोक्ते गतिः,
अत्रान्यावगतिर्नास्ति ज्ञेयस्यान्यस्य अभावात् ।

Otherwise (Athava) when this non-dual (Ananya - Asmin - Atmani) atma which is non-different from oneself (Svatmabhute) is taught (Prokte) by the Uttama Acarya, then it is said to be Ananya Prokte. In this case, there is no perception of any other erroneous thing (Atra - Gatih = Anya Avagatih -Na - Asti - other than Atma), as everything is Atma only (Atma Ekatvam), and therefore there is no second thing to be known (Jneyasya Anyasya - Abhavat).



ii) Anya Prokte :

- When Non-dual Atma which is not different from oneself, Svatma Bute, Ananya Asmin Advaita Atmani.

iii) 1st Meaning :

- When Non-dual Atma is taught by a Uttama Acharya.

2nd Meaning :

- Here it is Ananya Atma, then it is called Ananya Prokte.

iv) Such Non-dual Atma is taught by Uttama Adhikari

v) Gathi's 2nd Meaning :

- **Anya Navagathi Nasti in which there is no perception of anything other than Atma.**

vi) Anya Avagati = no 2nd Vastu other than Atma

vii) Why?

- Because everything in the Universe is Atma.

viii) Brihadaranyaka Upanishad

IX) Ananya Gathi

- Perception of 2nd thing Nasti
- Jneyasya Anyasya Abhavat
- There is no 2nd thing to be known.

x) Advaita Pancharatnam :

मत्तो नान्यत्किञ्चिदत्रास्ति विश्वं
सत्यं बाह्यं वस्तु मायोपकृप्तम् ।
आदर्शान्तर्भासमानस्य तुल्यं
मय्यद्वैते भाति तस्माच्छिवोऽहम् ॥ ५ ॥

matto nānyatkiñcidatrāsti viśvaṃ
satyaṃ bāhyaṃ vastu māyopakṛptaṃ ।
ādarśāntarbhāsamānasya tulyaṃ
mayyadvaita bhāti tasmācchivo'ham ॥ 5 ॥

"There is nothing like my being born, growing and dying. All these qualities or characteristics of Prakriti or primordial matter which appear to be in me are in truth belonging to the body. Kartrutwa, Bhoakrutwa etc. are belonging to Ahamkara alone and not to Me who is Chinmaya or of the very essence of Pure Consciousness. I am of Shiva Swaroopa alone." [Verse 5]

xi) Perception of reflected image not counted as 2nd Person :

- Perception of Anatma Prapancha not counted as 2nd thing
- Hence Advaitam is the truth, reality.

263) Bashyam : Chapter 1 - Section 2 - Verse No. 8 Continues

ज्ञानस्य ह्येषा परा निष्ठा यदात्मैकत्वविज्ञानम् ।
अतोऽवगन्तव्याभावान्न गतिः, अत्रावशिष्यते ।

The Advaita Jnanam of Atma and Brahman being one and the same, (Yat - Atma - Ekatva - Vijnanam) Atma alone is the culmination of the pursuit of all forms of knowledge (Jnanasya - Hi - Esa - Para - Nistha - This is so because in Advaita Jnanam, the Triputi, knower-known-knowledge, itself is resolved. Hence, there is no question of further jnana Vyavahara). Therefore, as no other second entity is seen other than Atma, which is to be known (Avagantavya - Abhavat) by a person, there is no question of any erroneous knowledge (Gatih) remaining there (Atra -Avasisyate).

ज्ञानस्य ह्येषा परा निष्ठा यदात्मैकत्वविज्ञानम् ।

i) Advaita Jnanam is culmination of pursuit of all forms of knowledge

ii) All Jnana Vyavahara has to culminate in Advaita Jnanam

- What is the logic?

iii) In Advaita Jnanam Triputi is resolved

- No question of further Jnana Vyavahara.

iv) Para Nishta

- Zenith, peak of Jnanam
- Atma ekatva Vijnanam knowledge of Atma being the only existent entity.

Revision : Topic 5 - Chapter 1 - 2 - 8

i) Consciousness alone is the ultimate teaching of Upanishads

ii) Importance of Srotريا Brahma Nishta guru (Ananya guru) is emphasized in this verse

iii) Kevala guru = Avarna guru

- Knowledge received is not clear.

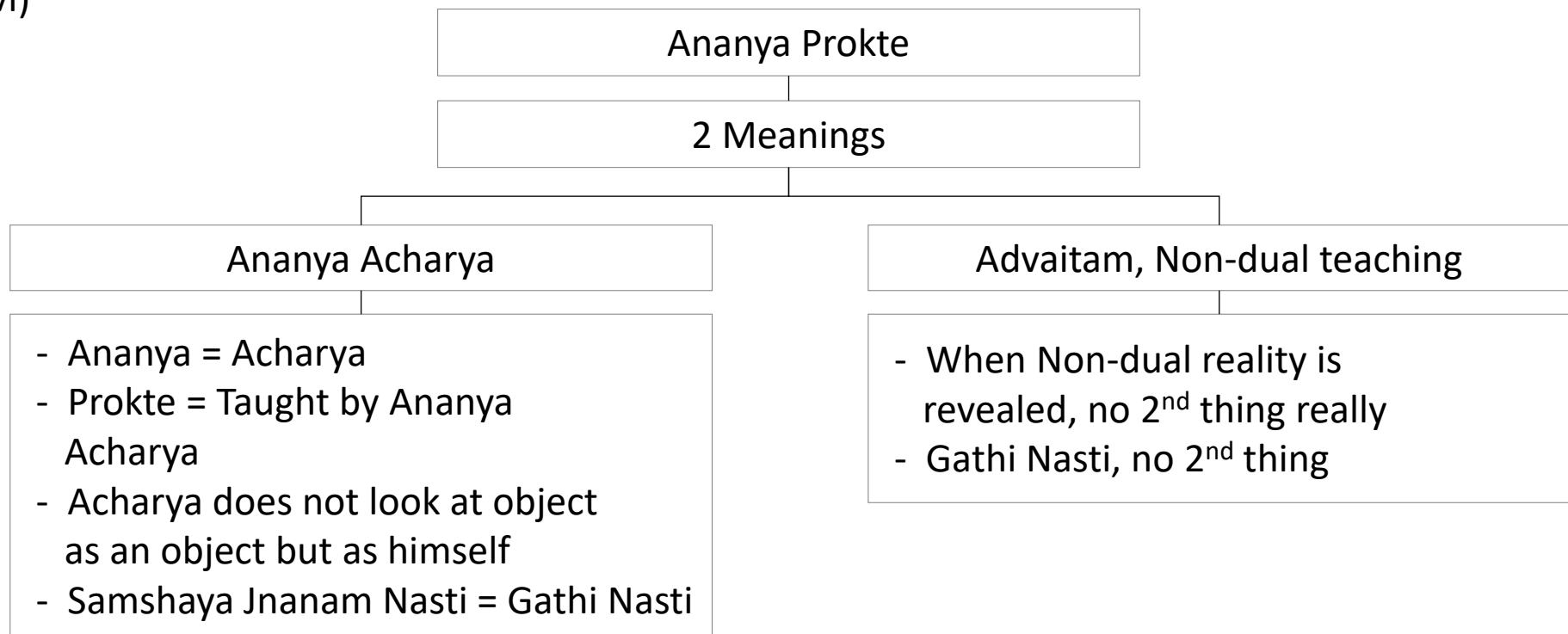
iv) When Ananya guru communicates students grasp Jnanam

- This is the gist of mantra.

v) 3rd Quarter :

- Ananya Prokte Gathi Nasti.

vi)



vii) Ananya Prokte : 1st Meaning :

a) Na Vidyate Paramatma Yasya Saha

- For whom Paramatma is not Anyaha

b) When teaching is given by such acharya, gathi doubts Nasti

c) Samshaya Jnanam Nasti

viii) Anya Prokte - 2nd Meaning :

a) Ananya Prokte Sati

- When Atma is revealed as a Non-dual reality, there is no 2nd thing.

b) Gathi Nasti - No 2nd thing :

- Gathi here - No wrong knowledge.

c) Vikalpa Jnanam, Viparita Jnanam Nasti

d) Dvaita Jnanam is not there

e) How the teaching is Advaitam?

ix) Atma Anya Avagathi Nasti :

a) There is no perception of duality - Why?

b) Jnanasya Anyasya Abavat :

- Because there is no 2nd thing other than Atma.

c) This knowledge alone is culmination of any knowledge, Svarupa Jnanam

X) 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]

a) All forms of knowledge should culminate in Advaita Jnanam

b) Atma Ekatva Vigyanam :

- Knowledge of non duality of Atma.

c) Why we say Advaita Jnanam is final?

xi) In Advaita Jnanam :

- We are negating Triputi itself in the form of Pramata (Knower), Prameyam (Known object), Pramanam (Instrument organs of Perception and Mind)

xii) Jnana Vyavahara is negated in Atma :

- Triputi Anantara Jnana Nasti Eva
- Yaha Atma Ekatva Vijnanam.

अतोऽवगन्तव्याभावान्न गतिः, अत्रावशिष्यते ।

i) Therefore, Avagantha Abhava :

- There is no 2nd Entity other than Atma which is to be Known by a Person.

ii) Gita :

ज्ञानं तेऽहं सविज्ञानम्
इदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यद्
ज्ञातव्यमवशिष्यते ॥ ७-२ ॥

jñānam tē'ham savijñānam
idaṁ vakṣyāmyaśēṣataḥ ।
yajjñātvā nēha bhūyō'nyad
jñātavyamavaśiṣyatē ||7-2||

I shall declare to thee, in full, this knowledge combined with Realisation, which being known, nothing more here remains to be known. [Chapter 7 – Verse 2]

- There is no 2nd thing to be known

• **There is no Anatma to be known in Atma.**

iii) Atma exists independently with Triputi - Anatma :

- Turiya Pada
- Anatma is projection of Maya shakti.

iv) Why there is no Anatma to be known?

- In the wake of Atma Jnanam, Anatma is negated, falsified as Mithya appearance.

