
ISAVASYA UPANISHAD

With

SHANKARABASHYAM

VERSE 1 TO 3

VOLUME – 1



Index

S. No.	Title	Page No.
I	Introduction	3
II	Shanthi Mantra	4
1 to 7)	Introduction to Verse 1 Starts	11 to 64
8)	Verse 1	65
9 to 14)	Bashyam : Verse 1 Starts	78 to 118
15)	Introduction to Verse 2	119 to 126
16)	Verse 2	125
17 to 22)	Bashyam : Verse 2 Starts	128 to 165
23)	Introduction to Verse 3	166
24)	Verse 3	167
25 to 28)	Bashyam : Verse 3 Starts	171 to 193

Introduction :

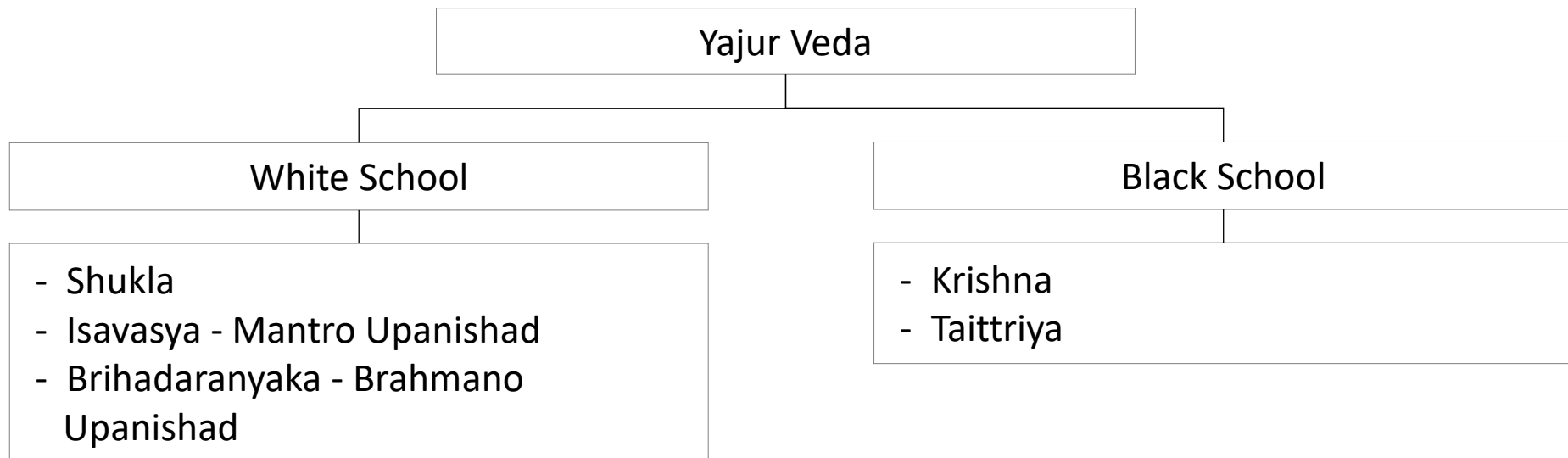
I) 18 Mantras

- Mandukya = 12 Mantras Begins with Isa Vasyam
- Therefore called Isavasya Upanishad.

II) Keno Upanishad :

- Begins with Kene Ishitam Patati
- Belongs to Shukla Yajur Veda.

III)



IV) Brahmano Upanishad = Commentary of Mantro Upanishad.

- Brihadaranyaka = Commentary of Isavasya
= Expanded version of terse Isavasya Upanishad

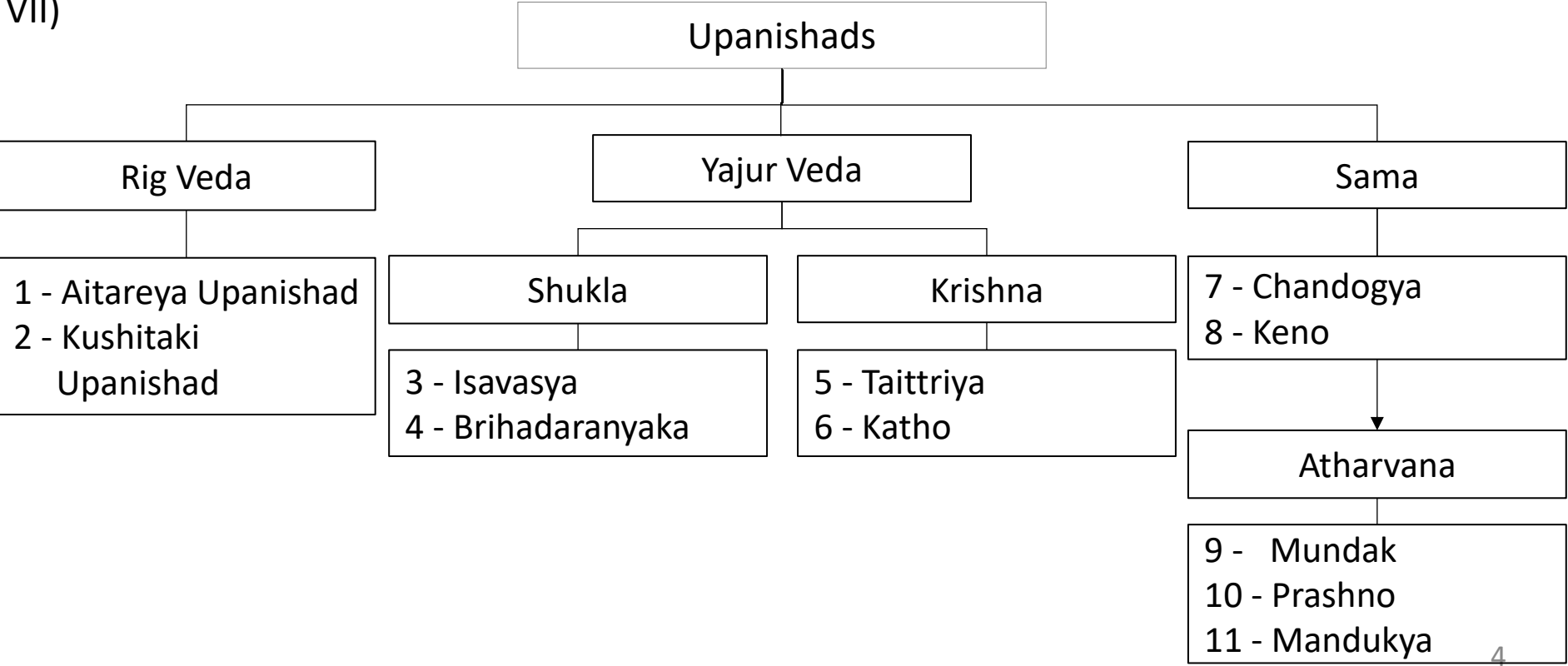
V) Shanti Pada here = Poornamadha not Mangala shloka here.

VI) Shanti Mantra :

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥	Om Puurnnam-Adah Puurnnam-Idam Puurnnaat-Puurnnam-Udacyate Puurnnasya Puurnnam-Aadaaya Puurnnam-Eva-Avashissyate Om Shaantih Shaantih Shaantih
--	---

Om, That (Outer World) is Purna (Full with Divine Consciousness); This (Inner World) is also Purna (Full with Divine Consciousness); From Purna is manifested Purna (From the Fullness of Divine Consciousness the World is manifested), Taking Purna from Purna, Purna indeed remains (Because Divine Consciousness is Non-Dual and Infinite), Om, Peace, Peace, Peace.

VII)



VIII) Krishna Yajur Veda :

Om Shanti	Shanti	Shantihi
Plain	Down	Up

IX) Shukla Yajur Veda :

Shan	Ti	Shanti		Shantihi	
Down	Plain	Down	Plain	Down	Plain

- No Up at all.

X) Brihadaranyaka Upanishad :

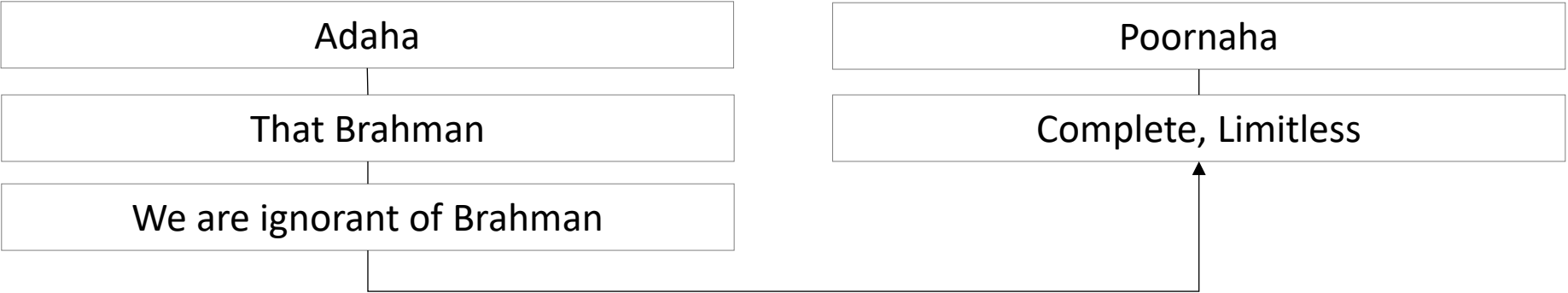
ॐ । पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ खं ब्रह्म । खं पुराणम्; वायुरं खम् इति ह स्माह कौरव्यायणीपुत्रः; वेदो'यं ब्राह्मणा विदुः; वेदैनेन यद्वेदितव्यम् ॥ १ ॥	om pūrṇamadaḥ pūrṇamidaṁ pūrṇātpūrṇamudacyate pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate om khaṁ brahma khaṁ purāṇam; vāyuraṁ kham iti ha smāha kauravyāyaṇīputraḥ; vedo'yaṁ brāhmaṇā viduḥ; vedainena yadveditavyam 1
--	---

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

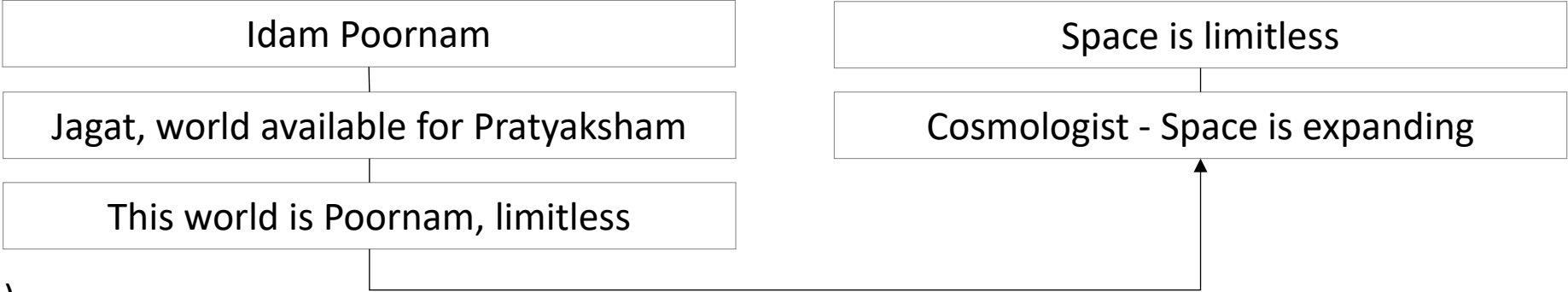
- Begins with Poornamada...

XI) Gist of Shanti Mantra :

a) Adaha Poornam :



b)



c)

Poornatu	Poornam	Udachyate
<ul style="list-style-type: none">- From That Brahman- Karanam	<ul style="list-style-type: none">- This Universe- Karyam	<ul style="list-style-type: none">- Vedic Verb- Udritchdyate- Emerges, evolves, originates

Both Limitless

- Karya - Karana Sambandha.

d) Poornasya Poornam Adaya :

- Karyasya Jagataha of this limitless Universe.

e) Jagataha Poornasya Svarupa Butam Poornam Karanam Adaya

- Essential nature = Cause
- Karyasya Svarupam Karanam Bavati
- Abarasya Svarupam Svarana Bavati
- Mrith Pindasya Svarupam Mrith Bavati.

f) Any product has cause as its Svarupam

- Since Universe is Karyam, Brahman = Karanam
- Brahman is Svarupam of Universe.
- Karanasya Poornasya Jagataha Svarupa Butam, Poornam Karanam Adaya (Adiyate Chet).

g) Suppose we separate Karanam Brahma from Karyam Jagatu

- Separate causal Brahman from effectual universe.

h) Adaya - What remains?

- Karanam Poornam Brahma Eva Avasishyate (will remain)
- World will disappear
- World can't exist if Brahman is extricated from this world.

i) Ornaments will not remain if gold is separated

- Earthenware's won't remain if clay is separated.

j) Poornam Eva Avasishyate

- Poornam Brahman will alone remain
- World will not exist.

k) Derive corollary :

- When Brahman is there, world exists
- When Brahman is not there, separately world does not exist.

l) Brahman Karanam alone lends existence to the world.

m) World :

- Karyam - Borrows existence from Brahman.
- World has dependent existence, borrowed existence.

n) Example :

- Coalition Government.

o) World falls if Brahman is separated

- Therefore, world is false
- World falls, therefore world is false, Mithya

p) Whatever is Dependently existent is called Mithya.

- **Whatever is independently existent is called Satyam.**

q) Corollary of 3rd, 4th lines :

- Brahma Satyam, Jagan Mithya.

r) Revised relationship of Brahman and world in Satya - Mithya Sambandha.

s) 2nd Line - Karana - Karya Sambandha

3rd and 4th lines :

- Satya - Mithya Sambandha.

t) Brahma Satyam, Jagan Mithya is the message of Shanti Patha.

XII) Aside note for contemplation :

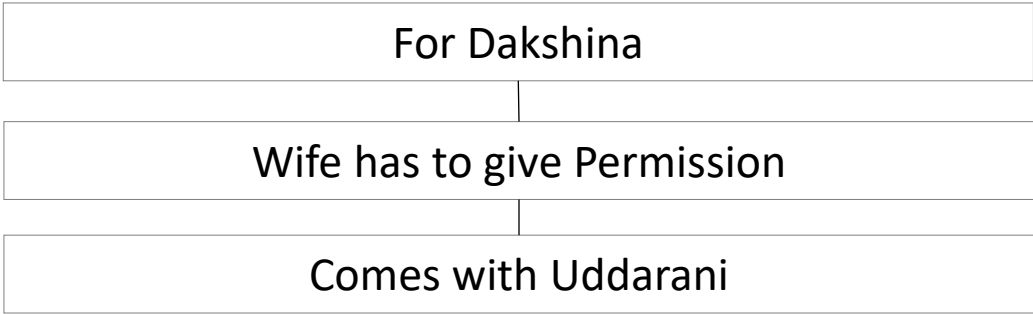
a)

Brahman	World
Karanam	Karyam

b) We associate brahman with Maya

c) When Brahman is given Karanam status, Mrs. Brahman, Maya joins.

d) Ritual :



e) Wife has to join Brahman

- When we say Brahman is Karanam, world is Karyam
- In Karana Karya Sambandha Maya joins Brahman.

f) When we talk about Satya - Mithya Sambandha between Brahman and world

- Maya comes quietly to the world
- World along with Maya is Mithya.

g)

Brahman with Maya	World with Maya
- Karanam	- Mithya - Maya is potential form of world - World is Mithya - Maya also is Mithya - Maya Slides to jagat

- Elaborate commentary of Shankara in Brihadaranyaka Upanishad.
- Avatarika Bashyam - Shankara's introduction to Isavasya Upanishad.

1) Introduction to Verse No. 1 : Starts

ईशा वास्यमित्यादयो मन्त्राः कर्मस्वविनियुक्ताः । तेषामकर्मशेषस्यात्मनो
याथात्म्यप्रकाशकत्वात् ।

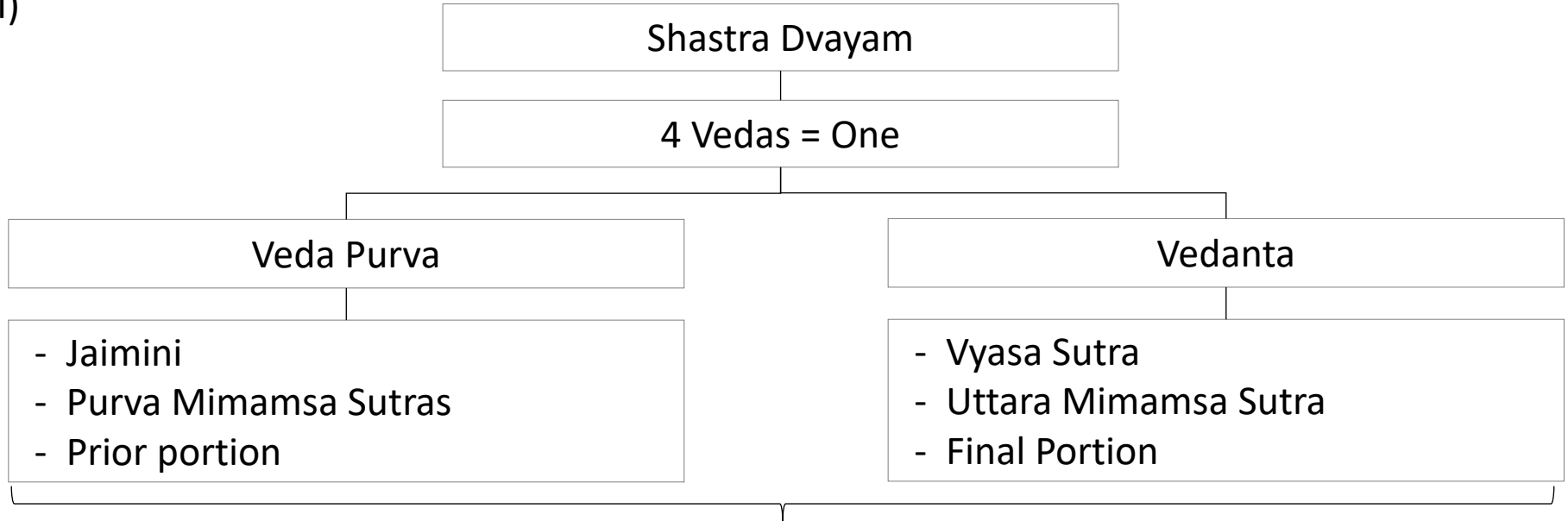
I) Left side - light Sentences = Author's comments not part of Upanishadic mantra or Bashyam.

- Sub-heading for this Bashyam portion.

II) Background information :

- In Advaita sampradaya Veda consists of 2 Branches teaching, knowledge.

III)



- 2 Distinct Shastras
- Unique to Advaita

IV) Others :

- Keep Veda as Eka Shastra Vada
- Ours is Shastra Dvaya Vada
- Also discussed in introduction to Mundaka also.

V)

Karma Khandam	Brahma / Jnana Khandam
<ul style="list-style-type: none">- Veda Purva- 2 Branches, Independently respected	<ul style="list-style-type: none">- Vedanta

VI) Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

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

- This is discussed elaborately.

VII) Mimamsa Argument :

- He knows, walks, talks.

Knowing	Others
<ul style="list-style-type: none"> - Reveals Action - Involves process - Jnana Khanda included in Karma Khanda - Jnana Khanda too Small - Dasho Upanishad book 200 Pages - Existence of Vedanta is in Crisis - Vedanta Deserves to be independent Shastra 	<ul style="list-style-type: none"> - Process Karma - Karma Khanda wants to Swallow Jnana Khanda - Karma Khanda too Big - Karma Khanda 50,000 Pages

VIII) Vedanta Anubandha Chatushtayam.

Technical :

- Shastra concepts unique to Vedanta, not available elsewhere.
- Unique Vedantic jargon used.
- Here terse, technical introduction Ananda Giri writes elaborately.
- Vishnu Devananda - Writes elaborate notes.

IX) Jnanam does not technically come under action

- Conveyed through a verb, involves a process
- Jnanam is distinct
- What Jnanam does, Karma can't do
- Hence we have distinct Jnana Indriyas and Karma Indriyas.

X)

Jnanam	Karma
a) Svatantram b) Only Reveals c) Ajnana Nivrutti alone is there d) Misconceptions gone e) Nitya Phala f) Akarta Atma	a) Paratantram b) Chaturvidha Karma Phalam c) Reach, Production, modification, Purify d) Samskara, Vikara, Utpatti, Aapti e) Anitya Phalam f) Karta Karma

XI) Shastric Example :

a) Utpatti :

- Purodasha - Preparation before ritual
 - Like Cutlet
 - Offered into fire

b) Vikara - Modification :

- Some creeper used in Soma Yaga
- Cut creeper, crush, extract Soma Rasa.

c) Reaching attaining : Aapti :

- Of a place - Away from place
- Veda mantras attained by studying, acquisition process
- Svarga Loka reached.

d) Samskara :

- Religious purification
- Before using material for Vedic ritual Wash - Physical
- Patni cleans melted ghee before Putting into fire
- Wife looks at clarified butter, sacred look, before Dakshina, offering
- Sprinkling water - Chanting Ohm Bhur bua Svaha
- Samskrutam - Religiously purified.

e) 4 Results of secular, sacred actions.

XII) Jnanam will not produce, purify, modify, reach

- Knowledge of Air ticket, can't produce ticket.
- By knowing, no cooking
- With Jnanam can't reach
- Jnanam verb, don't treat like action.

XIII) What is job of Jnanam?

- Removal of ignorance
- Intangible, invincible silent event happens
- Ajnana Nivrutti alone is there
- Misconceptions come because of ignorance
- They go away by Jnanam.

IX) Jnana Khanda not Karma Khanda

- Karma Khanda not Jnana Khanda.



- Hence treat them separately
- Has separate Anubandha Chatushtayam.

X) Karma Khanda :

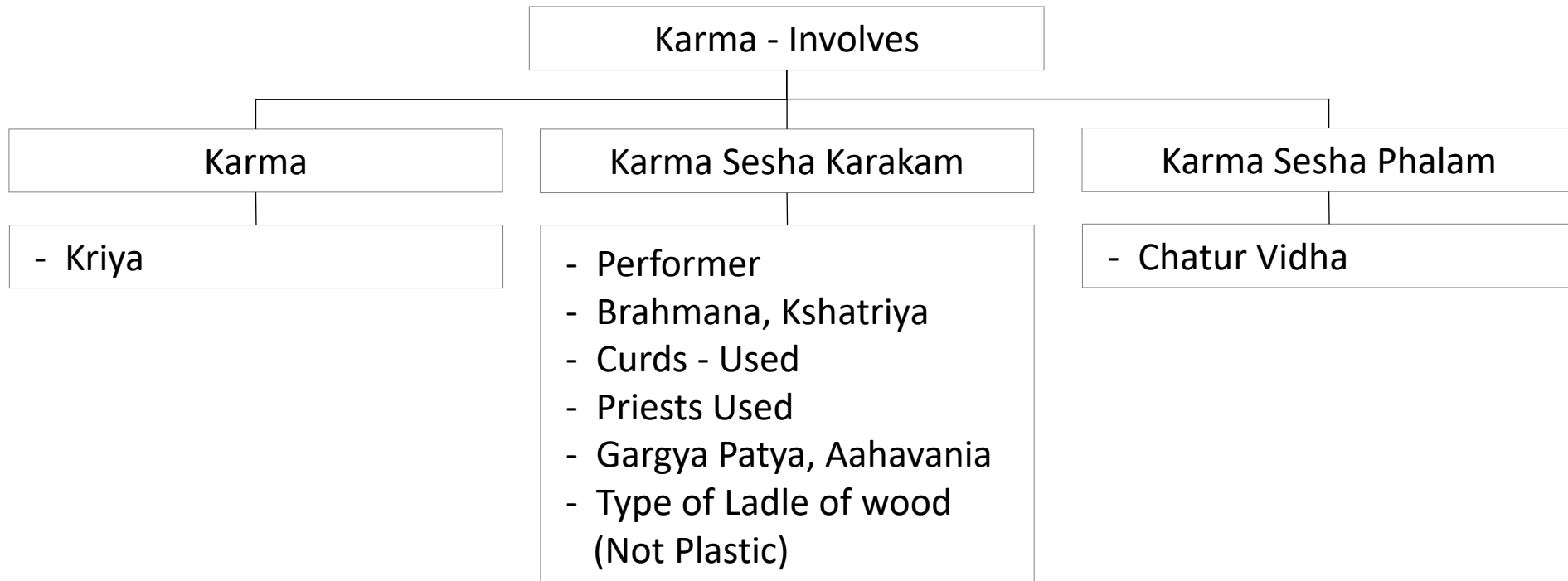
- Veda introduces Karma
- Karma Sesha (Related) Karma Sambandi
- Who has to do Karma
- Requires Karakani, accessories
- Subject, Object, instrument, beneficiary, locus required.
- 6 Cases, Prathama, Dvitiya, Tritiya, Chaturthi, Sashti, Saptami.
- Karaka Vibhutis.

- Karaka = Kriya Janaka
= Producer of action
= Related to Karma

XI) Nobody does Karma without a Goal / Benefit :

- Energy, money, stress, time invested in Karma
- Phalam important for Karma Sesha
- Utpati, Aapti, Samskara, Vikara = Phalam.

XII)



XII)

- Kriya - Karakam - Phalam
- Action - Accessories - Benefit
- Daughter - Father - Grand child
- Karaka Janya kriya - Kriya Janya Phalam
- 3 Generations.
- This is subject matter of Karma Khanda.

XIV) In Jnana Khanda nothing to be done, only something to be known, no doing.

- Vedanta = Pramanam for real nature of Brahman
- Eyes - Reveal object - does not produce, purify, modify object.
- Paramatma Svarupam revealed, no Karma involved, No Karakam, No Chaturvidha Phalam.

XV) No Apti, Utpatti, Samskara, Vikara

- No Mananam
- Moksha not one of 4
- No Karma Phalam, No Karakams
- Atma is Advaitam, no subject, object, instrument, locus.

XVI) Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- No Accessories.

XVII) Chandogya Upanishad :

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

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

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

XVIII)

Nitya Phalam	Anitya Phalam
Jnana Khanda	Karma Khanda

XIX) Jnana Khanda :

- Doesn't talk of performer of Karma
- Talks of Akarta, Abokta Atma.

XX) Non receiver of Phalam, Akarta, Abokta, Advaita, Nitya Atma is revealed in which Kriya - Karaka Phalams are absent, wiped out, eliminated, Baditam, falsified.

XXI) Karma Khanda can't swallow Jnana Khanda.

XXII) Bashyam :

a) Isavasya mantras are not intended to be applied in the field of action

- Not for doing something.

b) All 18 Mantras - Akarma Sesha

- Just meant for revealing (Prakashakam), Atmana Yadatmyam, real nature of Self, Jivatma.
- Yadatmyam = Real nature.

c) Real nature of Jivatma = Paramatma Svarupa

d) Akarma Seshya - Hetu Garbha Viseshanam

- Adjective which explains, explains no karma is involved.

e) Vedanta reveals Atma which can never be related to any Karma.

f) Gita :

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी । नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५-१३ ॥	sarvakarmāṇi manasā sannyasyastē sukhaṁ vaśī navadvārē purē dēhī naiva kurvanna kārayan 5-13
--	---

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

g) Vedanta reveals Atma, which is not connected with karma (No birth, death).

h) Atma not Karaka, Karaka, Phalam

i) Atma is Karaka - Kriya - Phala Vilakshanam

- Karma Khanda - Deals with Karaka, Kriya, Phalam.

j) Vedanta deals with Non-dual Atma, no karma is involved.

k) How can you include Vedanta in Karma Khanda.

- Will have Ajeerna dosha, if you swallow me, can't digest.

l) You are Akarta, can instruct Agni Hotram or Upasana.

m) Jnana Khanda = Not part of Karma Khanda, it is independent Shastram.

n) Who is Adhikari, What is Vishaya, Prayojana, Sambanda.

Introduction - Topic 1 :

I) Terse Bashyam

- Vedanta is an independent branch of knowledge.

II) Veda Purva

- Rely in Jaimini's Purva Mimamsa Sutrani
- Argue, Vedanta not independent branch
- Entire Veda deals with Karma only.

III) Brahma Sutra :

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

IV) Jaimini Sutras :

आम्रायस्य क्रियात्मकत्वात् अनर्थक्यं तदर्थानाम्।	Āmnāyasya kriyātmakatvāt anarthakyaṁ tadarthhānām.
"Because the Veda is of the nature of action, nothing associated with it can be meaningless." [1.2.1]	

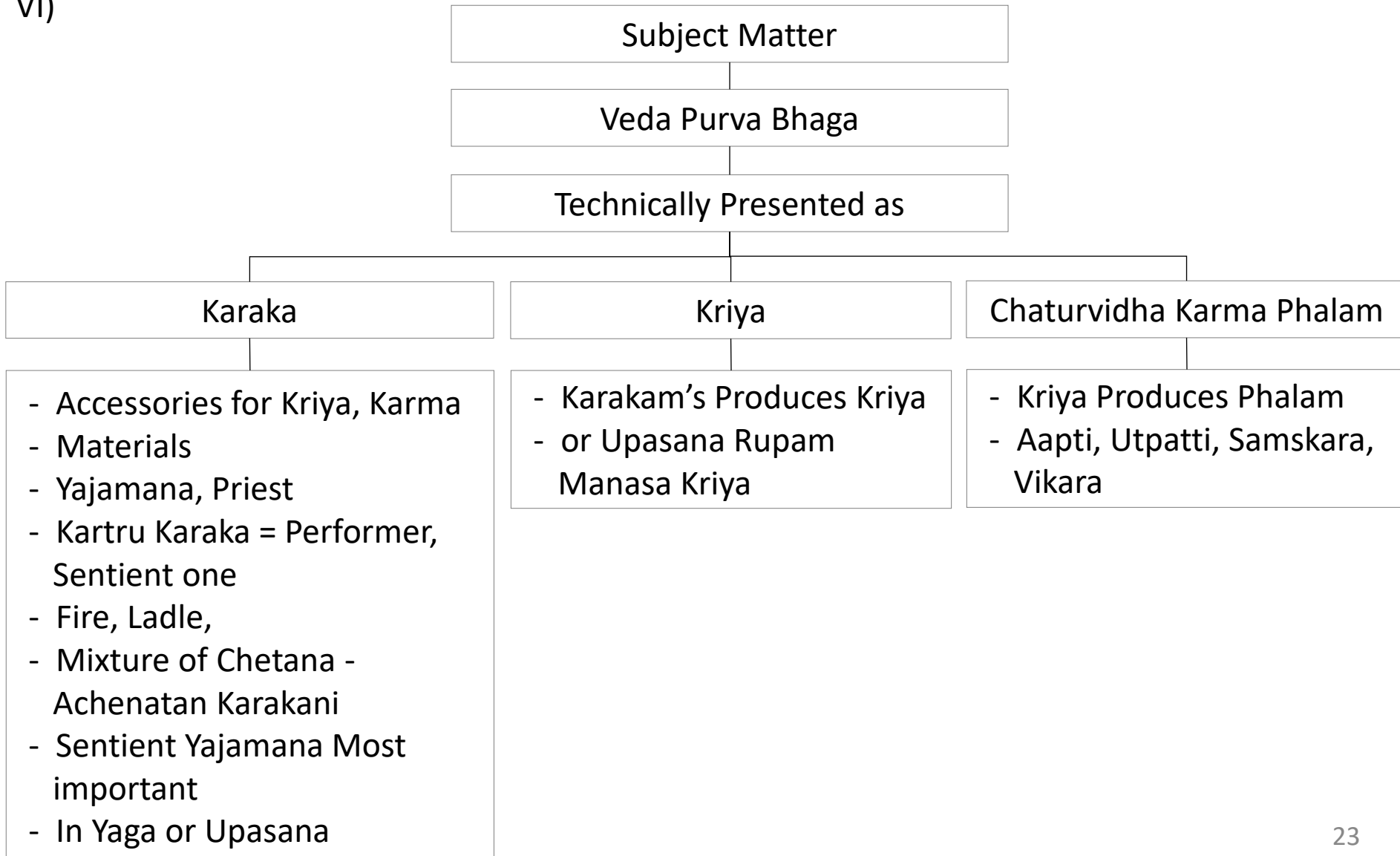
- Veda dealing with Karma alone
- Vedanta dealing with Karma.

- Falls within Veda Purva Baga, Aika Shastra Vada.

V) Shankara wants to Establish that Vedanta has a distinct Subject Matter.

- Distinct from Karma Khanda.

VI)



VII) Vedanta - Deals with nature of Jivatma = Param - Atma

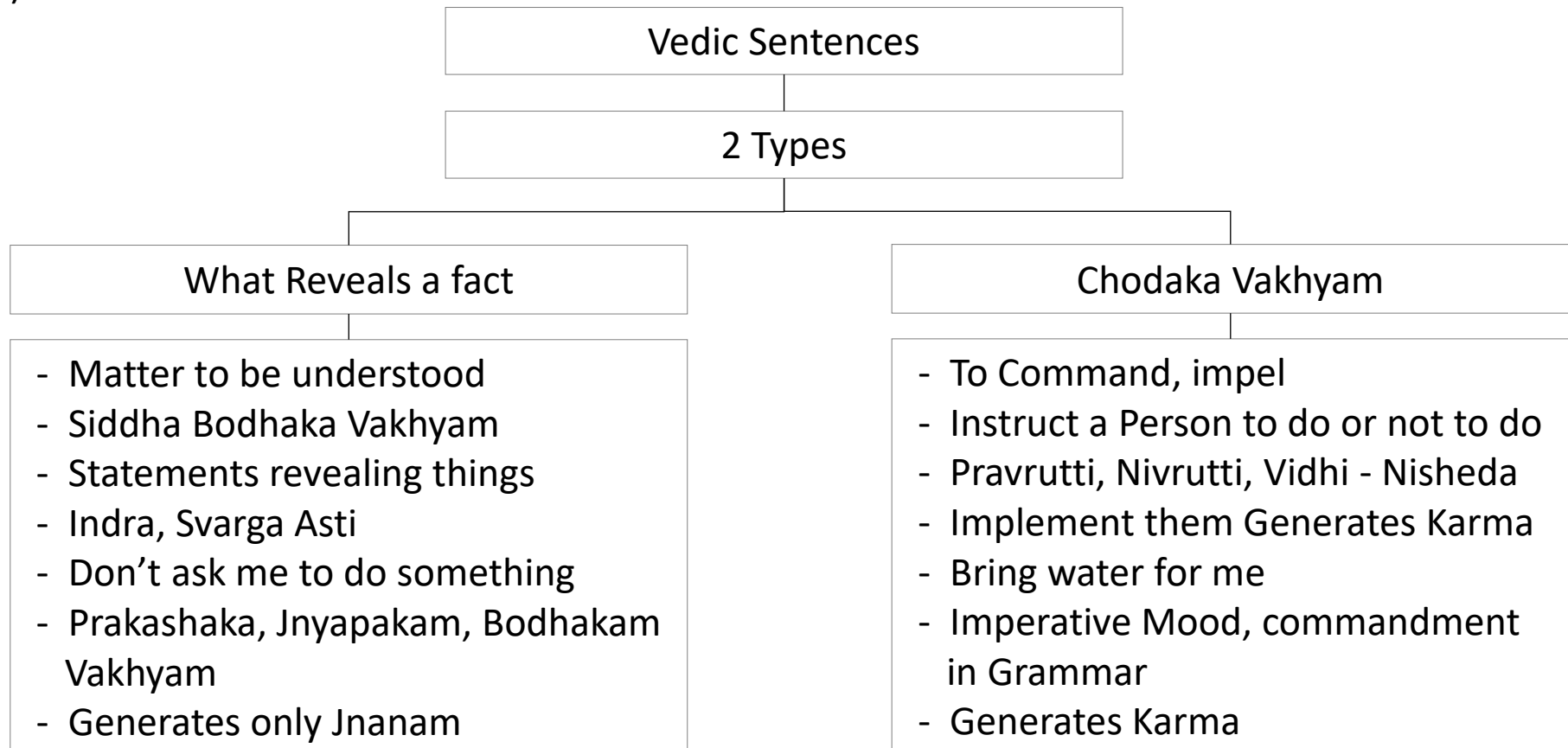
- **Param Atma is Svarupam of Jivatma.**

- Param Atma does not come under Karakam - Kriya Phalam.
- Atma is Vilakshana = Subject matter of Vedanta.

