

ISAVASYA UPANISHAD

With

SHANKARABASHYAM

VERSE 9 TO 14

VOLUME – 3

Index

S. No.	Title	Page No.
62 to 69)	Introduction to Verse 9 Starts	393 to 448
70)	Verse 9	449 to 460
71 to 81)	Bashyam : Verse 9 Starts	461 to 495
82)	Verse 10	496 to 497
83 to 84)	Bashyam : Verse 10 Starts	498 to 502
85)	Verse 11	503 to 506
86 to 88)	Bashyam : Verse 11 Starts	507 to 515
89)	Introduction to Verse 12	516 to 523
90)	Verse 12	524 to 527
91 to 93)	Bashyam : Verse 12 Starts	528 to 537
94)	Introduction to Verse 13	538
95)	Verse 13	539 to 540
96 to 97)	Bashyam : Verse 13 Starts	541 to 548

S. No.	Title	Page No.
98)	Introduction to Verse 14	549 to 550
99)	Verse 14	551 to 555
100 to 102)	Bashyam : Verse 14 Starts	556 to 565

62) Introduction to Verse No. 9 : Starts

अत्राद्येन मन्त्रेण सर्वेषणा- परित्यागेन ज्ञाननिष्ठोक्ता प्रथमो
वेदार्थः “ईशा वास्यमिदं सर्वं— मा गृधः कस्यस्विद्धनम्” इति ।

I) Jnana Karma Samuchhaya Vada - Refutation

- Powerful Purva Pakshi prevalent in Shankaras time.
- Shankara - Primary Rival.

II) Verse 3 to 8 :

- Atma Jnanam

Verse 9 to Verse 14 :

- Karma and Upasana

Verse 15 to 18 :

- Prayers.

III)

For Moksha

Jnanam Alone?

Karma Alone?

Combination required?

IV) Upanishad = Moksha Shastram

- Isavasya = Karma - 9 to 14
= Jnanam - 3 to 8

V) How to Employ both Karma and Upasana?

- No Direct Mention
- Misinterpretation by Samuchhaya Vadi

VI) Moksha requires both Jnanam and Karma

- Karma Khanda = Karma
- Jnana Khanda = Upanishad
- Poornamadah should come after 8th Mantra

VII) Jnanam alone can't give Moksha

- Have to do Karma also.
- Veidika Karma should be combined, Sanyasa should not be combined.
- Sanyasi can't do Veidika Karmas.
- Nitya Puja alone by Shankaracharya's.

VIII) Purva Pakshi :

- Remain in Grihastha, continue Veidika Karma and Classes.
- Will produce extraordinary Punyam, that will give Moksha after death.

IX) Shankara :

- Jnanam will give Moksha
- Karma not necessary after Jnanam

X) Even if Jnani does Karma, that Karma is Abhasa

XI) Karma Necessary to prepare Mind

- 1st Mantra : Sarva Eshana Parityaga, giving up all Desires.
- All Karmas meant for only fulfilling Desires.

XII) Saptana Bramanam :

- Putrena - Ayam Loko Jaiyaha
- Karmana - Pitru Lokaha
- Vidyaya - Deva Lokaha
- Veidika Karma - Svarga
- Veidika Upasana - Brahma Loka
- Whoever has desires for higher Lokas, they have to do Karma
- One who comes for Moksha, wants freedom from desires.

XIII) 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 vibhrajate 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]

- Renounced Sarva Eshana
- Karma, Karma Phala, Upasana, Upasana Phala, Putra, Putra Phalam (Punaha Manushya Janma), Vitha Eshana Get children, raise properly, will get Manshya janma again.

XIV)

Seeker has no desire for 3 Pairs

Jnanam Alone?

Karma Alone?

Combination required?

- He renounces all of them Sarva Eshana Parityagena...

XV) Does Jnana Nishta :

- Pursuit of Moksha has no relevance for me
- Pursuit of Moksha - or Dharma now
- Nidhidhyasanam makes every pursuit Non-relevant.
- I am Poorna Atma.

XVI) Sadhana Panchakam :

एकान्ते सुखमास्यतां परतरे चेतः समाधीयतां
पूर्णात्मा सुसमीक्ष्यतां जगदिदं तद्वाधितं दृश्यताम् ।
प्राक्कर्म प्रविलाप्यतां चित्बलान्नाप्युत्तरैः श्लिष्यतां
प्रारब्धं त्विह भुज्यतामथ परब्रह्मात्मना स्थीयताम् ॥ ५ ॥

*ekānte sukhamāsyatām paratare cetah samādhīyatām
pūrṇātmā susamīkṣyatām jagadidaṁ tadbādhitaṁ dṛśyatām,
prākkarma pravilāpyatām citibalānnāpyuttaraiḥ śliṣyatām
prārabdhaṁ tviha bhujyatāmatha parabrahmātmanā sthīyatām. (5)*

In solitude live joyously. Quieten your mind in the supreme Lord. Realise and see the all-pervading Self everywhere. Recognise that the finite universe is a projection of the Self. Conquer the effects of the deeds done in earlier lives by the present right action. Through wisdom become detached from future actions (agami). Experience and exhaust prarabdha, the fruits of past actions. Thereafter, live absorbed in the bhava “I am Brahman”. [Verse 5]

- This Practice is called Jnana Nishta Abhyasa.
- This is 1st Mantra Teaching of Isavasya Upanishad

XVII) Mantra 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]

- Whole creation is not creation
- All 3 Pairs Putra - Karma - Upasana Phalam are negated by Bada Samamadhi Karanyam.

XVIII) In my vision :

- Atma Eva Idam Sarvam.

Isa	Atmana	Vasyam
		Means Mithyatva Nishchaya

XIX) Ma Dridaha Kasya Svid Dhanam :

- Don't work for earning money which is required for doing rituals.
- Rituals required for fulfilling desires
- Give up all your wealth if you want to spend rest of your life in Nidhidhyasanam.

XX) Don't covet any form of wealth

63) Introduction to Verse No. 9 : Continues

अज्ञानां जिजीविषूणां ज्ञान- निष्ठासम्भवे “कुर्वन्नेवेह कर्माणि
जिजीविषेत्” इति कर्मनिष्ठोक्ता द्वितीयो वेदार्थः ।

1) Ignorant are interested in Dharma, Artha, Kama or Chitta Shuddhi (For coming to Jnana Nishta, now not ready).

II) For preparation also you require karma

- For other results, require Kamya karma
- For Chitta Shuddhi, require Nishkama karma
- For all people, Sakama or Nishkama karma has been prescribed by Veda.

III) For them, Nidhidhyasanam is not relevant.

IV) Ajnanam Jijushunam :

- Want to live long to fulfill worldly desires
- Want to survive, see Upanayanam of great grandson.

V) They are all not ready for Sravanam, Mananam, because they don't have Chitta Shuddhi.

- Jnana Nisha not possible for those people
- Veda is most inclusive scripture.

VI) Veda caters to Materialist desires also

- Do Avahanti Homam.

Taittiriya Upanishad :

- Will get plenty of food, dresses.

VII) Kuruvan Naha Iva Karmani : Advise –

- In this world, as long as you are interested in any benefit other than spiritual benefit, Jiji Vishet.

- May you do Veidikam karma

- **If you don't do Veidika karma or Vedantic meditation also, then the chances are you will go astray.**

VIII) They were particular that the children should belong to one of the 4 Asramas

- 4 Ashramas are Veidika Margaha
- Veda will control the people as long as they are in one of the 4 Ashramas.

IX) Once Aided Enough, Particular about getting Married

- Must be in Grihastha
- If you don't want to get Married they will ask person to take Naishtika brahma charya Vratam.

X) Take Vratam and follow Brahmacharyam

- If not Grihastha or Brahmacharyam, will immortally fulfill worldly desires.

XI) Jijivishet :

- May you desire to live as long as you want.
- You are within Vedic Perimeter, you are safe.