V) Since Anatma is negated as false, no Anatma to be known ever

- We are in that condition 8 Hours per day in sleep but that is from Vyavaharika scale
- Atma is timeless, spaceless. it is nature, limitless.

vi) Whatever I experience is Atma alone since Atma is Non-dual, Advaitam

vii) Avagantya Abavat - Na Gathi :

- No question of Viparita Jnanam.

viii) Dvaita Jnanam Na Sambhavati

ix) Atra Ava Sishyate :

- Nothing remains to be known.

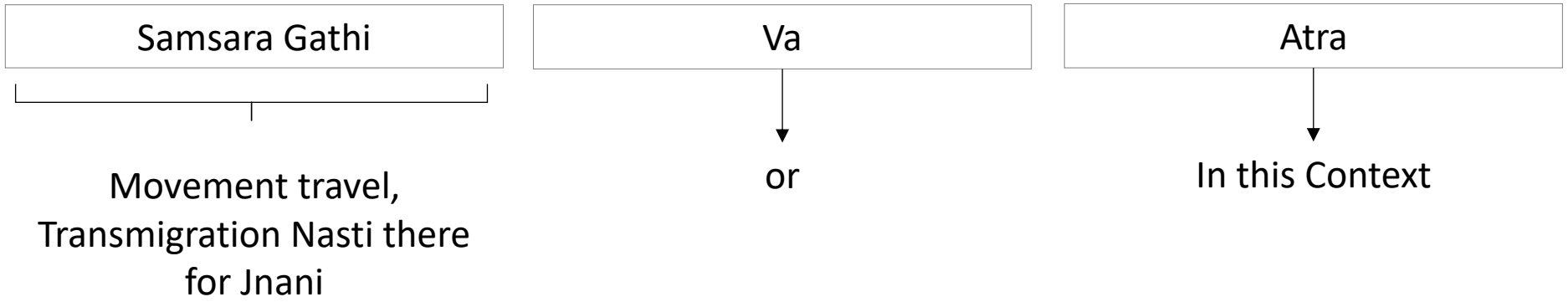
x) 2 Meanings of Ananya prokte and Gathi have been seen.

संसारगतिर्वात्र नास्त्यनन्य आत्मनि प्रोक्त नान्तरीयकत्वात्तद्विज्ञान-
फलस्य मोक्षस्य ।

Alternatively, it can mean that samsara travel (Gatih) is not there for this jnani, because when Advaita - Jnanam takes place and the Non-dual Atma has been revealed as oneself (Ananya - Atmani - Prokte), moksha which is a result of Advaita Jnanam (Tat - Vijnana - Phalasya - Moksasya) also simultaneously takes place along with knowledge, as there is no difference between the two (Na - Antariyakatvat - and samsara gatih is instantaneously stopped).

3rd Meaning of Gathi :

- i) Samsara Gathihiva
- ii)



iii) Ananya Atmani Prokte :

- When non dual Atma has been revealed as myself, there will be no more transmigration.

iv) Na Antariya Katvat :

- Simultaneous event is Moksha with Atma Jnanam
- Moksha arises immediately
- What type of Moksha?

v) Tad Vigyana Phalasya Moksha :

- When Atma Jnanam is taught by Srotريا Brahma Nishta Guru, Moksha is instantaneous.

vi) Moksha is simultaneous with Jnanam

- Samsara Gathi will instantaneously stop, Gathi Nasti.

vii) Vijnasya Phalasya Mokshasya Na Antariyakatvat :

- This is an idiom by Shankara often.
- Moksha is co-event, simultaneous with Atma Jnanam.

viii) How transmigration stops simultaneously with Atma Jnanam?

a) After Jnanam, I am not limited, During Jivan Mukti Kala

b) There is a notion in Ajnani's mind

- Only during Videha Mukti kala transmigration ends.

c) Videha Mukti is a later event for an Ajnani, junior student, in triangular format

- Seeker has Sanchita, Sukha - Dukha Anubhava.

d) It is a story only when you look at Jnani as Jiva (Triangular form at Ajnani angle)

e) Jnani knows Binary format

- Does not look at himself as Jiva with Prarabdha.

f) Jnani looks at himself as Atma

- Atma as no Sanchita, Prarabdha, Agami.

g) No question of future Videha Mukti

- it is a joke for him because he is in Atma – Anatma format where Mukti is instantaneous.

h) I am Nitya Mukta Atma

- I never had, have, will have transmigration.

i) In Binary format, Mukti is simultaneous

- In Triangular format, Videha Mukti is promised in future.

ix) Here Shankara is talking about Binary format, which is real Vedanta

- 3rd Meaning of Gathi is over.

x) Videha Mukti :

a) Escapism from world is in Triangular format at the time of Adhyaropa

b) After Apavada, Moksha as an escapism from world should go away.

a) Moksha :

- I am Adhishtana of false, Mithya, Universe
- In me Atma, Srishti, Sthithi, Layam goes on endlessly eternally.

xi) In Binary format. Can't escape from the world

- Need not escape
- Let Mithya Prapancha continues on and on in me.
- No Question of escape.

265) Bashyam : Chapter 1 - Section 2 - Verse No. 8 Continues

अथवा प्रोच्यमानब्रह्मात्मभूतेनाचार्येण प्रोक्त आत्मनि अगतिः
अनवबोधोऽपरिज्ञानम् अत्र नास्ति । भवत्येवावगतिस्तद्विषया श्रोतुः
तदस्म्यहमित्याचार्यस्येवेत्यर्थः ।

Or otherwise, (Athava - We can take Gatih to mean a situation of Non-comprehension, which will not be there. That is) when the Atma is taught by a Srotiya Brahmanistha Acarya, who is one with Brahman (Procyamana - Brahmatma - Bhutena - Acaryena - Prokta), then by his teaching, there is no possibility of not gaining the knowledge (Agatih - Anavabhodah = Aparijnanam Atra Nasti) of Atma. knowledge that 'I am Brahman (Tat - Asmi - Aham - iti)' that knowledge regarding oneself will definitely take place (Tat - Visaya - Avagatih - Bhavati - Eva) for the student (Srotuh), and this knowledge of his that 'I am non-different from Brahman' (Ananyah Aham Iti) will be as clear as the knowledge of the Acarya (Acaryasya - Iva). That is the meaning.

4th Meaning of Gathi :

i) Gathi = Agathi

- Ananya Prokta Agathi Nasti.
- When Atma is taught by Srotريا Brahma Nishta Guru (SBNG)

ii) Prochyamana Brahmatma Butena :

- When Guru is one with Brahman which he is teaching
- Guru is established in Aikya Svarupam (Jivatma / Paramatma - Aikyam).

iii) Never teaches Brahman as object but always as himself

- Student also receives Brahman as his SELF or her SELF.

iv) Prokte Atmani Agathi Nasti :

- When Atma taught by Srotريا Brahma Nishta there is no Anavabodha, Aaparijnanam, Non-apprehension, Non-understanding with respect to Atma Nasti.

v) Definitely student understands

- Jnanam takes place regarding Atma for the Stotrechhu, student - Listener
- Tatu Asmi Aham Jnanam
- That Brahman I am - student says without hesitation.

vi) Mukti not a Goal :

- **Claim it as my very Svarupa, Nature.**

vii) Student gets same Jnanam as Present in the teacher

- Both can now equally say - Aham Brahma Asmi.

एवं सुविज्ञेय आत्मा आगमवता आचार्येणानन्यतया प्रोक्तः ।

In this Manner, Atma becomes clearly understandable (Evam Suvijneyah), when it is taught by an Acarya who has got the teaching methodology of Vedanta (Agamavata Acaryena), and who being clear that he is Brahman, (Ananyataya) consistently presents it (Proktah) in such a way, (that there is not even the smallest scope for the student to think of moksha as a future event).

Shankara concludes 3rd Quarter :

i) In this manner Atma Suvigneyaha Bavati.

- Atma is clearly comprehensible
- Not Prokshataya in future, Sakshatkara, in Nidhidhyasanam or in Nirvikalpa Samadhi.

ii) When teacher communicates, at the same time student understands

- No question of Paroksha Jnanam becoming Aparoksham.
- After Jnanam and Moksha, at time of Sravanam
- Na Anatariyakatvat Sravana kale moksha Sambhavati.

iii) Tatu Asmi Aham, Proktaha, when taught, Moksha takes Place

- Liberating knowledge during Sravanam.

- IV) Atma taught by Agama teacher with Veda Pramanam, has Sampradaya, has methodology, skill of communication
- V) Aananyataya Proktaha
- Moksha not future event.
- VI) Atma my Svarupam, not a mystical event in future
- Neither Jnanam nor Moksha is a mystical event in Samadhi
 - 3rd Quarter over.

267) Bashyam : Chapter 1 - Section 2 - Verse No. 8 Continues...

इतरथा ह्यणीयानणुप्रमाणादपि सम्पद्यत आत्मा ।

If it is not taught by an Acarya who gives importance to Sruti Pramana, but indeed by some other method (itaratha - Hi), then Atma will become (Sampadyate) subtler even than an atom (Aniyan - Anupramanat - Api), and moksha will get postponed as a future mysterious event.

I) Rather than Tarqam Pramana, Acharya gives Sruti Pramanam

- Makes Moksha an already available fact, otherwise Jnanam becomes a mystical event.

II) Then Atma jnanam will require a mysterious 4th State - Turiyam

- Turiyam is here and now, my Svarupam.

III) If Moksha is a future event, Atma Sakshatkara will be an inexplicable experience.

IV) Guru

- I had an inexplicable experience.

Shishya :

- Will never know how that experience was
- Will work for another inexplicable experience.

V) No way of tallying 2 Experiences :

- We will get into a mystic field
- Atma will become subtler than atom, more difficult to understand.

VI) Ita Ratha

a) Otherwise, if not taught by Agama Acharya

b) Atma Sampadyate

- Atma will become Anityam, subtler, Paroksham, more distant from me.

c) Atma is closest, it is Me, ever Aparoksha Atma

- Becomes Paroksha because of objectification.
- We will be eternally waiting to know, to reach Atma.

d) I alone can be Atma.

e)

Anu	Aniyan	Anishtaha
Small	Smaller	Smallest

अतर्क्यमतर्क्यः स्वबुद्ध्याभ्यूहेन केवलेन तर्केण ।

Atma is not available for logic (Atarkyam = Atarkyah) because Atma is not available for objectification, or for mere reasoning (Kevalena Tarkyena) based on intellectual speculation (Svabuddhya - Abhyutena).