VIII) Akarma Seshaha Atma

- Yatatmya Prakashakatvat Prakashakam - important.

IX)



X) Will be analysed in Brahma Sutra :

शास्त्रयोनित्वात् ।
Sastrayonitvat

(Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge. [I – 1 – 3]

तत्तु समन्वयात् ।

Tattu Samanvayat ।

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

- Shastra Yonitvat
- Tattu Samanvayat

XI) Karma Khanda full of Chodaka Vakhyams

- Svarga Kamo Yajeta
- Dadno Juhoti
- Sathyam Vada, Dharmam Chara
- Associated with Karma.

XII) Jnana Khanda has Jnana Vakhyams

- No karma involved
- Only Jnanam involved
- Prakashakam indicates revealing nature, not to do something.

XIII)

Bodhaka Vakhyam	Chodaka Vakhyam
a) No Karma or Karma Sesha b) Atma not Karma Sesha (Atma not Karakam, not Phalam) - Related to Karma - Akarma Sesha - Karaka Phala Binnaha c) Aprakashakatvat, negates Karma	a) Karma Asti b) Karakam producer of Karma - Phalam is produced by Karma - Karakam and Phalam is Karma Sesha

- Entire Sentence - Topic 1 - Negates Karma Khanda - Kriya, Karaka, Phalam.
- Therefore Jnana Khanda is different.

XIV) Poornamadah :

- Brihadaranyaka Upanishad
- Part of Upanishad.

Brihadaranyaka Upanishad :

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

om | pūrṇamadaḥ pūrṇamidaṁ
pūrṇātpūrṇamudacyate |
pūrṇasya pūrṇamādāya
pūrṇamevāvaśiṣyate ||
om khaṁ brahma |
khaṁ purāṇam; vāyuraṁ kham iti
ha smāha kauravyāyaṇīputraḥ;
vedo'yaṁ brāhmaṇā viduḥ;
vedainena yadveditavyam || 1 ||

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

2) Introduction to Verse No. 1 : Continues

याथात्म्यं चात्मनः शुद्धत्वापापविद्धत्वैकत्व- नित्यत्वाशरीरत्वसर्वगतत्वादि
वक्ष्यमाणम् । तच्च कर्मणा विरुध्येतेति युक्त एवैषां कर्मस्वविनियोगः ।

I) Yatatmyam Prakashanam :

- Isavasya 18 Mantras reveal Nature of Atma.

II)

What is the nature of Atma which is revealed?

Generally in Upanishads

In Isavasya Upanishad

- Verse 1 to 8
- Atma Svarupam
- 8th Mantra

III) Isavasya Upanishad :

स पर्यगाच्छुक्रमकायमव्रणम
अस्त्राविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भुः यथातथ्यतः
अर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

*Sa paryagac-chukram-akayam-avranam
asna-viragm suddham-apapa-viddham,
kavir-manisi paribhuh svayam-bhuh yatha-tathyatah
arthan-vyadadhac-chasva-tibhyah samabhyah [8]*

He, the Atman, is all-pervading, bright, bodiless, scatheless, without muscles, pure, unpierced by evils, wise, omniscient, transcendent and self-existing. He alone allotted their respective functions (duties) to the various eternal years (Creators).

IV) a Atma's Nature :

- Shuddaha - Ever pure
 - Free from all physical, emotional, intellectual, Adrishta papas.

b) Apapa Viddatvam = Not afflicted, affected, by Papam

- Vyadhu Dhatu - To pierce, to strike
- Unafflicted by Papam explains Shuddhatvam.

c) Sarvagatatvam :

- All Pervading.

d) Ekatvam :

- Non-duality

e) Nityatvam :

- Eternity

f) Ashariratvam :

- Free from gross, Subtle, causal bodies.
- This is Svarupam of Atma.

v) Vakshyamanam :

- Going to be described in Mantra 8.
- Such Atma can't be one Karakams.

VI) What are the Karakams?

a) Karta :

- Atma is all pervading, it can't do any Action.
- Hence can't be Karta, Subject.

b) Karma - Atma can't be Object of action.

- Atma = Ekam, Non-dual.
- There can't be 2nd thing to be object.
- Atma not Object.

c) Atma not instrument, Beneficiary, not locus – Connected to karma.

- This description reveals Atmanaha Akarakatvam.
- Therefore Akriya Seshatvam.

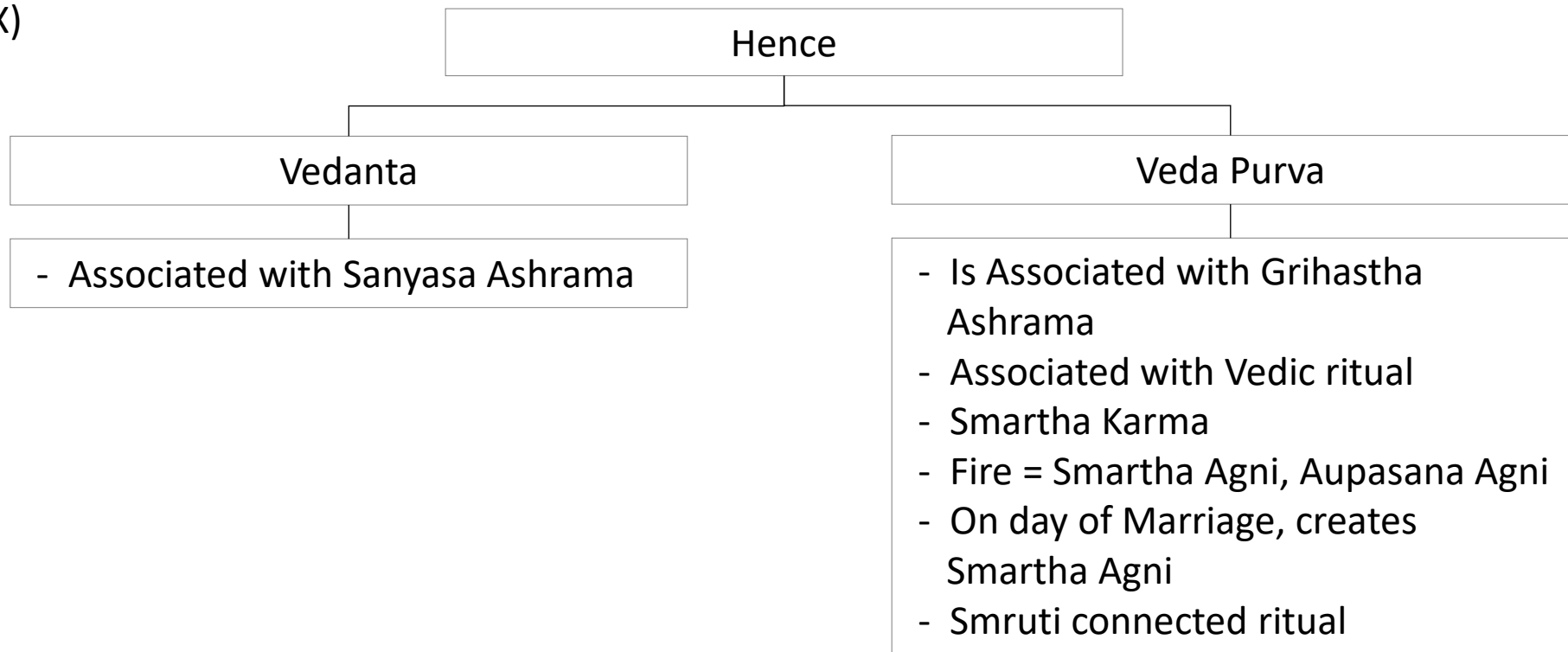
VII) Such Akarmana Nature of Atma is opposed to Karma.

- Atma can't have any type of Relationship.

VIII) All 18 Mantras talk of Akaraka Atma

- Have no Connection with Karma
- Therefore Atma can't be Employed in the field of Karma Khanda = Karmasa Aviniyogaha.

IX)



X) Within 6 Months after Marriage he should be ready for Srouta Karmas.

- Ritual - Agni Aadhanam.
- Ahitaha Agni - Associated with Srouta Agni, Ritualistic Sruti prescribed Vedic rituals.

XI)



- For Doing Karma.

XII) Grihastha becomes Jnani

- Enters Jnana Khanda, renounces Srouta, Smartha Agni, Karmas gets Special name.
- Niragnihi, not cooking fire.

XIII) Gita :

श्रीभगवानुवाच । अनाश्रितः कर्मफलं कार्यं कर्म करोति यः । स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ ६-१ ॥	śrībhagavānuvāca anāśritaḥ karmaphalam kāryaṁ karma karōti yaḥ । sa sannyāsī ca yōgī ca na niragnirna cākriyaḥ 6-1
--	--

The Blessed Lord said : He, who performs his bounded duty without depending on the fruits of actions, is a sannyasi and a yogi; not he who (has renounced) is without fire and without actions. [Chapter 6 – Verse 1]

XIV) In Jnana Khanda - No Kuru - No Karma

- Kriya, Karaka, Karma Vilakshana Atma Jnanam.
- **Jnani Abides in Svarupa Avasthanam which is Moksha.**

XV)

Sanyasa	Grihastha
- Jnana Khanda - Vyasa	- Karma Khanda - Jaimini

XVI) Mundak Upanishad :

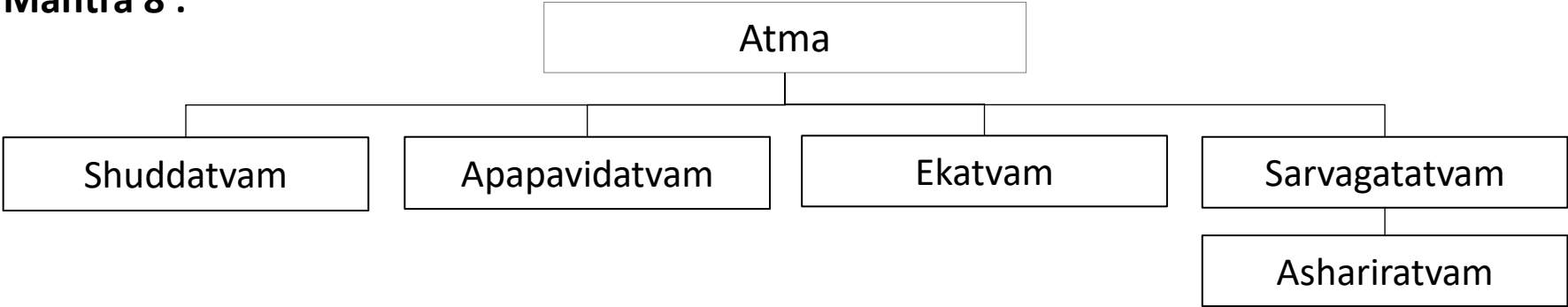
- Rituals for Grihastha.

XVII) Now Srouta, Smartha Karmas are replaced by office Karma at home.

3) Introduction to Verse No. 1 : Continues

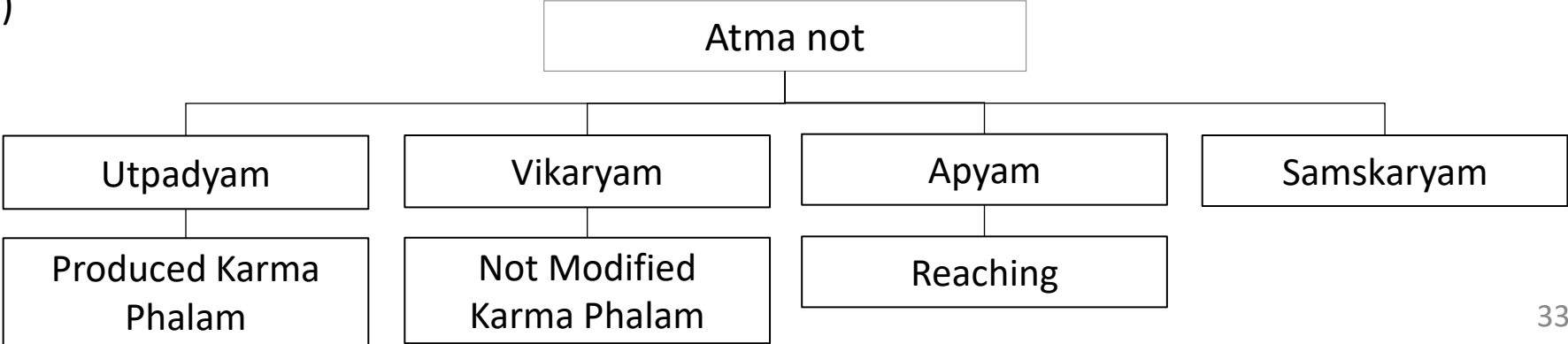
न ह्येवंलक्षणमात्मनो याथात्म्य- मुत्पाद्यं विकार्यमाप्यं संस्कार्यं
कर्तृभोक्तरूपं वा येन कर्मशेषता स्यात् ।

I) Mantra 8 :

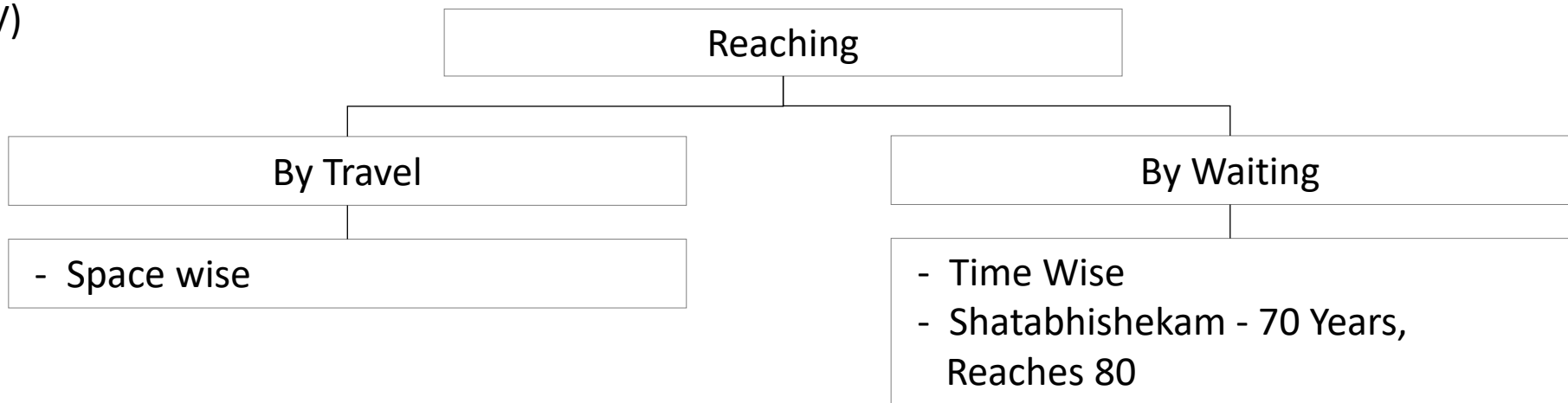


II) Atma can't be Karakam or Phalam.

III)



IV)



V) Atma can't be reached Space wise, timewise process.

VI) Samskaryam :

- Not product of purification.
- 4 Mentioned to show Karma Phala Vilakshanaha.

VII) Next Karaka Vilakshanatvam.

a) Atma not Karta, Not Bokta (All Pervading)

- Atma not Karma Sesha, it is different
- Atma has no relationship with Karma.

4) Introduction to Verse No. 1 : Continues

सर्वासामुपनिषदा- मात्मयाथात्म्यनिरूपणेनैव उपक्षयात् ।
गीतानां मोक्षधर्माणां चैवंपरत्वात् ।

Purva Pakshi :

I) Siddha Bodhakan Vakhyam

- Description of heaven, devatas, Lokas
- Action prescribed, Devata is a part.

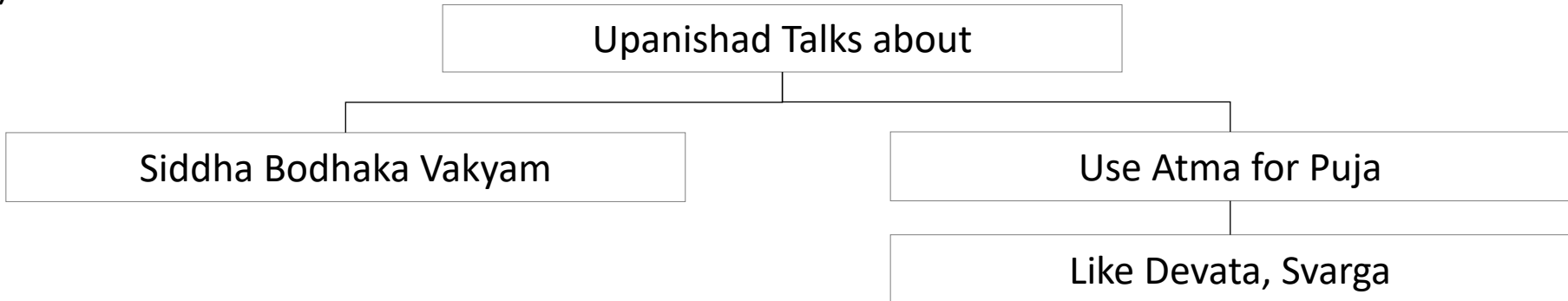
II) Worship Indra through Yaga

- Siddha Bodhaka Vakhyam connected with Chodaka Vakhyam (instruction - Ritual for heaven).

III) Bodha can be connected to Chodaka.

IV) Indra = Goal of worship / Attainment.

V)



VI) Purva Pakshi :

- Atma is a part of Karma.

VII) Shankara : Veda :

- After revealing, Atma does not prescribe any action.

VIII) Chandogya Upanishad :

- 9 Times Tat Tvam Asi
- Tad Dasya Niragnou
- Tad Dasya Vijanou
- Svetaketu understood Atma
- Does not say : Use Atma for worship.

IX) Taittiriya Upanishad : Chapter 3 :

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

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

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

- Anandam is Brahma, Brighu understood.

X) Taittiriya Upanishad :

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

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

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

- With knowledge, Upanishad ends teaching without Karma using Atma or Brahman.

XI) All Upanishads by merely revealing nature of Atma, it becomes quiet.

- Does not prescribe action using Atma.

XII) Taittiriya Upanishad :

- Brahmavitu Apnoti Param...

XIII) Gaining Jnanam gives fulfillment without requiring Action

- Gaining knowledge of Indra, Makes me more Miserable, he has Best Vehicle in the world (Airavatam).
- Example : Seeing Benz Car.

XIV) Knowing Indra, Svarga, Bill Gates, does not give me fulfillment.

- Should be followed by action.

XV) Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadṛśye'nātmye'nirukte'nilayane'bhayam
pratiṣṭhām vindate | atha so'bhayam gato bhavati

yadā hyevaiṣa etasminnudaramantaram kurute |

atha tasya bhayam bhavati tattveva bhayam

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

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

XVI) Upakshaya

- Upanishad feels fulfilled after teaching Brahman, it withdraws.

XVII) Students get Moksha, withdraw

- Don't ask for blessing.
- Guru happy : We are grateful to you
- I am ready to bless others - Says student.

XIX) Upakshaya :

- Upanishad is fulfilled, Withdraws with satisfaction.
- Smruti Granthas dealing with Vedanta Bodhaka also withdraw.

XX) Gita, Moksha Dharma - Part of Mahabharata - Shanti Parva

- 190 Chapters - 5000 Shlokas - Shanti Parva.
- Shankara refers very often
- Has Brahma Vidya, which is Tatparyam
- Upanishads, Tita, Puranas, Mahabharata culminate in Atma Jnanam.

XXI) Division in Karma Khanda, Jnana Khanda, Porous division, not Rig division.

- Veda Purva Bhaga also has Upanishadic portions
- Mantra Upanishads
- Jnanam occurs in Karma Khanda
- Karmas talked in Jnana Khanda.

XXII) Taittiriya Upanishad :

ऋतं च स्वाध्यायप्रवचने च ।
सत्यं च स्वाध्यायप्रवचने च ।
तपश्च स्वाध्यायप्रवचने च ।
दमश्च स्वाध्यायप्रवचने च ।
शमश्च स्वाध्यायप्रवचने च ।
अग्नयश्च स्वाध्यायप्रवचने च ।
अग्निहोत्रं च स्वाध्यायप्रवचने च ।
अतिथयश्च स्वाध्यायप्रवचने च ।
मानुषं च स्वाध्यायप्रवचने च ।
प्रजा च स्वाध्यायप्रवचने च ।
प्रजनश्च स्वाध्यायप्रवचने च ।
प्रजातिश्च स्वाध्यायप्रवचने च सत्यमिति
सत्यवचा राथीतरः । तप इति तपोनित्यः
पौरुशिष्टिः । स्वाध्यायप्रवचने एवेति
नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥ १ ॥

ṛtaṃ ca svādhyāyapravacane ca |
satyaṃ ca svādhyāyapravacane ca |
tapaśca svādhyāyapravacane ca |
damaśca svādhyāyapravacane ca |
śamaśca svādhyāyapravacane ca |
agnayaśca svādhyāyapravacane ca |
agnihotraṃ ca svādhyāyapravacane ca |
atithayaśca svādhyāyapravacane ca |
mānuṣaṃ ca svādhyāyapravacane ca |
prajā ca svādhyāyapravacane ca |
prajanaśca svādhyāyapravacane ca |
prajātiśca svādhyāyapravacane ca satyamiti
satyavacā rāthītarah | tapa iti taponityah
pauruśiṣṭih | svādhyāyapravacane eveti
nāko maudgalyah | taddhi tapastaddhi tapaḥ || 1 ||

The Practice of what is right and proper, as fixed by the scriptural texts, is to be done along with reading the texts oneself and propagating the truths of the same. “Truth”, meaning practicing in life what is understood to be right and proper, is to be pursued along with regular studies and preaching, penance, study and preaching; control of the senses, study and preaching; tranquility, study and preaching; the ‘Maintenance of fire’, study and preaching; offering of oblations in fire sacrifice, study and preaching of the Vedas;

Serving the guests, study and preaching; the performance of duties towards man, study and preaching; duties towards children, study and preaching of the Vedas; Procreation, study and preaching; propagation of the race, study and preaching ; all these are things to be practiced sincerely. Satyavaca, son of Rathitara, holds that truth alone is to be strictly practiced. Taponitya, son of Purusista declares That penance alone is to be practiced. Naka, son of Mudgala, holds the view that the study and preaching of the Vedas alone is to be practiced; that verily, is penance; aye that is penance. [1 - 9 - 1]

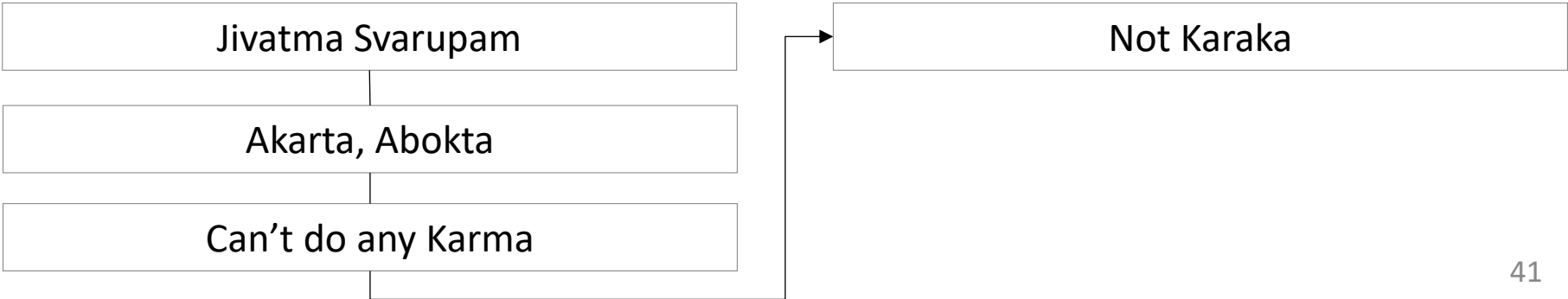
XXIII) Brighu Valli - Upasanas talked

- We should connect it to Karma Khanda
- Rough division only.

5) Introduction to Verse No. 1 : Continues

तस्मादात्मनोऽनेकत्व- कर्तृत्वभोक्तृत्वादि चाशुद्धत्व- पापविद्धत्वादि
चोपादाय लोकबुद्धिसिद्धं कर्माणि विहितानि ।

I) Question :



II) How Veda Purva Bhaga prescribes Karma for some students?

- Is Veda contradicting, confusing?
- Veda treats Jiva as Karta, Bokta
- Vedanta Bhaga treats Jiva as Akara, Abokta.

III) Is Veda - Apramanam - Invalid contradicting? Gita :

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

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

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

IV) Really Speaking :

- Jiva is Akarta, Abokta is a fact
- Not knowing this fact, mistakes himself to be Karta, Bokta
- Therefore wants to do Karma, seeks Karma Phalam.

V) Ajanatu - Jivatma mistakes himself to be Karta, Bokta does Karma, earns Punya Papam, becomes Samsari.

- Self Misconception makes Jiva a Karta, Bokta, Samsari.

VI) Veda knows it is a mistake

- Veda should only teach Jiva, you are Akarta, Abokta
- May you know your real nature
- Should say - Don't do karma, earn Punyam.

VII) Why Veda Joins Mistake of jivatma and Prescribe Karma?

- Re-inforcing mistake Jiva has committed.

VIII) Rope mistaken as a snake

- Should be taught it is a rope
- Don't give him a stick to do karma, hit and kill
- I will be joining, re-inforcing the mistake.
- Why do Sandhya, Agnihotra, Puja, Pancha Maha Yagya
- This is Purva Pakshi.

IX) Answer :

- If Jiva is ready for Vedanta, it will love to teach.
- Unfortunately, humanity not ready for corrective statement.

X) Doctor Cataract operation can't directly do

- Does tests for pressure gives medicines to make him Surgery - Worthy.

XI) Veda :

- Jiva should become Sadhana Chatushtaya Sampatti Adhikari
- Useful mistake Karta, Bokta gives Sadhana Chatushtaya Sampatti not reinforcing mistake.

XII) Mandukya Upanishad - Karika :

अजातेस्त्रसतां तेषामुपलम्भाद्वियन्ति ये ।
जातिदोषा न सेत्स्यन्ति दोषोऽप्यल्पो भविष्यति ॥ ४३ ॥

ajātestrasatām teṣāmupalambhādvīyanti ye |
jātidoṣā na setsyanti doṣo'pyalpo bhaviṣyati || 43 ||

Those who are afraid of the Truth as Absolute Non-manifestation and also on account of their cognition of the phenomenal world of objects (i.e., duality), do not admit Ajati. They are not much affected by the evil consequences of their belief in causality. The evil effect, if any, is rather insignificant. [4 - K - 43]

- Reinforcing mistake
- Srishti Prakriya, Gauda Pada says.

XIII) When Jiva is ready, Veda will teach

Shankara :

- Karma Khanda valid in beginning stage.

XIV) Mistakes committed by Jiva, Upanishad accepts

a) Non-dual Atma is mistaken as Dualistic Atma Upanishad endorses initially.

- Adhyaropa = Endorsing mistake.

b) Kartrutvam, Boktrutvam is a mistake endorsed

- I am father, in-law, Grand father, Proud
- Endorse and give blessing

• **Purpose of Grihastha = Vairagyam.**

c) Ashuddatva :

Atma	Grihastha
Shuddha	I have lot of Papam, Raaga Dvesha

d) Papa Viddham :

- I am afflicted by Prarabdham.

e) Upadaya :

- Temporarily, accepting mistakes of Jivatma, Ajnani in majority, Sanyasi - Minority.

f) Nirvana Shatkam :

न पुण्यं न पापं न सौख्यं न दुःखं
न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
अहं भोजनं नैव भोज्यं न भोक्ता
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ४

Na Punyam Na Papam Na Saukhyam Na Dukham
Na Mantra Na Teertham Na Vedo Na Yajna
Aham Bhojanam Naiva Bhojyam Na Bhokta
Chidananda Rupa Shivoham Shivoham

(I have) neither virtue nor vice, pleasure nor pain, the sacred chants, nor the pilgrimage; the scriptures nor the sacrificial rituals. I am neither the act of enjoying, nor the enjoyable object, nor the enjoyer. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 4]

g) Don't confuse humanity

- Popular mistake Veda endorses.

XV) Veda prescribes Karma for Dharma, Artha, Kama Purushartha Chitta Shuddhi

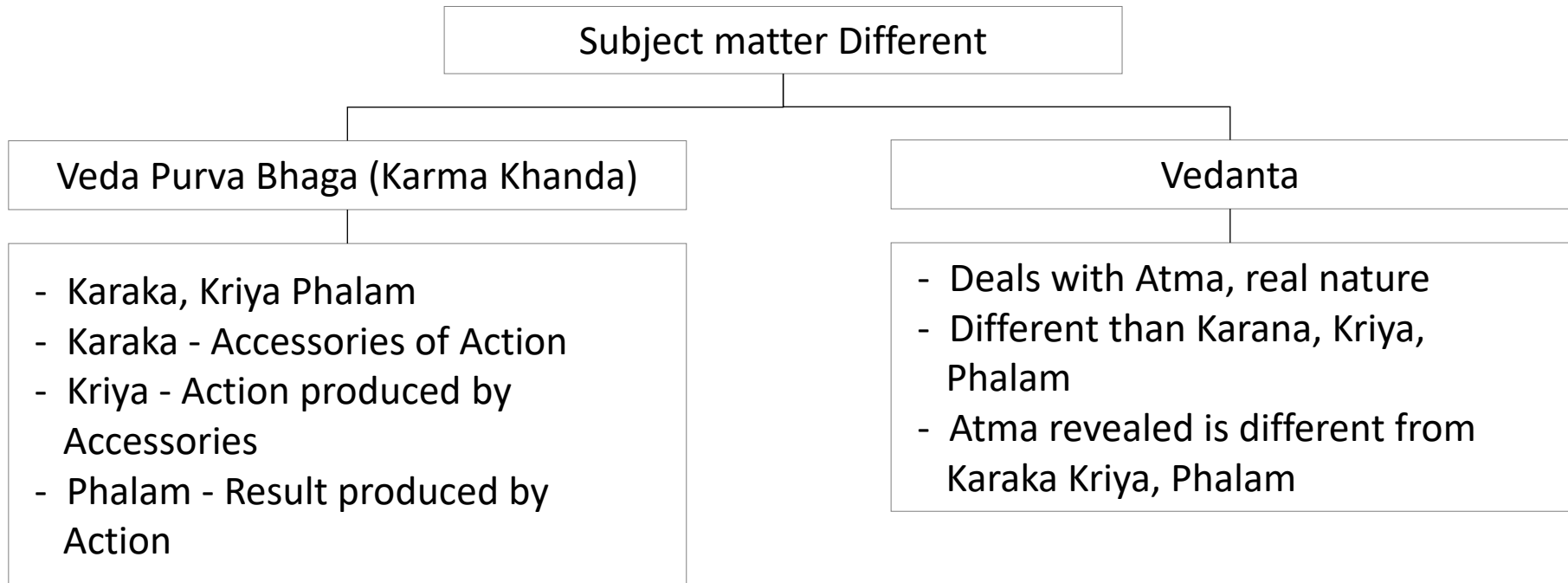
- By Yagya, Dana, Upasanena.

Revision : Introduction - Topic 5 :

I) Vedanta deserves to be treated as a separate Shastram.

- Different than Karma Khanda of the Veda.

II) Reason :



II) Atma not one of accessories of action

- Atma is not one of result of action
- Karaka - Phala Vilakshanam Cha
- Atma not Kriya also
- Atma is Akarta, Abokta is subject matter of Vedanta.

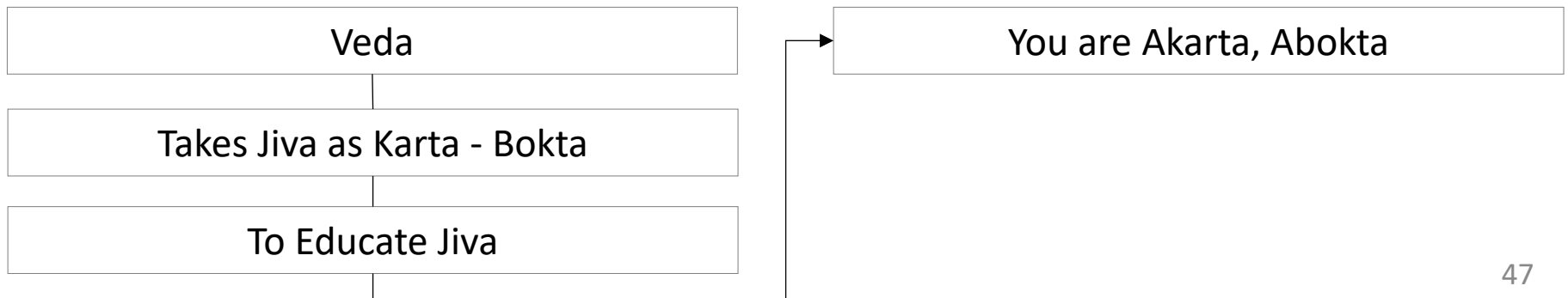
III) Why every Jiva looks at himself as Karta, Bokta?

- Due to sheer self ignorance.

IV) How Veda looks at every Jiva as Karta, Bokta?

- Entire Karma Khanda is Pramanam for that
- Veda prescribes Dos and Don'ts for a Jiva not out of ignorance
- Veda can't mistake Jiva as Karta, Bokta
- Veda means Bhagawan
- Bhagawan can't have ignorance.

V)



VI) To receive knowledge, Jiva requires lot of preparation.

- For preparation, Karma is useful
- Mistaken Kartrutvam is useful
- Veda retains Kartrutvam
- Gives Nitya Naimitta Karma - Kamya karmas.

VII) Tametam Vidwan Brahmana Vividshanti....

- Jingyasa will come by Nitya Naimitta karmas
- For improving other qualifications also useful (Viveka, Vairagyam, Sadhana Chatushtaya Sampatti).
- 1st Veda joins the mistake
- Accepting the mistake Veda gives Karmas, hoping that one day Jiva from Karma Khanda will come to Jnana Khanda.

VIII) Self Misconceptions :

a) Anekatvam - Bahutvam - Plurality of Atma

b) Kartrutvam - Doership

c) Boktrutvam - Enjoyership

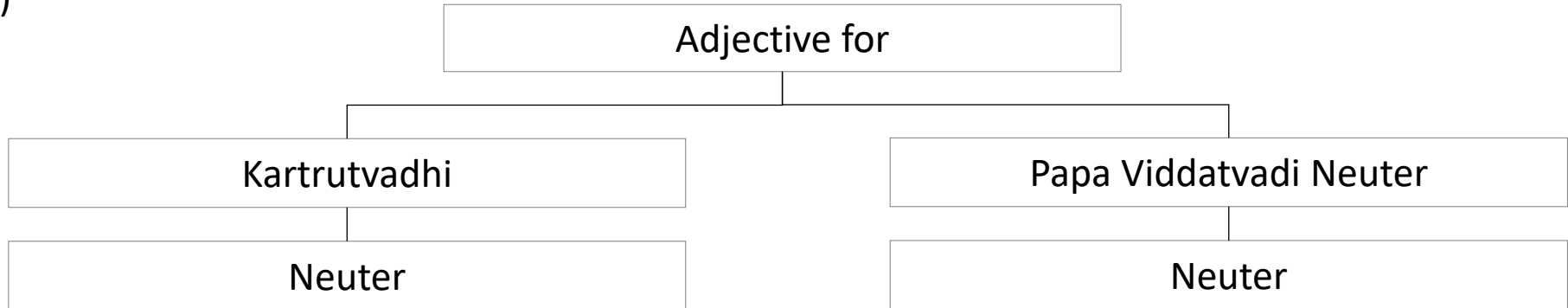
d) Ashuddatvam - Impure

e) Papa Viddatvam - I am Papi

IX) Loka Buddhi Siddham

- Widely mistakes are committed by the humanity
- Loka = Ajnani Jana Buddhim Siddham.