XI) If you Drop Veda, you will Suffer

- Veda wants to keep a check over human life.

XII) If no faith in the Veda, wish you good luck.

- Veda can't help

• **Materialistic life = Maha Samsara.**

- Desire gets converted into Greed, Adharma, Bad Company.
- Some Atheist but follow Values, but there is a lot of Risk Involved in that.

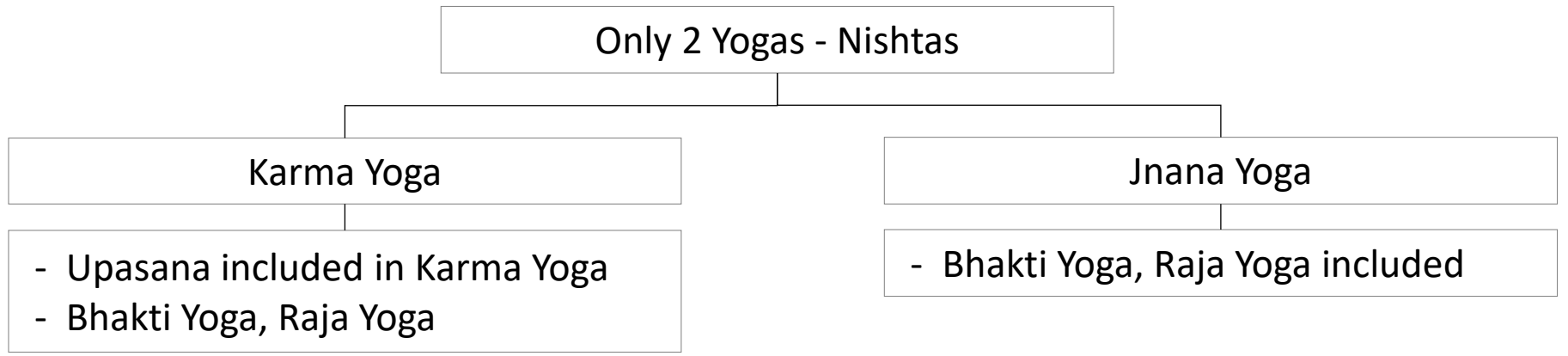
XIII) These are only 2 Messages of Veda

Gita :

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

śrī bhagavānuvāca |
loke'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]



64) Introduction to Verse No. 9 : Continues

अनयोश्च निष्ठयोर्विभागो मन्त्रप्रदर्शितयोर्बृहदारण्यके-
ऽपि प्रदर्शितः “सोऽकामयत जाया मे स्यात्”
(बृ० उ० १।४।१७) इत्यादिना अज्ञस्य कामिनः कर्माणीति ।

I) Difference between 2 Lifestyles, 2 Nishtas, 2 Infrastructures.

II) Isavasyo Upanishad = Mantro Upanishad, 18 Verses

III) Brihadaranyaka (Very Big) Upanishad :

- Brahmo Upanishad of Shukla Yajur Veda
- Isavasya and Brihadaranyaka Upanishad, both belong to Shukla Yajur Veda
- Shankara quotes Brihadaranyaka Upanishad.

IV) Brihadaranyaka Upanishad :

आत्मैवेदमग्र आसीतेक एव; सोऽकामयत—जाया मे स्यात्,
अथ प्रजायेय; अथ वित्तम् मे स्यात्, अथ कर्म कुर्वीयेति;
एतावान् वै कामः, नेच्छंश्चनातो भूयो विन्देत्;
तस्मादप्येतर्ह्येकाकी कामयते—जाया मे स्यात्, अथ प्रजायेय;
अथ वित्तं मे स्यात्, अथ कर्म कुर्वीयेति;
स यावदप्येतेषामेकैकम् न प्राप्नोति, अकृत्स्न एव तावन्मन्यते;
तस्यो कृत्स्नता—मन एवास्यात्मा, वाग्जाया, प्राणः प्रजा,
चक्षुर्मानुषं वित्तम्, चक्षुषा हि तद्विन्दते; श्रोत्रं दैवम्,
श्रोत्रेण हि तच्छृणोति; अत्मैवास्य कर्म, आत्मना हि कर्म करोति;
स एष पाङ्क्तो यज्ञः, पाङ्क्तः पशुः, पाङ्क्तः पुरुषः,
पाङ्क्तमिदं सर्वं यदिदं किञ्च; तदिदं सर्वमाप्नोति य एवं वेद ॥ १७ ॥

ātmaivedamagra āsīteka eva; so'kāmayata—jāyā me syāt,
atha prajāyeya; atha vittam me syāt, atha karma kurvīyeti;
etāvān vai kāmāḥ, necchamścanāto bhūyo vindet;
tasmādapyetarhyekākī kāmayate—jāyā me syāt, atha prajāyeya;
atha vittam me syāt, atha karma kurvīyeti;
sa yāvadapyeteṣāmekaikam na prāpnoti, akṛtsna eva tāvanmanyate;
tasyo kṛtsnatā—mana evāsyātmā, vāgajāyā, prāṇaḥ prajā,
cakṣurmānuṣaṁ vittam, cakṣuṣā hi tadvindate; śrotraṁ daivam,
śrotreṇa hi tacchṛṇoti; atmaivāsy karma, ātmanā hi karma karoti;
sa eṣa pāṅkto yajñaḥ, pāṅktaḥ paśuḥ, pāṅktaḥ puruṣaḥ,
pāṅktamidam sarvaṁ yadidam kiñca;
tadidam sarvamāpnoti ya evaṁ veda || 17 ||

This (aggregate of desirable objects) was but the self in the beginning—the only entity. He desired, 'Let me have a wife, so that I may be born (as the child). And let me have wealth, so that I may perform rites.' This much indeed is (the range of) desire. Even if one wishes, one cannot get more than this. Therefore to this day a man being single desires, 'Let me have a wife, so that I may be born. And let me have wealth, so that I may perform rites.' Until he obtains each one of these, he considers himself incomplete. His completeness also (comes thus): The mind is his self, speech his wife, the vital force his child, the eye his human wealth, for he obtains it through the eye, the ear his divine wealth, for he hears of it through the ear, and the body is its (instrument of) rite, for he performs rites through the body. (So) this sacrifice has five factors—the animals have five factors, the men have five factors, and all this that exists has five factors. He who knows it as such attains all this.[1 - 4 - 17]

- Chapter 1 - 4 - 17 Elaborates differences in Isavasya Upanishad - Verses 1 and 2.
- How will Karma Nishta and Jnana Nishta persons think, what is their mindset?
- Mind = Apratyaksham.

Revision : Introduction to Mantra 9 :