I) Why teacher has to use Agama Veda Pramanam?

- Veda makes Atma as a Non-objective subject.

II) If not Agama Pradhanam, person will be Tarqa Pradhanam :

- Tarqa can never reveal Atma
- Atma = Male gender.

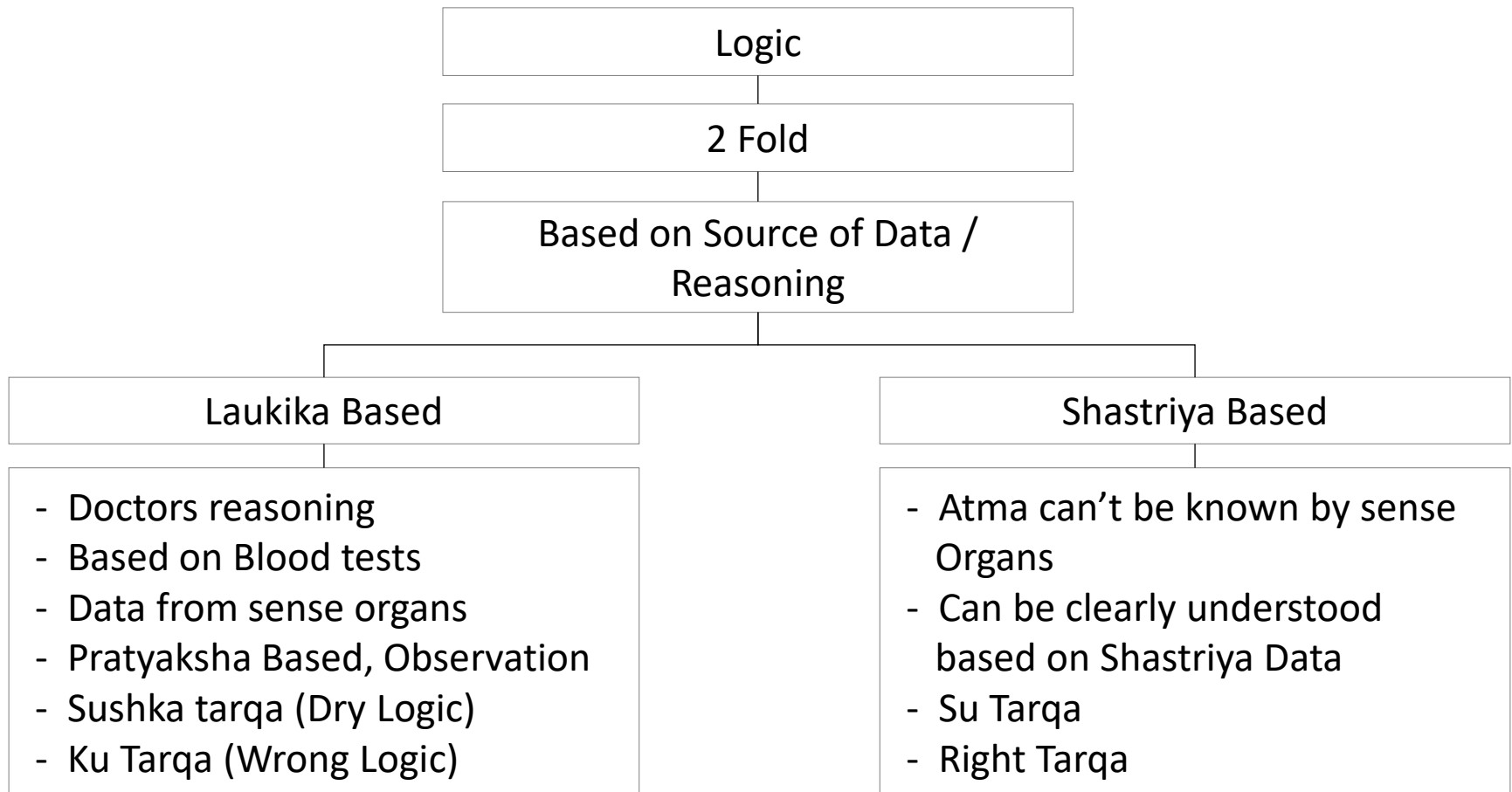
III) In Vedanta Tarqa is accepted in Mananam

iv) Sadhana Panchakam :

वाक्यार्थश्च विचार्यतां श्रुतिशिरःपक्षः समाश्रीयतां
दुस्तर्कात्सुविरम्यतां श्रुतिमतस्तर्कोऽनुसंधीयताम् ।
ब्रह्मास्मीति विभाव्यतामहरहर्गर्वः परित्यज्यतां
देहेऽहंमतिरुज्झ्यतां बुधजनैर्वादः परित्यज्यताम् ॥३॥

*vākyaārthaśca vicāryatām śrutiśirahpakṣaḥ samāśrīyatām
dustarkātsuviramyatām śrutimatastarko'nusandhīyatām,
brahmāsmīti vibhāvvyatāmaharahargarvaḥ parityajyatām
dehe'haṁmatirujjhyatām budhajanairvādaḥ parityajyatām. (3)*

Reflect ever upon the meaning of the commandments of the Upanishads and take refuge in the truth of Brahman as given in Upanisads. Avoid perverse arguments but follow the discriminative rationale of the sruti. Always be absorbed in the attitude (bhava) – “I am Brahman”. Renounce pride. Give up the delusory misconception, “I am the body”. Give up totally the tendency to argue with wise men. [Verse 3]



V) Kevalena Tarqena Na Gamyaha :

- By laukika Tarqa, Atma can't be attained.

VI) Sva Budhya Abyuhaha :

- Using speculation with help of intellect, can attain Atma (Without Shastra Pramanam).

vii)

Philosophy	Vedanta
<ul style="list-style-type: none">- System arrived by unaided reason, speculation- Should not use any revelatory text Book, Bible, Koran, Veda- Revelation aided by reasoning- Don't use any Shastra	<ul style="list-style-type: none">- Not Philosophy- It is aided by Shastra Pramanam- Not Matam, Philosophy- it is a Darshanam- Through Tarqa Atma can't be known

269) Bashyam : Chapter 1 - Section 2 - Verse No. 8 Continues

तर्क्यमाणेऽणुपरिमाणे केनचित् स्थापित आत्मनि ततो ह्यणुतरम्
अन्योऽभ्यूहति ततोऽप्यन्योऽणुतममिति न हि कुतर्कस्य निष्ठा
क्वचिद्विद्यते ॥ ८ ॥

When Atma is logically analysed by certain philosophers (Kenacit Tarkyamane) and established (Sthapita) to be of the size of atom (Anuparimane), another philosopher comes and logically establishes by speculation (Abhyuhati) that Atma is indeed subtler than the atom (Hi - Anutaram). Then another philosopher comes and establishes (Anyah - Abhjuhati) Atma to be most subtle, than the atom itself (Anutamam).

Thus, since Atma is beyond logic, if you employ wrong logic (Kutarkasya), there will not be certainly any finality or definiteness (Na - Hi - Nista - Kvacit - Vidyate - as different arguments will go on endlessly and Atma will become more and more subtle, and distanced from comprehension).

I) Question :

- Why can't Vedanta also become a philosophy
- Why we can't establish our teaching without Shastra Pramanam?
- Why not derive Atma purely with Pratyaksha and reasoning logic?

II) Why not become speculative philosophy and establish truth of Advaitam?

III) Is there possibility of teaching Vedanta without Shastra?

IV) Shankara :

- Impossible
- With Pratyaksha and Pramana based reasoning, can't arrive at ultimate truth.

V) Keno Upanishad :

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

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

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

VI) Advaitam can't be established by avoiding Shastra Pramanam

- Reason?
- Whatever truth is arrived by reasoning will only be relative truth.

VII) Our sense organs and intellect have power only to arrive at Apekshika, Vyavaharika Satyam :

- Vyavaharika Satyam is relative, can't be final
- What our philosopher says will be challenged by his disciple
- No finality for Speculative philosophy.

VIII) Kena Chitu Atmani Sthapayati Tarqyamani Sati

- When a person arrives at nature of Atma by pure reason like Nyaya, Veiseshika, Sankhya, Yoga, there will be deficiency.

IX) Brahma Sutra :

- Na Anuhu....

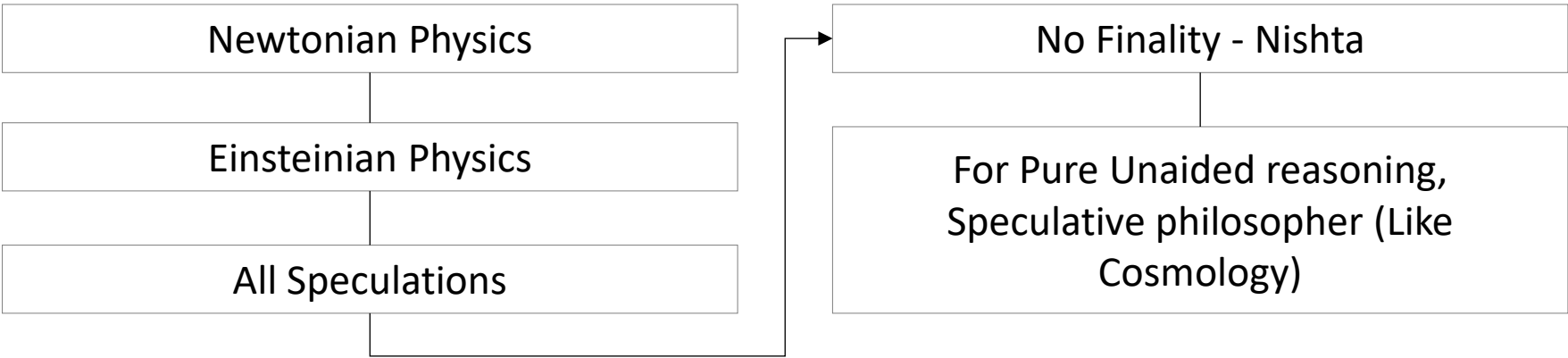
X) Brahma Sutra - 2nd Chapter :

- Avirodha Adhyaya
- Atma not atomic
- Atom is divided further into Sub-atomic particles.