X)



- Accepting 2 fold universal mistake.

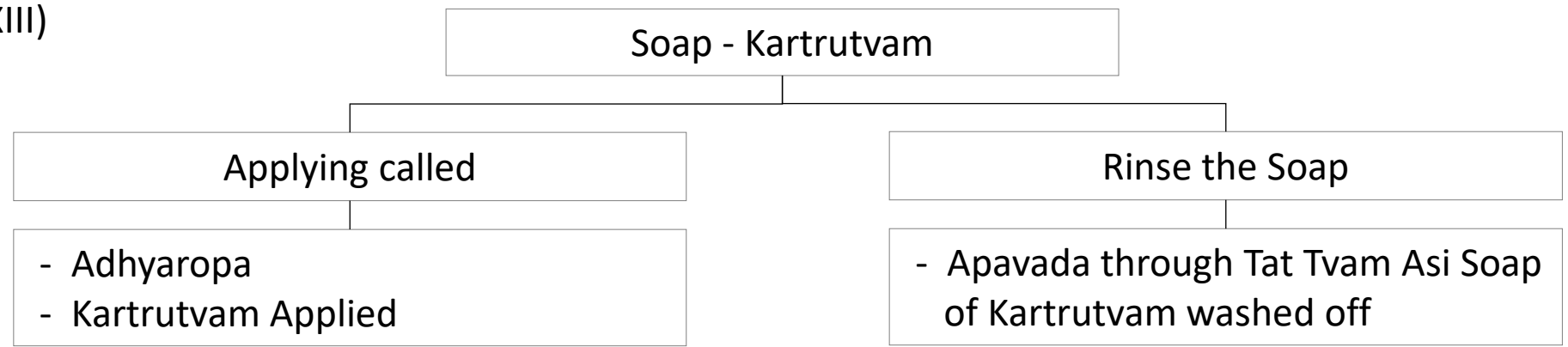
XI) You have assumed yourself to be Karta - I will assume you are Karta = Adhyaropa
Prakaranam.

- Deliberately superimposing Kartrutvam done by the Veda
- Intention, later, when mature, can absorb the real Vedantic teaching Aham Brahma Asmi.

XII) Example :

- Apply soap, Karma Khanda - Remove impurity, Kartrutvam.
- Soap useful, don't keep soap permanently.

XIII)



XIV) Actions are prescribed for ignorant Karta.

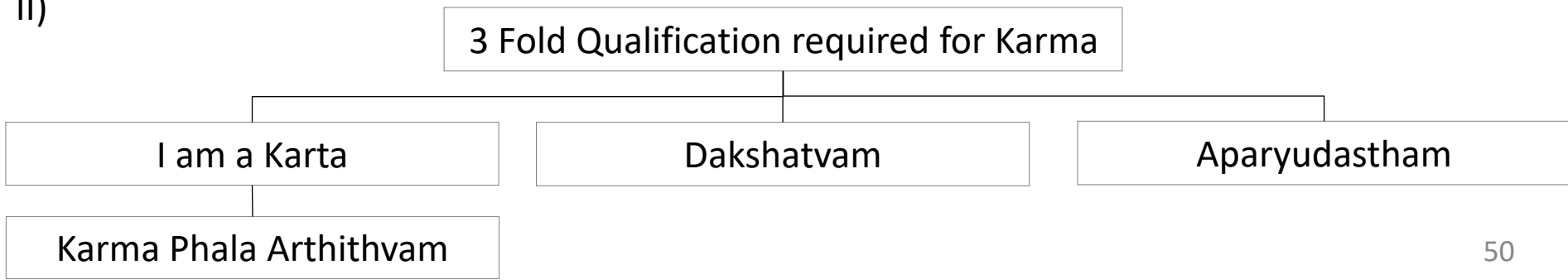
- Last Class till now.

6) Introduction to Verse No. 1 : Continues

यो हि कर्मफलेनार्थी दृष्टेन ब्रह्मवर्चसादिना दृष्टेन स्वर्गादिना
च द्विजाति-रहं न काण- कुब्जत्वाद्यनधिकारप्रयोजकधर्मवा-
नित्यात्मानं मन्यते सोऽधिक्रियते कर्मस्विति ह्यधिकारविदो वदन्ति ।

I) Veda Assumes Universal Mistake is proved by Purva Mimamsa Shastram also

II)



a) 3 fold Mistakes

b) Every Karta interested in Karma Phalam :

- Aapti, Utpatti, Samskara, Vikara
- Performs Karma.
- 1st Qualification = Desire for Karma Phalam
= Karma Phala Arthithvam

d) Want son, wealth, wife - Etc

- Kuchela not Putra Arthi, don't prescribe, no Arthithvam.

III) 2nd Qualification :

- Ability - Dakshatvam, affordability.
- Example : Wonderful, affordable
- One must be capable of doing Karma, financial resources required, manpower required, physical fitness required, not blind, deaf, lame.

IV) Aparyudatasvam :

a) Absence of spiritual disqualification should be there

- Pari and Ud and As Dhatu
- Par Yudasthi = To negate
- Paryudasthaha = Negated, banned.

b) Example :

- Show certificate of 2 Vaccinations to enter show
- Those who don't have are Paryudastha.

c) Example :

- Thread ceremony must for marriage (Dvijaha).

d) Vaidica karma prescribed for Dvijaha, Brahmana, Kshatriya or Vaishya

- Others Paryudastha.

e) Raja :

- Raja Suyena Yajate
- Brahmana and Vaishya Paryudastha.

f) After Jnanam : Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णं- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

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

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhiraḥ ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation.
[1 – 1 – 6]

g) Jnani looks at himself as Ajaha, unborn.

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

l) If Ajaha - Jnani becomes Paryudasthaha, Anadhikari, Niragni.

j) Jnani's Ritual will not produce Punyam, no Agami

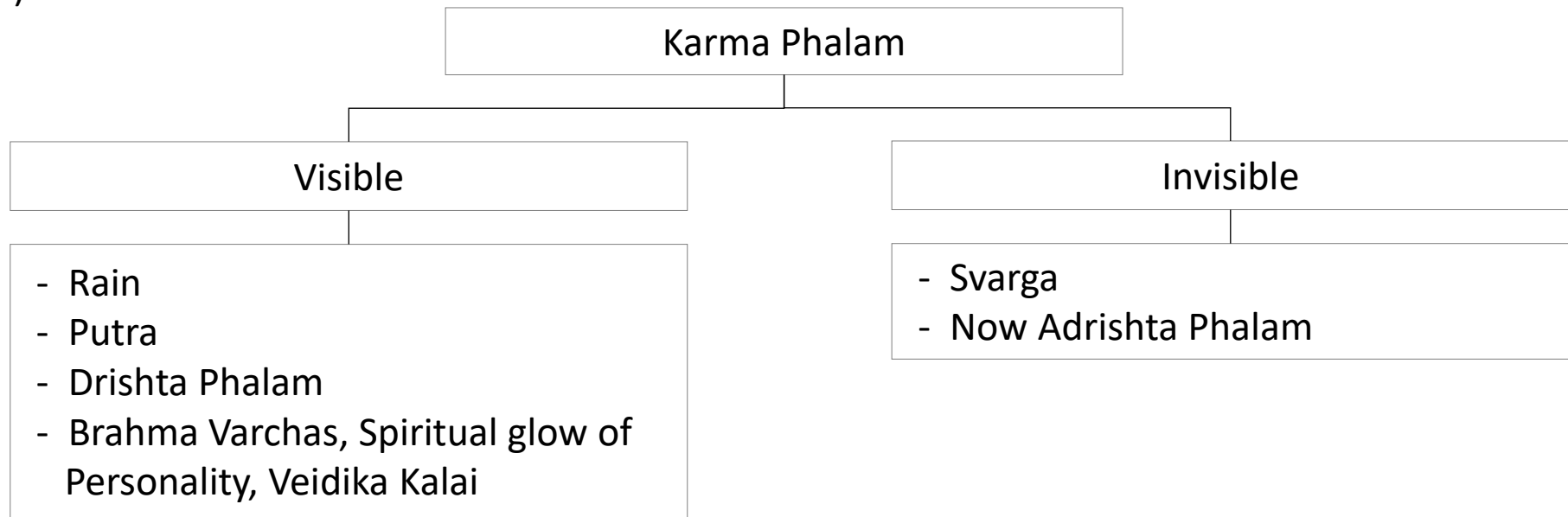
- Paryadastatvat - Karma is Karma Abhasa.

k) One who thinks I am Dvijaha is qualified

V) When 3 are there are I am qualified

- One who is seeker of Moksha.

VI)



VII) I am free from disqualifying features

- Blindness, Kana (One Eyed) Andaha - 2 Eyes, Kubjaha - Hunch back.

VIII) Aham Dakshaha, Samarthaha, I am 80, qualified for Shatabishekam

- Deha Abhimanam is required
- All these are Self misconceptions.

IX) What qualifies a person for Veda Purva Bhaga, disqualifies a person for Vedanta.

X) Sanyasi in a wedding, mot permitted in olden times

- Diagonally opposite, East, West.

XI) Such a mistaking person is fit for Veidika Karmas.

XII) Purva Mimamsa Sutra :

द्रव्याणां कर्मसंयोगे गुणत्वेनाऽभिसम्बन्धः ॥ ६ । १ । १ ॥

The relation of the Materials in Connection with an act is Subordinate. [6 – 1 – 1]

7) Introduction to Verse No. 1 : Continues

तस्मादेते मन्त्रा आत्मनो याथात्म्यप्रकाशनेन आत्मविषयं स्वाभाविक-
मज्ञानं निवर्तयन्तः शोक- मोहादिसंसारधर्मविच्छित्तिसाधन-
मात्मैकत्वादिविज्ञानमुत्पादयन्ति । इत्येवमुक्ताधिकार्यभिधेयसम्बन्ध-
प्रयोजनान्मन्त्रान्संक्षेपतो व्याख्या- स्यामः ।

I) Karma Adhikara = Karma Phala Artha

II) Jnana Khanda Adhikari

- Not interested in Karma Phalam.

III) Mundak Upanishad :

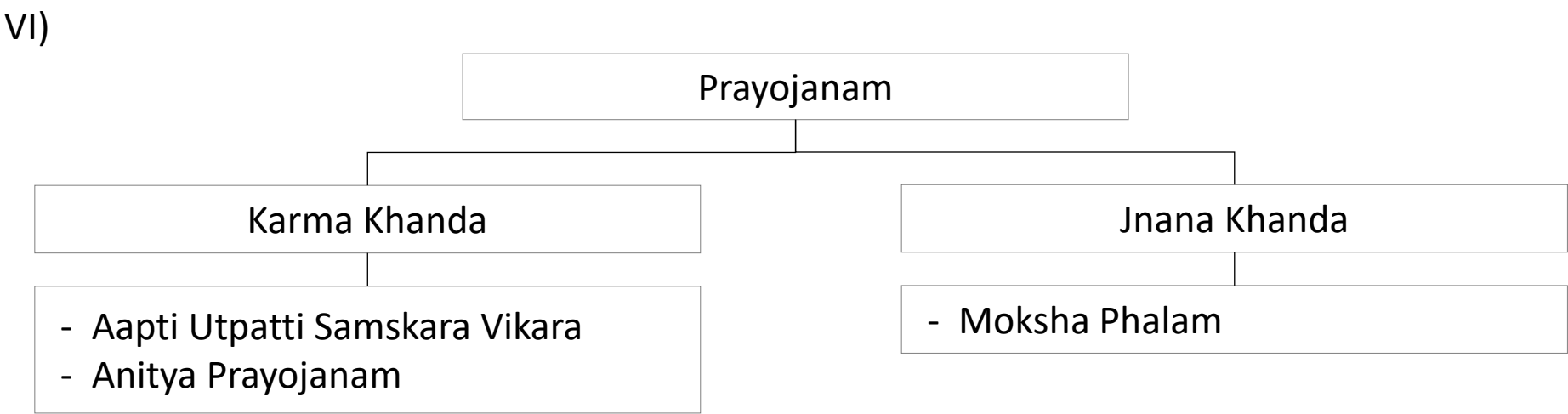
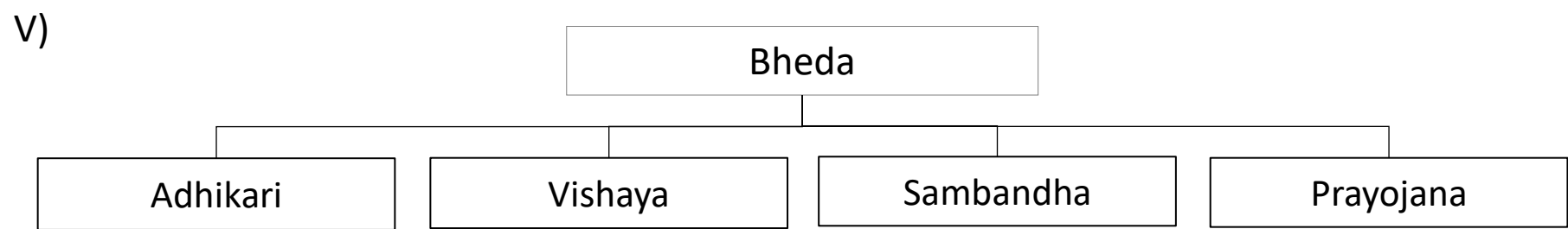
परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtēna,

tad-vijñan-artham sa guru-mēvabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

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

IV) Karma Phala Viragi = Jnana Khanda Adhikari

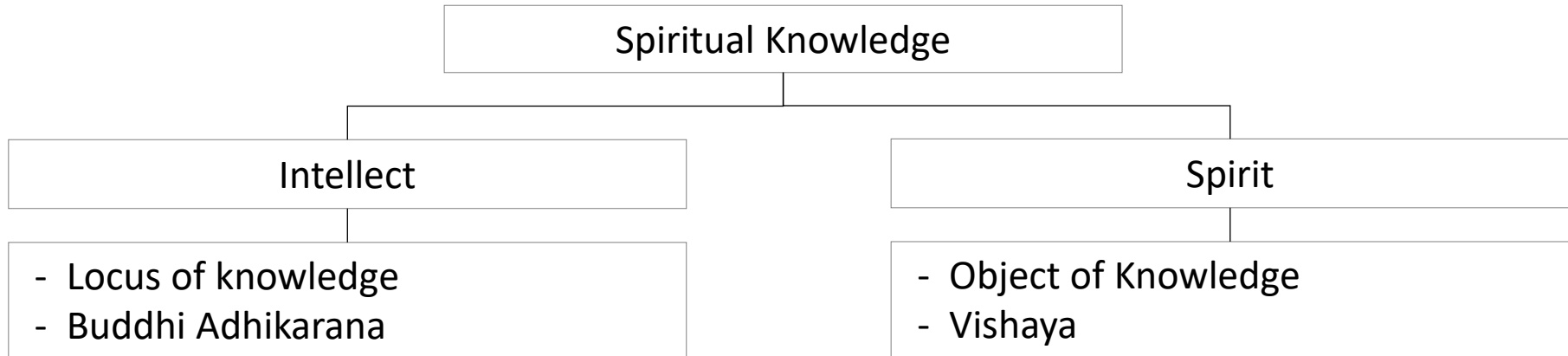


VII) Isavasya Mantras reveal, who we really are

- Immediate Benefit intellectual
- Spiritual knowledge = Intellectual.
- Self Spiritual knowledge not taking place in the Spirit, not in Atma.

VIII) It is knowledge about Spirit

- Spirit not locus of knowledge but object of knowledge.



- Intellectual spiritual knowledge.

IX) Instantaneous immediate benefit of intellectual knowledge :

- Self ignorance goes away
- Ajnanan Nivartaka Vrutti = Jnanam.

X) Otherwise it will be Upasanam as mentioned in Chapter 9 – Panchadasi

- Jnana Vrutti - Upasana Vrutti different
- I am no more ignorant about fact about myself.

Fact :

- I Happen to be Brahman Whether you like or not.

XI) Once ignorance goes, Self Misconceptions also go away.

Worst misconception :

- I am a Samsari, Sadhakaha
- Aham Siddhaha, Muktaaha, Atma Asmi
- Ignorance and misconceptions go away instantaneously in the intellect.

XII) By product = Emotional benefit, comes gradually

- Aham Jivosmi Vasana lingers.

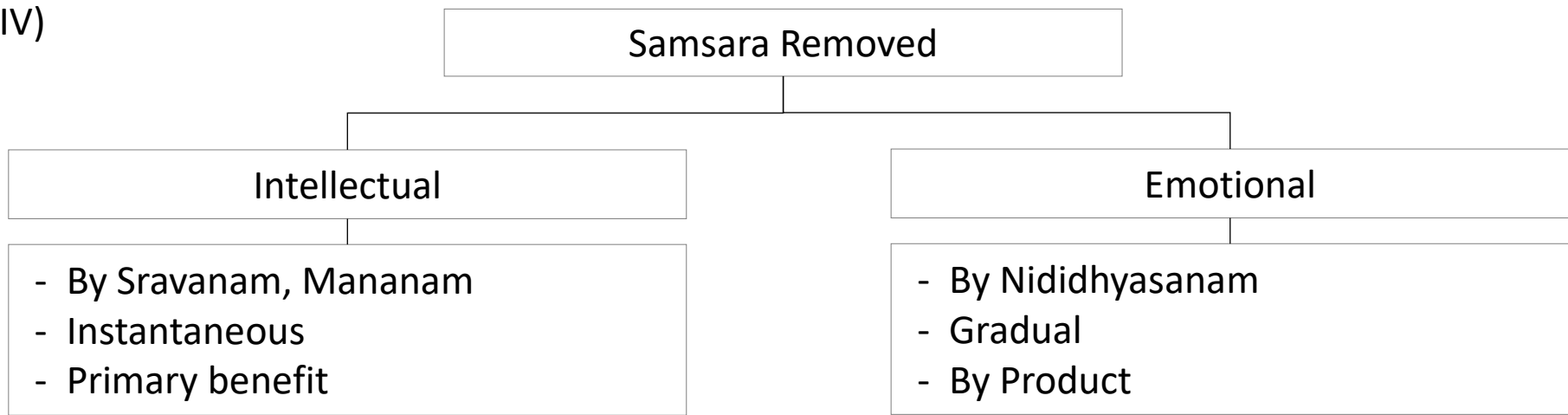
Example :

- Residue of oil
- Keep vessel overnight, oil continues.

XIII) Majority of time, our vasanas respond to a situation

- 90 % of responses from Sub-conscious mind.
- After responding Conscious mind comes, why I did this, become angry.
- Emotions happen from Sub-conscious mind, emotional benefits require Viparita Bavana Nivartaka Nidhidhyasanam for long time.

XIV)



XV) If emotional Samsara Nivrutti Samsara is slow, no problem.

- My intellect tells me that
- My emotional problems belong to Anatma
- I am not Anatma
- Range of removal of emotional Samsara should not disturb me
- If my knowledge is clear, if Jnana Nishta is there, I am not worried about emotional reactions.
- Mind is not me, not mine, Mind is Mithya
- I was angry, passionate - for 2 hours
- Improve Mind, don't worry about mind
- Focus on Jnana Nishta not emotional Samsara Nivrutti
- Primary is Jnana Nishta.

XVI) Primary Benefit :

- Removal of Self ignorance, Atma Vishaya.

XVII)

```
graph TD; A[Isavasya Mantras removes] --> B[Self ignorance]; A --> C[Self Misconception]; C --> D["- Thinking I the Mind<br/>- I have a Mind<br/>- I reacted, all Misconceptions"]
```

Isavasya Mantras removes

Self ignorance

Self Misconception

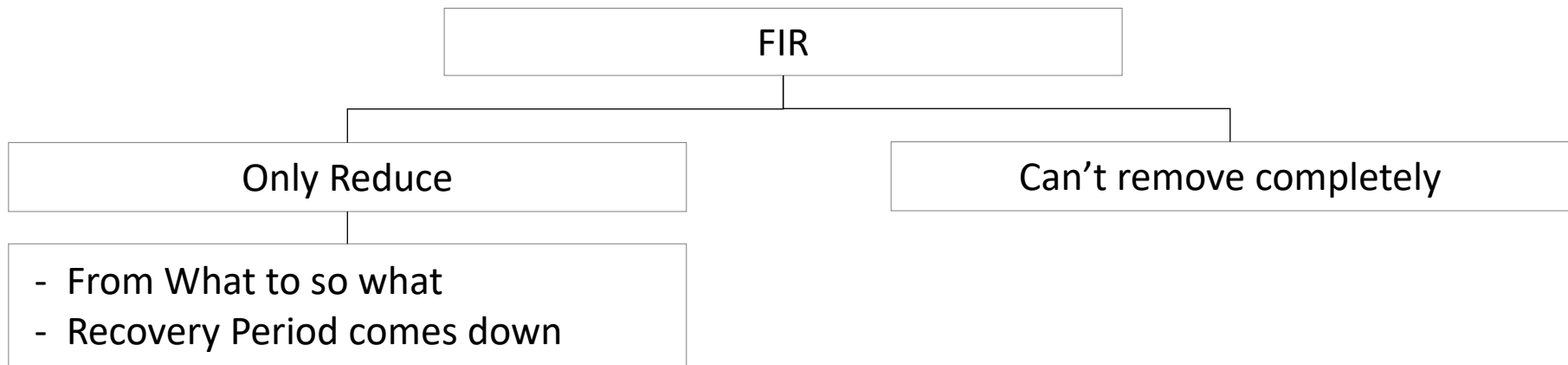
- Thinking I the Mind
- I have a Mind
- I reacted, all Misconceptions

With Jnana Nishta will say :

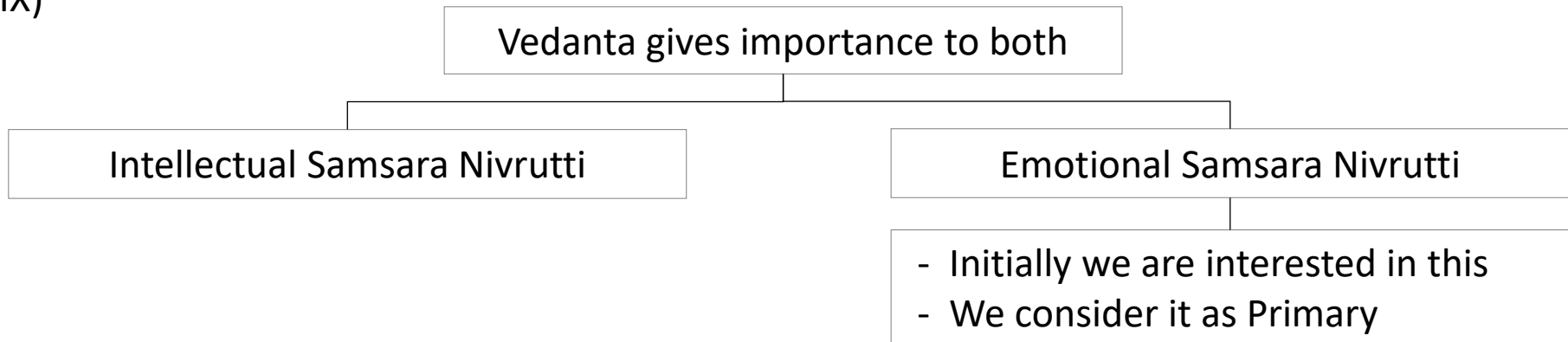
- Mind reacted, I am not the Mind
- This is called Svarupa Avasthana Rupa Moksha
- This is primary benefit.

XVIII) Shoka = Worry

- Moha = Delusion
- Fear, emotional Samsara to go takes long Nidhidhyasanam.



XIX)



XX) What is the means of removing 2 fold Samsara Removal Sadhanam?

- Atma Ekatvadi Vijnanam
- Self knowledge is the means for removing 2 fold Samsara
- Isavasya knowledge removes intellectual, emotional Samsara.

XXI) I am not one of Jivatmas struggling with other Jivas

- All in the family Samsari, cumulative Samsara
- Every member gives me trouble.

XXII) There is only one Atma

- Atmana Ekatvam, Jagat Adhistanatvam, Asangatvam, Sarva Karma Nirmuktatvam, Nitya Mukhatvam.
- Jnanam Utpadayanti.

XXIII) Isavasya Upanishad produces Moksha Purushartha

XXIV) Isavasya has 4 Anubandha Chatustashyam

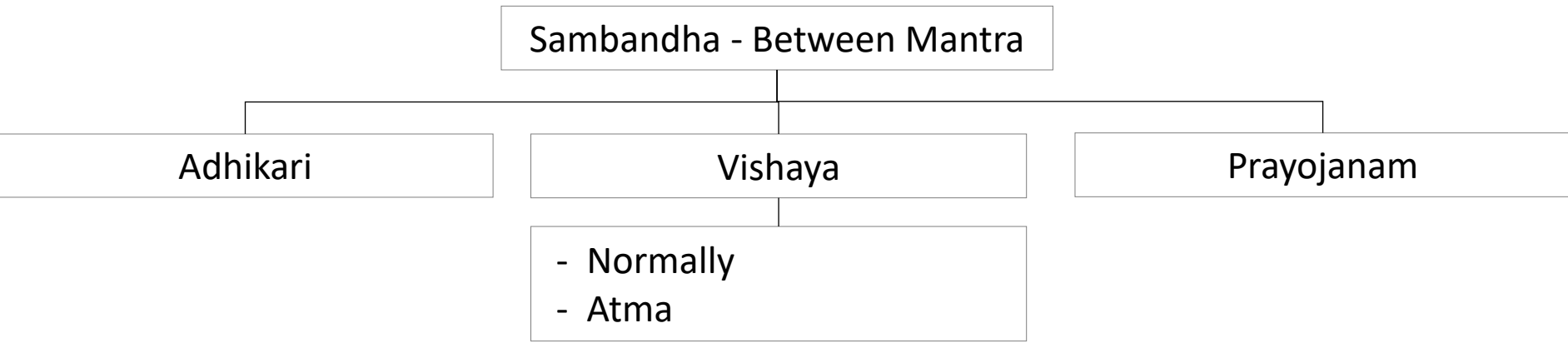
a) Adhikari :

- Moksha Arti - Karma Phala Viragi

b) Abhideya - Vishaya :

- Kriya Karaka Phala Vilakshana Atma.

c)



d)

Mantra	Atma
<ul style="list-style-type: none">- Shabda Pramanam- Reveals the Prameyam- Revealer Pratipadakam Prakashakam	<ul style="list-style-type: none">- Vishaya Prameyam- Revealed Pratipadyam- Prakashashyam- Revealed

Sambandha

e) Shastra Yonitvat - Shastra is the Revealer

f) Prayojana - Mantra

g) Anubandha Chatustayam has been presented in introduction for Isavasya Mantras

- Distinct Adhikari, Vishaya, Sambandha, Prayojanam in Jnana Khanda compared to Karma Khanda.

h) Anubandha Chatustasya Bheda, Shastra Bheda.

i) It is worth commenting, Karma Khanda can't give Moksha

j) We are going to comment upon Isavasya Mantras

- Shankara identifies with Guru Parampara
- I am backed up by wonderful Parampara
- Brilliant introduction, Appropriate glory of Bashyam
- Anandagiri writes elaborate commentary on Introduction.

Revision - Introduction :

I) Vedanta is different Shastram compared to Karma Khanda (KK) Shastram because of difference in Anubandha Chatustayam.

II) Jnana Khanda :

a) Vishaya :

- Kriya Karaka Phala Vilakshanam not there in Karma Khanda.

b) Prajojanam :

- Produces Self knowledge, Removes Self ignorance, Self misconceptions, intellectual and emotional samsara.

c) Adhikari :

- Fre, but they are there, Mumukshus interested in removing samsara through Self knowledge.

d) Sambandha :

Isavasya Text	Self
<ul style="list-style-type: none">- Pratipadaka- Revealer- Pramanam	<ul style="list-style-type: none">- Pratipadyam- Revealed- Prameya

e) It is worth commenting on.

8) Verse No. 1 :

ॐ ईशा वास्यमिदं सर्वं यत्किं च जगत्यां जगत्
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् १

***Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]***

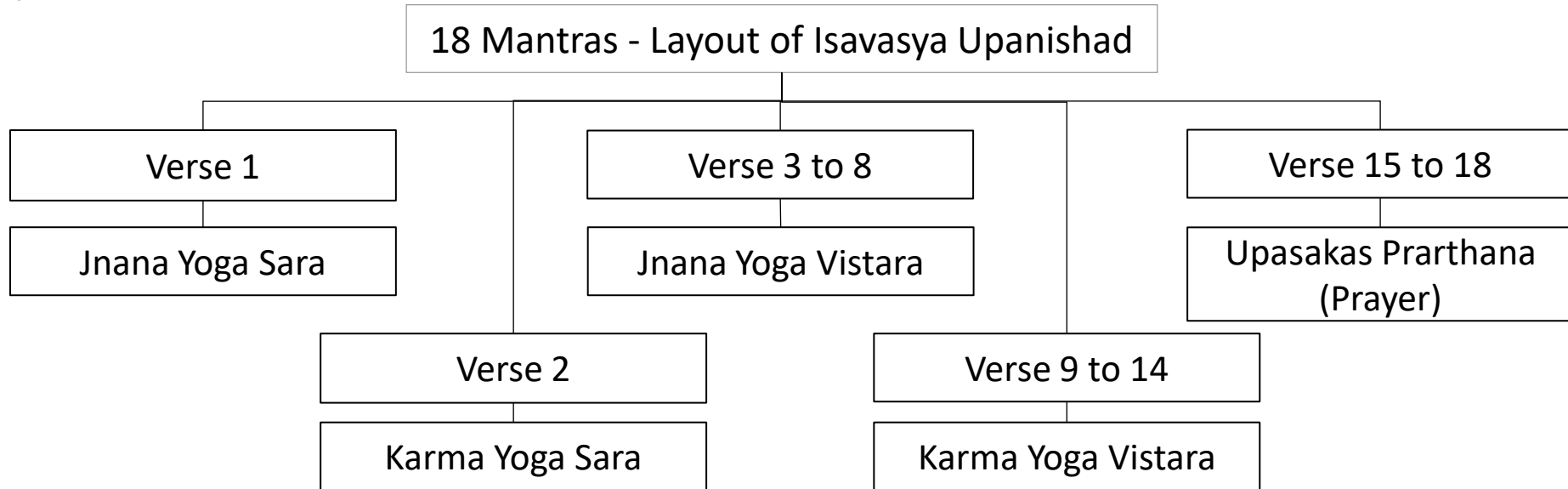
All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

Gist / Background information :

I) Shukla Yajur Veda, 18 Mantras

- Isha - Vasyam - 2 Words
- Upanishad named Isha - Vasya Upanishad or Isho Upanishad.

II)



III) Mantra 1 :

- Metaphorical, figurative language is used.

a) Brahman = Karanam of Jagat

- Universe = Karyam, huge bunch of names and forms in Karanam Brahman.

b)

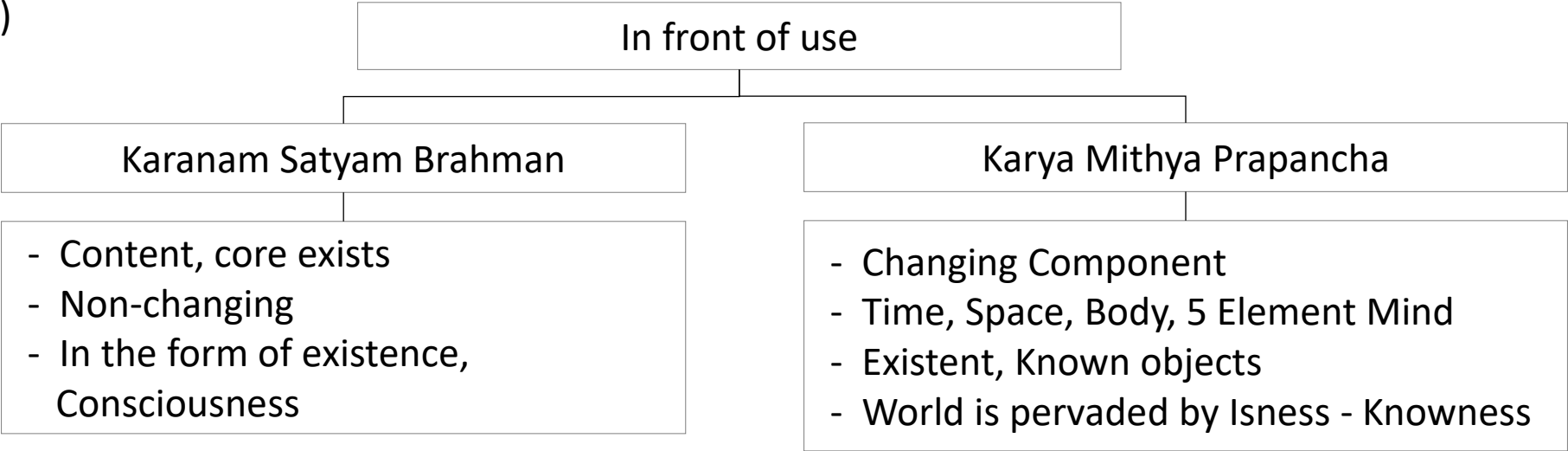
Gold	Names - Forms		
<ul style="list-style-type: none">- Karanam content	<ul style="list-style-type: none">- Chain, Ring, Bangle- Ornaments, No weight, Value of their own	<ul style="list-style-type: none">- Karanam content, core, essence of universe- Exists independently- Satyam	<ul style="list-style-type: none">- Names and forms - Karyam- Nama Rupa- Can't exist separate from Brahman- Mithya

c) Poornamada Mantra – Same Idea

<p>ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥</p>	<p>Om Puurnnam-Adah Puurnnam-Idam Puurnnaat-Puurnnam-Udacyate Puurnnasya Puurnnam-Aadaaya Puurnnam-Eva-Avashissyate Om Shaantih Shaantih Shaantih </p>
---	---

Om, That (Outer World) is Purna (Full with Divine Consciousness); This (Inner World) is also Purna (Full with Divine Consciousness); [Verse 1]

d)



e) If Object does not have isness, we can't talk about it

- If object is not known, it is as good as Non-existent.

f)

Knownness	Is-ness
<ul style="list-style-type: none">- Is proved by Isness- It is known because it is	<ul style="list-style-type: none">- Is Proved by Knownness- It exists because it is known

- Both integral
- Is-ness, known-ness pervade entire Universe

g)

Is-ness	Known-ness
Sat	Chit

- Satyam Jnanam Anantham Brahma.

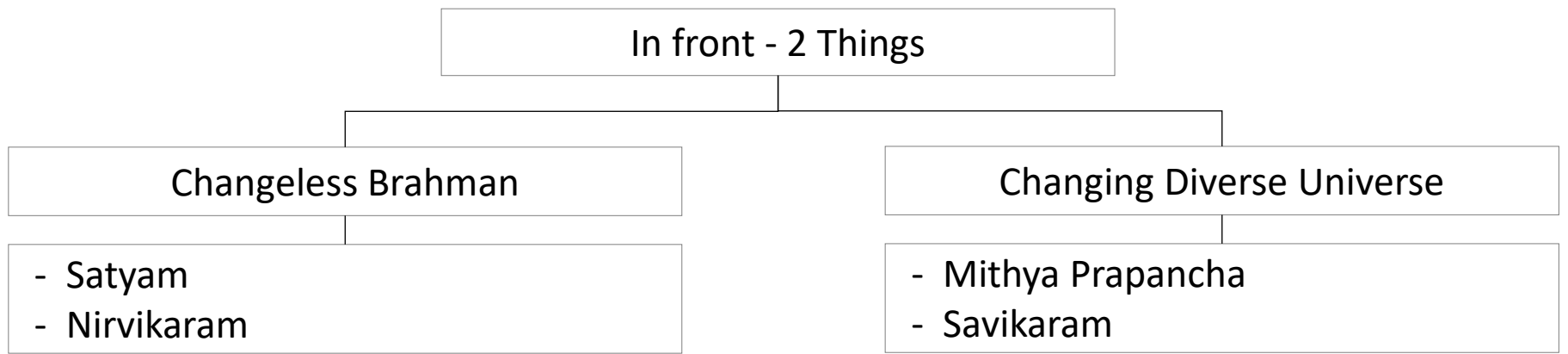
h) Drk Drishya Viveka :

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

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

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

i)



IV) What tempts us = Mithya Nama Rupa Prapancha

- Engages our Mind throughout our life
- **We miss, ignore, inherent, changeless, supporting, Real Brahman.**

v) Bhaja Govindam :

बालस्तावत्क्रीडासक्तः
तरुणस्तावत्तरुणीसक्तः ।
वृद्धस्तावच्चिन्तासक्तः
परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥
(भज गोविन्दं भज गोविन्दं...)