I) Jnana Yoga - Verse 1

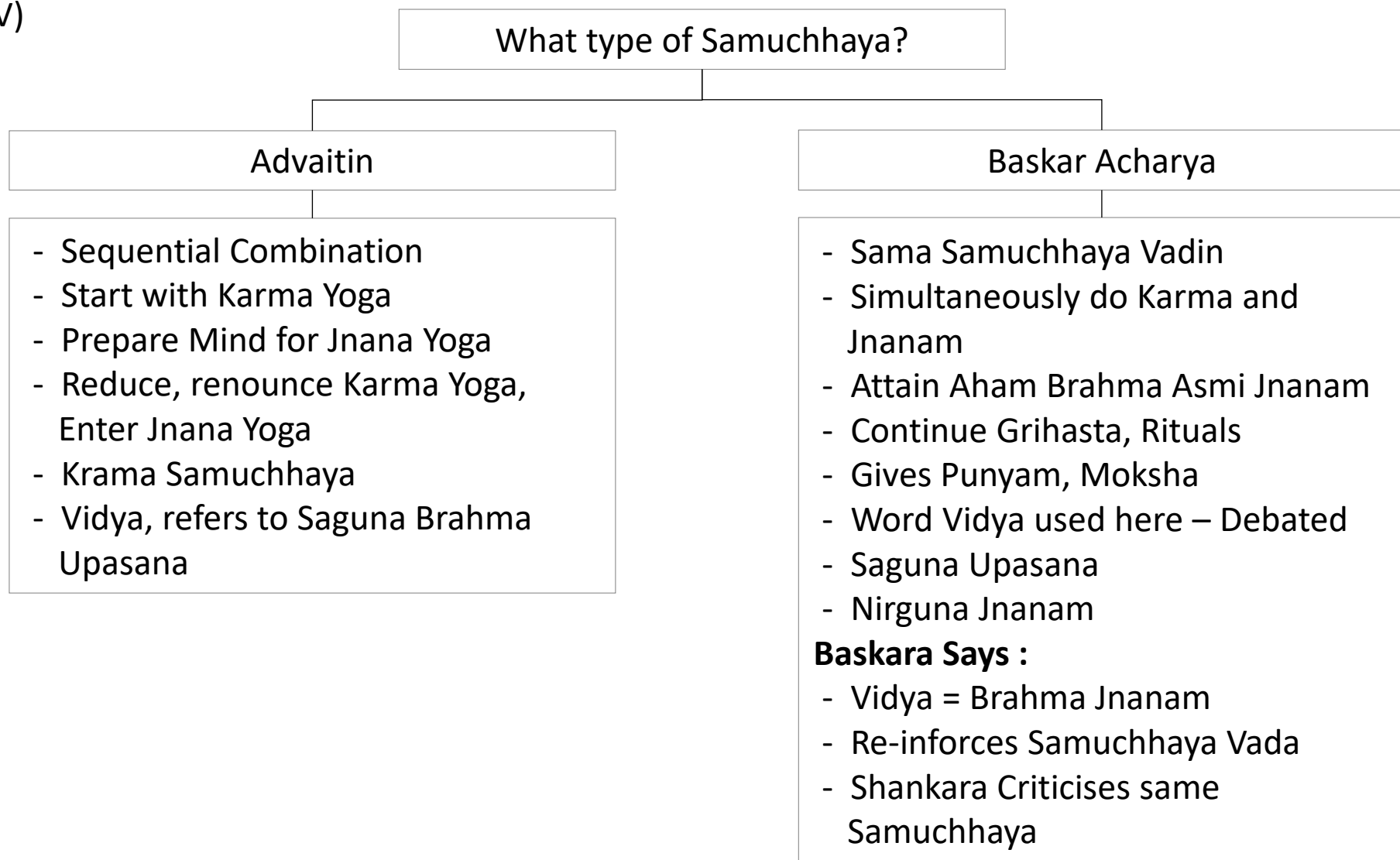
- Karma Yoga - Verse 2
- Verses 3 to 8 - Jnana Yoga
- Verses 9 to 14 - Karma Yoga
- Verses 15 to 18 - Prayer

II) Now entering Karma Yoga in Verse 9

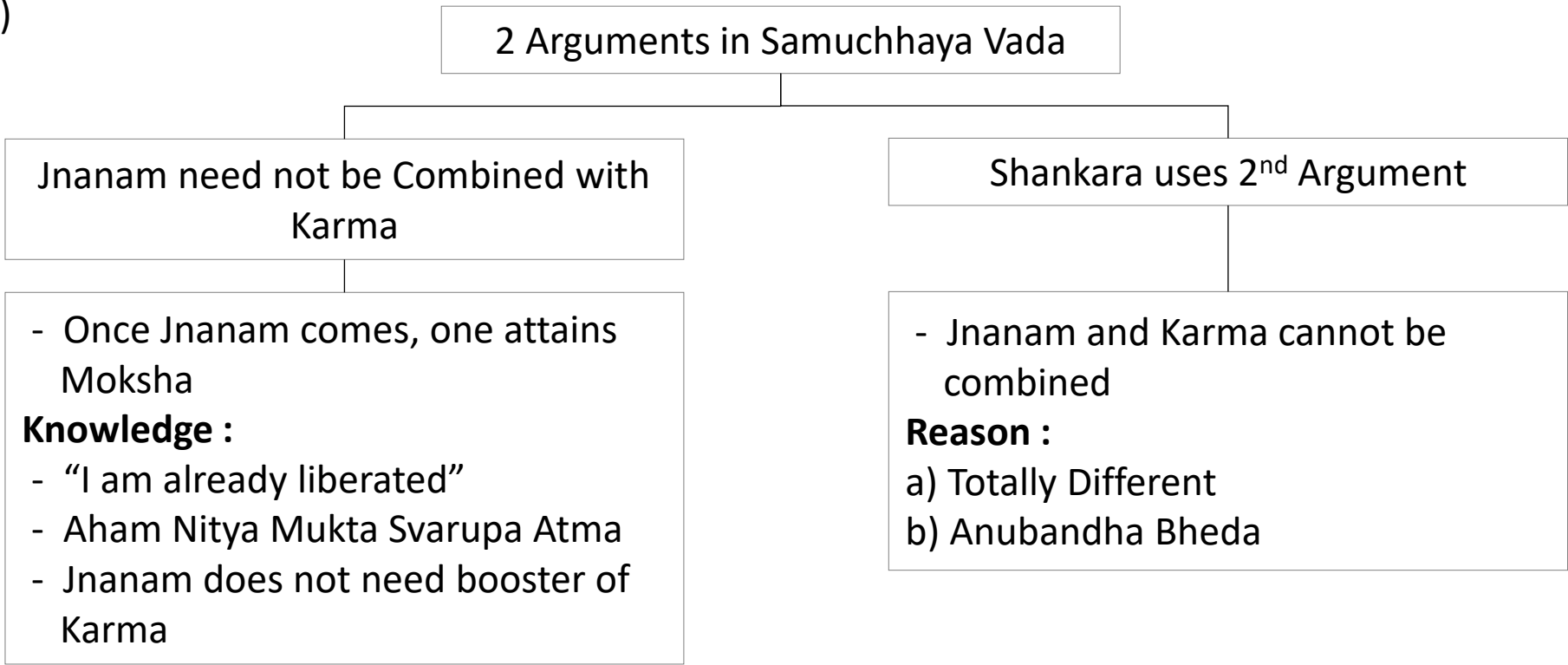
III) Jnana, Karma, Samuchhaya

- Gita and Upanishad talks about Karma Yoga and Jnana Yoga
- Both required, No problem of Samuchhaya.

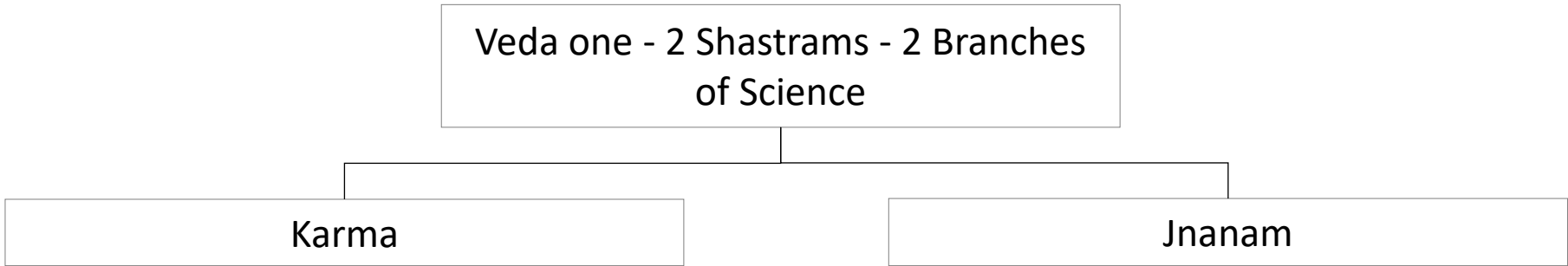
IV)