XI) Anu Parimana Sthapayate Sati Anayaha :

- Anutaram Abyuhaha Speculates on Atma
- Subtler than previous one.

XII)



Revision : Verse 8 :

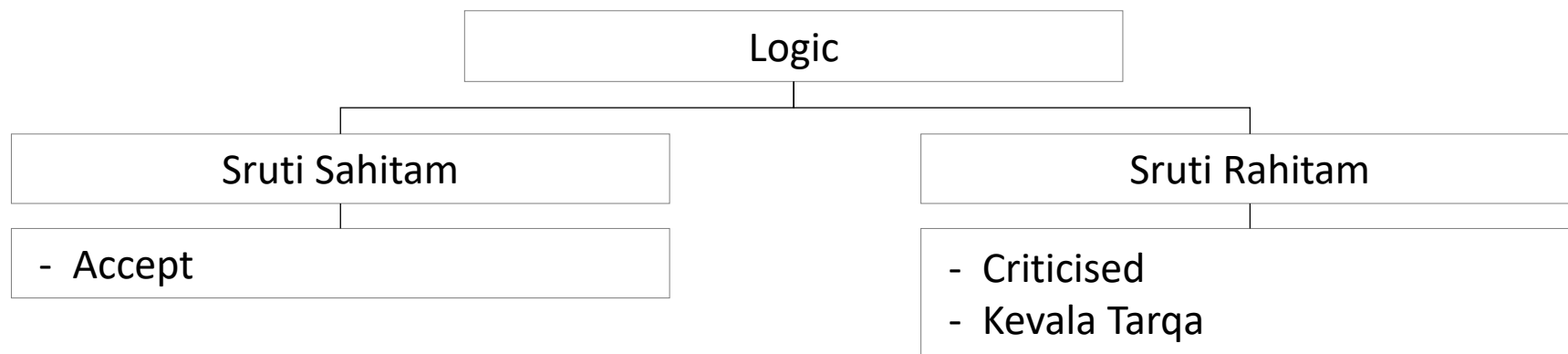
i) 2 Meanings of Samparaya

Chapter 1 - 2 - 6	Chapter 1 - 1 - 29
<ul style="list-style-type: none">- Saamparaya- Paraloka attaining Veidica Karma	<ul style="list-style-type: none">- Saamparaya- Surviving Jiva Atma

II) Last quarter of Chapter 1 - 2 - 8

a) When Shastra is logically analyzed without Shastra, it becomes Speculation

b)



c) Nyaya after careful analysis concludes Atma = Size of atom
= Anu

d) Another says = Anutamam
= Smaller

e) 3rd Says - Anutamam Smallest :

- Journey never ends
- No Nishta, finality, last word, hence called speculation.

f) Logic without Veda called philosophy, pure reasoning, speculative, unaided reasoning

g) Vedanta not philosophy

- Shankara, Ramanuja not philosophers but Darshikas
- Use aided reasoning.

h) Philosophers don't take support of revealed reality

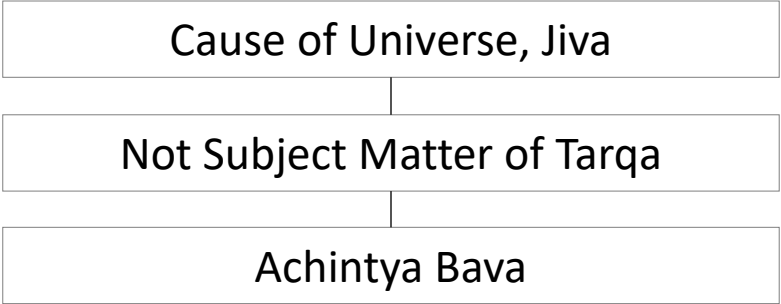
- It is deficiency of all philosophers.

i) One with brighter intellect can negate another philosopher

j) Example :

- Olympic medals are won beating previous records in running.

k)



l) Achintya = Aparokshya Vishaya :

- Keep Tarqa aside, go to Shastriya Pramanam, Apaurusheya Pramanam
- Can't use logic and Science which is in the objective field.

m) If you use logic, can't cross ocean of doubts, will never be satisfied

III) Brahma Sutras :

तर्काप्रतिष्ठानादपि; अन्यथानुमेयमिति चेत् एवमप्यनिर्मोक्षप्रसङ्गः । ११ ।	Tarkapratishtanadapi; anyathanumeyamiti chet evamapyanirmoksha prasangah 11
---	--

If it be said that in consequence of the non-finality of reasoning we must frame our conclusions otherwise; (we reply that) thus also there would result non-release. [II – 1 – 11]

- Never use independent logic w.r.t. Aparuksheya topics.
- Atma is beyond logic
- If you use logic, Atma will become subtler and subtler.

iv) Anvaya - Verse 8 :

अवरेण नरेण प्रोक्तः (सन्) बहुधा चिन्त्यमानः
 एषः सुविज्ञेयः न भवति । अनन्यप्रोक्ते (सति) अत्र
 अगतिः न अस्ति (अन्यथा) हि अतर्क्यम् (अतर्क्यः एषः)
 अणुप्रमाणात् अणीयान् (भवति) ॥

avareṇa nareṇa proktaḥ (san) bahudhā cintyamānaḥ
 eṣaḥ suvijñeyaḥ na bhavati । ananyaprokte (sati) atra
 agatiḥ na asti (anyathā) hi atarkyam (atarkyaḥ eṣaḥ)
 aṇupramāṇāt aṇīyān (bhavati) ॥

This (Atma) is imagined variously (by various thinkers). (When it is) revealed by an incompetent person, (it) cannot be understood clearly. When (The Atma) is revealed by one who is not different (from it), there is no misunderstanding about (it). Being smaller than the size of the atom, (it is) beyond reason.

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

naiṣā tarkeṇa matirāpaneyā
proktānyenaiva sujñānāya preṣṭha ।
yām tvamāpaḥ satyadhṛtirbatāsi
tvādr̥ṅno bhūyānnanaciketaḥ praṣṭā ॥ ९ ॥

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

एषा मतिः तर्केण न आपनेया । हे प्रेष्ठ अन्येन प्रोक्ता
एव (सति एषा) सुज्ञानाय (भवति) । यां त्वम् आपः ।
(त्वं) सत्यधृतिः बत असि । हे नचिकेतः नः त्वादृक्
प्रष्टा भूयात् ॥

eṣā matiḥ tarkena na āpaneyā । he preṣṭha anyena proktā
eva (sati eṣā) sujñānāya (bhavati) । yām tvam āpaḥ ।
(tvam) satyadhṛtiḥ bata asi । he naciketaḥ naḥ tvādr̥k
praṣṭhā bhūyāt ॥

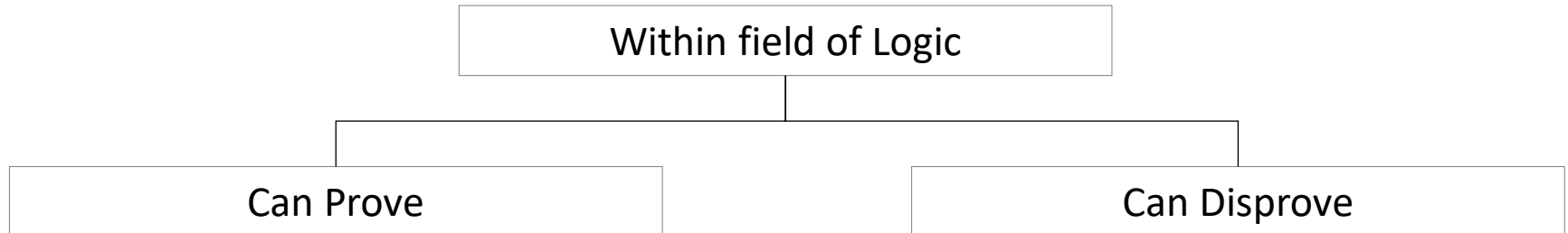
This knowledge cannot be attained by reasoning, oh dear one (When) taught by some one else (other than a logician, does it come) to (one's) comprehension. You have attained that knowledge. You are indeed a resolute one. Oh Naciketas! May we have seekers like you.

I) First 2 lines are corollaries of Verse 8 :

- Last 2 lines glorify Nachiketa.

II) Chaitanyam = Supralogical, beyond logic, science

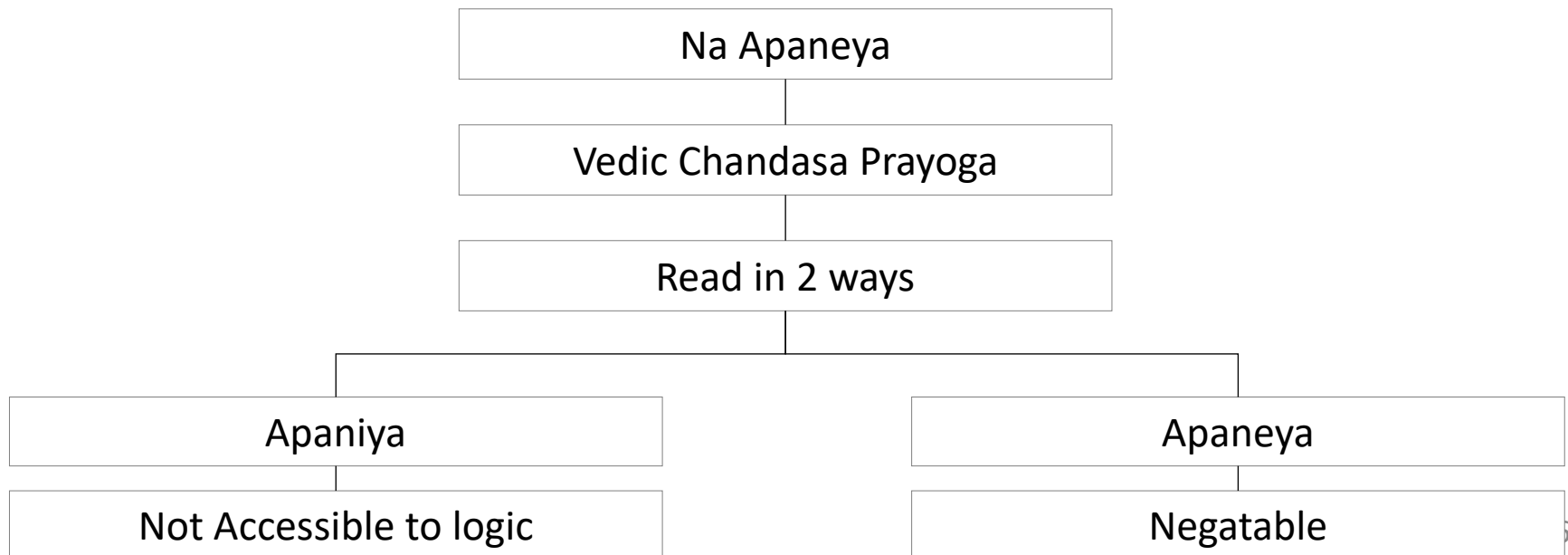
III) Atma Vidya can neither be proved or dismissed logically :