**Balastavatkridasaktah
tarunastavattarunisaktah ।
Vrddhastavaccintasaktah
parame brahmani ko'pi na saktah ॥ 7 ॥
(bhaja govindam bhaja govindam...)**

So long as one is in one's boyhood, one is attached to play; so long as one is in youth, one is attached to one's own young woman (passion); so long as one is in old age, one is attached to anxiety (pang)... (yet) no one, alas, to the supreme Brahman, is (ever seen) attached! (Seek Govinda, Seek Govinda...) [Verse 7]

VI) We are absorbed in sentient, insentient, Mithya Vastu throughout our life

VII) World covers Brahman like movie covering the screen

- Elephant covers the wood in a model of wooden elephant in a forest.
- Mithya covers screen.

VIII) Isavasya Upanishad :

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृण सत्यधर्माय दृष्टये ॥ १५ ॥

*Hiranmayena patrena satya-syapi-hitam mukham,
tattvam pusanna-pavrunu satya-dharmaya drstaye [15]*

The face of Truth is covered by a golden lid ; remove, O Sun, that (covering) for me, the practitioner of Truth, so that I may behold It. [Verse 15]

IX) World covers Brahman by engaging us life long

- Seducing us

Example :

- Golden deer seduced Sita and Rama.

X) Mithya covers Satyam

- World covers Brahman covering not physical but it is figurative, metaphoric.

XI) Because of this, we are suffering from Samsara

- World has beauty, variety, novelty but has no stability.

Example :

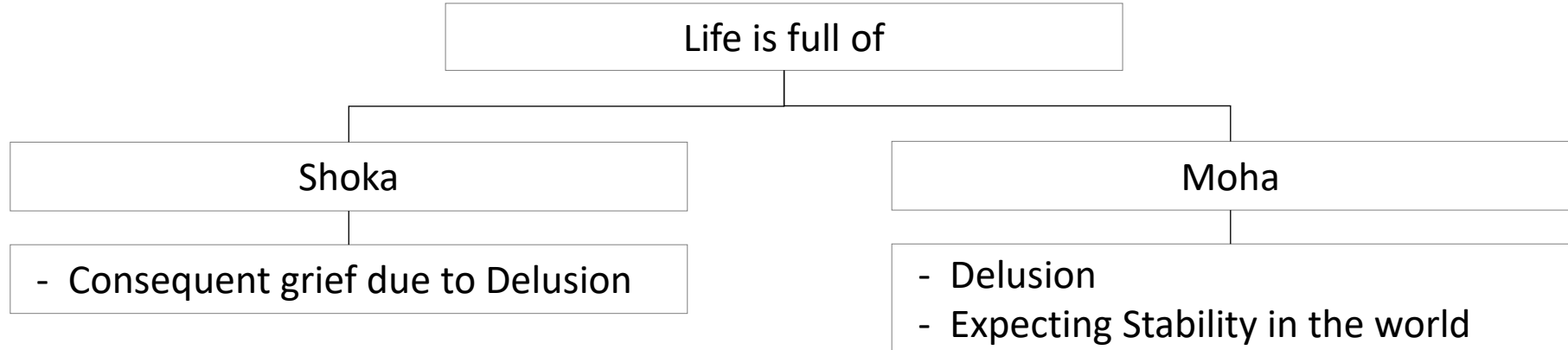
- Card board chair, decorated, attractive, can't sit on it.

XII) Mithya Prapancha is a card board chair, does not have stability.

XIII) Stable Brahman – Covered :

- We are using Perishable fleeting changing, Temporary, Decaying, Generating Nama Rupa Prapancha, fragile Jagat.

XIV) Life full of insecurity, Anxiety, fear of death.



XV) Cause of Samsara = Self ignorance

- Liberation from Samsara is a process of Reversal
- I should understand the real worthy thing, Non-changing, permanent
- Brahman = Sat and Chit and Ananda.

XVI) Taittiriya Upanishad :

<p>अन्नं ब्रह्मेति व्यजानात् । अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्तीति तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति स तपोऽतप्यत स तपस्तप्त्वा ॥ १ ॥</p>	<p>annaṃ brahmeti vyajānāt annāddhyeva khalvimāni bhutāni jāyante annena jātāni jīvanti annaṃ prayantyabhisamviśantīti tadvijñāya punareva varuṇaṃ pitaramupasasāra adhīhi bhagavo brahmeti taṃ hovāca tapasā brahma vijijñāśasva tapo brahmeti sa tapo'tapyata sa tapastaptvā 1 </p>
--	--

Bhrgu learnt that food is Brahman because it is from food that all these beings are born; by food, when born, do they live and having departed, into food they enter. Having known that, he approached his father Varuna, and said: “Revered Sir, teach me Brahman”. Varuna told him: “By Deep thinking (Tapas) seek thou to know Brahman. Tapas is Brahman”. He performed tapas and having performed tapas.... [3 - 2 - 1]

XVII) Chandogya Upanishad :

<p>यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥ ७.२३.१ ॥ ॥ इति त्रयोविंशः खण्डः ॥</p>	<p>yo vai bhūmā tatsukhaṃ nālpe sukhamasti bhūmaiva sukhaṃ bhūmā tveva vijijñāsitavya iti bhūmānaṃ bhagavo vijijñāsa iti 7.23.1 iti trayaviṃśaḥ khaṇḍaḥ </p>
---	--

Sanatkumāra said: ‘That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.’ Nārada replied, ‘Sir, I want to clearly understand the infinite’. [7 - 23 - 1]

- Brahman is the only source of fulfillment and happiness.
- World is Pseudo source, doesn't have happiness.

XIII) Brahman alone is stable, reliable, reality, can give security, happiness, should be Anchor in life.

- Anchored in Brahman, play in the world.

XIX) Significance, importance given to the world should be dropped by understanding its falsity, Mithyatvam.

XX) Having negated the world, our mind should abide in Brahman

- Never forget Brahman is our Anchor
- Bhagawan is our Anchor.

XXI) Gita :

तस्मात्सर्वेषु कालेषु
मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिः
मामेवैष्यस्यसंशयः ॥८-७॥

tasmāt sarvēṣu kālēṣu
mām anusmara yudhya ca |
mayyarpitamanōbuddhih
mām ēvaiṣyasyasaṁśayaḥ || 8-7 ||

Therefore, at all times, remember Me and fight , with mind and intellect fixed (or absorbed) in Me; you shall doubtless, come to Me alone. [Chapter 8 – Verse 7]

XXII)

Religious Language	Spiritual Language
Bhagawan	Brahman

- Once we are engaged in Brahman all the time...

XXIII) Gita :

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

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

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

XXIV) Gita :

तद्बुद्ध्यस्तदात्मानं
तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं
ज्ञाननिर्धूतकल्मषाः ॥ ५-१७ ॥

tadbuddhayastadātmānah
tanniṣṭhāstatparāyaṇāḥ |
gacchantyapunarāvṛttiṃ
jñānanirdhūtakalmaṣāḥ || 5-17 ||

Intellect absorbed in That, their Self being That, established in That, with That for their supreme Goal, they go whence there is no return, their sins dispelled by Knowledge.
[Chapter 5 – Verse 17]

XXV) Gita :

यस्त्वात्मरतिरेव स्याद
आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

yastvātmaratirēva syād
ātmatṛptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ
tasya kāryaṃ na vidyatē || 3-17 ||

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

XXVI) Gita :

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

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

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

XXVII) Anchored in Brahman, world should not wrap me

- World should be ignored, degraded, overshadowed, Overpowered, covered by Brahman.

XVIII) Today :

- Brahman is covered by world.
- When I know it is wooden elephant, then it is not frightening, paper tiger as good as Non-existent.

XXIX) Understand Mithyatvam of universe, world becomes as good as Non-existent.

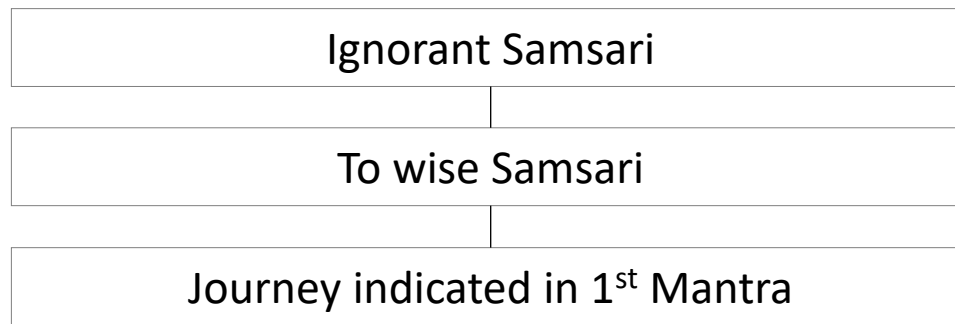
- I continue to experience the world but don't give it prime importance.
- This is covering of world by Brahman.

XXX) What is Samsara?

- Covering Brahman with the world
- What is Moksha?
- Covering world with Brahman.

Ignorant, Samsari	Wise
<ul style="list-style-type: none">- World alone is- Questions existence of Brahman and god- Scientist	<ul style="list-style-type: none">- Brahman alone is- Asamsari- Wisdom

XXXI)

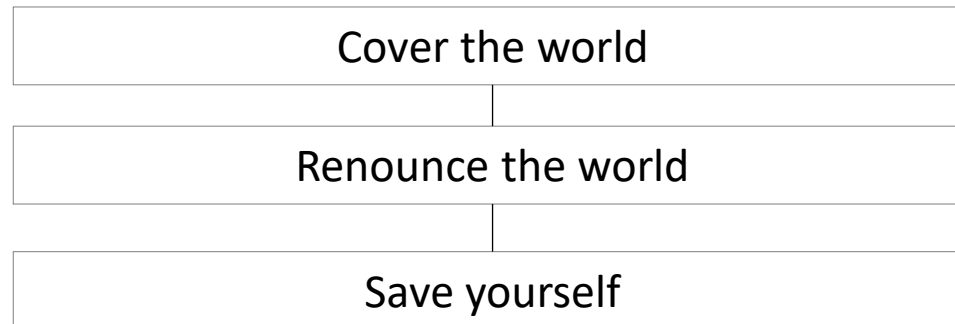


XXXII) Mithyatva Nishchaya of the world = Covering of the world

- Make it as good as Non-existent
- Drop world intellectually
- Cover the world, renounce the world as an Anchor
- Don't use world as walking Stick, Chair, Anchor.

XXXIII) Renouncing world as Anchor is called Vidwat Sanyasa, Jnanena Sanyasa.

XXXIV)



- This is gist of 1st Mantra, intellectual process.
- Gain Brahma Jnanam.
- 3 Things happen, When I go through Jnana Yoga.

XXXV) Shankara :

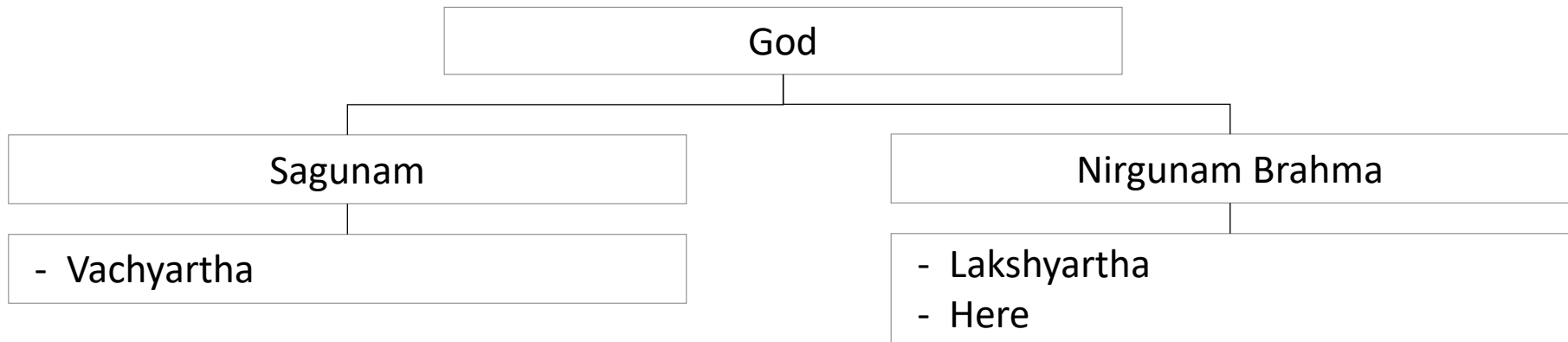
- To Pursue this process May you take to Sanyasa Ashrama to become Vidwat Sanyasi.
- Monastic life prescribed Special infrastructure for committed Pursuit of Sravana, Manana Nididhyasanam.
- Ashrama Sanyasa is conducive for covering, renouncing the world and saving yourself.

9) Bashyam : Verse No. 1 Starts

ईशा ईष्ट इतीद् तेनेशा । ईशिता परमेश्वरः परमात्मा सर्वस्य ।
स हि सर्वमीष्टे सर्वजन्तूनामात्मा सन्न्यत्यात्मतया तेन स्वेन
रूपेणात्मनेशा वास्यमाच्छादनीयम् ।

1) Isha : Derivation

- Ishte Iti Yit
- Yishe = To be master, ruler
- Yit = Noun = word = Nominative Singular
- Yish - Root - Yishate
- Isha = Ruler, Lord, Controller, Support, Ishvara, Yit, Ishita, Master, controller.



II) The one who rules over the world is 'Yit'

III) Tena : By that Ruler

- Ishita Parameshvara = Paramatma Satya Vastu Brahman excluding Maya.
- Sarvasya Ishita = Ruler, supporter of everyone by lending existence, Consciousness, happiness.

IV)

Gold	Brahman
Supports the Ornaments	Supports the Universe

V) That Brahman rules over everything

- By being the very Atma, by its mere presence, Sannidhya Matrena
- Rules world by giving Satta, Sphurti
- Rules over Maya (Well programmed)
- Maya blessed by Sat - Chit, Maya does everything else.

VI) Brahman by its presence blesses Maya.

- Maya does everything.

VII) Gita :

मयाध्यक्षेण प्रकृतिः
सूयते सचराचरम् ।
हेतुनानेन कौन्तेय
जगद्विपरिवर्तते ॥ ९-१० ॥

mayā'dhyakṣēṇa prakṛtiḥ
sūyatē sacarācaram |
hētunā'nēna kauntēya
jagad viparivartatē || 9-10 ||

Under Me as her supervisor, prakṛti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

VIII) Brahman is inner essence of Every being.

IX) Gita :

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

īśvaraḥ sarvabhūtānām
hṛddēśē'rjuna tiṣṭhati |
bhrāmayan sarvabhūtāni
yantrārūḍhāni māyayā || 18 - 61 ||

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

X) Pratyag Atmaya Saha Ishte As the inner Self

- By that Ishvara, Brahman, Vasyam, Atchadiniyam
- Root - Vas - Vasati to dwell
- Vasaha = Dwelling, aboard
- Vaste = to protect, to cover, envelope = Dress = Vastram.
- Vasyam = should be covered, Atchadaniyam.

XI)

Brahman	Gold
Can't Physical cover the world	Can't physically cover the Ornament

- Covering = Metaphorical, as good as Covered.
- World should loose its importance as Source of Peace, Security, Happiness.

XII) We Embrace, Hug, attached to things - Strong Raaga because we have given it importance

- May you cover the world and make it as good as Non-existent.

XIII)

Ignorant	Wise Jnani
<ul style="list-style-type: none">- Make Brahman- Non-existent- By Raising importance of the world	<ul style="list-style-type: none">- Make world as good as Non-existent- By Raising the importance of Brahman as the only reality that exists

XIV) Covering = Falsification of the world

Our Glory	Scientist
- We false Brahman	- God is false - Human myth created - Falsify God

Isha Jagatu Achadaniyam

- World should be Covered, falsified by Vairagyam or Sanyasa.
- Jagataha Mithyatva Nishchaya, Sanyasa = Atchadaniyam.

10) Bashyam : Verse No. 1 Continues

किम्? इदं सर्वं यत्किञ्च यत्किञ्चिज्जगत्यां पृथिव्यां
जगत्तत्सर्वं स्वेनात्मना ईशेन प्रत्यगात्मतयाहमेवेदं सर्वमिति
परमार्थसत्यरूपेणामृतमिदं सर्वं चराचरमाच्छादनीयं स्वेन परमात्मना ।

I) Isha Vasyam :

- Jagat should be Covered by Brahman.

II) What should be covered?

- Idam Sarvam
- Everything that you Value now get detached, Renunciate
- Detach - 1st, Renounce 2nd.

III) Cover - How?

- Especially what we hold to.

IV) Gita :

असक्तिरनभिष्वङ्गः

पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वम्

इष्टानिष्टोपपत्तिषु ॥ १३-१० ॥

asaktiranabhiṣvaṅgaḥ

putradāragṛhādiṣu |

nityaṃ ca samacittatvam

iṣṭāniṣṭōpapattiṣu || 13-10 ||

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

- Renounce all Mithya world.
- Whatever is there on earth.

V) Kim = Jagatu :

- Any changing object Jayate, Gachhati it Jagatu
- What is born, gone = Every changing object
- Concealed, ignored = world.

VI) All changing objects are covered by Brahman.

VII) Huge Leap :

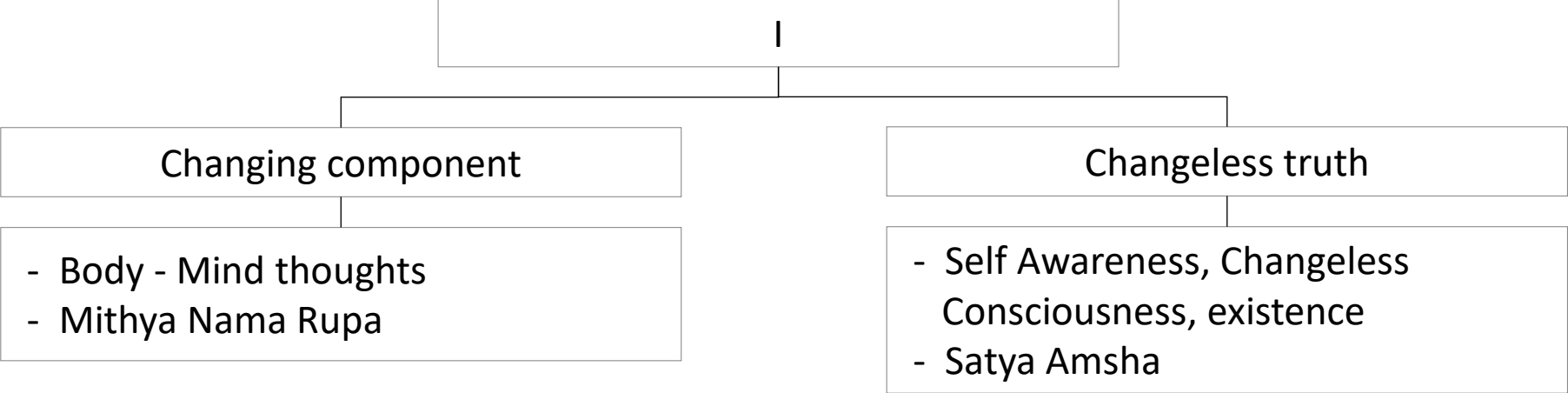
- Brahman = Your real Self, Mahavakhyam
- Ishena = Svena Atmana, Bhagawan
- Not sitting somewhere, arrives, departs
- Not located somewhere
- Personal God for worship - Upasana Located Bhagawan is not reality.

VIII) Keno Upanishad :

यन्मनसा न मनुते येनाहुर्मनो मतम् तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५	<i>Yan-manasa na manute yena' 'hur mano matam tadeva brahma tvam viddhi nedam yad-idam-upasate.</i>
--	---

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

IX) Truth Behind every changing object = Bhagavan.



X) Brahman = Real Bhagavan = Real "I"

- Ishena = Svena Atma
= Pratyag Atma
= Content of everything
- Atchadaniyam - Pratyag Atmataya Cover with Brahman.

XI) Whole world should be covered by the knowledge

- Brahman alone is
- I - Alone am

XII) Matto Nanyat Kinchit Tatradi Vishutam

- No Universe other than me, the Non-changing component, the "I", Sat - Chit – Ananda
- Very profound, Reflect on it.

Revision : Mantra 1 : Bashyam :

I) Entire Isavasya including Shantipata is a Jigsaw puzzle

II) Bashyam very important

III) Rules of interpretation :

- Pada Shastram - Grammar
- Vakhya Shastram - Mimamsa
- Pramana Shastra - Logic

IV) World should be covered with Ishvara, Brahman.

Ishvara	World
<ul style="list-style-type: none">- Cloth- Saguna Brahman- Planets, Galaxies, how can you cover?	<ul style="list-style-type: none">- To be Covered with cloth

- Planets, Galaxies, how can you cover?

V) Whole sentence = Metaphorical

- Covering the world = Mithyatva Nischaya, falsification.

VI) Atchadanam = Covering and Renunciation = Tyaga

= Mithyatva Nischaya

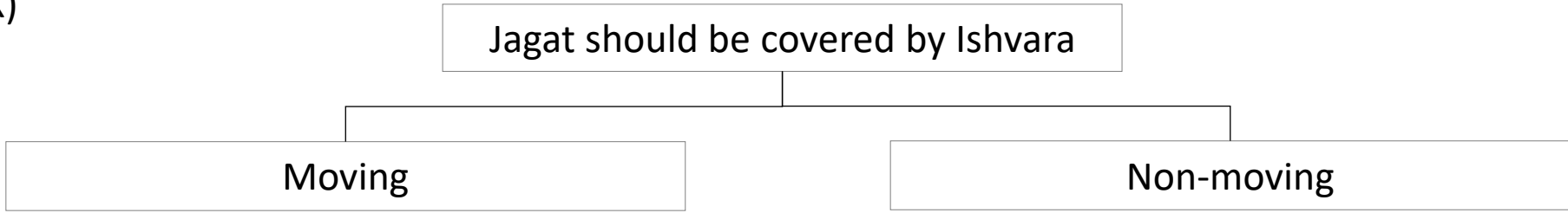
- World should be covered with Brahman
- World should be renounced
- World is all pervading, can renounce house but not infinite world
- World should be understood as Mithya
- Understanding alone is called covering, Renouncing no physical covering.

VII) How can Brahman cover the world?

- Falsification done with the knowledge of Brahman
- Brahma Jnanena Jagan Mithyatvam Nischetatvyam.

VIII) Covering, Renunciation = Mithyatva Nischaya with Brahman knowledge

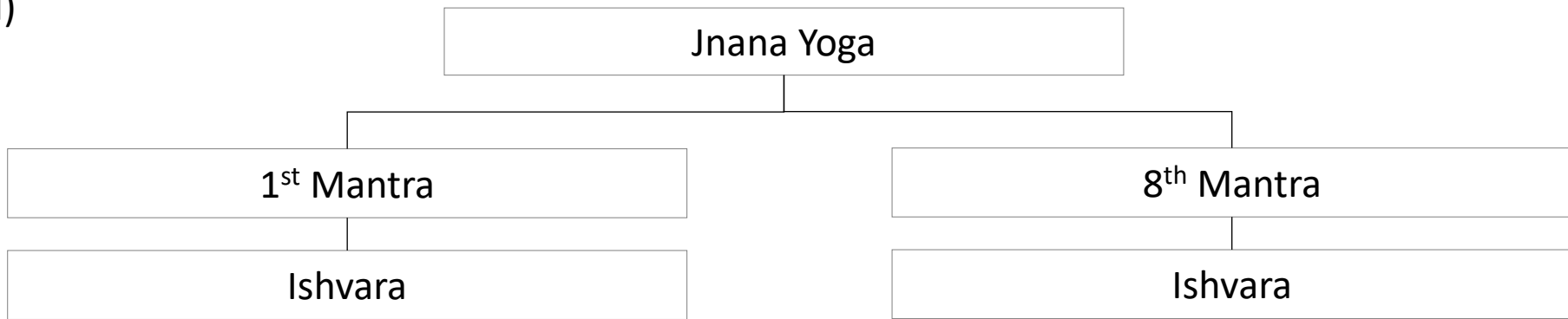
IX)



X) Who is Ishvara?

- Ones own Atma
- Isavasya Presents Mahavakyam Indirectly.

XI)



XII) Teaching in the Middle by using :

- Atma.

XIII) Isavasya Upanishad :

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति । सर्व भूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥	<i>Yastu sarvani bhutani atmanyevanupasyati, sarva-bhutesu catmanam tato na vijugupsate [6]</i>
---	---

He who constantly sees everywhere all existence in the Self and the Self in all beings and forms, thereafter feels no hatred for anything. [Verse 6]

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

Yasmin sarvani bhutani atmaiva-bhud vijanatah,

tatra ko mohah kah soka ekatva-manu-pasyatah [7]

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

- In the beginning Ishvara and is teaching Atma.
- Isvara = Atma in 1st Verse Discussed in Verses 4 to 8

XIV) Isha = Svena Atmana

- Thoughtful, deliberate commentary.

XV) By your own Self, world is covered because there is no difference between Ishvara and Atma.

XVI) Gita :

अहमात्मा गुडाकेश
सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च
भूतानामन्त एव च ॥ १०-२० ॥

aham ātmā guḍākēśa

sarvabhūtāśayasthitaḥ |

aham ādiśca madhyaṃ ca

bhūtānām anta ēva ca || 10-20 ||

I am the self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and also the end of all beings. [Chapter 10 - Verse 20]

- I the Lord am Atma in every being.

XVII) Svena Atmena = Pratyag Atma, inner content of the whole world

- World's existence is-ness and Consciousness - Known-ness is the Atma of the world.

XIX)



- This is called Atchadan, Mithyatva Nishchaya.

XX) Pratyag Atmataya Achadaniyam

- Aham Eva Idam Sarvam Iti

XXI) How you do covering?

- Internal, intellectual event.

a) Problem :

- I am insignificant member of the world, limited, finite individual, perishable is my notion in the intellect.

b) Replace notion by another perspective received from Vedanta.

c) I Sat Chit Ananda Atma am appearing as the manifold universe

d) If I withdraw from the universe, universe can't exist

- That 'X' factor is called Brahman.

e) Dream world stops to exist when I come away from the dream

- **When I don't think of a topic in my mind, that stops to exist for me.**

f) By waking up, when I withdraw my support to the dream world, it collapses.

g) If I the Atma withdraw, this Jagrat Prapancha will collapse

XXII) This understanding in the intellect is referred here

a) Aham Eva Idam Sarvam = Paramartha Satyam

- Aham not miserable Body with pain but it is absolute Reality.

b) Paramartika Satyam is different from Pratibhasika, Vyavaharika Satyam.

c)

Pratibasika Satyam	Vyavaharika Satyam
<ul style="list-style-type: none">- Dream world- Appears real in Dream	<ul style="list-style-type: none">- Wakers world- Appears real in Waking

2 - Relative world

- Which appear Satyam in their respective states of experience
- Conditionally real

d) I - Atma am different type of reality

- Paramartha Satyam = Really real

e) World is seemingly real

- Paramartha Satya Rupam Iti Jnanena Idam Sarvam Atchadhaniyam.
- Moving - Non-moving = Jagrat.

f) Intellectual, silent event of understanding not mysticism = Isha Vasyam idam Sarvam

g) Falsification of world by Brahma Jnanam should be done by the student

h) By you with Brahman world should be covered.

11) Bashyam : Verse No. 1 Continues

यथा चन्दनागर्वादेरुदकादि- सम्बन्धजक्लेदादिजमौपाधिकं
दौर्गन्ध्यं तत्स्वरूपनिघर्षणेन आच्छाद्यते स्वेन पारमार्थिकेन
गन्धेन । तद्वदेव हि स्वात्मनि अध्यस्तं स्वाभाविकं कर्तृत्वभोक्तृत्वादिलक्षणं
जगद्द्वैतरूपं जगत्यां पृथिव्याम्, जगत्यामिति उपलक्षणार्थत्वात्सर्वमेव
नामरूपकर्माख्यं विकारजातं परमार्थसत्यात्मभावनया त्यक्तं स्यात् ।

I) One grammatical sentence consolidates and explains

II) Covering of the world by Brahman is also referred to as Renunciation

III) Covering = Renouncing

= Falsification of world

IV) Example :

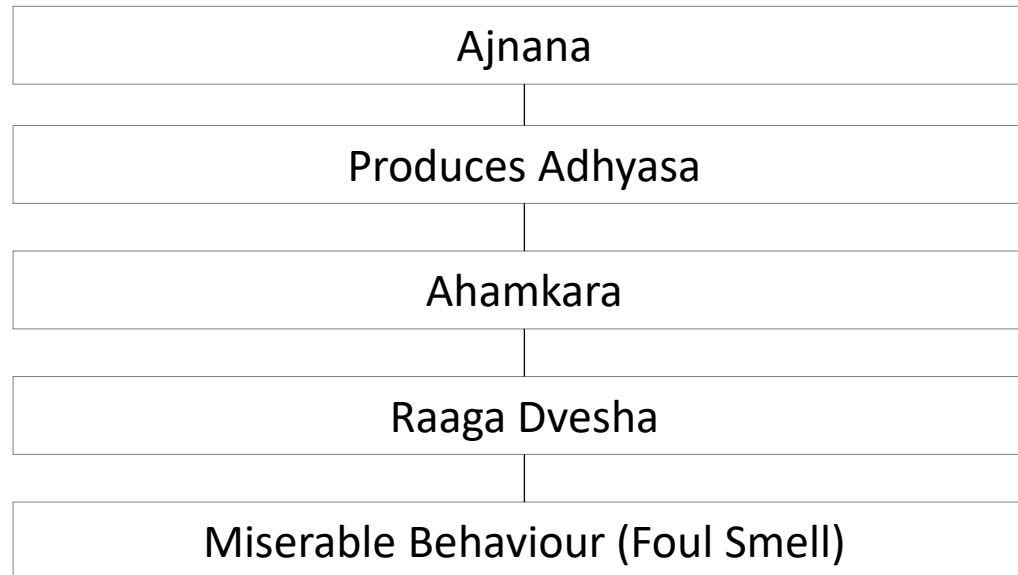
- Sandalwood = Agaru = Has natural fragrance.
- When wet with water, fungus coating has foul smell
- Intense foul smell overwhelms natural fragrance
- Foul smell is incidental and temporary, due to contact with water (Aupadhikam).
- Udakam = Reason for foul smell.

- Rub the sandalwood, over coating rubbed off, foul smell is eliminated, natural Flavour of fragrance comes out.
- Same example in Vivekachudamani also.

V) Every Individual is Paramatma, Chandanam, has Natural fragrance called Moksha

- Satyatvam, Nityatvm, Mukti, fragrance
- Udakam = Avidya waters, produce foul smell.

VI)



VII) Jivatvam, Samsaram = Durgandha

- If you don't like your own company, how you expect others to love your company.
- Every Jiva is foul something.

VIII) Oh Student :

Your foul Smell
Is Aupadhikam
Not Svabavikam

IX) Rubbing = Sravanam, Mananam, Nidhidhyasanam

- When Samsara gets rubbed off, Durgandham rubs off, get Moksha bhava and all Virtues.

X) Gita :

तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः । सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १-१२ ॥	tasya sañjanayan harṣaṁ kuruvṛddhaḥ pitāmahaḥ simhanādaṁ vinadyoccaiḥ śaṅkhaṁ dadhmau pratāpavān 1-12
--	---

His glorious grandsire (Bhisma), the oldest of the Kauravas, in order to cheer Duryodhana, now sounded aloud a lion's roar and blew his conch.[Chapter 1 - Verse 12]

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः । सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १-१३ ॥	tataḥ śaṅkhāśca bheryaśca paṇavānakagomukhāḥ sahasaivābhyahanyanta sa śabdastumulo'bhavat 1-13
--	--

Then (following Bhisma), conches and kettle-drums, tabors, drums and cow-horns blared forth quite suddenly and the sound was tremendous. [Chapter 1 - Verse 13]

ततः श्वेतैर्हयैर्युक्ते
महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव
दिव्यौ शङ्खौ प्रदध्मतुः ॥ १-१४ ॥

tataḥ śvetairhayairyukte
mahati syandane sthitau |
mādhavaḥ pāṇḍavaścaiva
divyau śaṅkhau pradadhmatuḥ || 1-14 ||

Then, also Madhava and the son of Pandu, seated in their magnificent chariot yoked with white horses, blew their divine conches.[Chapter 1 - Verse 14]

- Fragrance coming out of rubbed Jiva.

XI) Because of water wetness, incidental superficial foul smell brought out by rubbing the Sandal.

- Innate original fragrance comes out
- Foul smell = Avidya, Raaga, Dvesha
- Achadyate = Foul smell is overwhelmed by fragrance.

XII) In Atma, fungus = Dvaita Prapancha, Time, Space, 14 Lokas, Anatma Prapancha.

- Avidya - Maya Sambandha.

XIII) Mandukya Upanishad :

दुर्दर्शमतिगम्भीरमजं साम्यं विशारदम् । बुद्ध्वा पदमनानात्वं नमस्कुरमो यथाबलम् ॥ १०० ॥	durdarśamatigambhīramajaṃ sāmyaṃ viśāradam buddhvā padamanānātvaṃ namaskurmo yathābalam 100
--	---

Having realised that state of Supreme Reality which is extremely difficult to be grasped in its profound nature-unborn, Ever-the-same, pure (All-knowledge) and free-from-plurality-we salute it as best as we can. [4 - K - 100]

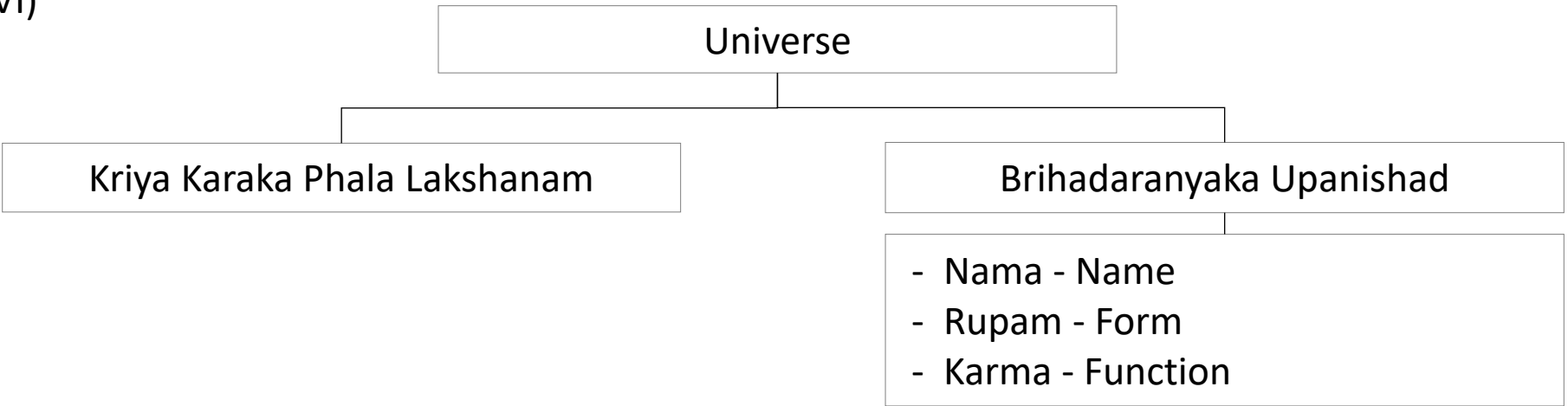
XIV) Jagan = I am Karta, Bokta, Pramata
= Subjective world

- Objective level = Entire universe
- All superimposed on Atma.

XV) Jagati = Prithivi

- All objects on 14 Lokas should be covered by Brahman.