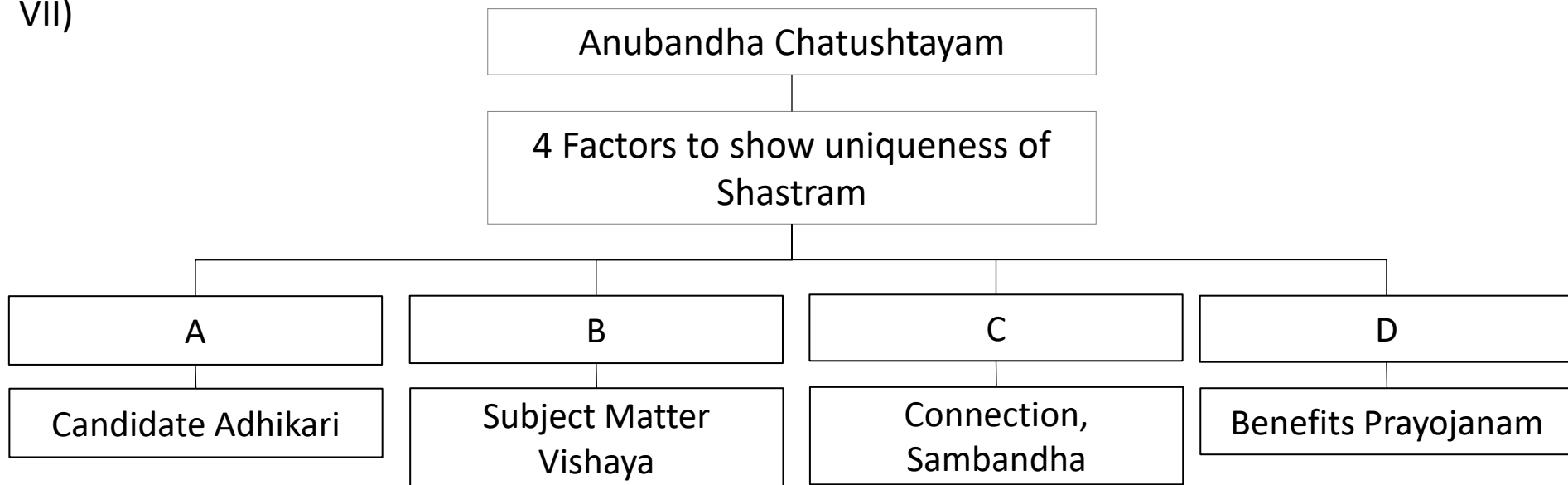
V)



VI)



VII)



- CBSE - Short Form.

VIII) Adhikari Virodha :

a)

Jnana Khanda	Karma Khanda
<ul style="list-style-type: none">- Sadhana Chatushtaya Sampannaha- Has 4 Qualifications	<ul style="list-style-type: none">- Sadhana Chatushtaha Asampannaha- Does not have 4 Discipline

b) Candidates being different, Karma, Jnanam can't be combined

- One candidate can combine at Different times.

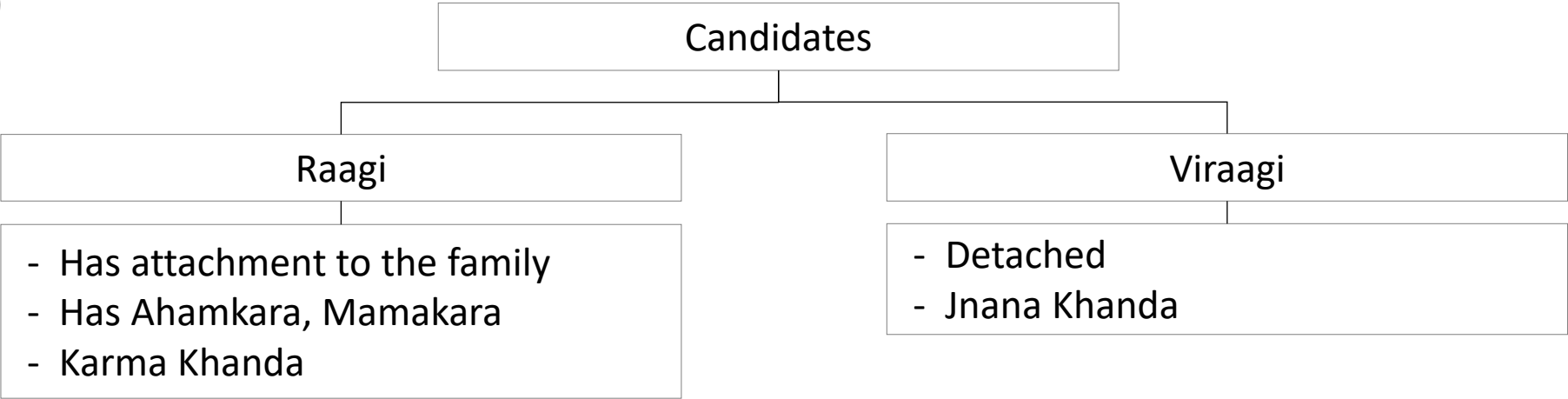
c) Prepare Mind through Karma Khanda, renounce, reduce - Karma and Enter Jnana Khanda.

d) 2 Candidates follow 2 Separate Shastrams

- One candidate follows at 2 different times.

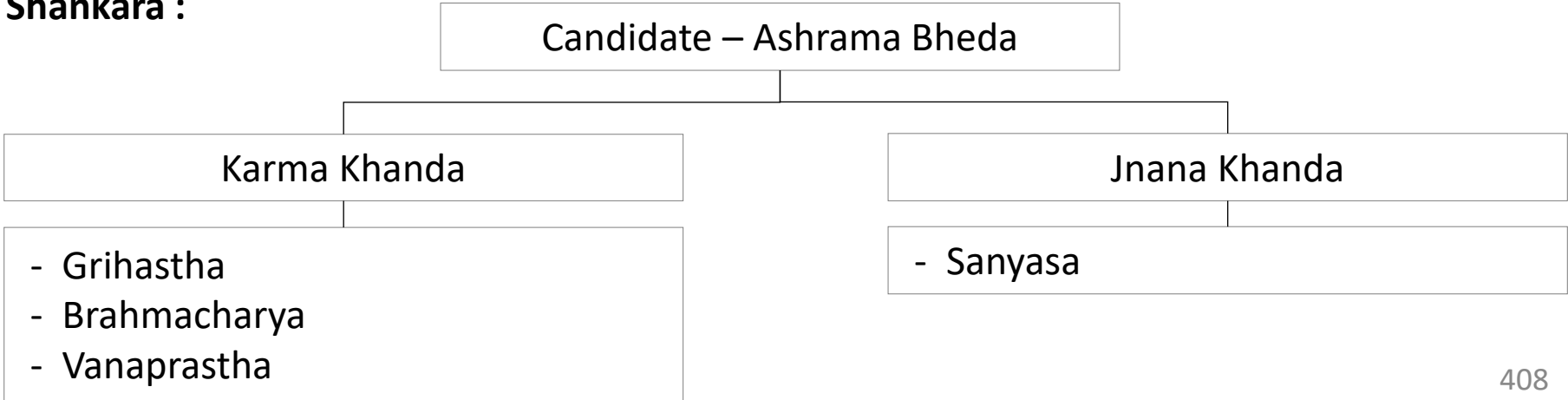
Junior Student follow	As Senior Student follow
Karma Khanda	Jnana Khanda

e)



- Start with Karma Khanda, become Senior student, come to Jnana Khanda.

f) Shankara :



g) SSS :

- Shama, Dama, Uparama, Samadhanam, Titiksha, Sraddha.
- Uparama = Sanyasa
- New Dimension of Samuchhaya Vada

h) Brihadaranyaka Upanishad :