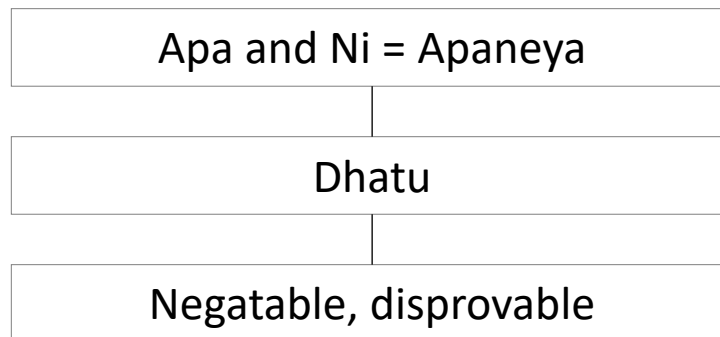
- Proof and disproof both need the field to be Accessible to logic.

iv) Consciousness is in Accessible to Logic, can neither be Provable or Disprovable

v) Yama



VI)



- Na Apaneya = Vedanta not disprovable by Science or Tarqa.

VII) How to gain Atma Jnanam?

- Through Shastra - Apaurusheya Pramanam
- Handled by competent Srotريا Brahma Nishta Guru
- Guru compulsory necessity.

VIII) Can Atma be Guru?

- Atma Akarta, can't do job of Guru.

IX) Who am I - enquiry with closed eyes?

- What is the root of Ahamkara?

X) Yam negates this type of independent enquiry

- Should not be done by anyone.

XI) Enquiry to be done with Guru Shastra Pramanam

- Yoga Brishta = exception to this rule.

XII) General Rule :

- Consistent, systematic study with Guru and Shastra.

XIII) Anyena Prokta Eva :

- Learn from Acharyas only.

XIV) How to get Guru?

- Yama : I am your Guru, you already Mukta, liberated.

XV) Yama Prays :

- I should get more students like you.

272) Bashyam : Chapter 1 - Section 2 - Verse No. 9 Starts...

अतोऽनन्यप्रोक्त आत्मनि उत्पन्ना येयमागमप्रतिपाद्यात्ममतिर्नैषा
तर्केण स्वबुद्धयभ्यूहमात्रेणापनेया न प्रापणीयेत्यर्थः ।

This Atmajnanam which is revealed only by Sastra Pramanam (Agama - Pratipadya), and which arises (Utpanna) in a qualified intellect when taught by a srotriya Brahmanistha (Ananya - Prokte); that knowledge of Atma (Atma - Matih) can never be acquired (Na - Apaneya = Na Prapaniya) by mere reasoning or scientific inquiry, with the help of human intellect (Tarkena = Svabuddhi-abhyuha-matrena,- and without the help of Sastra). This is the meaning.

I) Atma Matihi :

- Matihi here - Atma Jnanam, Atma Vidya, Normal meaning Mind.

II) Ye Yan = Ya Iyam :

- Which is Agama Praditipadya
- Revealed by only Shastra Pramanam.

III) Guru gets validity not because of intellectual Calibre, enterprise, scholarship

- Knowledge he holds has come from Shastra.

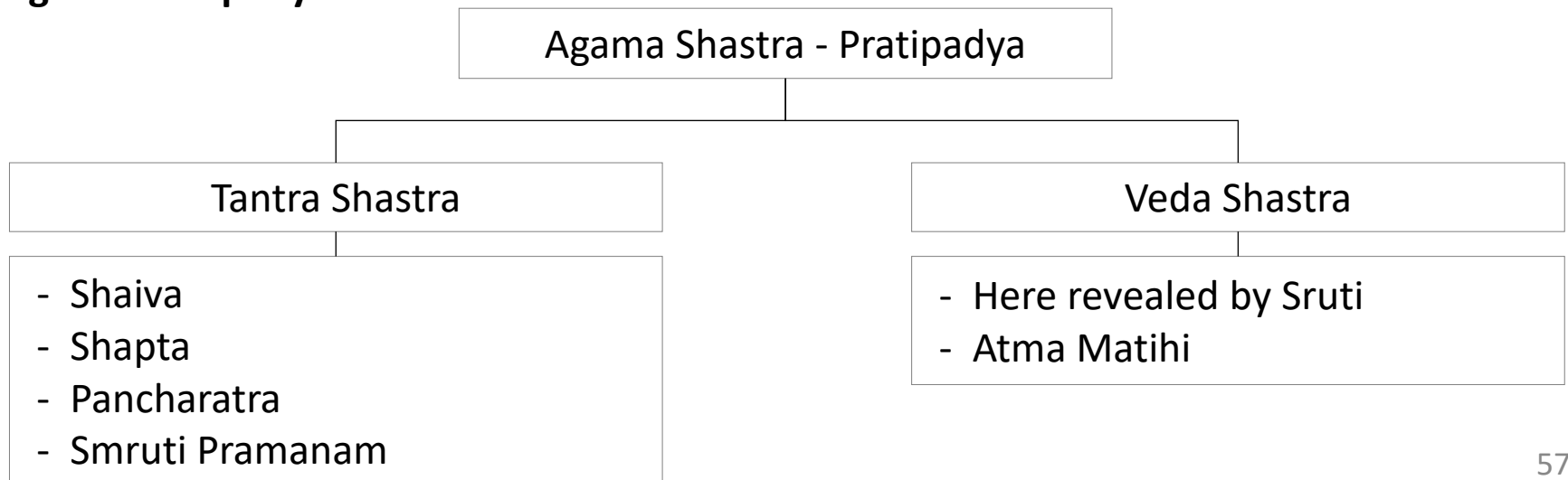
IV) Namaskara to Guru

- Namaskara to content of Guru, teaching, which belongs to Ishvara -

V) Not a Namaskara to a human but to Ishvara

- Namaskara to Atma Vidya belonging to Bhagawan.

VI) Agama Pratipadya :



VII) Atmani Utpanna :

- Self knowledge given out by Sruti Pramanana rises in a qualified, purified mind = Anya prokte, when taught by Srotriya Brahma Nisha guru.

VIII) Ananya Prokte :

- Knowledge arrives in a qualified intellect taught by Ananya gurus
- Adjective given to Self knowledge
- Annaya = Srotriya Brahma Nishta.

IX) This Atma Vidya

- Na Esha Prapanya
- Na Apaneya self knowledge can never be acquired Prapaniya by pure reasoning or scientific enquiry.

X) Modern scientific articles on Consciousness, all confusions only :

- Knowledge of Consciousness can never be gained by logic.

XI) Sva Buddhi Abyuha Matrena Na Apaneya :

- By pure reasoning with human intellect without help of Shastra, cannot attain Atma Jnanam.
- This is meaning no. 1 for Apaneya.

नापनेतव्या वा न हातव्या तार्किको ह्यनागमज्ञः स्वबुद्धिपरिकल्पितं
यत्किञ्चिदेव कथयति ।

The Atma cannot be negated or disproved (Na - Apanetavya - Va - Na - Hatavya) by the pure logician (Tarkikah) who refuses to accept the Veda - Pramana, or who does not know how to use Veda Pramana properly (Anagamajnah); and instead giving more importance to logic concludes (Kathayati) whatever (Yat - Kincit - Eva) his mind fancies (Svabuddhi - Parikalpitam).

I) 1st Meaning :

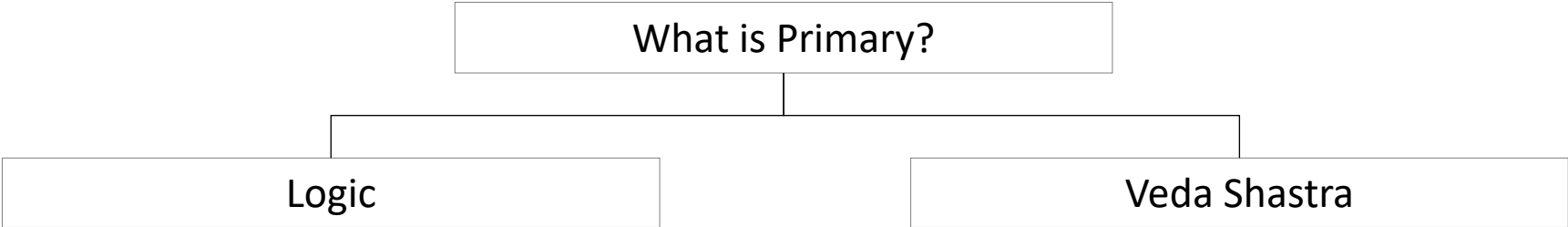
- Apaneya converted to Apaniya
- Atma Vidya not accessible to Logic / Science

II) 2nd Meaning :