XVI)



- Upon one Brahman - Nama, Rupa, Karma - Superimposed
- All are products, except Avidya
- Fungus like formation on Brahman is 14 Lokas
- Dvitiyatvai Bayam Bavati
- Fear, insecurity = Foul smell

XVII) Look at world = Me and Superimposition

- Akasa, Vayu world = I (Paramartha Satyam) and Superimposition
- Vedanta does not change our experiences or give us new ordinary experiences.

XVIII) Vedanta changes experience based false conclusion

- I am small, world is too big for me to handle
- False conclusion in intellect is experience based conclusion
- All branches of Science make me feel smaller (only Advaita Vedanta).

XIX) World is like fungus which has falsely grown upon me who am eternal, all pervading Atma

- This internal change of conclusion and consequent new perspective = Isa Vasyam - I am Satyam
- Bavana = Perspective.

XX) World should be renounced

- Renunciation = Discrediting, discounting the world of no consequence
- It does not add value to me or reduces the value.

- Neither value addition or value deletion.
- Presence or absence of the world does not make a difference to me the Turiya Atma, my infinite glory.
- This is the glory of Brahmana, Pramana
- Na Karmana Vardate Na Kariyam
- Glory never increases or decreases.

12) Bashyam : Verse No. 1 Continues

एवमीश्वरात्मभावनया युक्तस्य पुत्राद्येषणात्रयसंन्यास
 एवाधिकारो न कर्मसु । तेन त्यक्तेन त्यागेनेत्यर्थः ।
 न हि त्यक्तो मृतः पुत्रो वा भृत्यो वा आत्मसम्बन्धिताया
 अभावाद् आत्मानं पालयति अतस्त्यागेन
 इत्ययमेव वेदार्थः — भुञ्जीथाः पालयेथाः ।

I) Shankara refutes Jnana Karma Samuchhaya Vada

II) Person who has gained the entire world including abstract things, Doership, Knowership, Enjoyership, all these statures I have, are superimposed on Atma.

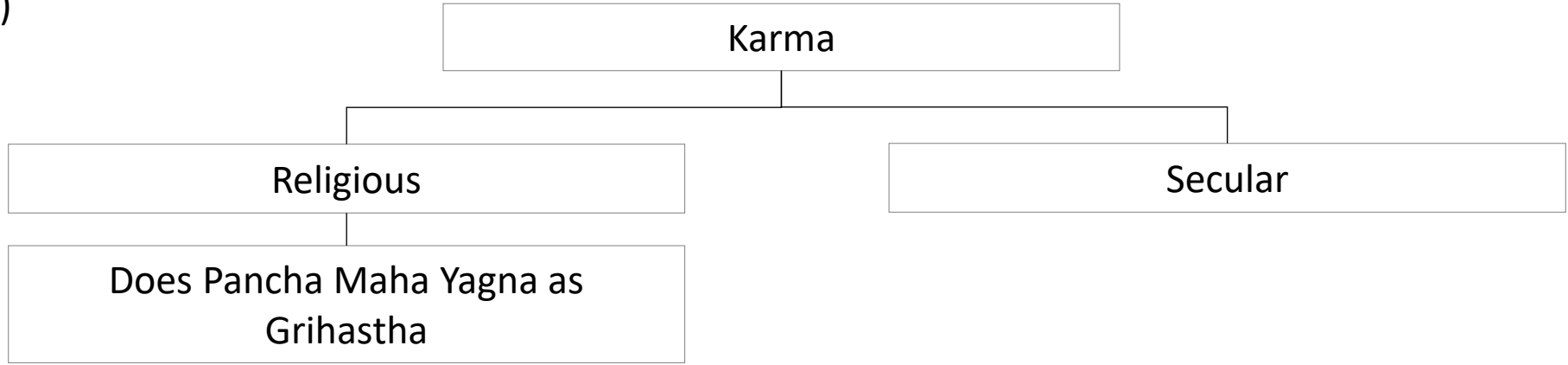
III) Aham Akarta, Abokta Asmi

- Katrutvam, Boktrutvam is covered, renounced, falsified (CRF).

IV) Even if a person does karma in the world, that Karma will not make him Karta.

- Knows Karma is false
- Because of this knowledge and understanding, whatever karma Jnani does will come under Karma Abhasa.

V)



VI) Gita :

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

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

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

- Karma becomes Akarma
- Karma Abhasa can produce only visible Drishta Phalam.
- Chants Rudram, hear sound, others hear sound, Loka Sangraha.

VII) Can't produce Adrishta Phalam

- Vedica karmas lose their Pre-eminent function.

VIII) Vedica karmas performed for Adridhta Phalam - Punyam

- Since Punyam can't be generated by Karma Abhasa, Jnani need not remain in Grihastha for generating Punyam.

IX) Even if it remains, it can't generate Punyam because Karmas are Abhasa - Dummy karmas.

X) Therefore, Jnani is not fit for Punya Janakam Karma

- Karmasu Adhikaraha Nasti
- Can't generate Punyam, Karma and grihastha irrelevant
- Sanyasa Eva Adhikaraha.

XI) Grihastha designed for Vedica Karma Anushtanam

- With Sanyasa can do more Mananam, Nidhidhyasanam.

XII) Continue in Grihastha, do Nitya Naimittika Karma which will not produce Punyam for you.

- In Grihastha, it is compulsory.

XIII) For a person who sees Ishvara Atma everywhere.

सर्वभूतस्थमात्मानं
सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा
सर्वत्र समदर्शनः ॥ ६-२९ ॥

sarvabhūtastham ātmānaṃ
sarvabhūtāni catmani |
īkṣatē yōgayuktātmā
sarvatra samadarśanaḥ || 6-29 ||

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

- Ishvara not in Vaikunta.

XIV) Vidwat Sanyasa :

- Brihadaranyaka Upanishad : Chapter 1 - Section 4

a)

3 Fold Desires not there

Putra Kama

Loka Kama

Vitta Kama

- Punyam, Veidika Karma,
Grihastha required

b) I don't require another Loka, all Lokas Superimposed on me Atma, why Travel.

c) Putra form Manushya Loka Prapti

d) Karmana - Pitru Loka

- Vittaya (Wealth) - Deva Loka
- Wealth meant for Veidica Karma

e) Only in Sanyasa, he is an ideal candidate

- In Grihastha, his interest and karma will not go together
- Some duty will come.

XV) Therefore Tyaga, Renunciation, after knowledge, called Vidwat Sanyasa

- To study it is called Vidisha Sanyasa (Renunciation for knowledge).

XVI) 1st Line Commentary over.

2nd Line :

- Tena Tyaktena Bunjita.

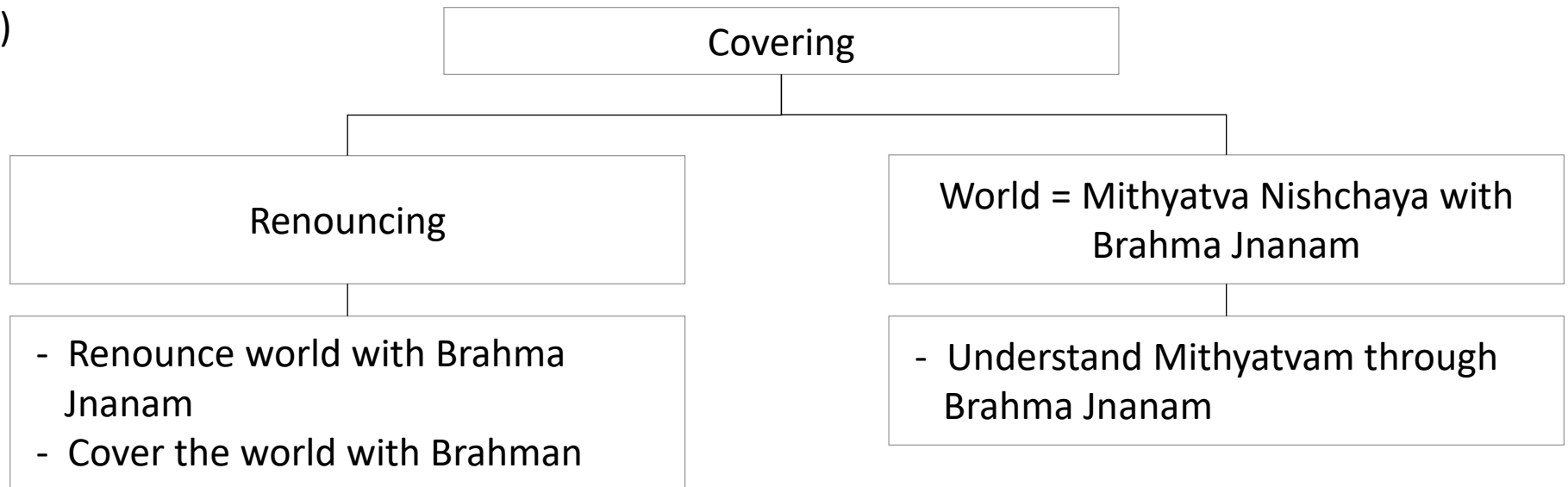
Revision : Mantra 1 - Topic 4 - Bashyam :

I) 1st Line :

- Isa Vashyam Idagum Sarvam Yat Kincha Jagatyam jagat (Verse 1)

a) World should be covered with Brahman - Literal meaning can't be Taken.

b)



c) By knowing Adhishtanam, Adhyasa - World is understood as Mithya

d) In the Mind Stress on following

- I am Brahman, Adhishtanam for world.
- No World in me
- World is Adhyasa, an appearance Mithya (Jnana and Artha Adhyasa)

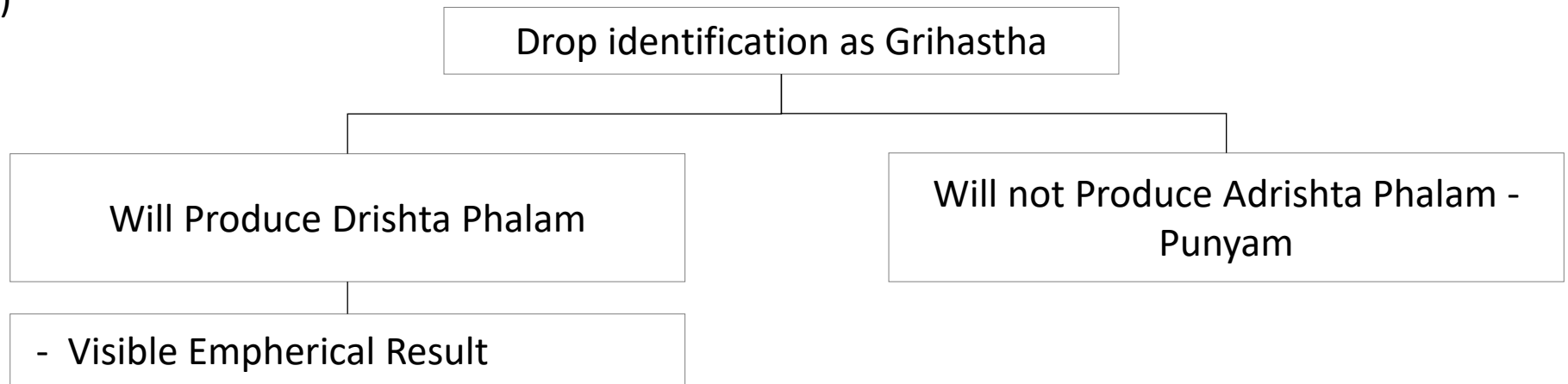
e) By Knowing waker, Dream is falsified

- By Knowing Rope, Snake is falsified
- By knowing real Brahman, waking Universe is falsified
- This Mithyatva Nishchaya is meant by 1st Line.

II) Shankaras Note :

- For 2nd Mantra.

- a) Once a Person has attained Brahma Jnanam, Known he is Brahman.
- b) As Brahman, he is Akarta, Abokta
- c) He doesn't have identification with Body, Mind Complex
- d) Because of this, he loses his eligibility to Perform Veidika Karma.
- e) Adhikaritam of Karma is Abhimana of Varna, Ashrama.
- f) Varna - Ashrama Abhimana gives eligibility to Veidika Karma
- g) Intellectual Event.
- h)

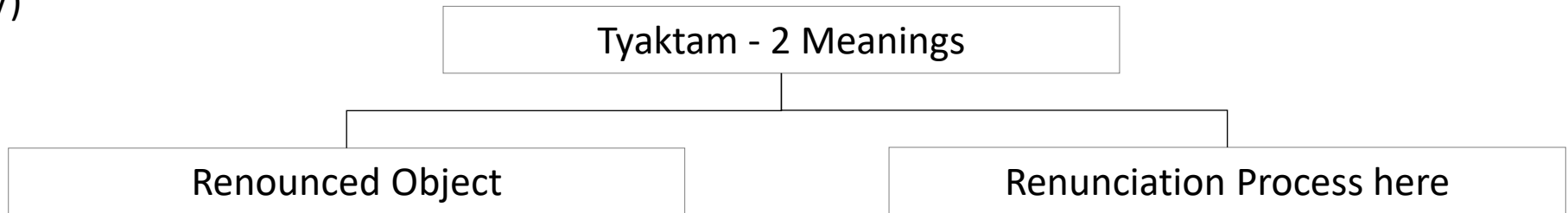


- i) Jnani eligible for Nididhyasanam alone, Jnana Nishta.
 - Jiva Bhava is removed from Sub-conscious Mind by Nididhyasanam.
 - Knowledge removes them from conscious Mind.
- j) Sanyasa Ashrama ideal for Nididhyasanam.

III) 1st Line Commentary Over

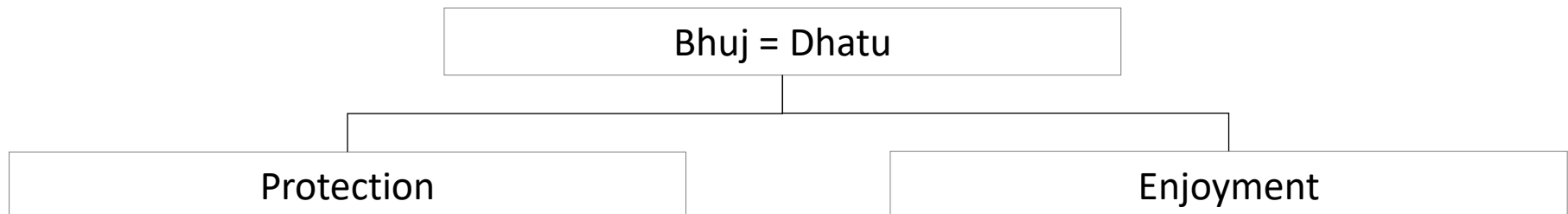
- 2nd Line Tena Tyaktena Next, Isha Vashyam (Has Special Meaning)
- Tyaktam = Relinquished Object
- Root = Tyaj
- Dispossessed object = Tyaktam not here, not Past Perfect Participle.
- Here Tyagena - Abstract Noun Renunciation.

IV)



V) Context forces us to change the meaning.

- Tena Tyaktena Bunjita (May you protect yourself).



VI) May you protect Yourself with the Renounced world.

- Any Renounced Object is no more my Possession
- Rule : Car dispossessed, can't be used.

VII) Renounced world = No more world useful to me

- How renounced world be able to protect me?
- By renouncing the world, protect yourself.

VIII) Renunciation itself saves you

- Renounce my limitation, my insecurity, discover limitlessness and security in myself.
- This discovery and claiming limitlessness and security as my nature, is the protection.

IX) It is not the renounced snake that saves me but it is the renunciation of snake that saves me

X) A dismissed servant, or diseased son, no more in connection with oneself

- They can't help me- have no connection to me
- Tyaktena = Tyagena

XI) Bunjitaha = Palayethaha

= To protect

- | |
|--|
| <ul style="list-style-type: none">• May you protect yourself by Renouncing the world. |
|--|

XII) Normally, To protect ourself, we Acquire things

- For Security, Humanity running after things - insurance, wealth, house, relationships.

XIII) Veda :

- No object in the world can give you security
- You have to protect acquired object because it is insecure.

- House - Have to insure
- Invest Money - Big head ache

XIV) No acquisition can give security

- **No acquisition need give me security**
- I need security is misconception born out of Self ignorance.

XV) Moment you know who you are, you will not need security

- You are the ever secure
- You give security to the entire universe.

XVI) For Security, what you should Acquire?

- Not to Acquire
- Drop the Notion that I Need Security.
- Understand you are Brahman.

XVII) World is running in the wrong direction

- Few Jnanis are trying to stop the world
- I have no time to listen to Sruti.

XVIII) Katho Upanishad :

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

Paranci khani vyatrnat svayambhuh tasmāt paran pasyati na antaratman ;

Kascid dhirah pratyag atmanam aiksāt avrtta caksur amrtatvam icchan ॥ 1 ॥

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

- Few people stop, Pause, listen and turn around
- Much profundity in this statement.

13) Bashyam : Verse No. 1 Continues

एवं त्यक्तैषणस्त्वं मा गृधः, गृधिमाकाङ्क्षा मा कार्षीर्धनविषयाम् ।
कस्यस्विद्धनं कस्यचित्परस्य स्वस्य वा धनं मा काङ्क्षीरित्यर्थः ।
स्विदित्यनर्थको निपातः ।

- Last Quarter = Ma Gridaha Kasya Svidhanam.

I) Suppose a person has renounced the world

- Not physically, I can only leave a few relations, a small house, Remove my bank balance.
- Body is the world

II) Renunciation fundamentally is mental understanding that the world is Mithya

III) Renounce the world with Vidwat Sanyasa.

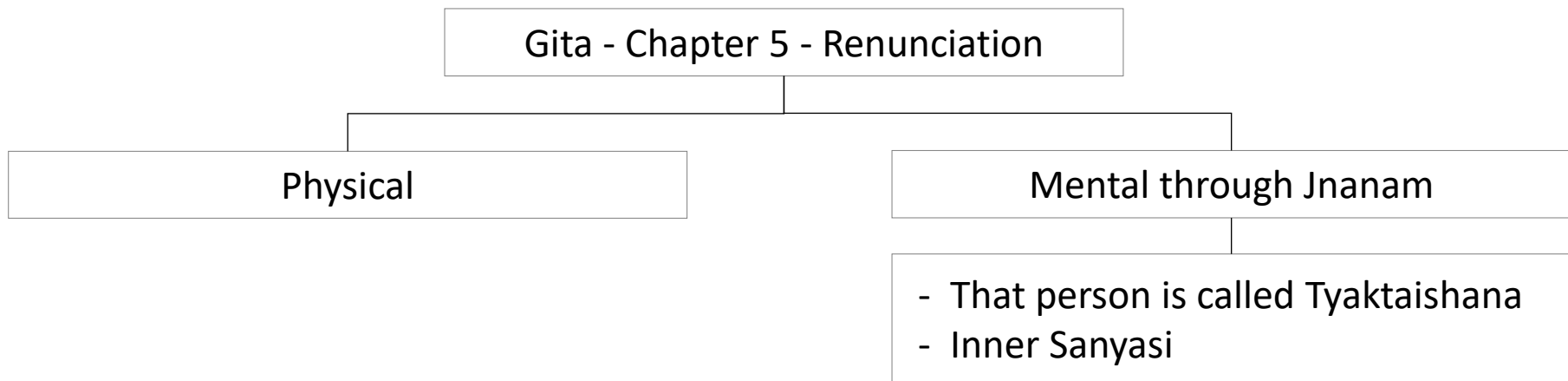
- a) Make sure that again you don't develop desire or attachment to the world
- b) May you maintain Sanysa Nishta, Jnana Nishta
- c) Because of Viparita Bavana, Vasana, many Sanyasis renounce and acquire things.
- d) Start set up through Trust, silently I begin to get ownership, develop attachment

e) Niyama Vidhi - Anandagiri :

- Don't get attached to anything
- This injunction becomes valid
- Sanyasi may tend to get attached again.

f) Magrudaha Vidhi will come and warn me

- You who have renounced the world mentally.



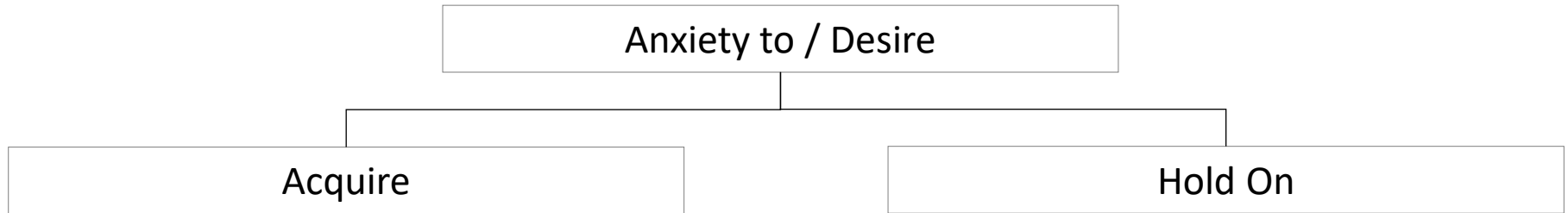
g) Ma Grudaha = Don't desire, get attached to old or New things.

h) Example :

- To save Kaupina Vastram from Rat, got a cat
- Cat required milk, got cow, got lady, got married, had children
- One disciple came back and asked Guru what happened
- Kaupina Sam Rakshanartham From needle can become palatial.

IV) Gridu - Dhatu - To covet

- Ma Gridaha = Don't covet.

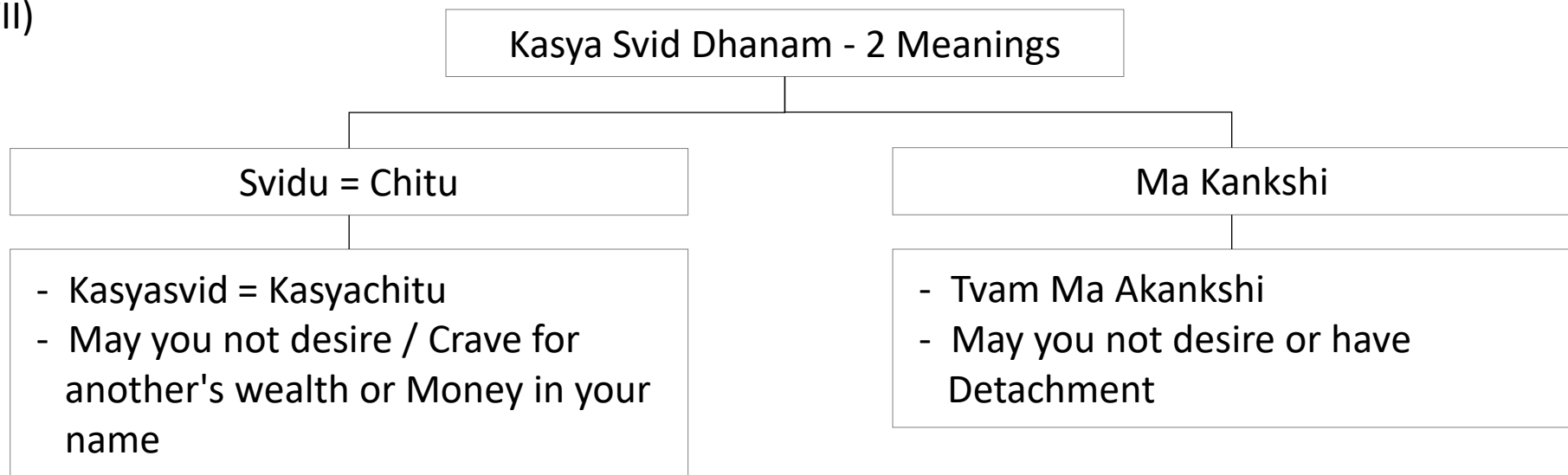


V) Ma Akarshi - Makashi - Desire for Dhanam - Wealth

- Wealth represents entire Anatma
- Can buy house, employees
- Pay \$100 for send off person who will cry
- Old Age - Senior Citizens Home provides everything.

VI) Desire w.r.t money, may you not have.

VII)



VIII) As Karma yogi, build detachment

- Sanyasa = Ultimate detachment from everything including my Body - Mind complex

IX) Sanyasa is a mind set which is ready to loose right now everything that is Loosable

- Everything is Loosable, except I - the Atma
- Sthula, Sukshma, Karana Shariram, Everything Loosable.

X) Every serious student should ask :

- Am I ready to loose everything, anything?
- My innermost being should answer, yes = Sanyasa Nishta.

XI) Kasya Svid = Nipadaha, a particle which does not have number, gender, cause

- Anybody's wealth may you not covet.

14) Bashyam : Verse No. 1 Continues

अथवा मा गृधः । कस्मात् ? कस्यस्विद्धनमित्याक्षेपार्थो न
कस्यचिद्धनमस्ति यद्गृध्येत । आत्मैवेदं सर्वमितीश्वरभावनया सर्वं
त्यक्तमत आत्मन एवेदं सर्वमात्मैव च सर्वमतो मिथ्याविषयां गृधिं
मा कार्षीरित्यर्थः ॥ १ ॥

I) 2nd Meaning for Svid - 4th Quarter :

- May you not desire for wealth.

II) Kasya Svid Dhanam - means whose wealth you are desiring

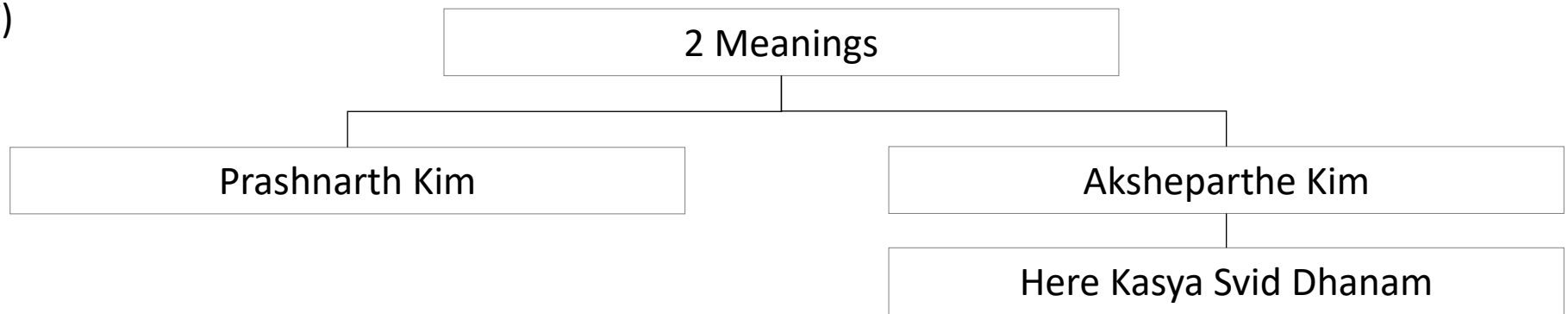
III) Example :

- Who can get me some water?
- It is in the meaning of a question

IV) Example :

- Who can fly like a bird?
- Who can climb Mount Everest without oxygen?
- Nobody can do that
- Not in the meaning of question.

V)



VI) Nobody has wealth, Jnani has falsified world, covered with Brahman.

- Everything is Brahman, where is question of wealth?
- No such thing called wealth
- Sarvam Brahma Mayam Jagatu.

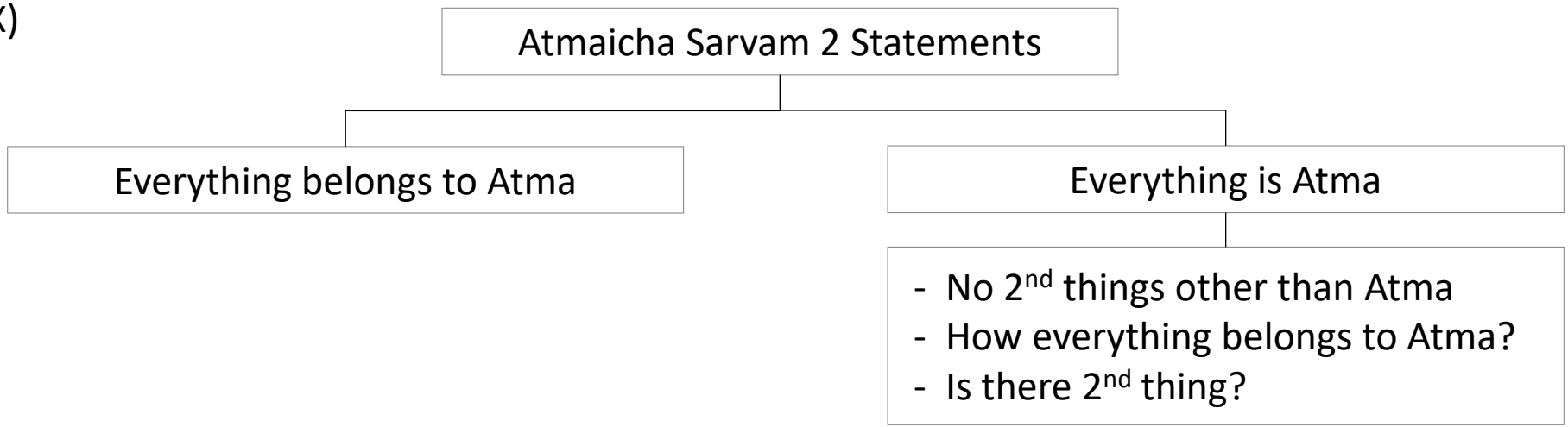
VII) Nobody possesses wealth which can be desired by you

- So many wealthy people
- **In Jnani's vision, Atmeiva idam Sarvam.**

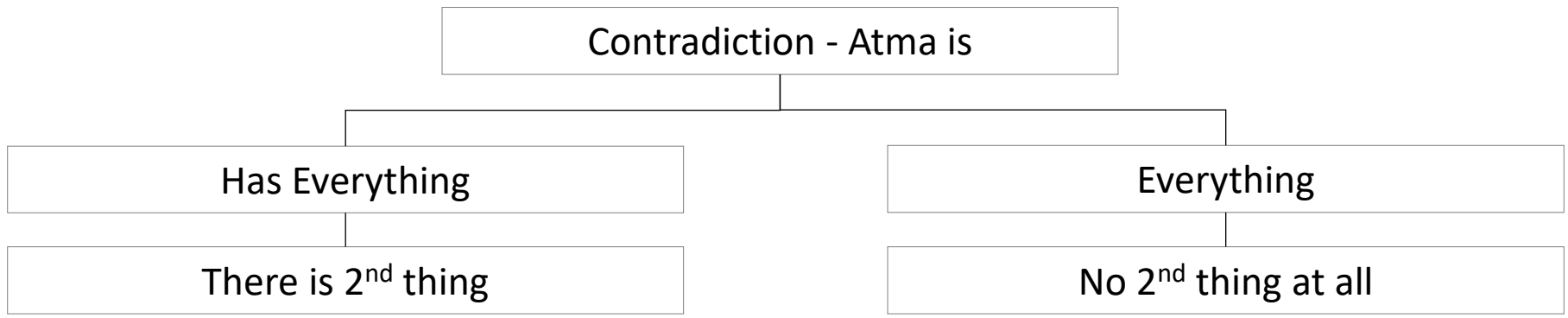
VIII)



IX)

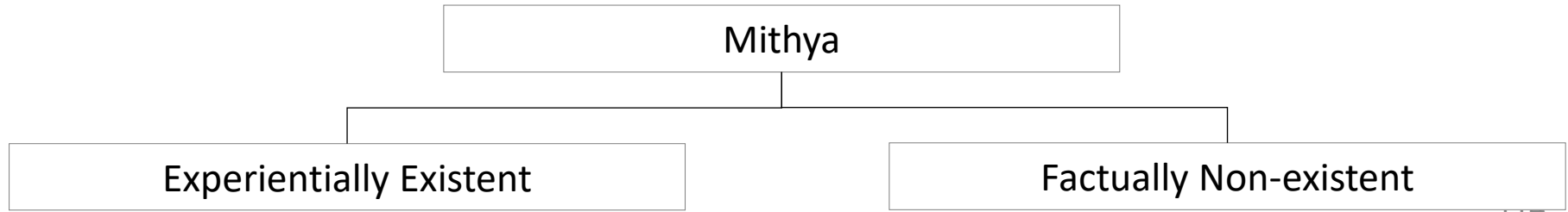


X)



XI) Understand :

- Based on Knowledge of Mithya, you can take it as Existent or Non-existent.



Mirage Water / Rope Snake / Shell
Silver / World / Wealth

Is there Experientially

Not there Factually

XII) Based on this Satyam - Mithya world only, Krishna Says :

Gita :

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

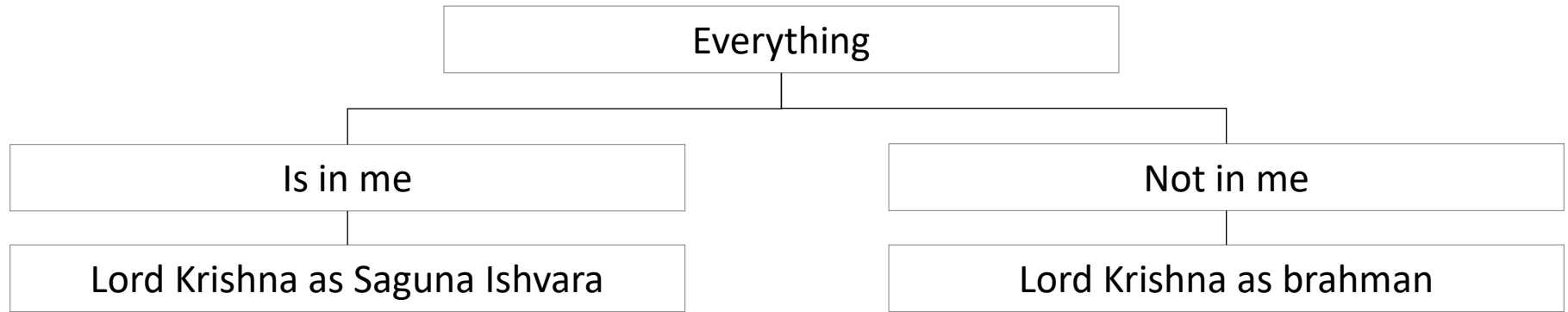
mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

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

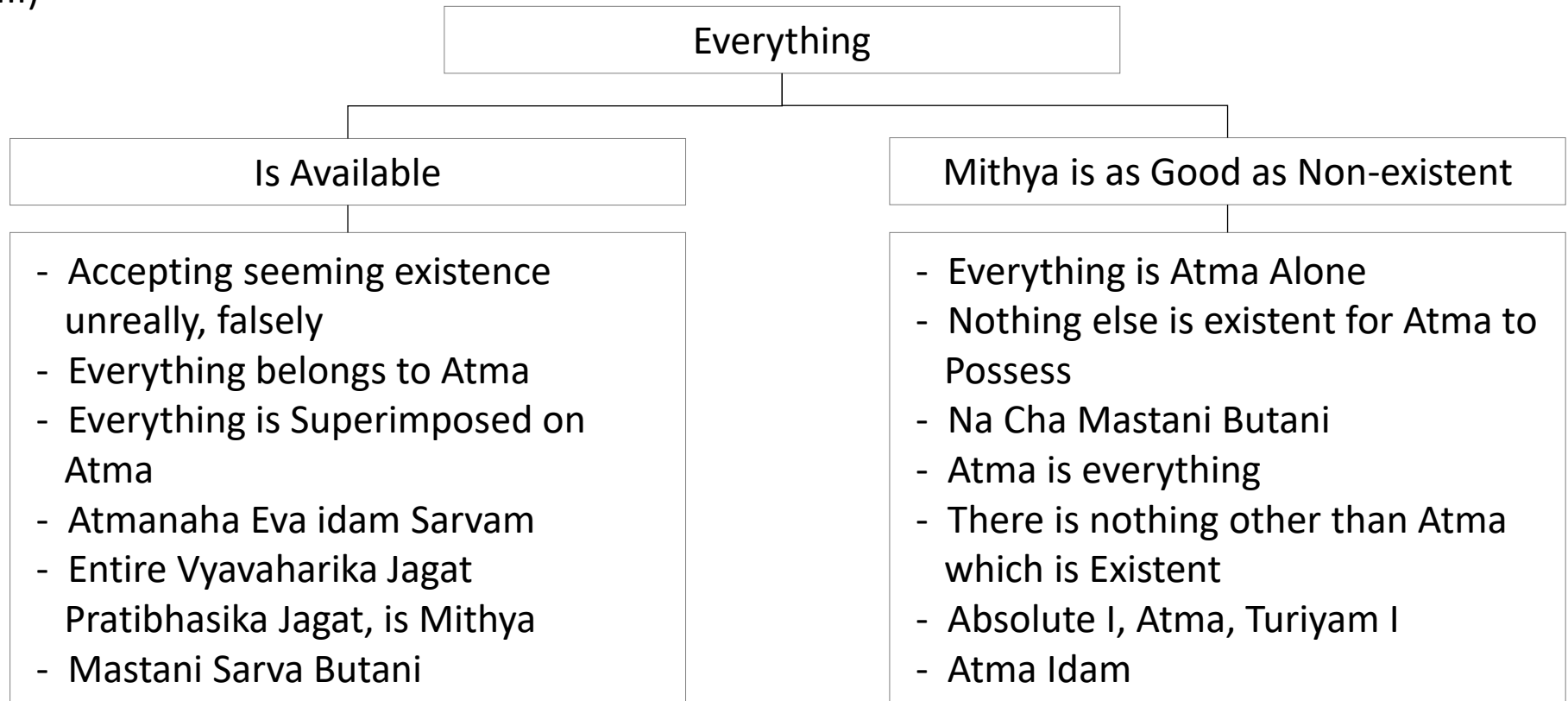
न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya mē yōgamaīśvaram |
bhūtabhṛnna ca bhūtasthō
mamatmā bhūtabhāvanaḥ || 9-5 ||

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



XIII)





XIV) Conclusion :

- Everything other than Atma is Mithya
- **Therefore understand world is seemingly existent, factually Non-existent, with regard to the world, Gridhim ma Kankshi, may you not entertain any desire.**
- Very important step in Vedanta, spiritual journey.