आत्मैवेदमग्र आसीतेक एव; सोऽकामयत—जाया मे स्यात्,
अथ प्रजायेय; अथ वित्तम् मे स्यात्, अथ कर्म कुर्वीयेति;
एतावान् वै कामः, नेच्छंश्चनातो भूयो विन्देत्;
तस्मादप्येतर्ह्येकाकी कामयते—जाया मे स्यात्, अथ प्रजायेय;
अथ वित्तं मे स्यात्, अथ कर्म कुर्वीयेति;
स यावदप्येतेषामेकैकम् न प्राप्नोति, अकृत्स्न एव तावन्मन्यते;
तस्यो कृत्स्नता—मन एवास्यात्मा, वाग्जाया, प्राणः प्रजा,
चक्षुर्मानुषं वित्तम्, चक्षुषा हि तद्विन्दते; श्रोत्रं दैवम्,
श्रोत्रेण हि तच्छृणोति; अत्मैवास्य कर्म, आत्मना हि कर्म करोति;
स एष पाङ्क्तो यज्ञः, पाङ्क्तः पशुः, पाङ्क्तः पुरुषः,
पाङ्क्तमिदं सर्वं यदिदं किञ्च; तदिदं सर्वमाप्नोति य एवं वेद ॥ १७ ॥

ātmaivedamagra āsīteka eva; so'kāmayata—jāyā me syāt,
atha prajāyeya; atha vittam me syāt, atha karma kurvīyeti;
etāvān vai kāmaḥ, necchaṁścana to bhūyo vindet;
tasmādapyetarhyekāki kāmayate—jāyā me syāt, atha prajāyeya;
atha vittam me syāt, atha karma kurvīyeti;
sa yāvadapyeteṣāmekaikam na prāpnoti, akṛtsna eva tāvanmanyate;
tasyo kṛtsnatā—mana evāsyātmā, vāgajāyā, prāṇaḥ prajā,
cakṣurmānuṣaṁ vittam, cakṣuṣā hi tadvindate; śrotraṁ daivam,
śrotreṇa hi tacchṛṇoti; atmaivāsyā karma, ātmanā hi karma karoti;
sa eṣa pāṅkto yajñaḥ, pāṅktaḥ paśuḥ, pāṅktaḥ puruṣaḥ,
pāṅktamidam sarvaṁ yadidam kiñca;
tadidam sarvamāpnoti ya evaṁ veda || 17 ||

This (aggregate of desirable objects) was but the self in the beginning—the only entity. He desired, 'Let me have a wife, so that I may be born (as the child). And let me have wealth, so that I may perform rites.' This much indeed is (the range of) desire. Even if one wishes, one cannot get more than this. Therefore to this day a man being single desires, 'Let me have a wife, so that I may be born. And let me have wealth, so that I may perform rites.'

Until he obtains each one of these, he considers himself incomplete. His completeness also (comes thus): The mind is his self, speech his wife, the vital force his child, the eye his human wealth, for he obtains it through the eye, the ear his divine wealth, for he hears of it through the ear, and the body is its (instrument of) rite, for he performs rites through the body. (So) this sacrifice has five factors—the animals have five factors, the men have five factors, and all this that exists has five factors. He who knows it as such attains all this.[1 - 4 - 17]

- Powerful Argument
- Against Baskar Acharya - Samuchhaya Vada a Dismisses Purva Pakshi.

l) Misconception :

- Grihastha's may wrongly conclude that they should not study Prasthan Trayam.
- Gita, Upanishads remained only with Sanyasis.
- Swamy Chinmayananda taught Mundak first to Swamy Dayananda.

j) We realise Ashrama Bheda need not be rigid after Studying Gita.

k) **Gita** : Talks about Grihastha Jnani

गतसङ्गस्य मुक्तस्य
ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म
समग्रं प्रविलीयते ॥ ४-२३ ॥

gataśaṅgasya muktasya
jñānāvasthitacētaśaḥ ।
yajñāyacarataḥ karma
samagraṁ pravilīyatē || 4-23 ||

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

l) Take out mantras in Gita for Grihastha's

m) Lord Krishna :

- Become internal Sanyasi.

n) 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 pramucyātē ||5-3||

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

o) You can be a Sanyasi by renouncing attachment

- Attachment belongs to the Mind
- Attachment to the Mind.

p) 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]

o) You can be a Sanyasi by renouncing attachment

- Attachment belongs to the Mind
- Attachment to the Mind.

q) Be a Grihastha, be detached from family members, don't tell family members.

- Example : water drop on a lotus leaf
- Water is there, lotus leaf is associated with water.
- Padma Patra Vimambasa.

r) Family and Children belong to God

- Temporarily with you because of your Karma
- Will leave you or you will leave them
- May you have a Sanyasi mind set
- As a Grihastha, you can study holding on to these shlokas.

VIII) Nishta here means Yoga here introduced in Verse 1 and 2

- Revealed in Brihadaranyaka Upanishad dramatically.

IX) Brihadaranyaka Upanishad :

आत्मैवेदमग्र आसीतेक एव; सोऽकामयत—जाया मे स्यात्,
अथ प्रजायेय; अथ वित्तम् मे स्यात्, अथ कर्म कुर्वीयेति;
एतावान् वै कामः, नेच्छंश्चनातो भूयो विन्देत्;
तस्मादप्येतर्ह्येकाकी कामयते—जाया मे स्यात्, अथ प्रजायेय;
अथ वित्तं मे स्यात्, अथ कर्म कुर्वीयेति;
स यावदप्येतेषामेकैकम् न प्राप्नोति, अकृत्स्न एव तावन्मन्यते;
तस्यो कृत्स्नता—मन एवास्यात्मा, वाग्जाया, प्राणः प्रजा,
चक्षुर्मानुषं वित्तम्, चक्षुषा हि तद्विन्दते; श्रोत्रं दैवम्,
श्रोत्रेण हि तच्छृणोति; अत्मैवास्य कर्म, आत्मना हि कर्म करोति;
स एष पाङ्क्तो यज्ञः, पाङ्क्तः पशुः, पाङ्क्तः पुरुषः,
पाङ्क्तमिदं सर्वं यदिदं किञ्च; तदिदं सर्वमाप्नोति य एवं वेद ॥ १७ ॥

ātmaivedamagra āsīteka eva; so'kāmayata—jāyā me syāt,
atha prajāyeya; atha vittam me syāt, atha karma kurvīyeti;
etāvān vai kāmah, necchamścanāto bhūyo vindet;
tasmādapyetarhyekākī kāmayate—jāyā me syāt, atha prajāyeya;
atha vittam me syāt, atha karma kurvīyeti;
sa yāvadapyeteṣāmekaikam na prāpnoti, akṛtsna eva tāvanmanyate;
tasyo kṛtsnatā—mana evāsyātmā, vāgjāyā, prāṇaḥ prajā,
cakṣurmānuṣaṁ vittam, cakṣuṣā hi tadvindate; śrotraṁ daivam,
śrotreṇa hi tacchṛṇoti; atmaivāsyā karma, ātmanā hi karma karoti;
sa eṣa pāṅkto yajñaḥ, pāṅktaḥ paśuḥ, pāṅktaḥ puruṣaḥ,
pāṅktamidam sarvaṁ yadidam kiñca;
tadidam sarvamāpnoti ya evaṁ veda || 17 ||

This (aggregate of desirable objects) was but the self in the beginning—the only entity. He desired, ‘Let me have a wife, so that I may be born (as the child). And let me have wealth, so that I may perform rites.’ This much indeed is (the range of) desire. Even if one wishes, one cannot get more than this. Therefore to this day a man being single desires, ‘Let me have a wife, so that I may be born. And let me have wealth, so that I may perform rites.’ Until he obtains each one of these, he considers himself incomplete. His completeness also (comes thus): The mind is his self, speech his wife, the vital force his child, the eye his human wealth, for he obtains it through the eye, the ear his divine wealth, for he hears of it through the ear, and the body is its (instrument of) rite, for he performs rites through the body. (So) this sacrifice has five factors—the animals have five factors, the men have five factors, and all this that exists has five factors. He who knows it as such attains all this. [1 - 4 - 17]

- Purusha Vidha Brahmanam
- Atmaika Eke Idam Agre Asit Ekaha Eva.