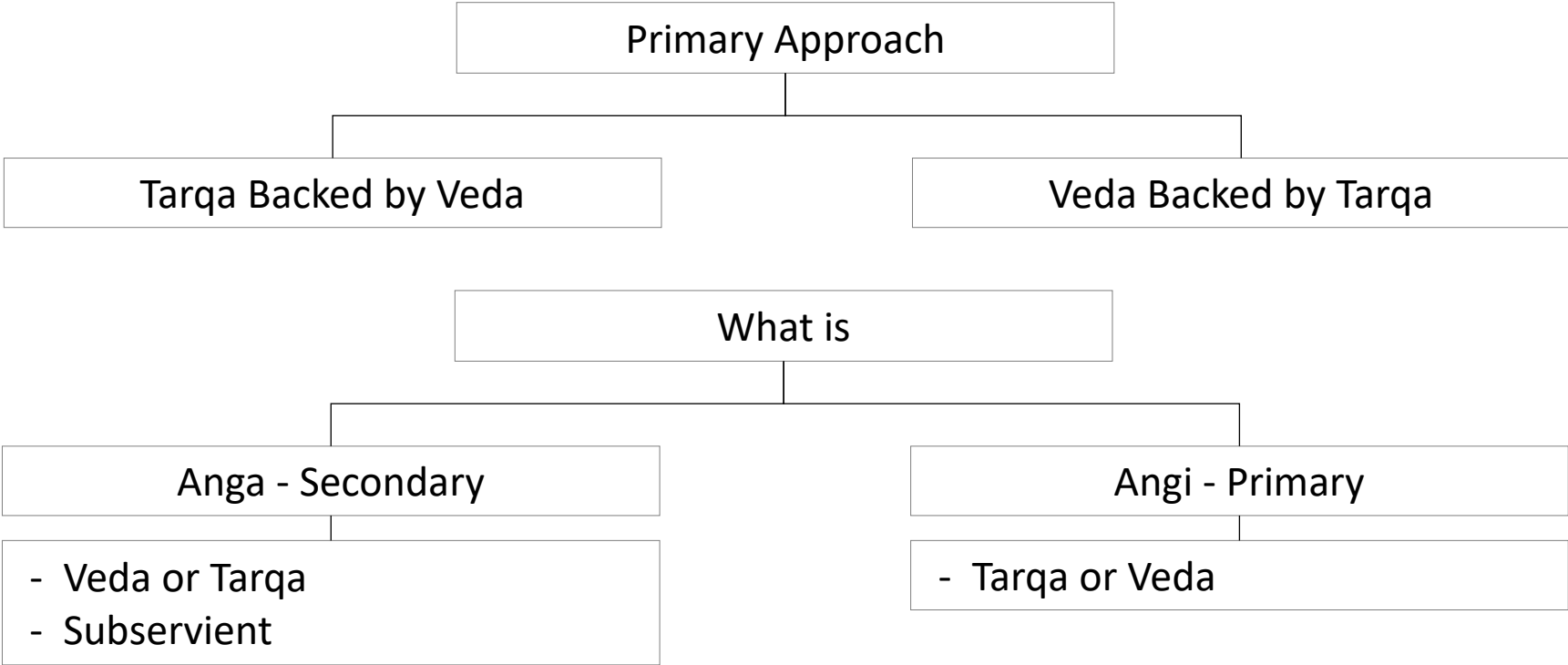
- Na Apane Tavyaha Hatharyaha
- Never negated, displaced, never proved by any scientist Undisprovable
- Science can't prove or disprove.

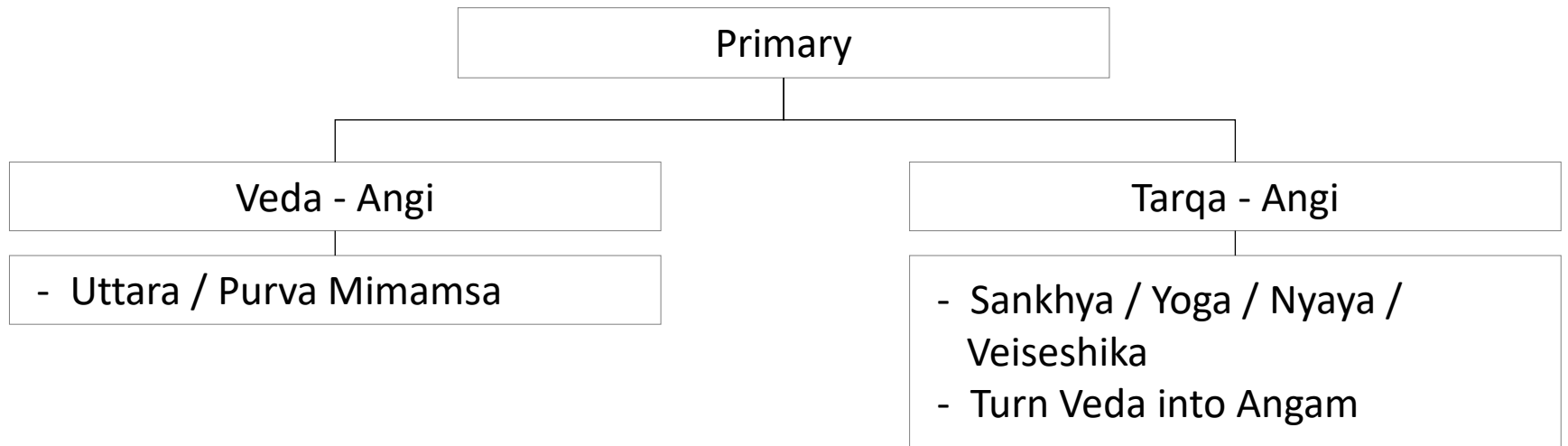
III) Dry logician who refuses to accept Veda Pramanam

IV)



V) Discriminate Relative importance :

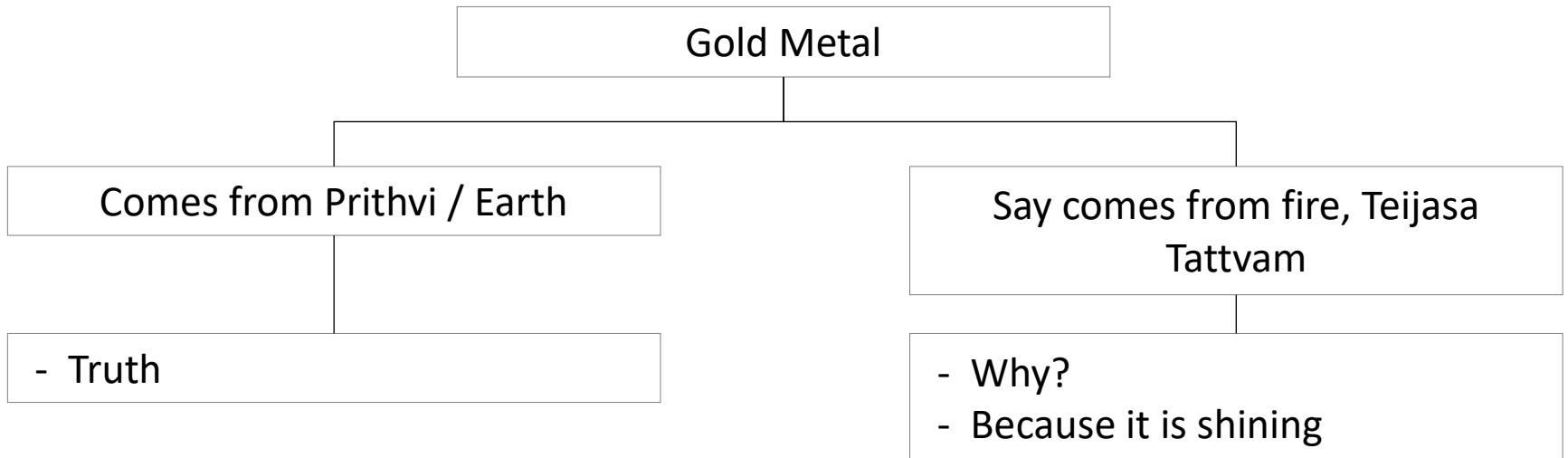




VI) Logiciens :

- Have Brilliant théories, wrong conclusions.

Example :



VII) Study Tarqa to sharpen intellect not to study Consciousness

VIII) Vyasa :

- Keep Tarqa far away
- It leads to wrong conclusions.

274) Bashyam : Chapter 1 - Section 2 - Verse No. 9 Continues...

अत एव च येयमागमप्रभूता मतिरन्येनैवागमाभिज्ञेन आचार्येणैव
तार्किकात्प्रोक्ता सती सुज्ञानाय भवति हे प्रेष्ठ प्रियतम ।

Therefore, this knowledge (Matih) that originates from the study of the Sruti or Sastra Pramanam (Agama - Prabhuta) when taught by some other teacher other than a logician (Tarkikat - Anyena - Acaryena – Eva - Prokta -Sati), who places logic as subservient to Veda, and who knows the superiority of Veda - Pramana (Agama - Abhijanah); then, there will be clarity in understanding (Sujnanaya Bhavati), oh dearest (He Prestha = Priyatamah) student.

I) Sankhya, Yoga more useful to Vedanta, not Nyaya Veiseshika

II) Brahma Sutra :

- Tarquikasya Atyantam Apeksha.

III) Gita :

- Accepts Sankhya Srishti
- 2nd Chapter - Called Sankhya Yoga, Vedantic knowledge called Sankhya.

IV) Self Knowledge should Originate from Sruti Pramanam through Sravanam

- It should be taught by 4 Srotريا Brahma Nishta not Tarquika.

V) Tarqa should be Subservient to Veda, not Superior to Veda

VI)

Srotravyaha	Mantavyaha
<ul style="list-style-type: none">- Primary Status- 1st Exercise	<ul style="list-style-type: none">- Reasoning- Should be supporting, Sravanam, Sruti- 2nd Exercise- To Assimilate teaching of Sruti- Use like a funnel to pour liquid into bottle

VII) Wisdom comes from Shastram

- Tarqa only Serves as a Funnel in receiving the Agama Wisdom.

VIII) Prokta Su Vigneyam :

- When taught by Srotريا Brahma Nishta, wisdom will be clear.

ix) Samshaya, Viparyaya Rahita Jnanam :

- Samyak Jnanaya Bavati.

x) Priya Tame = Nachiketa, Dearest Student

- Priyaha, Priyan, Preshtaha (Priyatamaha)
- 2nd Quarter of Mantra 9 over.

Revision : Verse 9 : Bashyam :

I) Upto Verse 13 :

- Guru - Sishya - Vidya - Phala Sthuti
- Glory of Vidya not available for Paurusheya Pramanam belonging to human being.

II) Tarqa will not generate Atma Jnanam

- Therefore require Apaurusheya Pramanam, Supra human
- Source = Vedanta Shastra Pramanam
- Book cannot communicate by itself.