XV) Gita :

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

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

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

XVI) Even if you have a desire, let that desire be at Vyavaharika level, so that it will not disturb.
XVIII) Ma Gridaha is an injunction for a Jnani throughout life.

- **Through Vasana, attachment and desire can come again and again.**

XVIII) Anvaya : Verse 1 :

- Prose order of Mantra for Sanskrit students
- Jagatyam Yat Kincha Asti Tadu Idam Sarvam
- Tvaya Isha Vasyam
- Tena Tyaktena Tvam Atmanam Bunjitaha
- Tvam Kasya Svidu Dhanam, Ma Agrudaha.

15) Introduction to Verse No. 2 : Starts

एवमात्मविदः पुत्राद्येषणात्रय- संन्यासेनात्मज्ञाननिष्ठतयात्मा
रक्षितव्य इत्येष वेदार्थः । अथ इतरस्यानात्मज्ञतया
आत्मग्रहणाय अशक्तस्येदमुपदिशति मन्त्रः—

- I) 1st Mantra is addressed to a different group of people
- II) 2nd Mantra is addressed to yet another different group
- III) Candidates are different
 - Adhikari's different.

IV) 1st Mantra Summary :

- a) Atma Vidaha
 - For a person who has understood Atma or Brahman.
- b) Knows Aham Satyam, Jagan Mithya
- c) I alone can be real, everything else other than me is Mithya
- d) If God is Anatma, somewhere in the universe, other than me God, also is Mithya
- e) Tremendous courage required, which is born out of conviction.

f) Mandukya :

- 3rd Pada - Ishvara dismissed
- 4th Pada - Turiyam alone left behind

g) If Bhagavan is Atma, will say I, Lord alone is Satyam

h) Everything else is Mithya

i) Jnani renounces 3 fold Desires, attachments - Putra, Vitta, Lokai Eshana (Desire / Attachments).

j)

Desire	Attachment
When no son (Unacquired)	When son is there (Already acquired)

k) Mental Renunciation

- Antara Sanyasa
- Whatever be Ashrama in which a person is, stage in life, after gaining Jnanam, primary Duty is to preserve the Jnanam through Nidhidhyasanam

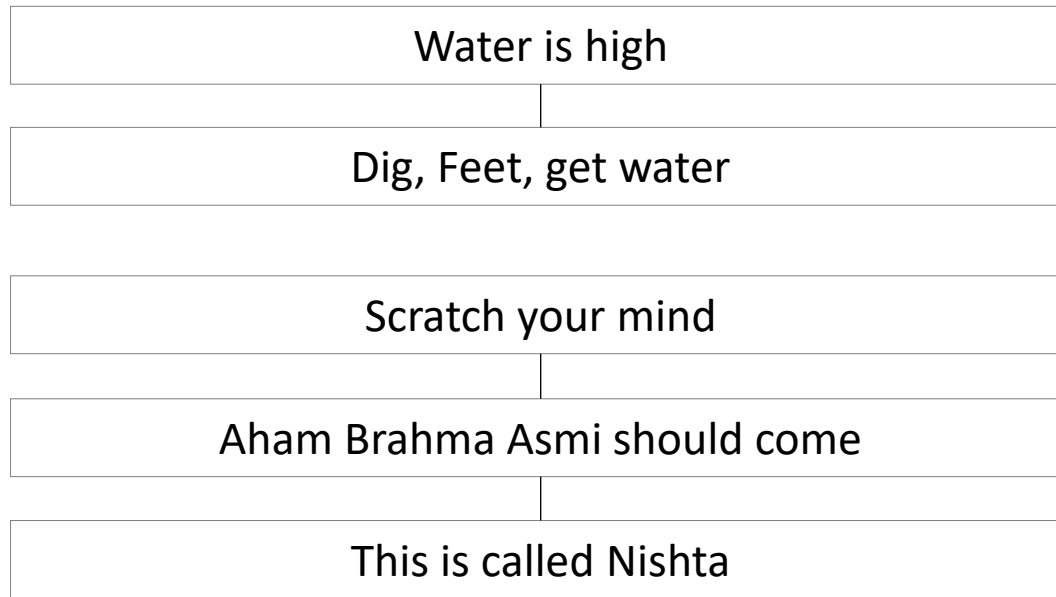
m) Teaching should be handy when Prarabda plays tricks

n) Prarabda is continuously coming, old age, diseases come, Bed Riddenness, death may come.

- Teaching must be handy not in conscious mind which is involved in Vyavahara.

o) It should be at surface of sub-conscious Mind.

p) Example :



q) By Nishta, Nidhidhyasanam, only way to protect from fear, Samsara.

r) This message is primary Vedic teaching, condensed in 1st Mantra.

V) 2nd Mantra :

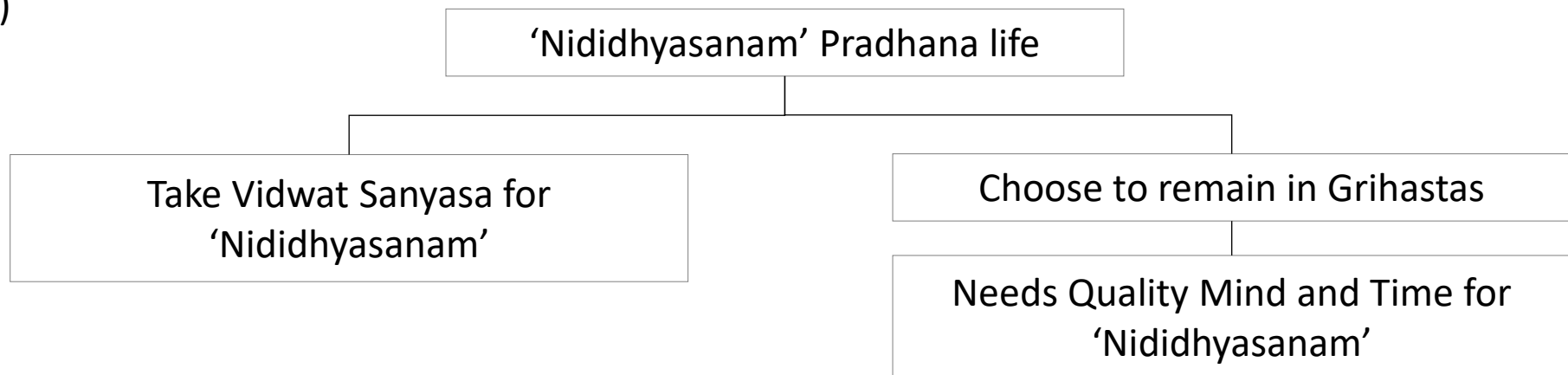
- Addresses Ajnani

Revision : Mantra 2 - Introduction :

I) Gist of 1st Mantra :

- Life style of Jnani
- Received, understood teaching but not assimilated.
- Sravanam, Mananam completed, Nidhidhyasanam (N) is Crucial to get benefit of Jnanam.

II)



- Grihastha invokes Ahamkara in each role, brings Varieties with situations.
- Conscious mind is saturated with those thoughts
- Has to go to Green Room once a day.

IV) Shed Ahamkara coat, Kanchukam Tyaktva, invoke I am not Ahamkara, I use the Ahamkara

- **Ahamkara is Mithya - life is dream**
- **Behind Ahamkara Vesha, I am ever free Brahman.**

V) This Nidhidhyasanam is called Jnana Nishta Abhyasa

- Converting Prajnyaha into Sthira Prajnyaha
- This is said in 1st Mantra.

VI) Isavasyam Idam = Atma Jnanam

VII) Ma Gridaha Kasya Svidhanam

- Reduce money transactions, worldly transactions, Vyavahara as a Grihastha.

- **To remain as Sakshi Pradhana Purusha.**

- Veda Arthaha, message no. 1 for senior students, who have understood the teaching, primary duty.

VIII) For others who are not qualified enough for Vedanta, Jnana Yoga, for them Karma Yoga Nishta is prescribed

IX) Verse 1, 2 are basis for Gita :

श्रीभगवानुवाच ।
लोकेऽस्मिन् द्विविधा निष्ठा
पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन साङ्ख्यानं
कर्मयोगेन योगिनाम् ॥ ३-३ ॥

śrī bhagavānuvāca |
loke'smin dvividhā niṣṭhā
purā prokktā mayā'nagha |
jñānayōgena sām̐khyānām
karmayōgena yōginām ||3-3||

The Blessed Lord said : In this world there is a twofold path, as said before, O sinless one; the path of knowledge of the sankhyans and the path of action of the yogins. [Chapter 3 – Verse 3]

- Karma Yoga - Nishta
- Jnana Yoga - Nishta

Pre Vedantic study life Style

Post Vedantic Study life Style

- Two are taught by Veda
- Karma Yoga - Nishta taught in Verse 2.

X) For one who is not exposed to this knowledge because of his self ignorance and lack of his qualification.

XI) Ashuddah Antakaranataya :

- Because of Raaga - Dvesha, impurities of Mind, Pre-occupied with Non-spiritual pursuits.

XII) Student unfit for Atma Jnanam, Grahanam, is Mantra no. 2

XIII) Chapter 3 - Gita is expansion of Verse 2 Isavasya Upanishad.

16) Verse No. 2 :

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

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

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

I) What should Non-vedantic people do?

- Veda does not insist that everyone should come to Moksha, does not compel.

II) Veda Purva Bhaga helps Jiva to Pursue Dharma, Artha, Kama = Karma Marga, Preyo Arthi.

III) Understand its limitations, work for everything and you loose everything or loose yourself

IV) After battering's and loosing what we value we come to Vedanta after developing Vairagyam

- Example : Arjuna.

V) Experiment in several Janmas

- Those who want to get out of the trap of Karma Marga, Vedanta is prescribed
- Need based, not imposed by Veda.

VI) If interested in Moksha, Veda shows Upanishads side

- Otherwise continue Karma Yoga.

VII) Jiji Vishe Satagum Samaha :

- Let them wish to live 100 Years
- Want to see their Grandchildren
- Celebrate Kanaka Abhishekam with 4 Generations.

VIII) Pursue Dharma, Artha, Kama

- Along with Kamya Karmani, do Niyata Karmani

IX) Compulsory Pancha Vidha Yagya, Dhana, Trividam Tapah Karmani must be followed.

- 9 Exercises compulsory.

X) Kanya karma will bind you, will produce Punyam

- To exhaust Punyam, have to be born again
- If you violate, omit, commit to Adharmic Karma, will produce Papam
- Warning given by Veda.

XI) Give importance to Nitya Naimitta Karma, come out of everything else gradually.

- Confine to Niyata Karma.

XII) Iha :

- Asmin Bhuloke, Manushya Janmani
- Manushya alone can do Karma (Rituals).

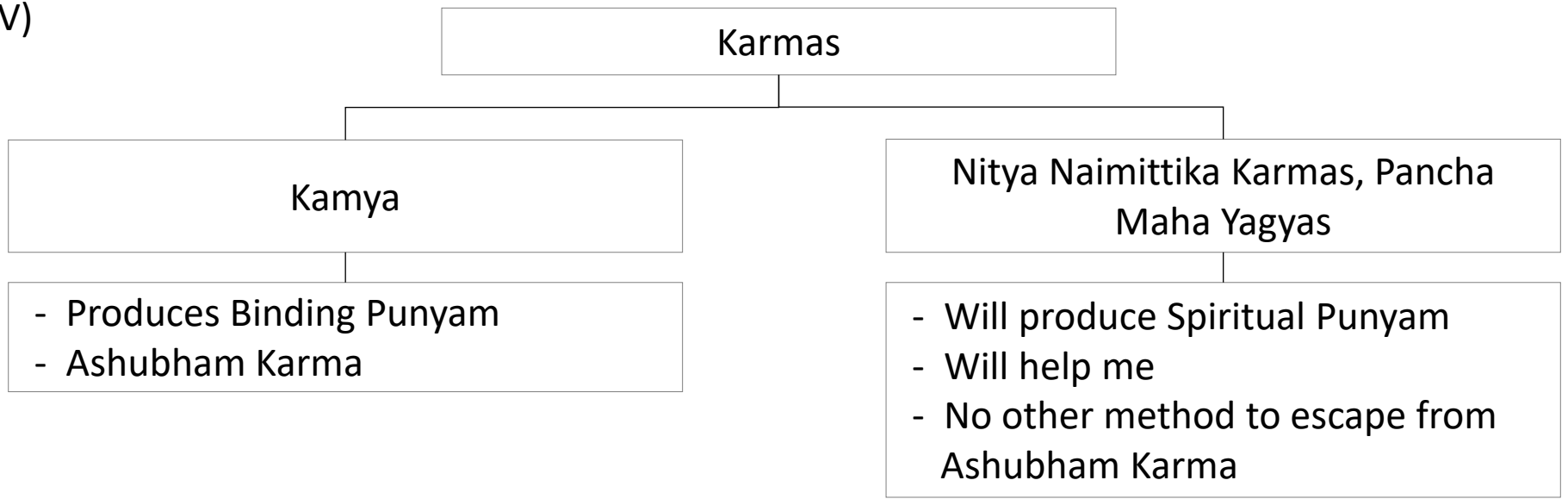
XIII) Niyatam Karmani Kuruvan Eva Jiji Vishe Satatam Samaha

- Then alone, you will not acquire fresh Punya - Papam

XIV) Nitya, Naimitta karmas will not produce binding Punya - Papam.

- Will only produce Spiritual Punyam and Chitta Shuddhi.
- Liberating Punyam it will produce.

XV)



17) Bashyam : Verse No. 2 Starts

कुर्वन्नेव इह निर्वर्तयन्नेव कर्माण्यग्निहोत्रादीनि
जिजीविषे- ज्जीवितुमिच्छेच्छतं शतसङ्ख्याकाः
समाः संवत्सरान् ।

I) Iha :

- In Bhu Loka, Manushya Janma.

II) Kuruvaan Eva :

- Compulsorily performing, only in that manner
- Nirvartayan, doing, performing.

III) What type of Karma?

- Agnihotra, Niyata Karma
- Will not produce binding Punyam
- Will produce liberating Punyam = Desire for Moksha, will give opportunity to study, get Guru, teach Veda.

IV) Spiritual Punyam produced only by Nitya Karma

- Agnihotram, Sandhya Vandanam are Nitya karmas.

V) Jiji Vishet - Jivitum ichhet, one should desire to live

VI) Shatam = 100 Years

VII) Sama :

- Year = 12 Months
- Strilinga for - 100 Years Dvitiya Bahuvaachanam
- You can desire to live 100 Years Performing Karmas.
- It is a Legitimate desire to live 100 Years, Doing Karma.

17) Bashyam : Verse No. 2 Continues

तावद्धि पुरुषस्य परमायुर्निरूपितम् । तथा च
प्राप्तानुवादेन यज्जिजीविषेच्छतं वर्षाणि तत्
कुर्वन्नेव कर्माणीत्येतद्विधीयते ।

I) Why 100 Years?

- Duration of life for a Manushya
- Vedic standard measure of human life Span = 100 Years.

II) Sandhya Vandanam :

पश्येम शरदः शतम् ।
जीवेम शरदः शतम् ।
श्रिणुयाम शरदः शतम् ।
प्रब्रवाम शरदः शतम् ।
अजीतासोऽशरदः शतम् ।
ज्यायस्पृहा शरदः शतम् ॥

Pashyema sharadah shatam
Jivema sharadah shatam
Shrinuyama sharadah shatam
Prabravama sharadah shatam
Ajitaaso sharadah shatam
Jyaayaspruha sharadah shatam ॥

May we see a hundred autumns (live long). May we live for a hundred autumns. May we hear (clearly) for a hundred autumns. May we speak well for a hundred autumns. May we remain undefeated for a hundred autumns. May we aspire for greatness for a hundred autumns.
[Verse 1]

III) Let me live 100 Years with all my faculties in tact

- Normal desire.

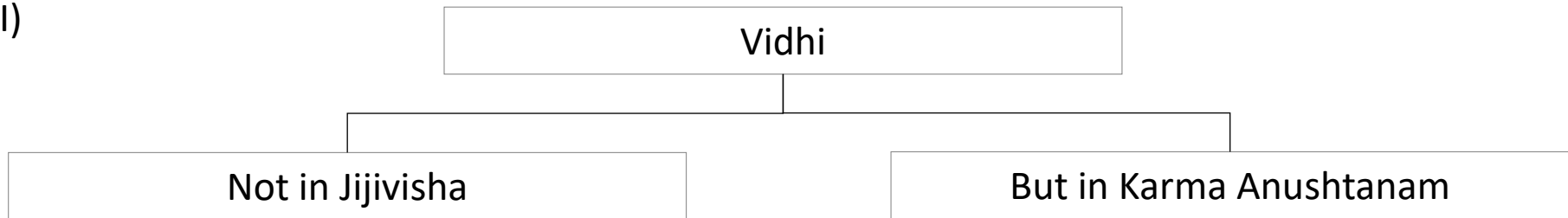
IV) Jijivishe :

- Vidhiling = Command = Should
- One should desire to live 100 years.
- Without commandment, all human beings wish to live long
- Instinctive survival, Abhinivesha.

V) What is already there, why should Veda give a commandment?

- Commandment should be transferred to Karmani Kuruva Eva not take it with Jijivishe.

VI)



VII) Mimamsa Rule :

- Commandment required when it is not Naturally available.

For Karma Anushtanam :

- With Veda Vidhi also people don't do
- Hence Commandment required.

VIII) Performing Karma, one should desire to live for 100 Years.

IX) Changed to :

- Desiring to live for 100 Years, one should do Nitya Naimitta karmas.

X) Jijivishe :

- It is a restatement of what is already obtaining in all.

XI) Anuveda :

- Veda restates, it is is Anuveda only not a commandment.
- **Not Vidhi Vakhya but Anuveda Vakhyam.**

XII) Never desire to live 100 years without doing Karmas

- Bhoga life - Not correct.
- Next, 2nd Line of Mantra.

18) Bashyam : Verse No. 2 Continues

एवमेवम्प्रकारेण त्वयि जिजीविषति नरे नरमात्राभिमानिनीत
एतस्मादग्निहोत्रादीनि कर्माणि कुर्वतो वर्तमानात्प्रकारादन्यथा प्रकारान्तरं
नास्ति येन प्रकारेणाशुभं कर्म न लिप्यते कर्मणा न लिप्यत इत्यर्थः ।
अतः शास्त्रविहितानि कर्माण्यग्निहोत्रादीनि कुर्वन्नेव जिजीविषेत् ।

I) Karma Yoga - Way of life is best life

- Do Niyata karma, will not produce binding Punyams or Papams.

II)

Karma

Kamya Karmas

- Produce Binding Punya Papam

Nishiddha Karmas

- Produce Binding Papam

Nitya Naimittika Karmas

- Will not produce Binding Punyam, Papam
- Produces liberating Punyam

III) Punyam :

- Promotes liberation.

IV) Vivekachudamani :

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ ३ ॥

durlabham trayamevaitaddevānugrahaHetukam |

manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ || 3 ||

Very rare indeed are these three things and happen only due to the utmost Grace of God—a human birth, a burning desire for liberation, and the blessed refuge of an illuminated sage.
[Verse 3]

a) To be born a Human, require Punyam.

b) Manushya alone can get liberated.

- c) Mumukshutvam - Desire for Moksha is because of liberation promoting Punyam.
- d) Association with Mahapurusha who offers Sravanam, Mananam, Nidhidhyasanam requires liberation promoting Punyam.
- e) Available through Agnihotra, Rituals :
- Pancha Maha Yagya.
- f) Based on this Krishna made Gita :

यज्ञार्थात्कर्मणोऽन्यत्र
लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय
मुक्तसङ्गः समाचर ॥ ३-९ ॥

yajñārthāt karmaṇo'nyatra
loko'yaṁ karmabandhanaḥ |
tadartham karma kaunteya
muktasaṅgaḥ samācara ||3-9||

The world is bound by actions other than those performed for the sake of sacrifice; do thou, therefore, O son of Kunti, perform action for that sake (for Yajna) alone, free from all attachments. [Chapter 3 – Verse 9]

- g) Any other life style which excludes Yagya, Dhana, Karma
- One is bound by shackles of Punyam or Papam.
- h) Yagya promotes liberation
- i) Other than Karma Yoga lifestyle, no other path
- Jnana Yoga - Direct path to liberation.

j) If not ready for Jnana Yoga, next best life style is Niyata Karmani.

k) No other possible lifestyle to avoid Samsara

- One will be trapped somewhere or other
- Pitfalls will be there
- Things, relations, home, corporate life = Pitfall
- Reduce them, increase Nitya Karmani.

V) Evam Prakarena :

- In this manner, Nitya karma Anushtana Prakarena

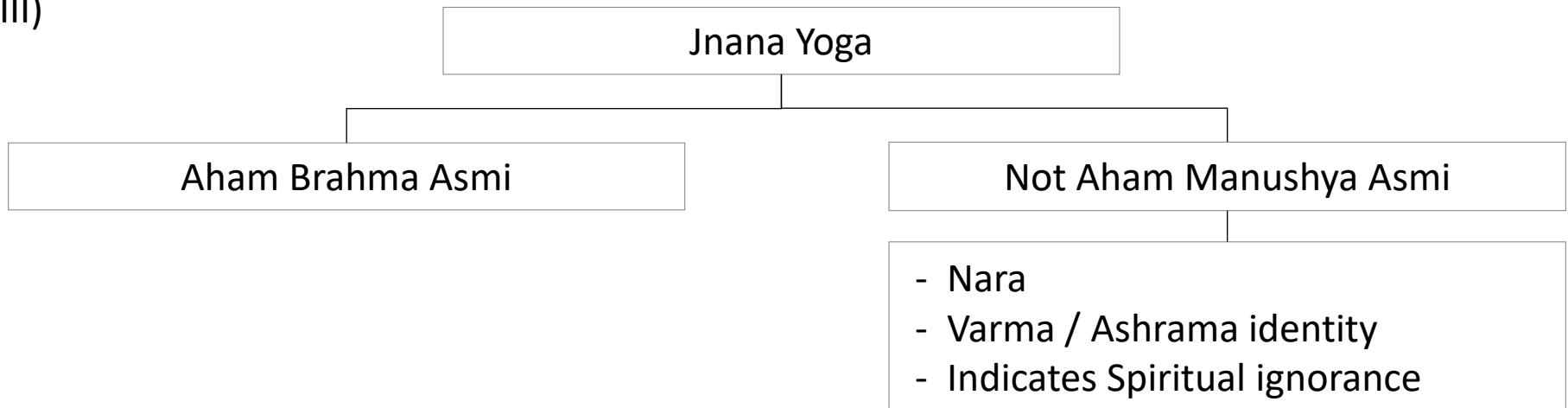
VI) Tvayi Jijivashati Sati :

- When you desire to live in this manner.

VII) Nare - You - Human being alone can have Karma Anushtanam

- You are identified with human individuality.

VIII)



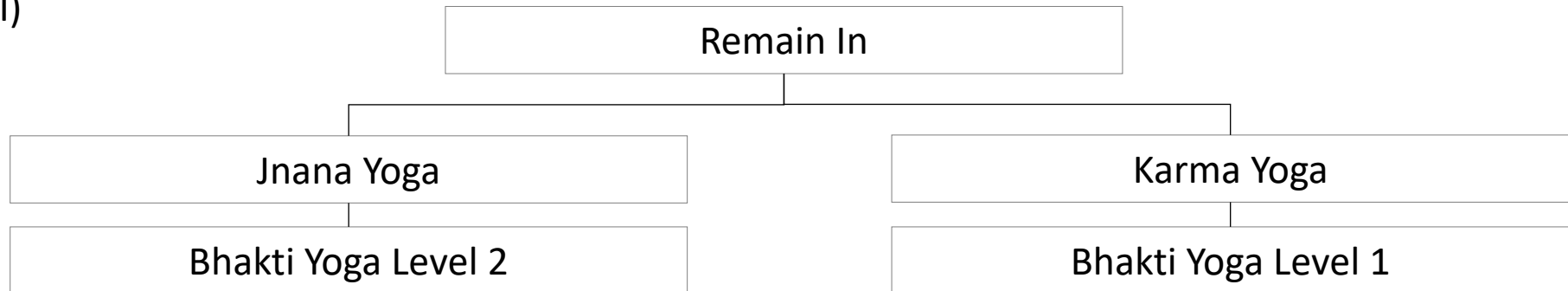
IX) Na Karma Lipyate :

- When you follow Karma Yoga lifestyle, binding karmas will not taint, stick to you
- When you follow Nitya Naimitta karma.

X) No other method

- Other than current lifestyle of yours
- Which is Karma Anushtanam, Agnihotra etc (Nitya Karmani)
- No other life style possible by which you will escape, avoid binding karma.

XI)



- Bhakti Yoga = Karma Yoga and Jnana Yoga
- If you want to be outside both then you will be a Nastika.
- Doomed spiritually, human life wasted.

XII) Karma Na Limpati, Karmabi Na Limpyate (No other lifestyle you Not tainted by binding Karma)

- In all other lifestyles, you will accumulate Karma, Punarapi Jananam, maranam, will be Pedalling the cycle.

XIII) Message :

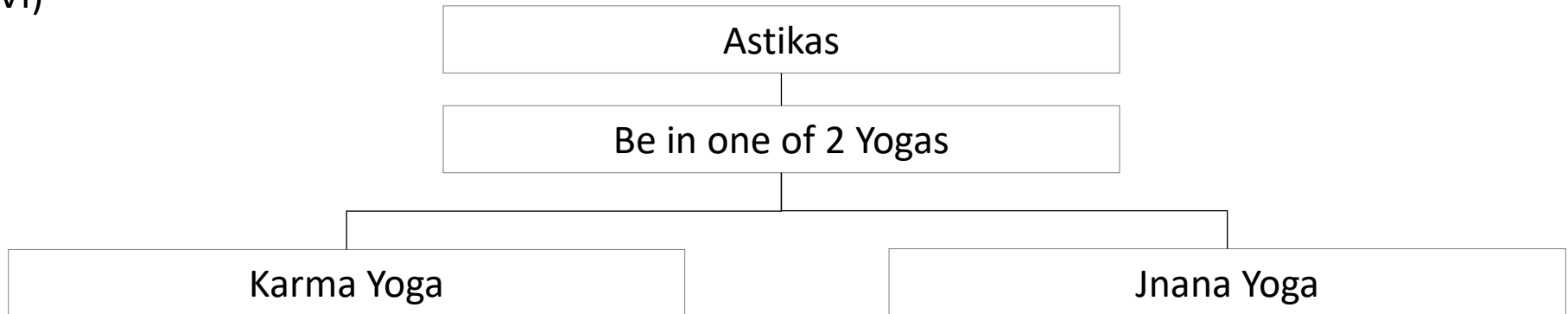
- If you are Astika, chosen Veda as guide, listen to my healthy lifestyle
- Do Karma Yoga or Jnana Yoga.

XIV) Example :

- Fasting good for health and long life
- Scientific proof
- Many cultures have incorporated fasting - Muslims and Hindus.
- Shivarthri, Ekadashi - Fast religious Sadhana.

XV) Eat always less than your full capacity.

XVI)



- Then you are safe.
- Yavat Jeevam Agnihotram Juhoti, Parallel to this Verse 2
- As long as you are alive do Karma Yoga - Commentary on Mantra 2 over.

19) Bashyam : Verse No. 2 Continues

कथं पुनरिदमवगम्यते पूर्वेण संन्यासिनो ज्ञाननिष्ठोक्ता
द्वितीयेन तदशक्तस्य कर्मनिष्ठेति ।

I) Extended discussion to avoid misinterpretation of Verse 2 and 3

II) Samuchhaya Vadi (Purva Pakshi) :

- Causes allergy to Shankara
- Ideal shlokas for Purva Pakshi
- 1st Verse Jnana Yoga, 2nd Verse Karma Yoga
- Since both talked about by Upanishad, every Moksha seeker should follow Samuchhaya for Moksha.

III) Shankara takes Pre-emptive steps here

- Jnana Nishta for one group of people, 'Nididhyasanam' Pradhana, Sakshi Pradhana.
- Tad Ashaktarya, for a person who is not ready, has no qualification, for 2nd Group Karma Yoga - Nishta.
- 2 Mantras are for 2 Different candidates.

IV)

Candidate 1	Candidate 2
- Exercise 2 - Karma Yoga is not there Example : - Medical Student	- Exercise 1 - Jnana Yoga is not there Example : - Engineering Student

V) Therefore, there is no Scope of Samuchhaya.

Gita :

श्रीभगवानुवाच ।
 लोकेऽस्मिन् द्विविधा निष्ठा
 पुरा प्रोक्ता मयानघ ।
 ज्ञानयोगेन साङ्ख्यानं
 कर्मयोगेन योगिनाम् ॥ ३-३ ॥

śrī bhagavānuvāca |
 loka'smin dvividhā niṣṭhā
 purā proktā mayā'nagha |
 jñānayōgena sām̐khyānām
 karmayōgena yōginām ||3-3||

The Blessed Lord said : In this world there is a twofold path, as said before, O sinless one; the path of knowledge of the sankhyans and the path of action of the yogins. [Chapter 3 – Verse 3]

VI)

Jnana Yogena	Karma Yogena
Sankhyanam	Yoginam

- We Segregate the Candidates.

VII) Purva Pakshi :

- (Objectionist to Shankara)
- Segregation of candidate is your mischief
- Segregation of Jnanam and Karma not in Upanishad, you have no Pramanam.

VIII)

Br Brahma Jnani	After that
Verse 1	Follow Karma

- Never take Sanyasa Makes Sanyasa a causality, Sanyasa can't do Agnihotra.

IX) Purva Pakshi :

- Remain in Grihastha
- Combine both - Gain Moksha.
- If there is segregation, what is the Pramanam?

X) How is the message extracted?

Verse 1 :

- For External Sanyasa or Internal mental Sanyasa
- Focus on Jnana Nishta.

Verse 2 :

- For another Group - How Karma Nishta?
- Nitya Naimitta karma? What is Pramanam?

XI) Shankara :

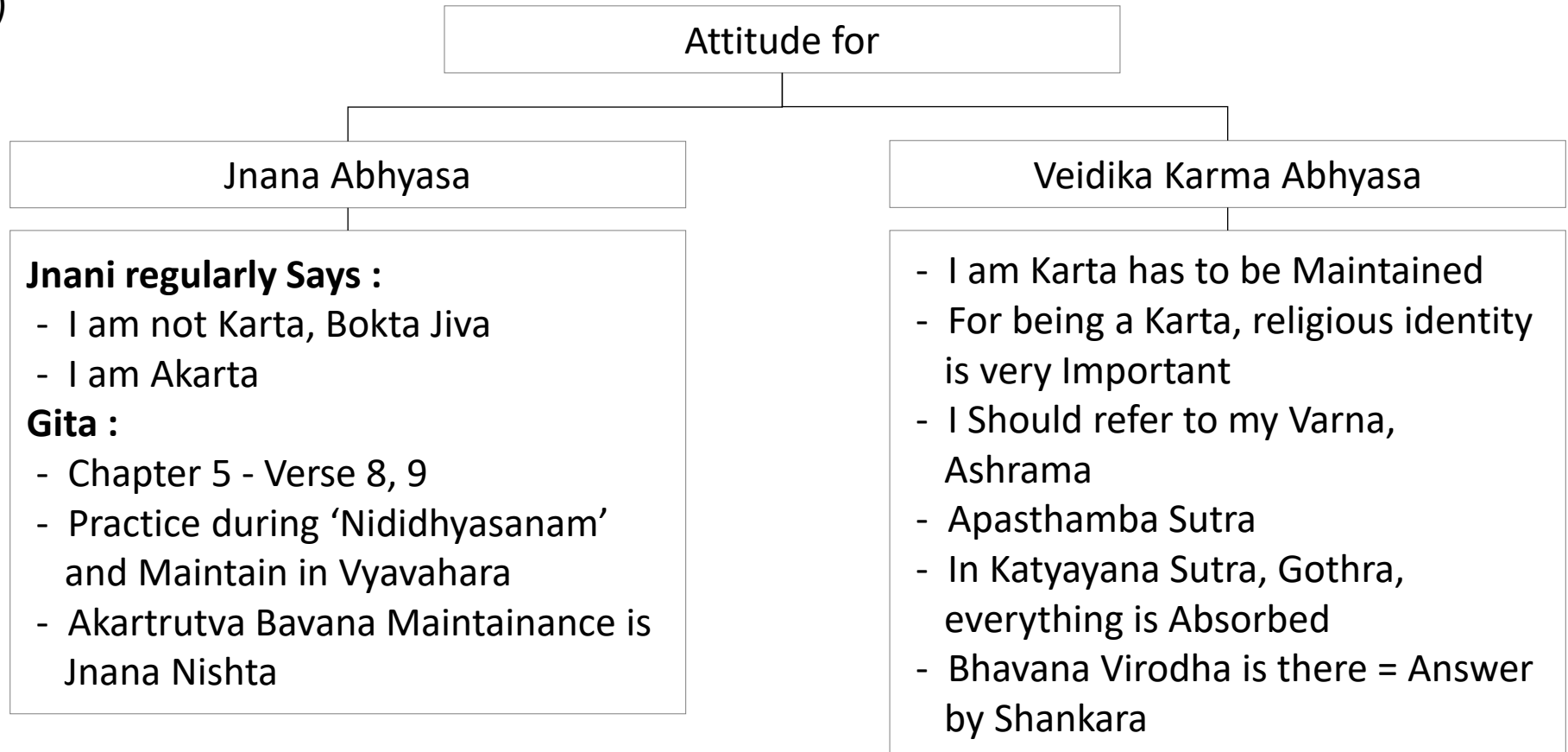
a) Jnanam and Karma opposed

- Sanyasi, Jnani, do puja
- How Jnana, Karma Virodha.

b) Virodha not external

- Attitudinal opposition, Bavana Virodha.

c)



Attitude for

Jnana Abhyasa

Veidika Karma Abhyasa

In Nididhyasanam : Mundak Upanishad :

- Yat Tad Adreshyam, Agrahyam, Agothram, Avarnam (1 - 1 - 6)
- Invoked attitude is opposite
- Jnanis Karma = Karma Abhasa because of attitudinal change
- Will not produce Punyam, Papam
- Not visible, Veda recognises, does not give Punyam, Papam

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ 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]

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णं- मचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,
Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah || 6 ||

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

Revision : Mantra 2 : Bashyam :

I) Shankara refutes Karma Yoga and Jnana Yoga combination.