a) Jivatma - Atma was there as a bachelor

- Brahmachari, Ekaha Eva

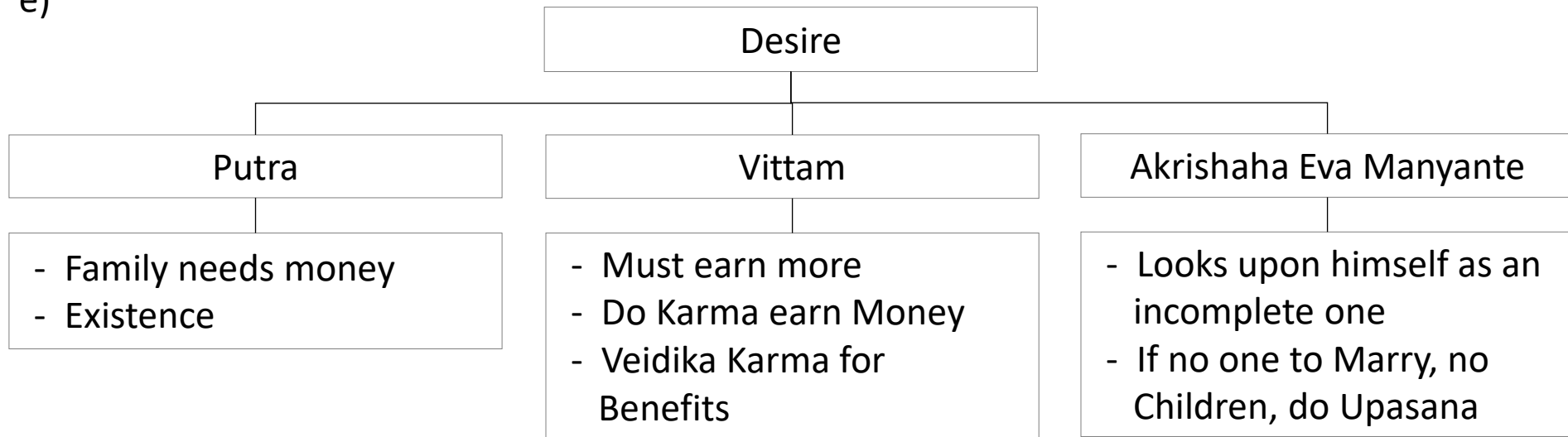
b) Bachelor's desire not Moksha

- So Kamayatu, Jayame Syat

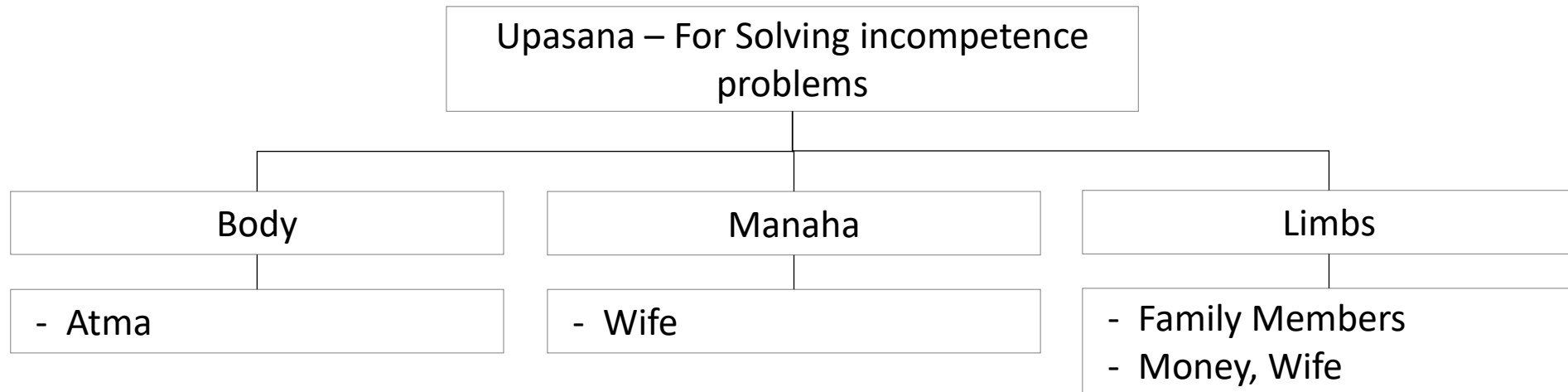
c) May I get a partner

d) After getting partner, let me have Vamsha Vruddhi, Children.

e)



f)



g) Wife, Karma, money are sought after by some one who is ignorant of himself as Atma and who has desire for Dharma, Artha, Kama.

h) Who does not have Vairagyam

- Therefore, Grihastha ashrama and karma will go together.
- That is his desire.

i) Adhyasa = ignorance, I am Poornaha

- **I don't need anything or any one to complete myself.**

j) He does not know Poornatvam is possible by Jnanam, by seeking Moksha

- Ajnasya Kaminaha Karmani Iti.

k) He does not have Sadhana Chatustaya Sampatti.

l) Karma - Grihastha, therefore connected.

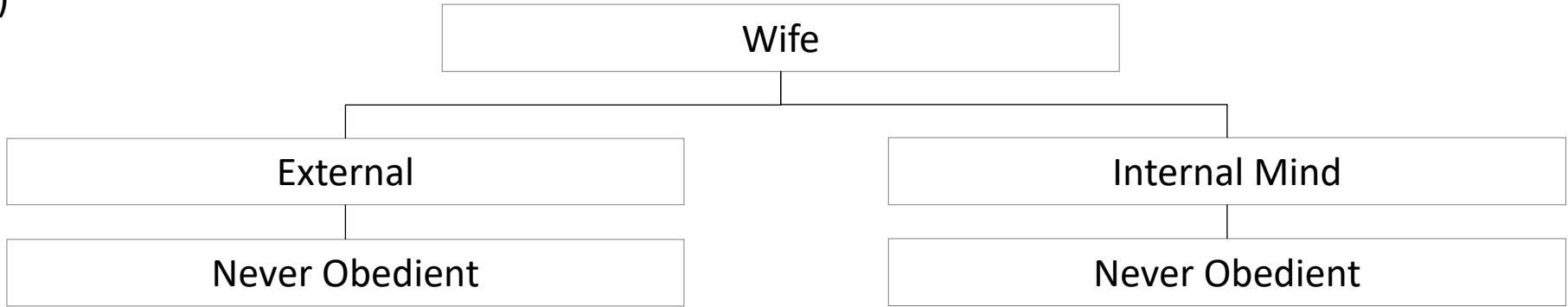
65) Introduction to Verse No. 9 : Continues

“ मन एवास्यात्मा वाग्जाया ” (बृ० उ० १। ४। १७) इत्यादिवचनाद्
अज्ञत्वं कामित्वं च कर्मनिष्ठस्य निश्चितमवगम्यते । तथा च तत्फलं
सप्तान्सर्गस्तेष्व्वात्मभावेनात्म-स्वरूपावस्थानम् ।

l) Mana Eva Asya Atma :

- Since he does not have family members, he is advised the Upasana in which he Visualises the mind as his wife and he hopes that his wife-mind will be obedient.

II)



III) Practices Upasana

- Which is revelation of his ignorance
- Does not say, I am Brahman
- Practices - Manaha Eva Atma (myself).

IV) Vak Janya - I am the mind, Vak is my wife

- Pranas are Children
- Vak reflects the intention of the Mind.