III) Require Acharya to extract teaching and present to student

IV)

Shastra	Acharya
- Apaurusheya Pramanam	- Apaurusheya Pramanam - 2 nd Quoter

V) Anyena Prokta Sati Suvigneya Bavati

Acharya

Not Tarqa Pradhana

But Shastra Pradhana

- Abhigneya
- Thoroughly well Versed
- Acharya compulsory

- Then Sishya gets Aparoksha Jnanam.
- Otherwise Academic Scholarship only.

VI) Eh Preshta, Priyatama :

275) Bashyam : Chapter 1 - Section 2 - Verse No. 9 Continues

का पुनः सा तर्कागम्यामतिरित्युच्यते ---

What again is this knowledge (Ka Punah Sa Matih), which cannot be gained through logic (Tarka - Agamanya)? That is being told---

3rd Quarter :

I) Question :

- Ankanksha Sangatih Ka Punaha Matihi.

II) Previous 2 Lines :

Esha	Matih
- This	- Vidya - Self knowledge

III) What is that knowledge which Yama is talking about :

- Kaha Punaha Matih

IV) That knowledge which cannot be gained by logic - Tarqa, but has to be gained only by an Acharya

V) Tarqa – Agamyat not accessible to Tarqa :

- This is the knowledge, Nachiketa, you have asked for as 3rd Boon.

276) Bashyam : Chapter 1 - Section 2 - Verse No. 9 Continues

यां त्वं मतिं मद्वरप्रदानेन आपः प्राप्तवानसि ।

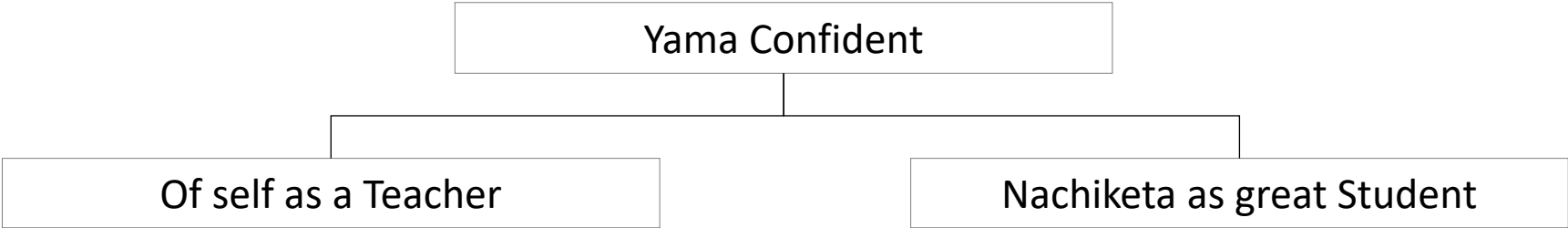
That is that knowledge (Yam Tvam Matim) which you have sought from me as a gift (Mad - Vara - Pradanena), and which you have as well as attained (Apah - Praptavan - Asi).

I) Yam Tvam Apahe :

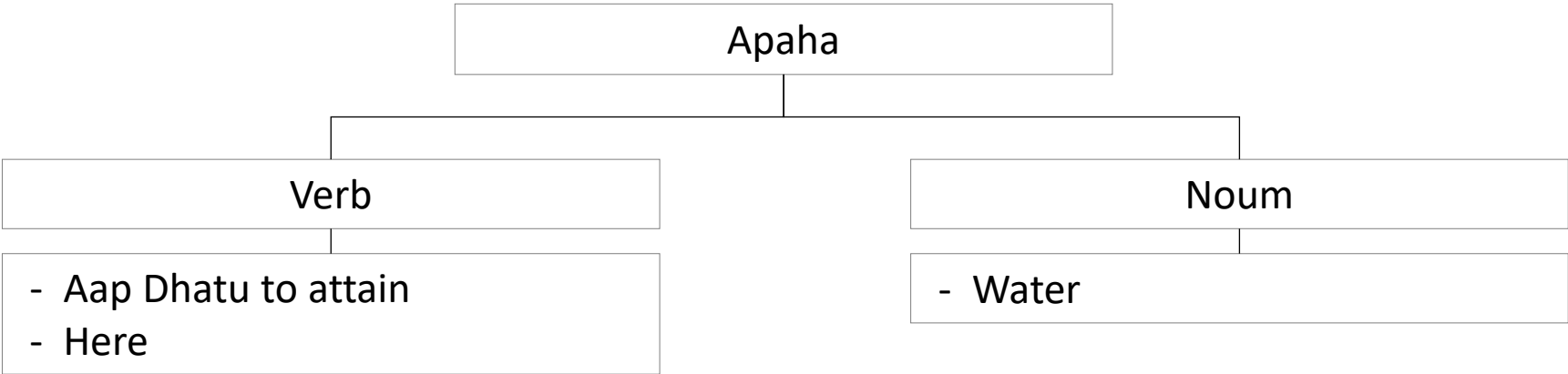
- It is that knowledge which you sought from me – Yam Matim.

II) You have attained, Praptavan

III)



IV)



V) Madh Vara Pradhanena :

- By means of 3rd Boon.

VI) In marriage Nishchayatartham itself, wish congratulations for marriage

VII) Before teaching, Yama congratulates Nachiketa

सत्या अवितथ- विषया धृतिर्यस्य तव स त्वं
सत्यधृतिर्बतासीत्यनुकम्पयन्नाह मृत्युर्नचिकेतसं
वक्ष्यमाणविज्ञानस्तुतये ।

You are a boy of firm resolve, in dealing with the truth (Satya Dhrtih = Avitatha-visaya Dhrtih). Satya means dealing with the ultimate, the truth that cannot be negated (Avitatha Visaya) and Dhrtih means a resolve, which you have (Yasya Tava) got, being that sort of a person (Sa Tvam) in dealing with that ultimate truth. You are indeed committed to this (Bata - Asi = Iti Anukampayan! - exclaimed Yamadharmaraja). Yamadhrmaraja, thus glorified Naciketas (Adds the Upanishad) because by way of glorifying the student (Naciketas) the knowledge itself that is going to be given hereafter is glorified (Vaksyamana - Vijnana - Stutaye).

I) Satya Drishtihi :

- You are a boy of firm resolve, vow, you will never deviate however I tempt you.

II) You have a valid, true firm resolve (Drithi), will power

III) Will power dealing with Satyam Brahma, unnegotiable reality (Avithatham), truth.

IV) You are great

V) Vigatam Thatham Yasmatu = Vi-thatham = Untruth :

- That which does not have thatness = Brahman
- That which does not have untruthness = that which is truth
- Vaitatya Prakaranam Derived from Thatham.

VI) Bavathaha = You are indeed a boy of great will power

VII) Anukampayam Aha :

- I have empathy for you, Nachiketa
- You are committed to Brahma vidya by this Atma Jnanam is glorified.

VIII) Vakshyamana :

- Knowledge will be given hereafter.

278) Bashyam : Chapter 1 - Section 2 - Verse No. 9 Continues

त्वादृत्तवत्तुल्यो नोऽस्मभ्यं भूयाद्भवताद्भवत्वन्यः पुत्रः शिष्यो वा
प्रष्टा; कीदृग्यादृत्तवं हे नचिकेतः प्रष्टा ॥ ९ ॥

Let there be (Bhuyat = Bhavatat = Bhavatu) for us (Nah = Asmabhyam) other disciples like you (Tvadrk = Tvattulyah) be it a son, or a seeker (Putrah Sisayah Va) of that kind (Kidrk) who would ask questions (Prasta) in this manner, exactly like you (Yadrk - Tvam) ask (Prasta), Oh, Naciketas.

4th Quarter of mantra

I) Yama impressed with Nachiketa :

- I want more and more disciples like you

II) Va Druk = Tvak Tubya

- Similar to you as great as you
- People avoid doing Namaskaram to southern direction because Yama is there.

III) No disciple dares to go to Yama

- Guru inspired by Sishya, Sishya is inspired by guru
- Want someone like Nachiketa.

IV) Anvaya : Verse 9 :

एषा मतिः तर्केण न आपनेया । हे प्रेष्ठ अन्येन प्रोक्ता
एव (सति एषा) सुज्ञानाय (भवति) । यां त्वम् आपः ।
(त्वं) सत्यधृतिः बत असि । हे नचिकेतः नः त्वादृक्
प्रश्ना भूयात् ॥

eṣā matiḥ tarkeṇa na āpaneyā । he preṣṭha anyena proktā
eva (sati eṣā) sujñānāya (bhavati) । yām tvam āpaḥ ।
(tvam) satyadhṛtiḥ bata asi । he naciketaḥ naḥ tvādrk
praṣṭhā bhūyāt ॥

This knowledge cannot be attained by reasoning, oh dear one (When) taught by some one else (other than a logician, does it come) to (one's) comprehension. You have attained that knowledge. You are indeed a resolute one. Oh Naciketas! May we have seekers like you.

- (Apaha - Verb here – To attain).

279) Introduction to Chapter 1 - Section 2 - Verse No. 10 :

पुनरपि तुष्ट आह ---

Yamadharmaaraja being extremely happy (Punah - again and again happy with Naciketas) says.

- Yama is overwhelmed by Nachiketa and Utters...

जानाम्यहं शेवधिरित्यनित्यं
न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चितोऽग्नि-
रनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥ १० ॥

jānāmyaham śevadhirityanityam
na hyadhruvaiḥ prāpyate hi dhruvam tat |
tato mayā nāciketaścito'gni-
ranityairdravyaiḥ prāptavānasmi nityam ॥ १० ॥

Know that the “treasure” is transient, for, that which is Eternal is not obtained by things which are not-eternal. Therefore, (Yet) the Naciketas-fire has been propitiated by me with the perishable things and I have obtained the Eternal. [1 - 2 - 10]

शेवधिः अनित्यं (भवति) इति अहं जानामि । अध्रुवैः
ध्रुवं न प्राप्यते । ततः (अपि) मया नाचिकेतः अग्निः
चितः । (अहम्) अनित्यैः द्रव्यैः (आपेक्षिकं) नित्यं
प्राप्तवान् अस्मि ॥

śevadhiḥ anityaṁ (bhavati) iti ahaṁ jānāmi । adhruvaiḥ
dhruvaṁ na prāpyate । tataḥ (api) mayā nāciketaḥ agniḥ
citaḥ । (aham) anityaiḥ dravyaiḥ (āpekṣikaṁ) nityaṁ
prāptavān asmi ॥

I know that (Any) product is impermanent. Because permanent one cannot be attained at all by impermanent (Means). Oh Naciketas! Yet the fire was invoked by me with impermanent materials (and) I have attained (This Relative) Permanence.