Jnanam	Veidica Karma
Aham Brahma Asi - Aparoksha Jnanam	Aham Karta

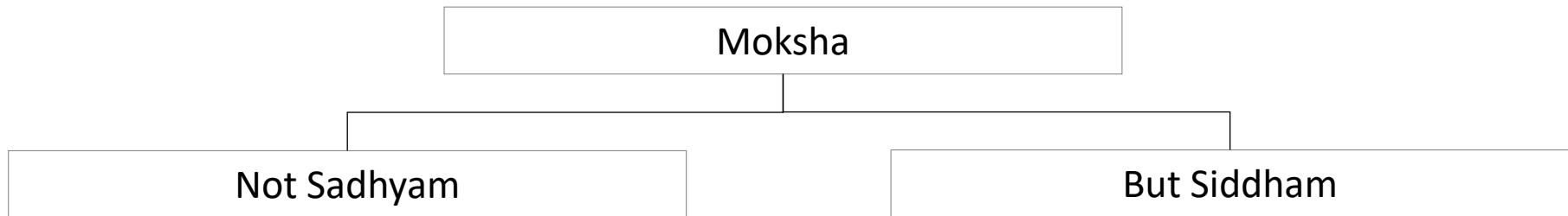
Can't be combined for Moksha Prapti

II) Popular Purva Pakshi during Shankara's time

III) 2 Main Arguments against Samuchhaya Vadi :

1st Argument :

- a) Jnanam need not be combined with karma for the sake of Moksha.
- b) Once Jnanam comes, person understands, Moksha no more a goal to be accomplished
- c) Jnanam :
 - I am ever liberated.
- d) Necessity of attaining Moksha goes.



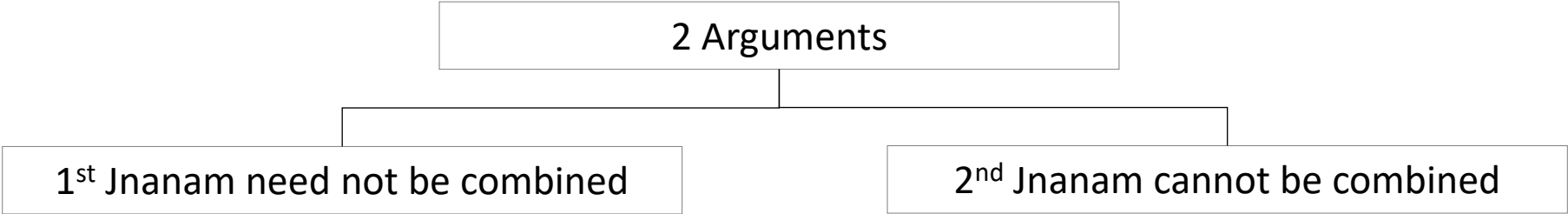
- e) Jnani doesn't seek Moksha, No question of combining with Veidika karma for the sake of Moksha.
- f) Moksha loses its Sadhyam status itself.
- g) Therefore, don't require any more Sadhana
 - Hence no question of combining Karma to make it a better Sadhana.

IV) 2nd Argument :

a) Jnanam cannot be combined with Karma, they are opposed to each other.

b) Shankara uses 2nd Argument in most of places.

c)



d) Reason :

- Opposed to each other.

e)

Jnanam	Karma
i) Associated with Jnana Khanda - Shastra Bheda	i) Associated with Karma Khanda
ii) Anubandha Chatushya Bheda - Adhikari - Vishaya - Prayojanam - Sambandha opposed to each other	ii) Adhikari Different
iii) Ashrama of Adhikaris is different - Sanyasa Ashrama	iii) Grihastha Ashrama
iv) Moksha	iv) Chitta Shuddhi

f) Can't be combined simultaneously

- They should be combined sequentially, without each one, Moksha not possible.

g) Shankara's approach :

- Grihastha should follow Karma Yoga
- Become internal Sanyasi
- Get Jnanam - Get Moksha

h) Widely held View :

- Grihastha should not touch Vedanta
- In Public talk Dharma, Karma Anushtanam.

i) Qualified Grihasthas missed Opportunity to Study Vedanta.

j) Modified Approach :

Junior Seeker	Senior Seeker
<ul style="list-style-type: none">- Karma Yoga Pradhana- With exposure to Jnana Yoga	<ul style="list-style-type: none">- Jnana Yoga- After Sadhana Chatushtaya Sampatti- Raaga Dvesha does not enslave

V) Gita :

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

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

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

- Can become Sanyasi mentally in Grihastha itself.
- Gita does Re-arrangement of Ashrama
- Be acquainted with Vedanta.

VI) a) Misconception to be removed :

- Many methods for Moksha.

b) In Vedic Society, Ashrama scheme was followed, Sanyasa for Moksha prescribed, not now.

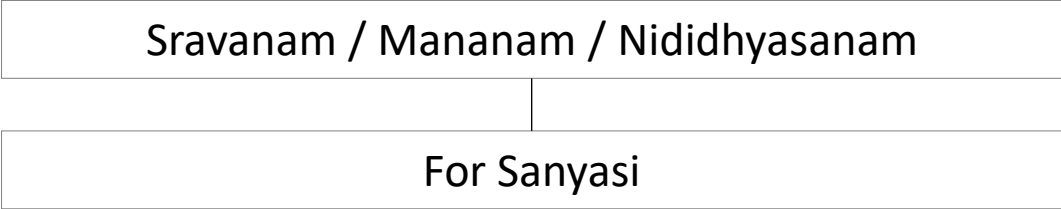
c) Not Ashramas but Junior, Senior seekers

d) Ashrama Karma continues

- Vividisha Sanyasi is Jnana Yoga Pradhana.

VII) Topic 4 :

a)



b) 1st Mantra :

- Sanyasi fit for Jnana Yoga

2nd Mantra :

- Those not ready for Jnana Yoga, Karma Yoga for Grihastha.
- Pramanam for different Adhikari's
- No Samuchhaya simultaneously.

c) How do you know this difference?

20) Bashyam : Verse No. 2 Continues

उच्यते; ज्ञानकर्मणोर्विरोधं पर्वतवदकम्प्यं यथोक्तं
न स्मरसि किम् ।

1) Why you differentiate candidates?

- Because of Non-existence of Karma and Jnanam
- Virodha Vishaya is firm.

II) In introduction :

- Shastra Bheda Candidate, subject matter, benefit, relationship.

21) Bashyam : Verse No. 2 Continues

इहाप्युक्तं 'यो हि जिजीविषेत् स कर्म कुर्वन्' 'ईशावास्यमिदं सर्वम्'
'तेन त्यक्तेन भुञ्जीथाः' 'मा गृधः कस्यस्विद्धनम्' इति च । 'न जीविते
मरणे वा गृधिं कुर्वीतारण्यमियादिति च पदम्; ततो न पुनरियात्'
इति संन्यासशासनात् । उभयोः फलभेदं च वक्ष्यति ।

I) Upanishad shows difference in candidate.

II) 2nd Mantra :

- Who ever wants to live long, following compulsory duties.
- Not live without Karma.

III) 1st Mantra :

- See everything as Brahman
- Negate universe consisting of Kriya Karakam Phalam
- Give up Karma, Karma Tyaga - One difference.

IV) Ma Gridhaha Kasya Svid Dhanam

- May you not covet, desire to accumulate money from anyone.

a) Money represents Karma

- For Veidika Karma, 5 factors required
- Yajamana, Patni, Putra, Deivam Vittam, Manusham Vittam
- Money required for Anna Dhanam, Dakshina.

b) Karma yogi has to accumulate wealth for Pancha Maha Yagya.

c) 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]

d)

Mantra 1	Mantra 2
- Renunciation of Wealth	- Performance of Karma - Accumulation of Wealth

- 2nd Contradiction between Karma Yoga, Jnana Yoga.

e) Grihastha's Title :

- Sreeman
 - Sreemati
- } Have Wealth

f) Sanyasi cannot be Sreeman

g) Candidates different, Grihastha, Sanyasi

V) Na Jiveti Marane Va Gridham Kuryat :

a) If a Grahastha wants to pursue Jnana Yoga

- **Should have detachment from life and death**
- **No Raaga - Dvesha.**

b) Jnani can't say :

- Want to live long or no rebirth (Hatred to life).

c) No likes, dislikes

d) Jivite Kama Tyagaha :

- Prescribed for Jnana Yogi (Jeevana Viraaga).

e) For Karma Yogi

- Hence different in Candidates.

f) Jnana Yoga = Aranyam, go to forest, not for Weekend hiking, Don't come back to Society

g) Jnana Yoga Associated with renunciation of Society, Social life, Sanyasa prescribed.

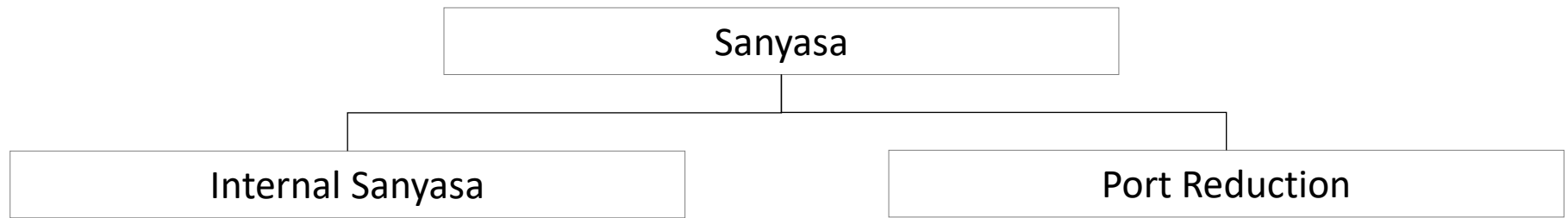
Karma Yoga :

- Associated with Society, Social life.

h) Bashyam :

- Ashrama Bheda Highlighted.

i)



VI) Port :

a) P - Possession, no maintenance issues.

b) O - Obligatory Duty / Burden Stop taking new responsibilities.

- When you close eyes, ton on head, load will come
- No free mind.

c) R - Relationship, Social contacts, Mobile Necessity today

- Birthdays to remember.

d) T - Transactions

- Each feeds other, will work
- You are on top of huge empire.

e) Sanyasa by Shankara = Zero Port.

- Have quality time, Unpre-occupied mind = Aranya Gamanam.

f) Gita :

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

jñēyaḥ sa nityasannyāsī
yō na dvēṣṭi na kāṅkṣati |
nirdvandvō hi mahābāhō
sukhaṁ bandhāt pramucyatē ||5-3||

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

g) This portion has to be revised in Modern time

h) This is Shastras Instruction :

Karma	Jnanam
<ul style="list-style-type: none">- Gives Anitya Phalam- Maximum - Brahma Loka- Combine with Upasana- Have to come back	<ul style="list-style-type: none">- Gives Moksha, Nitya Phalam

i) Vakshyati :

- This will be said in Isavasya Upanishad.

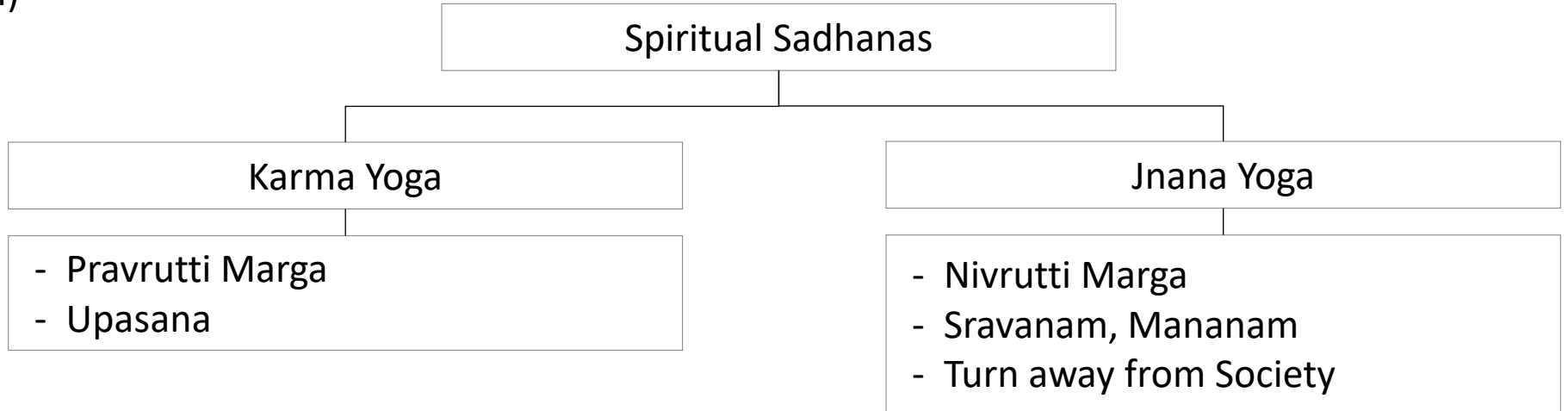
22) Bashyam : Verse No. 2 Continues

इमौ द्वावेव पन्थानावनु- निष्क्रान्ततरौ भवतः क्रियापथश्चैव
पुरस्तात्संन्यासश्चोत्तरेण । निवृत्ति- मार्गेण एषणात्रयस्य त्यागः ।
तयोः संन्यासपथ एवातिरेचयति । “न्यास एवात्यरेचयत्”
इति च तैत्तिरीयके ।

I) 2 Distinct Paths, for 2 different Adhikaris.

II) Refutes combination of Karma Yoga and Jnana Yoga.

III)



IV) Both parties have come when creation came

- Bhagawan created humanity and 2 Paths emerged (Nishkrantam).

V) Don't combine, follow Karma Yoga, Jnana Yoga sequentially

- Both compulsory
- Start with Karma Khanda, then come to Jnana Khanda change Grihastha to Sanyasa
- Original Visualisation
- Now no change in Ashrama, change Sadhana.

VI) Brihadaranyaka Upanishad :

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

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

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

- Drop - Putra, Vitha, Lokai Eshanayacha.

VII) Advantage of Grihastha Ashrama :

- Can be Veidika karma for Putra, Vittha, Loka.

VIII) Disadvantage of Grihastha :

- Living together, attachments are deep
- Hence Putra Eshana Tyaga
- Desire and attachment for children, wealth, Lokas.

IX) Katho Upanishad :

न वित्तेन तर्पणीयो मनुष्यो
लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं
वरस्तु मे वरणीयः स एव ॥ २७ ॥

Na vittena tarpaniyo manusyo
lapsyamahe vittam adraksma cettva,
jivisyamo yavadi sisyasi tvam
varas tu me varaniyah sa eva ॥ 27 ॥

Man is not to be satisfied with wealth. Now that we have seen Thee, we shall surely get wealth. We shall also live, as long as You rule. Therefore, that boon alone is fit to be craved for by me. [1 - 1 - 27]

- No human being satisfied with any amount of wealth
- Stated 3000 Years ago - Vitta Tyaga.

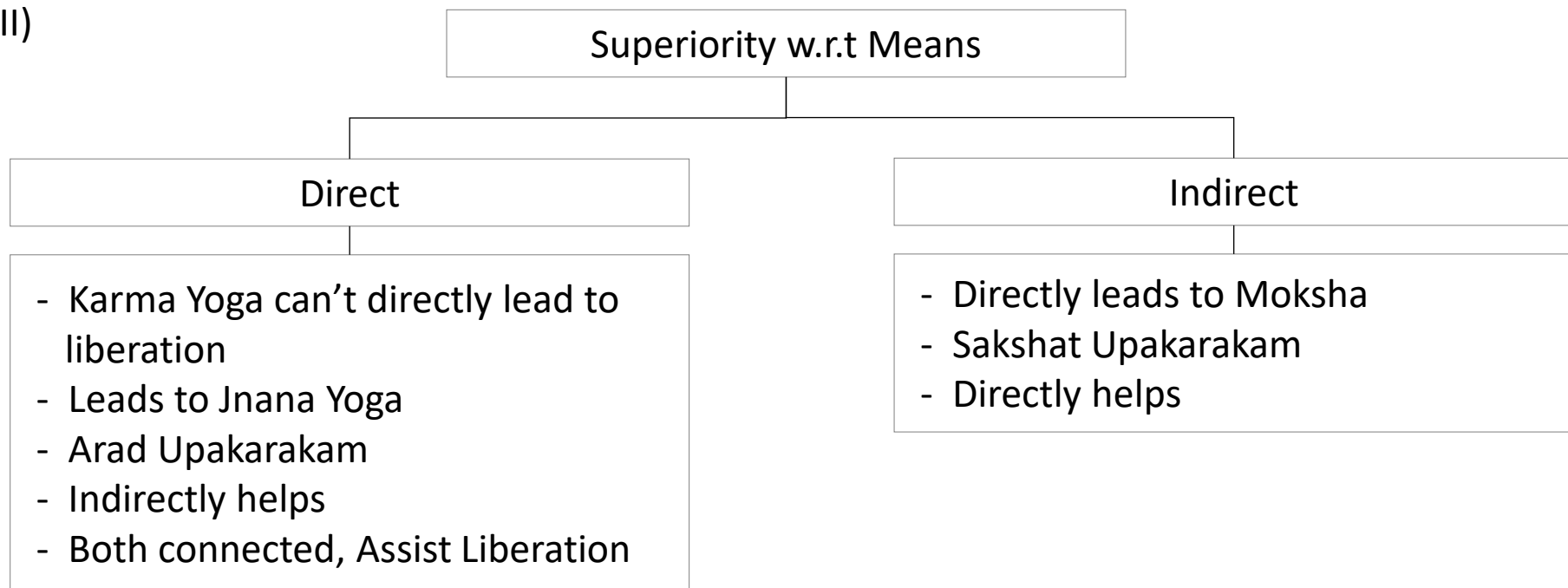
X) Loka :

- Desire for positions - Tyaga.

XI) Compared to Karma Yoga, Jnana Yoga is superior

- No choose another
- No choice, both compulsory.

XII)



XIII) Mahanarayana Upanishad :

न्यास इति ब्रह्मा ब्रह्मा हि परः परो हि ब्रह्मा तानि वा एतान्यवराणि
तपांसि न्यास एवात्यरेचयत् य एवं वेदेत्युपनिषत् ॥

Nyāsa iti brahmā, brahmā hi paraḥ, paro hi brahmā, tāni vā etānyavarāṇi
tapāṁsi, nyāsa eva atyarecayat. Ya evaṁ veda, ety upaniṣat ॥

Renunciation (Nyāsa), said Brahmā, is indeed Brahman; for Brahman is the Supreme, and the Supreme is truly Brahman. All these austerities are inferior; renunciation alone surpasses them. He who knows thus—this is the teaching of the Upanishad.” [12 - 1]

XIV) Mantra Pushpam - Ramakrishna Mission book :

- Sanyasa, mental renunciation is the greatest Sadhana.

22) Bashyam : Verse No. 2 Continues

‘द्वाविमावथ पन्थानौ यत्र वेदाः प्रतिष्ठिताः ।
प्रवृत्तिलक्षणो धर्मो निवृत्तौ च सुभाषितः ॥’
इत्यादि पुत्राय विचार्य निश्चितमुक्तं व्यासेन वेदाचार्येण
भगवता । विभागञ्चानयोः दर्शयिष्यामः ॥ २ ॥

I) 2 Candidates - 2 Margas - No Combination, Sruti Quoted.

II) Mahabharata :

इत्येवं हृदयग्रन्थिं बुद्धिचिन्तामयं दृढम् ।
अतीत्य सुखमासीत् अशोचंश्छिन्नसंशयः ॥ ६ ॥

Ity evaṁ hṛdayagranthiṁ buddhi-cintāmayam dṛḍham |
Atītya sukham āsīta aśocaṁś chinna-saṁśayaḥ || 6 ||

Thus, having transcended the strong knot of the heart — made of intellectual doubts and mental anxieties — He remained in bliss, free from sorrow, with all doubts cut asunder.
[12 - 241 - 6]

III) 2 Paths distinguished

IV) Entire Veda is based on these 2 Paths only

- Veda = Pramanam.

IV) Gita :

श्रीभगवानुवाच ।
लोकेऽस्मिन् द्विविधा निष्ठा
पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन साङ्ख्यानं
कर्मयोगेन योगिनाम् ॥ ३-३ ॥

śrī bhagavānuvāca |
loke'smin dvividhā niṣṭhā
purā prokṭtā mayā'nagha |
jñānayōgena sām̐khyānām
karmayōgena yōginām ||3-3||

The Blessed Lord said : In this world there is a twofold path, as said before, O sinless one; the path of knowledge of the sankhyans and the path of action of the yogins. [Chapter 3 – Verse 3]

V) Same idea here

Karma Yoga	Jnana Yoga
<ul style="list-style-type: none">- Pravritti Marga- Preyo Marga Katho Upanishad : <ul style="list-style-type: none">- Chapter 1 - 2 - 2	<ul style="list-style-type: none">- Nivritti Marga

Katho Upanishad :

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

Sreyas-ca preyas-ca manusyam-etaḥ
tau samparitya vivinakti dhīrah,
Sreyo hi dhīro'bhi preyasō vṛṇite
preyo mando yoga-kṣemād vṛṇite || 2 ||

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]

VI) Vyasas

- Taught Veda to his son - Shuka
- 4 Disciples given knowledge
- Compiled, apportioned Veda not creator.

VII) Vyasa :

- Viyasu - To divide Veda into 4 Portions
- Bhagavan, Vishnu's Avatara, Narayanayena Svayam.

III) Gita introductory Mantra :

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारते
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीं
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम्

om pārthāya pratibodhitām bhagavatā nārāyaṇena svayam
vyāsenā grathitām purāṇamuninā madhye mahābhārate
advaitāmṛtavarṣiṇīm bhagavatīmaṣṭādaśādhyāyiniṁ
amba tvāmanusandadhāmi bhagavadgīte bhavadveṣiṇīm

That which was taught to Arjuna by Lord Narayana himself, Which was written by the epic sage Vyasa in the middle of Mahabaratha, Oh Mother goddess who showers the nectar of advaita called the Bhagavad Gita, Which has eighteen chapters, I meditate on you mother who removes all past Karma. [Verse 1]

IX) Following Isavasya Upanishad divided into 2 portions :

Isavasya Upanishad

Mantra 3 to 8

- Nivrutti
- Jnana Yoga

Mantra 9 to 14

- Pravrutti
- Karma Yoga

Mantra 15, 16, 17, 18

- Concluding Prayer

Revision : Mantra 2 - Bashyam :

I) Mahanarayana Upanishad :

स॒त्यं प॒रं प॒रं स॒त्यं स॒त्येन॑
न सु॒व॒र्गाल्लो॒काच्च॑र्य॒वन्ते क॒दाच॑न
स॒ताः हि स॒त्यं तस्मा॑त्स॒त्ये र॑मन्ते ॥१॥

satyaṁ paraṁ paraṁ satyaṁ satyena
na suvargāllōhāccyavante kadācana
satāṁ hi satyaṁ tasmātsatyē ramante || 1||

Truthfulness is excellent. What is excellent is truthfulness only. By truthfulness those who have attained to the state of blissfulness never fall from there. What belongs to sat, namely - good people - that is indeed satyam (truthfulness). For this reason seekers of the highest good find delight in truthfulness. [Section 78 - Verse 1]

Referred as Taittiriya :

4 Vallis

4th Valli = Mahanarayana Upanishad (80 Mantras)

- Shankara has not written commentary on Mahanarayana Upanishad
- One hour chanting for Upanishad.

II) Mahabharata - Shanti Parva :

इत्येवं हृदयग्रन्थिं बुद्धिचिन्तामयं दृढम् ।
अतीत्य सुखमासीत अशोचंश्छिन्नसंशयः ॥ ६ ॥

Ity evaṁ hṛdayagranthiṁ buddhi-cintāmayam dṛḍham |
Atītya sukham āsīta aśocaṁś chinna-saṁśayaḥ || 6 ||

Thus, having transcended the strong knot of the heart — made of intellectual doubts and mental anxieties — He remained in bliss, free from sorrow, with all doubts cut asunder. [12 - 241 - 6]

तप्येयुः प्रच्युताः पृथ्व्या यथा पूर्णा नदीं नराः ।
अवगाढा ह्यविद्वांसो विद्धि लोकमिमं तथा ॥ ७ ॥

Tapyeyuḥ pracyutāḥ pṛthvyā yathā pūrṇāṁ nadīṁ narāḥ |
Avagāḍhā hy avidvāṁso viddhi lokam imaṁ tathā || 7 ||

"Just as men who have fallen from the land are scorched (or suffer) after plunging into a swollen river, even so, know that the ignorant, immersed in this world, are truly engulfed (in suffering)." [12 - 241 - 7]

III) Karma binds Jiva

Jnanam liberates Jiva

Slogan

IV) First 2 Mantras of Isavasya Upanishad are Sutrabuta Mantras

- Capsule mantras, expanded in following mantras.

V)

Verse No. 1	Verse No. 2
<ul style="list-style-type: none">- Jnana Yoga - Pradhanam- For Senior Students- Expanded in Verses 3 to 8- Sravanam, Mananam, Nididhyasanam- Port Reduction- Have Unpreoccupied Mind- Have Quality time	<ul style="list-style-type: none">- Karma Yoga - Pradhana- For Junior Students- Expanded in Verses 9 to 14- Get fitness for Jnana Yoga- Maintain Ashrama Duty

VI) Sponge absorbs water, student should absorb teaching with quality time.

VII) Interpretation based on Rules given in Brahma Sutra

- Brahma Sitra = Rule Book of Vedanta
- Uttara Mimamsa Sutrani
- Sutras are rules for interpretation (Mimamsa)
- Uttara = Veda Anta
- I can't interpret the way I like.
- Be thorough with Rule Book
- 192 Adhikaranams, topics are there
- 192 Rules of interpretation, Adhikaraa Nyaya.

VIII) Isavasya - Challenging Upanishad

- Without Jnana Yoga, Karma Yoga is incomplete
- Without Jnana Yoga, Karma Yoga is impossible - Shankara mentions this.

IX) Anvaya - Mantra 2 :

- Iha Karmani Kurvan Eva Purushaha Shatam Samaha, Jijiveshati
- Tva Idare Evam Jijiveshati Karma Tvam Na Lipyate Limpati, Nare
- Karma will not affect you - Itaha Anyatha, Anyaha Prakaraha, Na Asti.

X) With Karma Yoga only, you can lead an active life without stress

- No other method for stress-free, peaceful life.

X) Gita :

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् । अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ ५-१२ ॥	yuktaḥkarmaphalaṁ tyaktvā śāntimāpnōti naiṣṭhikīm ayuktaḥ kāmakārēṇa phalē saktō nibadhyatē 5-12
--	--

The united one (the well-poised or the harmonised), having abandoned the fruits of action, attains eternal peace; the non-united (the unsteady or the unbalanced), impelled by desire and attached to the fruit, is bound. [Chapter 5 – Verse 12]

- Borrowed from Verse 2 of Isavasya.

23) Introduction to Verse No. 3 :

अथेदानीमविद्वन्निन्दार्थोऽयं मन्त्र आरभ्यते—

I) Following portion is expansion of Jnana Nishta and Karma Nishta.

II) Verse 3 to 8 (6 Mantras) :

- Expansion of JY of Verse 1
- This is the main Isavasya Upanishad
- Mantra 9 to 14 (6 Mantras), elaboration of Verse 2 – Karma Yoga.

III) Verse 3 :

- Glorifies Jnana Yoga
- Criticizes those who don't come to Jnana Yoga
- Perpetuating Samsara, wasting previous human life
- Destroying himself, perpetuating ignorance = Spiritual suicide.

IV) Avidwan - Ninda - Arthaha :

- Criticises ignorant Person.

24) Verse No. 3 :

असुर्या नाम ते लोका अन्धेन तमसाऽवृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

Asurya nama te lokah andhena tamasa'vrtah,

Tagmste pretyabhi-gacchanti ye ke catma-hano janah [3]

Sunless are those worlds, and enveloped in blinding gloom to which all those people, who are slayers of their own Souls go, departing from here. [Verse 3]

I) Gist :

- Abstruse mantra, difficult to understand
- Ignorant people do Atma Hanaha - Destroyers of Self.

II) Atma = Eternal, Nitya

= Sarvagataha Sthanuhu.

a) Gita :

न जायते म्रियते वा कदाचिद्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid
nāyaṃ bhūtvābhavitā vā na bhūyaḥ |
ajō nityaḥ śāśvatō'yaṃ purāṇah
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

b) How can we destroy Nitya Mukta? Destroying one's Self

- Literal meaning not possible.

c) Take figurative meaning

- One who ignores the Atma, by avoiding scriptural study is making the Atma as good as Non-existent.

d) Example :

- Thirsty - ignore water and suffer thirst
- Water as good as Non-existent
- I don't derive benefit of its existence.

e) As good as destroying water, making it Non-existent by ignoring the benefit

- It is as good as killing that.
- Ingenious interpretation

Gita - Chapter 13 :

- Atma Killers if you ignore Atma Jnanam.

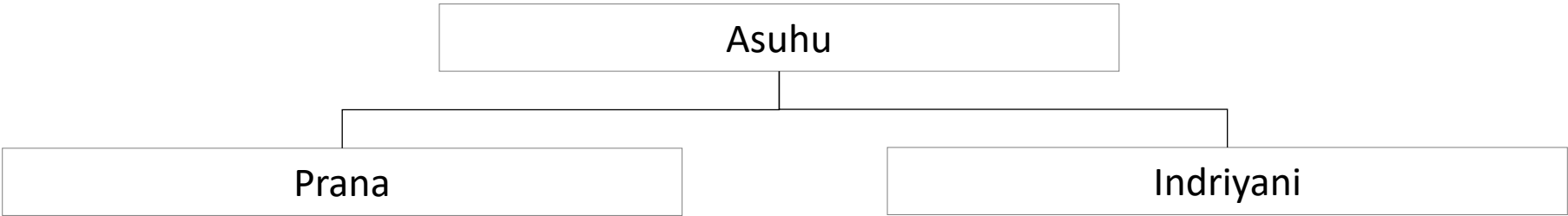
f) This Suicidal Action, get imprisonment in the prison of Samsara.

III) Samsara = getting Never and Never Physical Body (Animal, Plant)

IV) Physical body = Asuryaya Loka

a) Through which body a sensual person will constantly contact the world

b) Asushu ramate iti Asuraha



c) Asura = One who revels in sensory perception

- Sensory interaction, indulgences, contacts with the world.

d) Asuras look at body as the asset

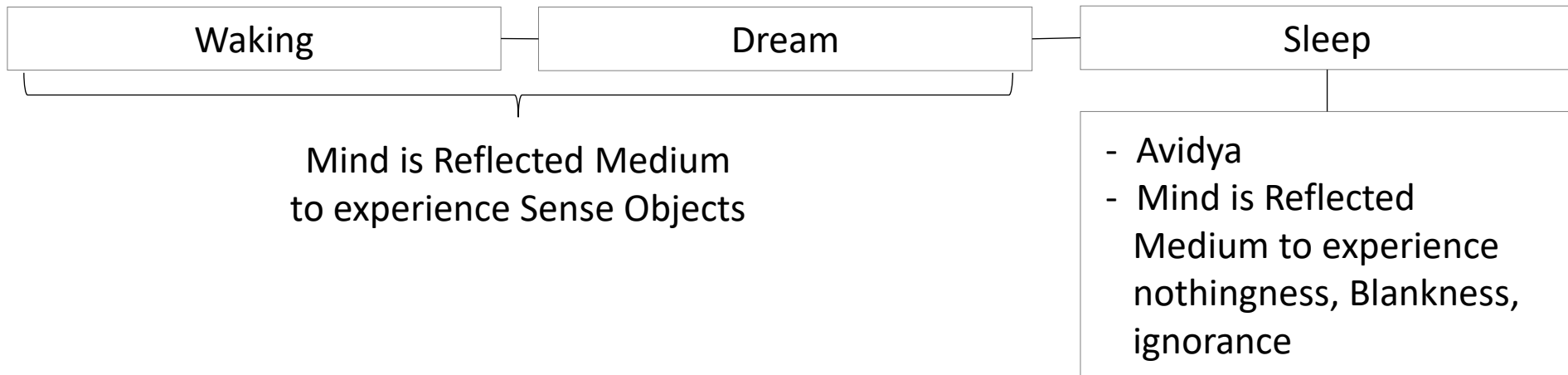
- Only because of body, can contact, react, enjoy the world.

e) During sleep, I - the Reflected Consciousness - Jiva, don't operate the Body - Mind (Reflected Consciousness and Reflecting media).

f) Body - Mind is my instrument for Bogaha

- My Real Svarupam is Nirguna, Nirvikara Atma (Original face).

g)



h) Asuras consider body as their asset.

V) This body Asuras will repeatedly get as a result of destroying themselves spiritually.

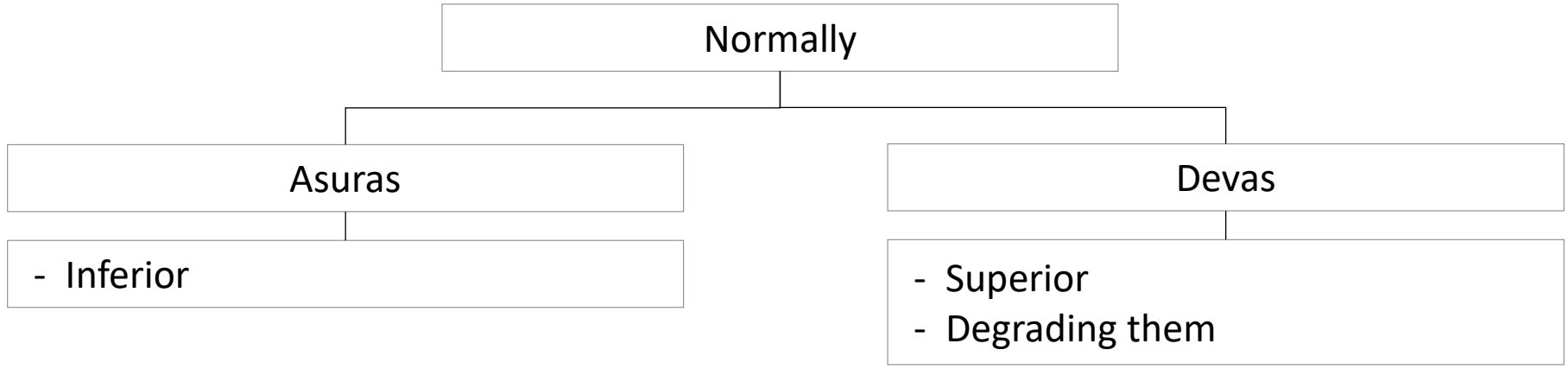
- Peculiar language.

VI) Ignorant people will have rebirth cycle.

25) Bashyam : Verse No. 3 Starts

असुर्याः परमात्मभावमद्वय-मपेक्ष्य देवादयोऽप्यसुरास्तेषाञ्च
स्वभूता लोका असुर्या नाम । नामशब्दोऽनर्थको निपातः ।

I) Asuraha = All living beings including Devas.



II) Upanishad is deliberately bringing down Devas

- Degraded ones compared to Brahma bhava, Advaya Bhava.

III) Paramatma Bhavam Advayam Apekshya :

- From standpoint of Paramatma status, which is Non-dual
- Even Devas are Asuras.

IV) Devas have deva Abimana instead of claiming their Brahman status

- Gods also as good as Asuras.

V) Asuhu Ramante :

- For all those who enjoy worldly objects, interactions, family relations.
- Want to enjoy and perpetuate Parivara
- For them what is the Asset?

VI) Siva Butaha Loka :

- Their primary asset is physical body (Called Loka here)
- Lokyate, Anubuyate = Shariram here Iti Loka.

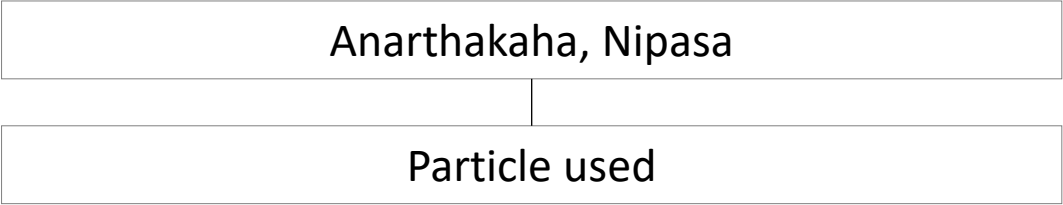
VII) Body is their asset and gets the name Asuryaha (Surya = Sun, Asurya = Darkness, ignorance).