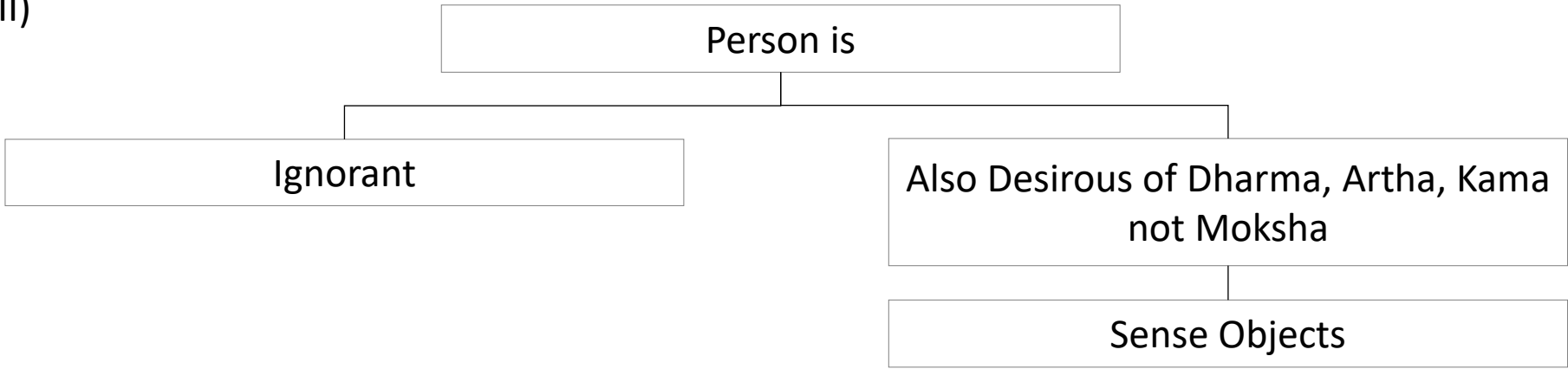
V) Wife supposed to reflect husband's thoughts, because it is a team work.

VI) Pranaha = Praja = Children

- Visualisation, Upasana prescribed.

• **Ajnatvam = Kamitvam.**

VII)

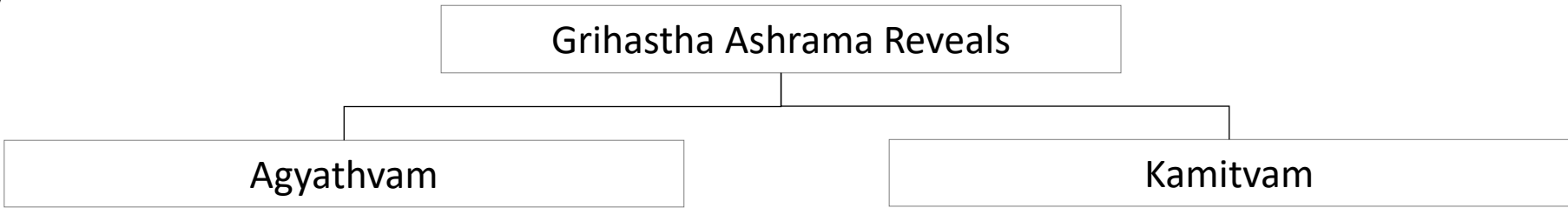


VIII) Kama Nishtasya, Karma Nishtasya, Grihasthasya

IX) For a Karma Nishta who is a Grihastha, Nischitani Avagamyate.

- Their connection is Very Very Clear.

X)



XI) For this, result is another Janma not Moksha.

- Through this, he desires 3 types of Lokas.

XII) Brihadaranyaka Upanishad :

अथ त्रयो वाव लोकाः—मनुष्यलोकः पितृलोको देवलोक इति; सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः, नान्येन कर्मणा; कर्मणा पितृलोकाः, विद्यया देवलोकः; देवलोको वै लोकानां श्रेष्ठः, तस्माद्विद्यां प्रशंसन्ति। ॥ १६ ॥	atha trayo vāva lokāḥ—manuṣyalokaḥ pitṛloko devaloka iti; so'yaṁ manuṣyalokaḥ putreṇaiva jayyah, nānyena karmaṇā; karmaṇā pitṛlokāḥ, vidyayā devalokaḥ; devaloko vai lokānāṁ śreṣṭhaḥ, tasmādvidyāṁ praśaṁsanti 16
---	--

There are indeed three worlds, the world of men, the world of the Manes and the world of the gods. This world of men is to be won through the son alone, and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation. [1 - 5 - 16]

- By raising good children, you will get Good Manushya Janma.
- By Rituals, Pitru Loka = Svarga Loka
- By Vidyaya - Karma - Upasana Samuchhaya Deva Lokan = Brahma Loka.
- Doesn't get Moksha but gets next janma.

XIII) Brihadaranyaka Upanishad : 1st Chapter :

6 Sections	5 Section
- 4 th Section - Purusha Vidha Bramanam	- Saptannam Bramanam

IX) Sapta - Annam = 7 Foods = Creation
- Bogya Padartha

- Manushya Bogya Padartha experienceable
- Deva Bogyam / Annam offering in 2 Rituals, Darsha, Purnamasi Rituals.

x) Gita :

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

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

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

XI) Pashu - Annam :

Living Beings

Jivatma Chidabhasa
Annam

- Reflected
Consciousness

Manaha

Manushya

- One Annam
- Brihi - Grains

Vak

Pashu

- One Annam
- Milk of Mother

Prana

Deva

- 2 Annam
- Darsha Purnamasa

XII) We are experiencing our own Body - Bogya Padartha

- Experience Sukham through the Body in the initial past of Body.
- Later – Dukham, Janma, Mrityu, Jara, Vyadhi.
- Manaha - Mind is Bogya Padartha, Mind gives Pain and Pleasure in the form of Emotions
- Because of Karma have got Bogyam.
- Prana - Experienced Sureshwaracharyas, Vartika writes 100's of Verses.

XIII) Jiva Creates his own world for his experience

- Normally, we say, Bhagawan Creates the World.
- Why he Created problems for me?

XIV) Vedanta :

- Bhagawan can't Create world for himself.
- For Creation, requires Karma Phalam, which Determines Variety, higher Lokas, Enjoyments, Sufferings, Diseases, Calamities.

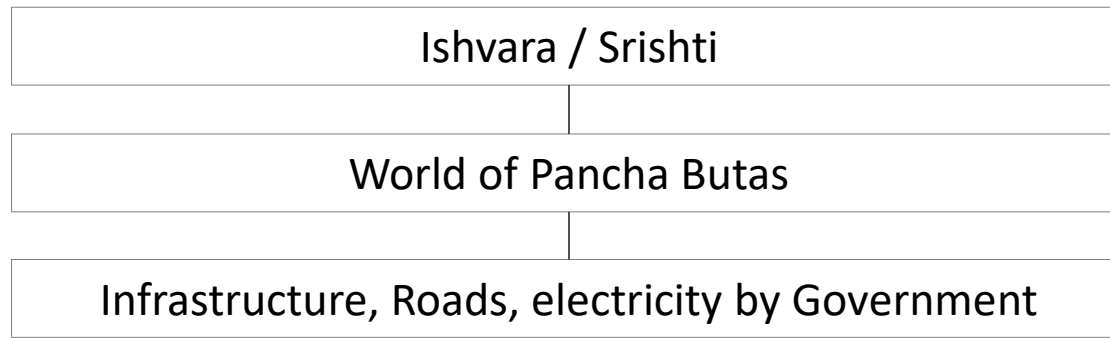
XV) Basis for Creation = Karma Phalam of Jivas

- Higher Lokas Created out of Punyam.
- Lower Lokas created out of Papam.

XVI) From Where does Bhagawan get Karma?

- Bhagawan can't create Karma, Punyam, Even though he is Omniscient, Omnipotent.