Gist :

I) Yama is in Autobiographical mood

- Was earlier a Jiva, human being in Bhu Loka
- Became an exalted Jiva, Devata, because he did Rituals and Upasana.
- With human body did not get Jeeven Mukti.
- I am Dharma Raja - Got self knowledge in heaven.

II)

Karma	Moksha
<ul style="list-style-type: none">- Parichinnam- Finite- Relative Permanent	<ul style="list-style-type: none">- Aparichinnam- Infinite- Eternal

282) Bashyam : Chapter 1 - Section 2 - Verse No. 10 Starts...

जानाम्यहं शेवधिर्निधिः कर्मफललक्षणो निधिरिव प्रार्थ्यत इति ।

(When I was a human being in Bhuloka) I was aware (Janami - Aham) of the fact that Karmaphalam, is like a treasure (Sevadhiih = Nidhih = Karmaphala - Laksanah) for people because it is longed and prayed (Prarthayate) for.

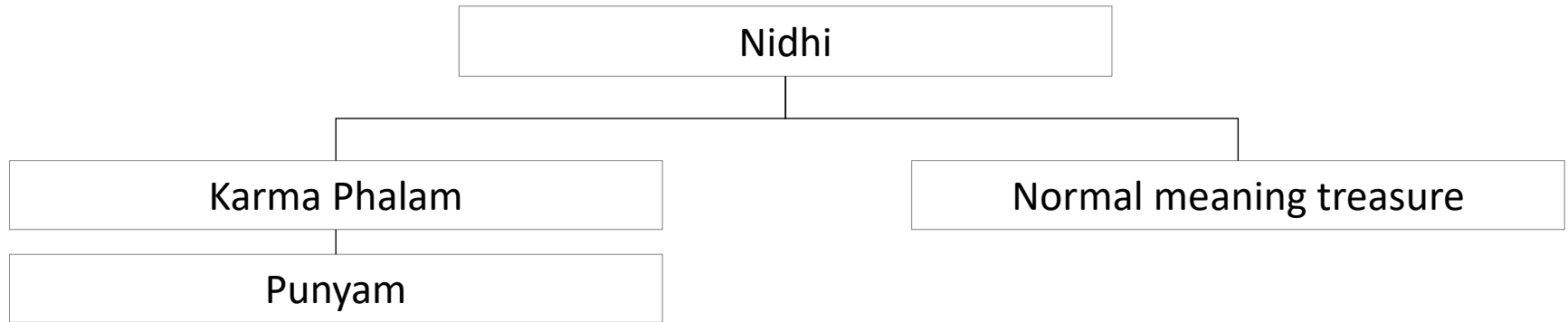
1st Quarter :

I) Aham Janami :

- When I was in Bhu Loka, I knew rituals give Svarga.

II) Shevadhi = Nidhi

= Treasure, Valuable



- Both sought after by Human being.

III) Simho Manavataha :

- Student is a Lion

283) Bashyam : Chapter 1 - Section 2 - Verse No. 10 Continues...

असावनित्यमनित्य इति जानामि ।

I knew it is impermanent (Asau - Anityam - Anitya - iti – Janami),

I) This Treasure = Anityam, Impermanent

II)

Body – Mind	As Atma
<ul style="list-style-type: none">- Anityam- Finite- I am in the Body is wrong Notion	<ul style="list-style-type: none">- Nityam- Infinite- Body is in me- I am Shuddha, Mukta, Ajaha Amrutaha

III) Why karma Phalam is Anityam?

- Asou and Anityam and Anityaha

284) Bashyam : Chapter 1 - Section 2 - Verse No. 10 Continues...

न हि यस्मादनित्यैरध्रुवैर्नित्यं ध्रुवं तत्प्राप्यते परमात्माख्यः
शेवधिः ।

And that by impermanent (Adhruvam = Anityam) means the eternal treasure (Sevadhiih) called Paramatma (Paramatmakhyah) can never be gained (Na - Prapyate).

I) Eternal can't be attained by Non-eternal

- Permanent can't be reached through the Impermanent.

II) As eternal Atma Alone, can know I am Eternal

III)

Means	End
- Finite - Dhruvam (Material Oblations)	- Finite - Anityam

- End can't be Moksha through finite Karma.

285) Bashyam : Chapter 1 - Section 2 - Verse No. 10 Continues...

यस्त्वनित्यसुखात्मकः शेवधिः स एवानित्यैर्द्रव्यैः प्राप्यते ।

Only that kind of treasure that is finite (Anitya - Sukhatmakah - Sevadhih - Eva - Like Svargaloka, BrahmaloKa Etc) can be gained by these impermanent or perishable materials (Anityaih - Dravyaih - Prapyate).

I)

Means Anitya	End
- Karma - Perishable Dravyam, Materials, Ahutis	- Anitya Sukham (Pleasures) - Like Svarga, Brahma Loka

II) Katho Upanishad :

तमब्रवीत् प्रीयमाणो महात्मा
वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भविताऽयमग्निः
सृङ्गां चेमामनेकरूपां गृहाण ॥ १६ ॥

Tam-abravit priyamano mahatma
varam tavehadya dadami bhuyah,
tavaiva namna bhavita'yam-agnih
srnkam cemam aneka rupam grahana ॥ 16 ॥

Being delighted, the magnanimous Lord Death, spoke to him (Naciketas) : “I grant now this additional boon : this Fire-Sacrifice shall be named after thee ; and take thou this multiformed and variegated necklace.” [1 - 1 - 16]

II) Mundak Upanishad :

एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ ६ ॥

Ehy-ehiti tam-ahutayah suvarcasah suryasya rasmibhir-yajamanam vahanti ।
priyam vacam-abhivadantyo-'rcayantya esa vah punyah sukrto brahma-lokah ॥ 6 ॥

Come hither, come hither, say these brilliant oblations unto him and carry the sacrificer through the rays of the sun, addressing to him the pleasant words of praise, “This is the holy world of Brahma gained by the good works.” [I – II – 6]

IV) Mundak Upanishad :

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।

एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥ ७ ॥

Plava hyete adrdha yajna-rupa astadasoktam-avaram yesu karma ।

etac-chreyo ye 'bhinandanti mudha jara-mrtyum te punare-vapi yanti ॥ 7 ॥

Undependable (frail) is this boat of Yajna, is said to be manned by eighteen supporters on whom depend the lower cremonials. Those ignorant persons who acclaim this as the highest, are subject, again and again, to old age and death. [I – II – 7]

- Fragile floats can't face onslaught of Time - Space - Prarabda.

286) Bashyam : Chapter 1 - Section 2 - Verse No. 10 Continues

हि यतस्ततस्तस्मान्मया जानतापि नित्यमनित्यसाधनैर्न प्राप्यत
इति नाचिकेतश्चितोऽग्निः, अनित्यैर्द्रव्यैः पश्चादिभिः स्वर्गसुखसाधन-
भूतोऽग्निर्निर्वर्तित इत्यर्थः ।

Even though (Hi - Yatah = Tatah = Tasmāt) I knew (Maya Janata - Api) the fact very clearly that the eternal cannot be reached through Non-eternal methods (Nityam - Anitya - Sadhanaih - Na - Prapyata Iti) yet, I performed (Nirvartitah) the Naciketa ritual (Naciketah Citah - Gnih) with all impermanent materials (Anityaih - Dravyaih), including animals etc (Pasu - Adibhih – etc includes gold and other materials used in the ritual), and the ritual fire (Naciketa - Gnih), which is the means for finite heavenly pleasures (Svarga - Sukha - Sadhana - Bhutah). This is the idea.

I) I Knew all the facts :

Anityam	Nitya
<ul style="list-style-type: none">- Sadhanas- Non-eternal Methods	<ul style="list-style-type: none">- Destination- Eternality

II) I should have gone to Srotريا Brahma Nishta Guru (Srotريا Brahma Nishta) and asked for Atma Jnanam

III) Yama Pulls himself down to glorify Nachiketa

IV) Chitaha = I Performed Nachiketa rituals by Ephemeral Yajamana and Dvavya
= Did Pour Oblations to Agni

v) Attained finite heavenly Pleasures

287) Bashyam : Chapter 1 - Section 2 - Verse No. 10 Continues

तेनाहमधिकारापन्नो नित्यं याम्यं स्थानं स्वर्गाख्यं नित्यमापेक्षिकं
प्राप्तवानस्मि ॥ १० ॥

Because of that ritual (Tena), having gained the qualification for it (Aham - Adhikara - Apannah), I have attained (Praptavan - Asmi) the permanent yama position (Nityam Yamyam Sthanam) in heaven called svarga (Avargakhyam); permanent (Nityam), here meaning only relative permanent (Apeksikam Nityam but not totally permanent).

4th Quarter :

- I) Because I was an Adhikari, I attained Yama Sthanam
- II) All Devatas are exalted positions in different Lokas with limited, finite powers
- III) Relatively longer post
 - Live 1000 Years
 - Apekshika Nityam.

IV) Anvaya : Verse 10 :

शेवधिः अनित्यं (भवति) इति अहं जानामि । अध्रुवैः
ध्रुवं न प्राप्यते । ततः (अपि) मया नाचिकेतः अग्निः
चितः । (अहम्) अनित्यैः द्रव्यैः (आपेक्षिकं) नित्यं
प्राप्तवान् अस्मि ॥

śevadhiḥ anityaṁ (bhavati) iti ahaṁ jānāmi । adhruvaiḥ
dhruvaṁ na prāpyate । tataḥ (api) mayā nāciketaḥ agniḥ
citaḥ । (aham) anityaiḥ dravyaiḥ (āpekṣikaṁ) nityaṁ
prāptavān asmi ॥

I know that (Any) product is impermanent. Because permanent one cannot be attained at all by impermanent (Means). Oh Naciketas! Yet the fire was invoked by me with impermanent materials (and) I have attained (This Relative) Permanence.