VIII) Jivas - Called Asuras

Bodies - Called Asuryaha

- Asuryaha Loka = Body, Asset of Asuras.

IX) Name :

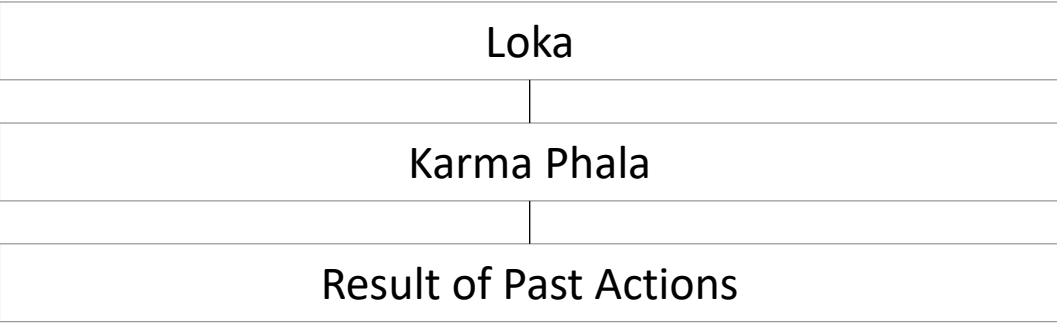


- No Significant meaning.

26) Bashyam : Verse No. 3 Continues

ते लोकाः कर्मफलानि । लोक्यन्ते दृश्यन्ते भुज्यन्त इति
जन्मानि । अन्धेनादर्शनात्मकेनाज्ञानेन तमसावृता आच्छादिताः,
तान्स्थावरान्तान्प्रेत्य त्यक्त्वेमं देहमभिगच्छन्ति यथाकर्म यथाश्रुतम् ।

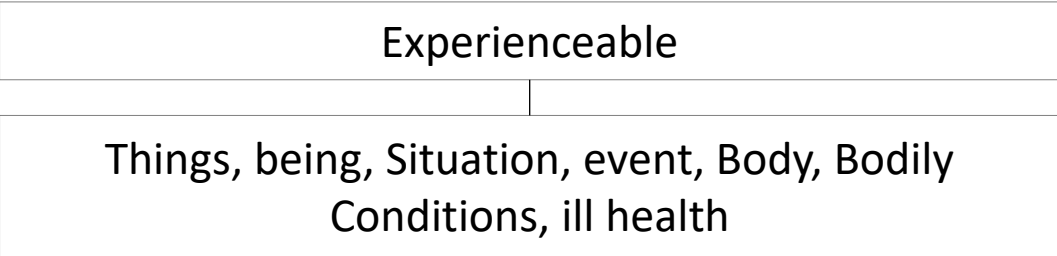
I)



II) Lok = To see, experience

- Lokate = Experienced object
- **Anything experienced by us is called Lokaha.**

World, People, Body, Mind, thoughts = Loka :



- All are Karma Phalam.

III) In Vedanta, whatever we experience is not a random event.

- Fundamentals of Hinduism
- Micro - Macro - Governed by Law of Karma.
- For us it is random, we don't know which laws are working.

IV) Karma = Adrishtam

- Loka = Karma Phalam of this Janma and past Janma.

V) Veda looks at a person, behind the body as Jivaha

- Does not depend on age, innocence etc.
- Jiva existed in previous Janma with another body
- In all past Janmas, Jivas have been having many bodies.

VI) Anaadi Jivas, Sanchita karmas, with current Prarabda karma.

- Emotionally blackmailing people by saying - 'innocent'
- Bhagawan sees entire Jivas Biography, not current 5 Years.

VII) If Jiva does not deserve, Bhagawan will not give experience to a Jiva

- Bhagawan always fair
- Our vision is pinhole vision of the world.

VIII) We help people to reduce suffering

- Veda Vidhi not her karma, let her suffer
- We want help from others in our difficulties
- They suffer because of karma but we should do our Maximum possible duty to reduce others' suffering.

IX) We suffer because of innocence

- Law of Karma powerful in the womb of mother also.

X) Our mind not mature enough to absorb all negative news.

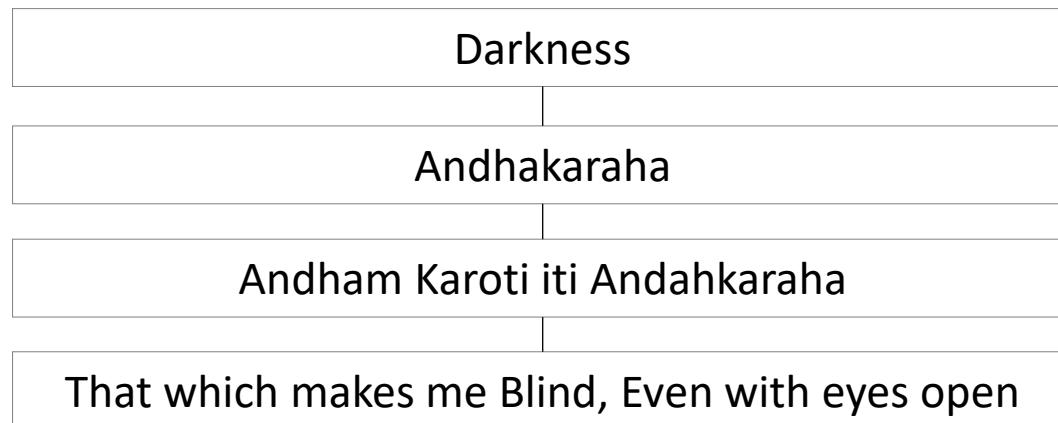
XI) Our Janma = Loka

- Janmani = Sharirani
- Asuryaha Lokaha = Body

XII) What type of bodies?

- Andhena - Tamasa (Spiritual Darkness, not external Darkness).

XIII)



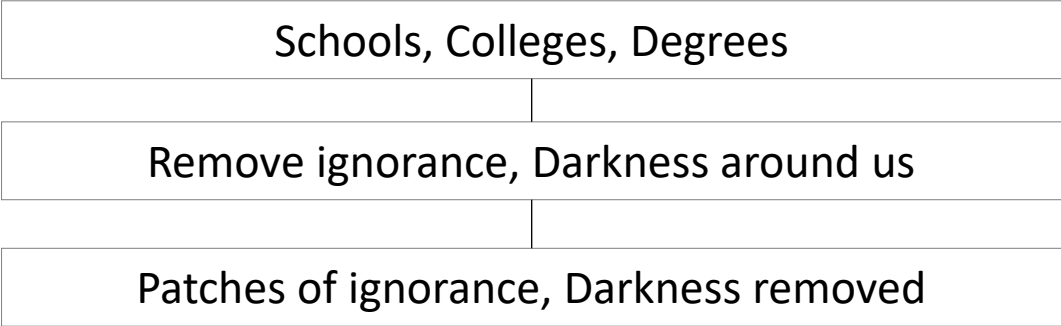
XIV) Spiritually blinding, Adarshana Atmakena

- Tamasa = Ajnanena
= Self ignorance

XV) Every Child that is born is enveloped in Self ignorance

- Child develops eye, in bright room, sees the world
- Still enveloped in Spiritual Darkness, does not know Atma.

XVI)



XVII) One darkness is carefully maintained = Andhena Tamas

= Spiritual Darkness

- We consider our body is an asset, busy contacting the world
- Get involved in more activities.

XVIII) Katho Upanishad :

पराञ्च खानि व्यतृणत् स्वयम्भू- स्तस्मात्पराङ्पश्यति नान्तरात्मन् । कश्चिद्धीरः प्रत्यगात्मानमैक्ष- दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥	Paranci khani vyatrnat svayambhuh tasmāt paran pasyati na antaratman ; Kascid dhirah pratyag atmanam aikṣat avṛtta cakṣur amṛtatvam icchan ॥ 1 ॥
--	---

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

- More and More extrovert.
- Who am I? - Never asked
- Body makes me extrovert and Maintains self ignorance.

XIX) Andhena Tamasaha Avrutaha Sharirani

- Every body enveloped in self ignorance
- **Every spiritual body is enveloped in Self ignorance.**

XX) You require extraordinary Punyam

a) Shariram must be Manushya

b) Born in a culture where Self knowledge is available, not a materialistic society.

c) Spiritual society values Self knowledge

d) Mumukshutvam - Desire for Self knowledge

e) Guru required : Mundak Upanishad :

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

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

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

- He should help to remove Self ignorance.

XXI) Majority wallow in ignorance and are proud

- Andhena = Adarshatmakena
- Tamasa = Ajnanena
- Avrutanena = Atchadita
- Everybody is enveloped in blinding Self ignorance
- This is the message.

XXII) 2nd Line : Tau :

- All those bodies
- Deva Shariram, upto Sthavaram (Plant) Shariram immobile living being.
- Stone = Sthavaram, not a living being, no Jiva born as a stone.

XXIII) Pretya :

- After dropping current body, Tyaktva
- Pra and Existence - Dhatu.

XXIV) Abhi Gachhanti :

- They will acquire another body, become extrovert, contact world, go through Varieties of experiences, die, take another body.
- Every body makes us extrovert.
- Samsara chakra Anuvartanam cycle goes on and on.

XXV) Is next body Random?

- We don't know, what body, when, don't know.

XXVI) If Re-birth, why Sraddham

- Sraddham = One of Pancha Maha Yagya, Pitru Yagya
- Thank them for making you what you
- Do it as a gratitude
- Will give material, spiritual benefit.

XXVII) Katho Upanishad :

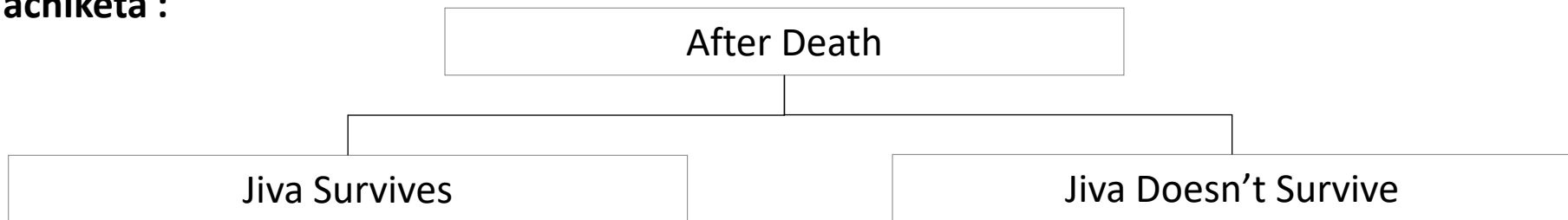
योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Yonim anye prapadyante sariratvaya dehinah,

Sthanum anye 'nusamyanti yatha karma yatha srutam ॥ 7 ॥

Some souls enter the womb to have a body, others go to the plants, just according to their work and according to their knowledge. [2 - 2 - 7]

Nachiketa :



Please clarify - Question : Katho Upanishad :

तँ ह कुमारँ सन्तं दक्षिणासु नीयमानासु
श्रद्धाविवेश सोऽमन्यत ॥ २ ॥

Tam ha kumaram santam daksinasu niyamanasu,
Sraddha vivesa so'manyata ॥ 2 ॥

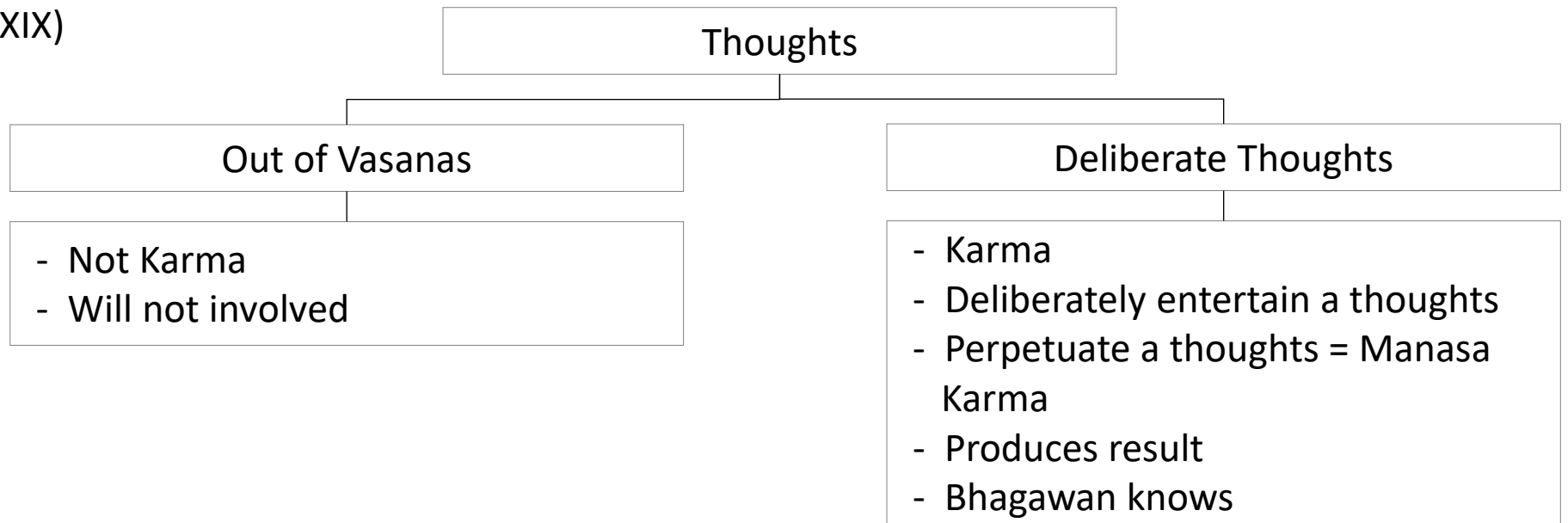
When the presents were being distributed, filial anxiety, (about the welfare of his father) entered the heart of Naciketas, who was still a boy and he thought. [1 - 1 - 2]

- Jiva takes another body, celestial, human, animal, insect, plant.

XVIII) Genetic issues, as per Karma and Upasana (Srutam)

- Not only religious meditation.
- **What type of thought life I had, decides my next birth**
- Thinking ill of others, evil for others = Upasana, Karma.

XXIX)



- Entertain good thoughts
- Badram Karnebihi - Think noble thoughts.

XXX) Gayathri Mantra :

ॐ तत्सवितुर्वरेण्यम्
भर्गो देवस्य धीमहि ।
धीयो योनः प्रचोदयात् ॥

Om tatsavirturvarenyam
bhargo devasya dhimahi |
dhiyoyonah prachodayaat ||

Om, Almighty Supreme Sun Impel us with your divine brilliance So that we may attain a noble understanding of Reality. [Mantra 1]

- Sun God - Activate noble thoughts in my mind
- My thought life influences my next birth, for ignorant people.
- Those who understand Isavasya mantras will be free from Samsara cycle.

XXXI) I am Original consciousness, ever free, Nitya Mukta Svarupa.

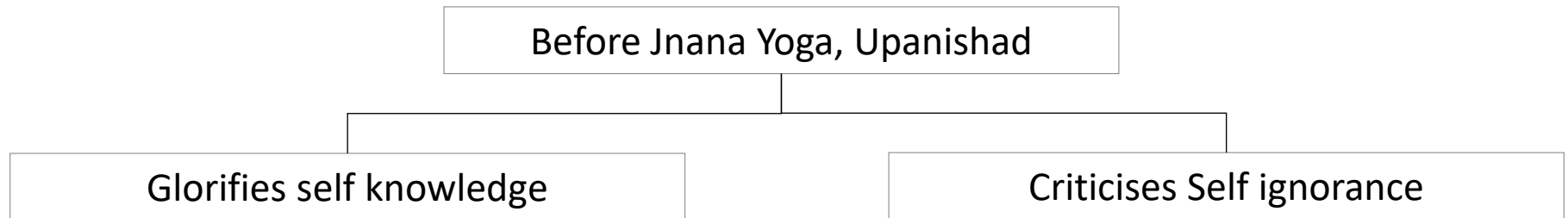
Jiva Bava	Brahma Bava
Mithya	Satyam

XXXII) Yatha Srutham Adhigachhanti

- Atma Mahano Janaha - Next Para.

Revision : Mantra No. 3 - Bashyam :

I)



II) Uses Puranic imagery :

a) Deva Loka

- World of Happiness
- Enjoyed by Celestials
- Accomplished Lokas because of Punyam, Superior Lokas.

b) Asura Loka (Naraka Loka)

- Asuris - Performers of Adharmic, Papa Karmas
- Full of sorrow and Gloom, Darkness, Suffering
- Message of Puranas

c) Adapted and adopted to convey Vedantic message

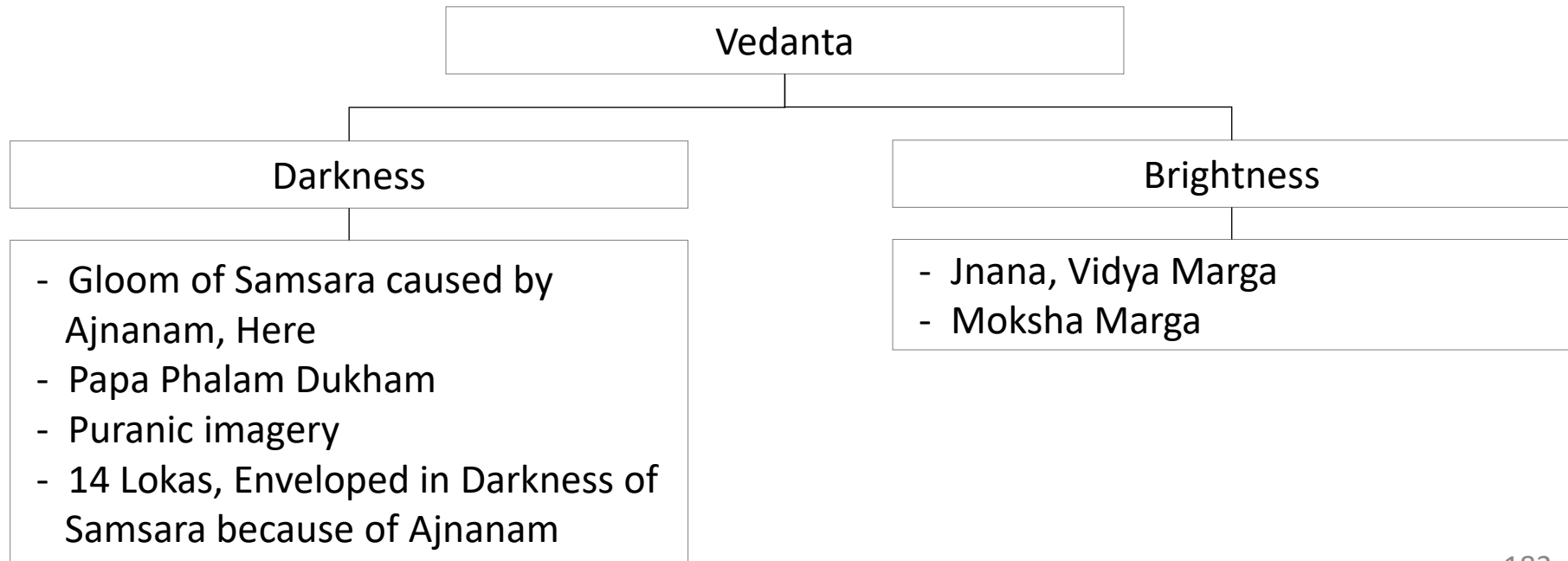
d) All 14 Lokas - Asura Lokas

- Deva Lokas also Asura Lokas

e) Darkness = Papa Phalam (Mind impure)

f) Brightness = Punya Phalam (Mind pure).

g)



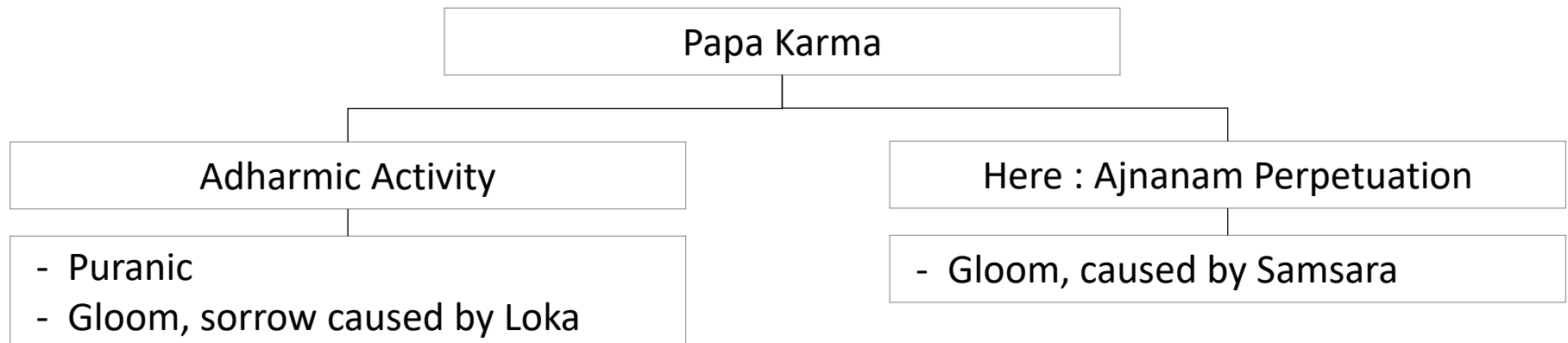
h) Punya Loka :

- Ajnanam continues
- Self ignorance continues
- Bright and joyous
- Samsara gloom.

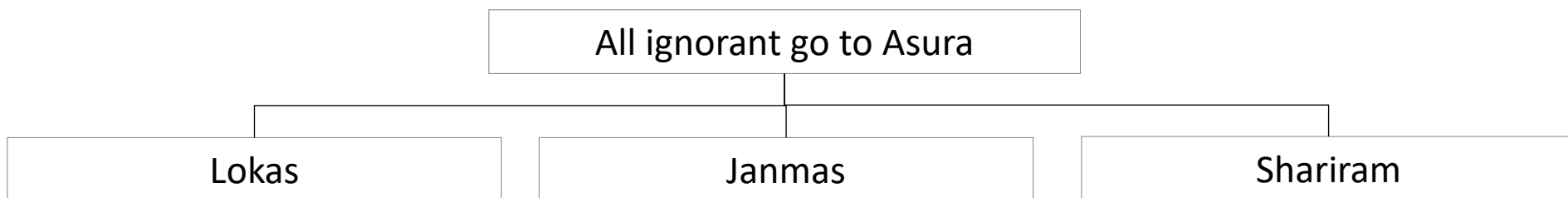
III) Asura Lokaha Andhena Tamasan Avrutaha

a) Asura Lokah = World of Asuras, Asura janmas, births of ignorant people, Asura Sharirani – Bodies of Ajnanis surrounded by gloom of darkness, Ajnana Phalam.

b) Asura - Re-interpreted

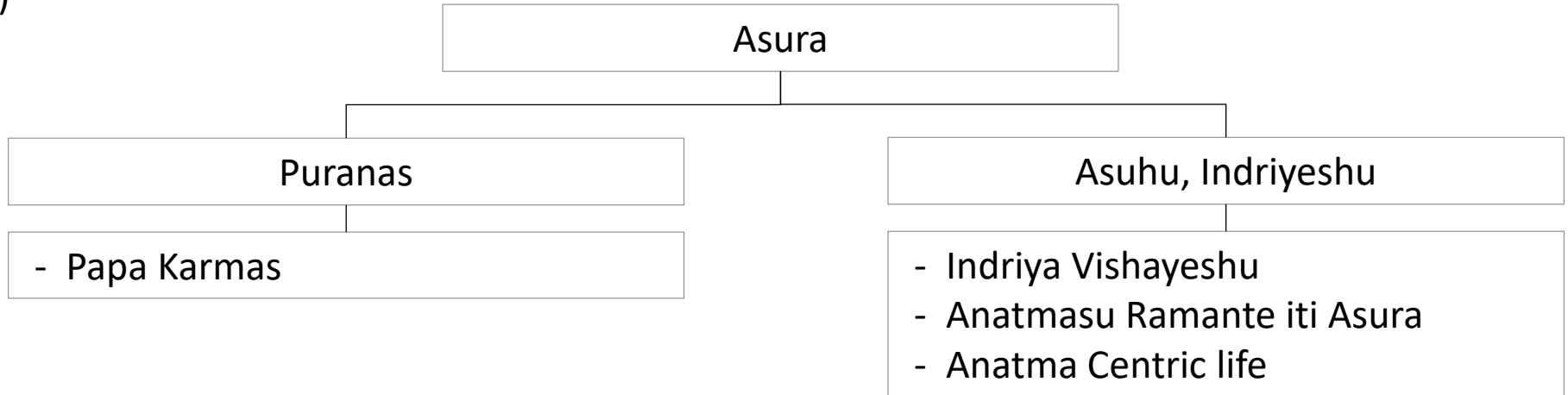


c) Ignorant people – Talked about in 2nd Line



- Asura = Self ignorant, Anatma Centric Life.

d)



e) Every word is given special Contextual Vedantic meaning.

IV) Bottom Line :

- Self ignorance Perpetuates rebirth into one of 14 Lokas.

V) Tey, Tan Adigachhanti :

- Go to 14 Lokas, Shariram, Janma
- Pretya : Marana Anantaram.

b) Jnanis :

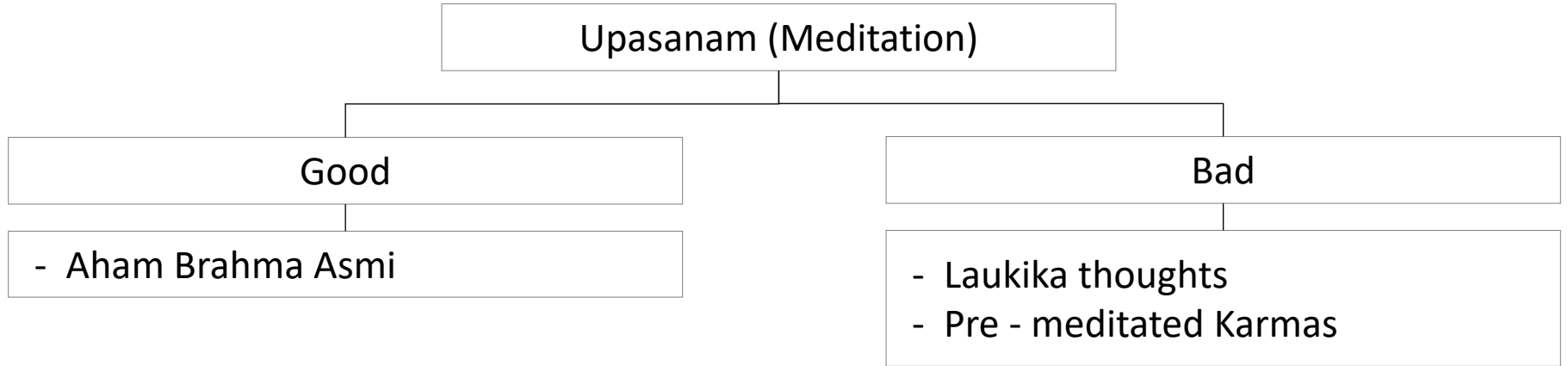
- Attain Videha Mukti
- Ishvara Aikyam (Ahamkara Angle), Brahma Aikyam (Atma angle)
- No Punar Janma.

c) Pretya = Imam Deham Tyaktva

- Giving up the body.

VI) Re-birth is well planned, orderly controlled phenomenon

- Controlled by Yatha Karma Yatha Srutham (Upasanam)
- According to Karma and Upasanam.



- Law of Karma Decides, Details we don't know.

27) Bashyam : Verse No. 3 Continues

आत्मानं घ्नन्तीत्यात्महनाः । के ते जनाः, येऽविद्वांसः ।
कथं त आत्मानं नित्यं हिंसन्ति । अविद्यादोषेण विद्यमानस्यात्मन-
स्तिरस्करणात् ।

I) Atmanam Ghananti :

- Atma Hanaha Janaha
- 14 Asuric worlds, are Samsaric worlds, reached by Ajnanis.
- Every Mantra has special contextual meaning not easy.

II) Explanation given by Shankara, We have to only understand

- Killers of Self = Celestials, 14 Lokas residents.

III) Atma, Hanaha Hanaha :

- Who are killers of Atma?
- Avidvan = Spiritually ignorant.

IV) How they kill Atma?

V) Hetu :

- Atma is well known as Nityaha, Sarvagathaha, Sthanu
- **Eternal, can't die, unkillable.**
- I (Reflected Consciousness) am that undieable, imperishable Atma (Original Consciousness), not claimed, known only from Veda.
- Instead, I get attached to body, mind, world.

VI) How can indestructible Atma be killed by ignorant people?

- Illogical, contradictory
- Killing = As though killing.

VII) When ignorant of something, even though it is existent, it is as good as non-existent.

VIII) Ignorant of key in the pocket, covered by kerchief, got trapped

- Feel kerchief, not key
- Key existing but when ignorant, key is as good is Non-existent
- Will search all over, Will never search for an existing thing.

IX) Ignorance makes an existent thing as good as Non-existent

X) What is killing?

- Making an existent thing into Non-existence.

Conversion of Existence into Non-existence
happens in

Destroying

Killing

Ignorance also

Similar thing happens

XI) Hence, for the Ajnanis, Atma is as good as Non-existent

- They have made it Non-existent
- Ignorance kills even the eternal Atma
- Because Atma becomes non-existent, we are not deriving benefit of the presence of Atma.

XII) How do they kill?

Answer :

- Because of the Avidya dosha, flaw of ignorance, the Atma existent, evident, is pushed away, ignored.
- Because of concealment of Atma, ignorance of Atma, Atma gets as though killed.
- Sankshepa Uttaram.

28) Bashyam : Verse No. 3 Continues

विद्यमानस्य आत्मनो यत्कार्यं फलमजरामरत्वादि-
संवेदनलक्षणं तद्धृतस्येव तिरोभूतं भवतीति प्राकृताविद्वांसो
जना आत्महन उच्यन्ते तेन ह्यात्महननदोषेण संसरन्ति ते ॥ ३ ॥

I) How ignoring something is as good as killing?

- Ignored people feel as though they are destroyed, painful, as good as killing them.

II) If Atma is existent for someone, by knowing the Atma, when person acknowledges existence of Atma, he can claim I am the Atma.

III) Atma is Self, Aham Atma Rupaha Asmi, I am free from birth, disease, old age.

- Janma, Mrityu, Jara, Vyadhi Rahitaha Aham.

IV) Knowledge is possible when I acknowledge existence of Atma

- Atma, whose existence is acknowledged, benefit is realized
- Karyam = Phalam = Aham Ajara, Amaratvat.

V) Claiming :

- I can never become old, no degeneration, Decay free
- Amaranam, free from death
- This knowledge is the benefit of acknowledging presence of Atma.

VI) I ignore Atma and deny immortality

- Benefit is completely concealed, as though the Phalam of destroyed Atma.
- Benefit lost, concealed.

VII) Person claims, cries, I am getting old

- Nobody wants control by Kala Tattvam, old age, disease, death
- Jnani knows they belong to Anatma
- I have nothing to do with Anatma.

VIII) Prakruta Avidvamsaha :

- Ignorant people are Prakrti Vasham Gatha, Under control of Svabava, Raaga dvesha, Prakriti, extrovertedness.

IX) Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १॥	Dvau suparna sayuja sakhaya samanam vrksam parisasvajate I tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II
Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]	
समाने वृक्षे पुरुषो निमग्नोऽनिशया शोचति मुह्यमानः । जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २॥	Samane vrkse puruso nimagno-nisaya socati muhyamanah I justam yada pasyaty-anyam-isam-asya mahimanam-iti vita-sokah II 2 II
Seated on the self-same tree, one of them – the Ego – sunk in ignorance and deluded, grieves for his impotence. But when he sees the other – the Lord, the Worshipful – and also His Glory, he becomes free from dejection. [III – I – 2]	

- 2 Birds.

X) Ignorant

- Extroverted called Suicidal, self destroyers.
- Evil Committed, Atma Destruction, Papam, become Samsari.

XI) Ignorant

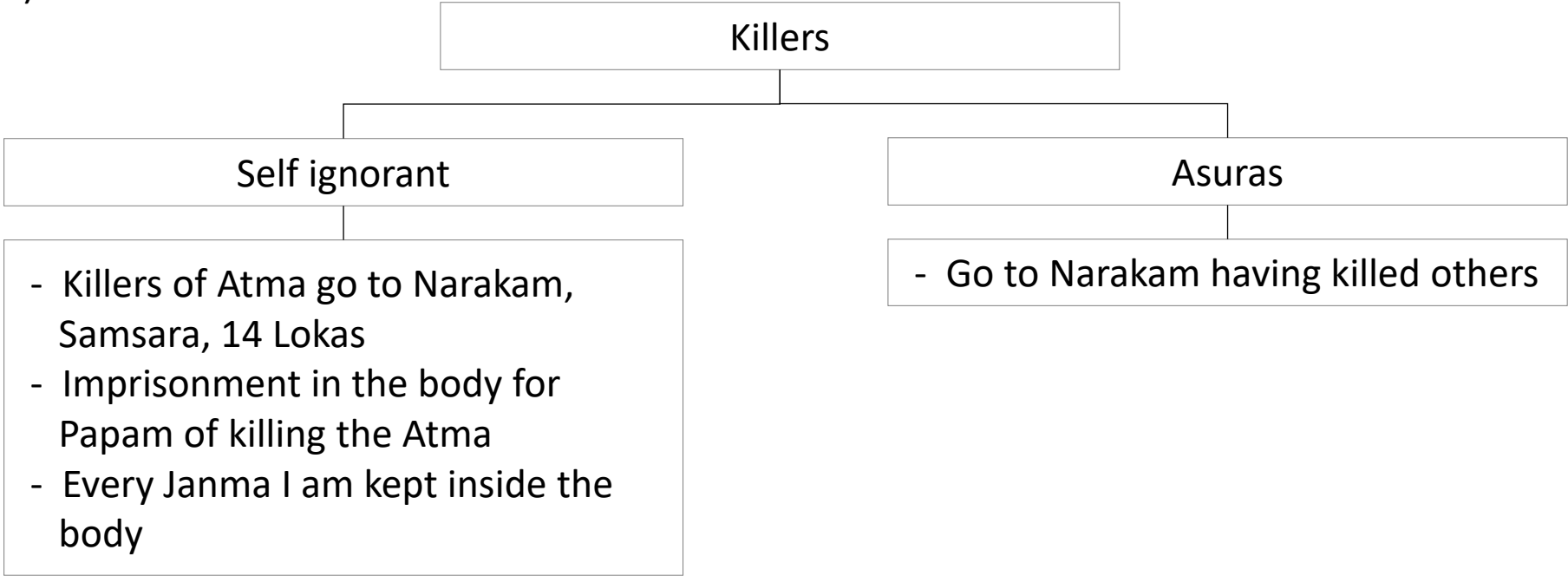
- Destroyer of Atma
- Hence Asuraha
- Asura = Violent, Adharmic, Killer.

XII) Gita :

असौ मया हतः शत्रुः हनिष्ये चापरानपि । ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥१६-१४॥	asau mayā hataḥ śatruh haniṣyē cāparānapi īśvarō'hamahaṃ bhōgī siddhō'haṃ balavān sukhī 16 - 14
--	--

“that enemy has been slain by me and others also shall I destroy, I am the lord, I am the enjoyer, I am perfect, powerful and happy”. [Chapter 16 - Verse 14]

XIII)



IX) Imagery of Puranas

- Ignorant will be Reborn.

Anvayaha :

- Yey Asuryaha Nama Lokaha
- Tey Andhena Tamasa Avruta
- Yey Yekecha Atma Janaha, Tey Marana Antaram, Tan Abhi Gachhanti
- Tey = Asura Samsara Lokas, Punar Janma Adhigachhanti (Go to).