XVII)



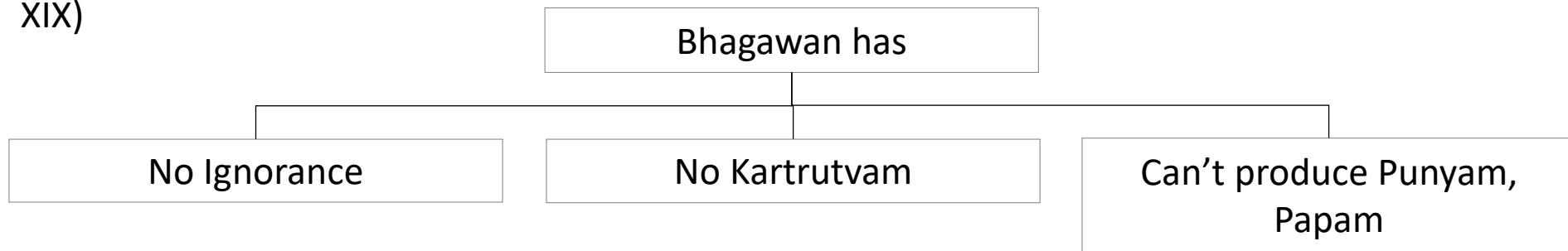
Jiva Srishti :

- Karma Phalam
- Sukha Dukham internal world for Jiva
- Punya - Papam generated by Jiva Due to Kartrutvam, Boktrutvam, Ahamkara.

XVIII) Jeevan Mukta does not produce Agami

- Does not have Kartrutvam
- Body does Action, reaps results
- I Reflected Consciousness am Original Consciousness.
- Kartrutvam is Basis for Punyam, Papam.
- Bhagawan does not have Doership, can't have
- Kartrutvam is based on self ignorance
- Bhagawan has no self ignorance
- Jiva Rich in self ignorance.

XIX)



- Without Punya - Papam Bhagavan has no basis for the blue print for the creation.

XX) Who provides blue print?

- Jiva
- Who creates Jiva?

Wrong Answer :

- Bhagavan creates Jiva
- Jiva is Anaadi
- Anaadi Jiva provides Anaadi Karma.

XXI) Anaadi Jiva = Collective infinite Jivas provide Blue print, Punya - Papam.

- Based on that, Bhagavan creates.
- Jiva can Challenge Bhagawan.
- Without my karmas, you can't create the world.

XXII) Creation = Joint Venture

- Between Anaadi Bhagavan and Anaadi Jiva
- Create world cyclically.

2 Pramanams

Sapta Anna Bramanam Verse 1

- Pitha = Jiva
- Medha = Karma
- Tapas = Upasanam
- Creation = Joint Venture
- Ishvara

Gita : Chapter 15 - Verse 1

- Bhagawan = Samanya Karanam
- Gita :**
- Chapter 15 - Verse 3
 - Another Moolam, Punya - Papa Karma
 - Jiva and his Karma

XIX) Gita :

श्रीभगवानुवाच ।
ऊर्ध्वमूलमधःशाखम्
अश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि
यस्तं वेद स वेदवित् ॥ १५-१ ॥

śrīBhagavānuvāca
ūrdhvamūlam adhaḥśākham
aśvatthaṃ prāhuravyayam |
chandāṃsi yasya parṇāni
yastaṃ vēda sa vēdavit || 15 - 1 ||

The Blessed lord said : They (wise people) speak of the indestructible Asvattha tree, having its toots above and branches below, whose leaves are the Vedas; he who knows it, is alone a Veda-knower. [Chapter 15 - Verse 1]

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

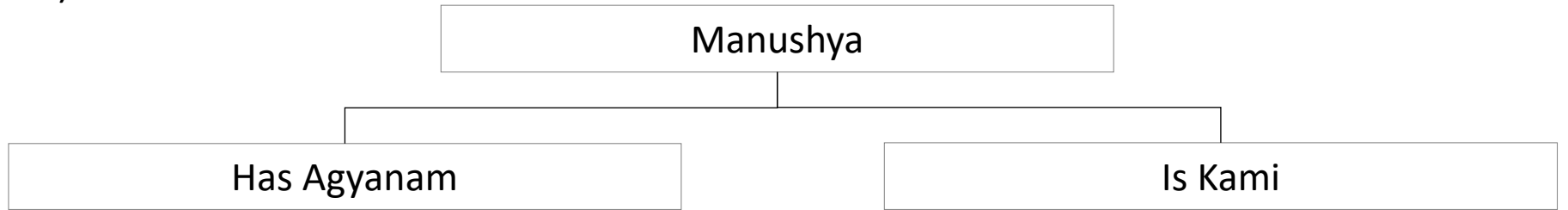
na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

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

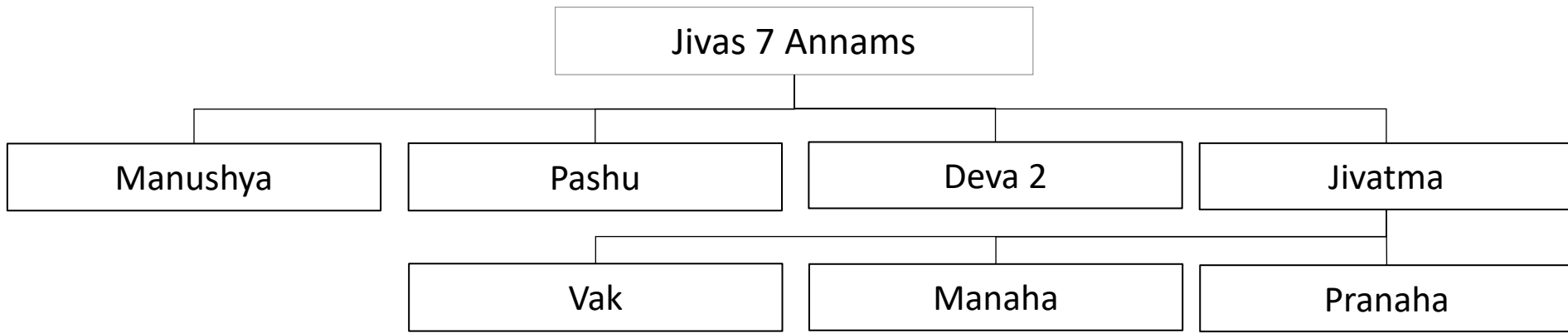
XXII) If we are suffering, don't blame Bhagavan

- Bhagavan will not give suffering unless, we have given Papam blue print.
- This is importance of Saptanna Brahmanam.

XXIV)



- Does not come to Atma Jnanam by remaining a Karmi having Children, doing Ritual, Upasanas, responsible for Sapta Anna Sargam.



- 7 Annams created by Jivatma, result of Karma.
- Karma - Upasana Phalam.

XXV) Next create all and identify

- Now with this body, Next Janma another body.
- Next Srishti, Sukshma Shariram is different
- Srishti after Srishti, I keep on changing Sthula Shariram and Sukshma Shariram.
- Stored in Karana Sharira Bank, Secret Bank, Nobody knows our account there.
- In every Janma, 7 Annams, Ahamkara, Mamakarena Avasthanam - Remaining there instead of Brahmani Avasthanam.
- Sapta Anneshu Avasthanam
- Atma Svarupena = Ahamkara Mamakara Bavena
- This is story of Grihastha's.

XXVI) Brahmacharya Ashrama itself, exposed to Veda, Veda Adyayanam, Vedanta Adyayanam.

XXVII) 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 vibhrajate 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]

- Vedanta Vigyanena Sunishchitartha Sanyasa Yogat.

XXVIII) Shankara Here Assumes informed Brahmacharis

- Have reasonable Sadhana Chatushtaya Sampatti because of Poorva Janma.
- Na Karmana, Vedanta Vigyana Strikes his Mind has big impact.
- Instead of Entering grihastha Ashrama, from Brahmacharya Ashrama, one big leap to Sanyasa Ashrama.

XXIX) What am I going to get out of Children? Money? Karma?

- Kim Prajaya Karishyamaha?

XXX) From Grihastha goes to informed Brahmachari

66) Introduction to Verse No. 9 : Continues

जायाद्वेषणात्रयसंन्यासेन च आत्मविदां कर्मनिष्ठा- प्रातिकूल्येनात्मस्वरूप-
निष्ठैव दर्शिता “किं प्रजया करिष्यामो येषां नोऽयमात्मायं
लोकः” (बृ० उ० ४। ४। २२) इत्यादिना ।

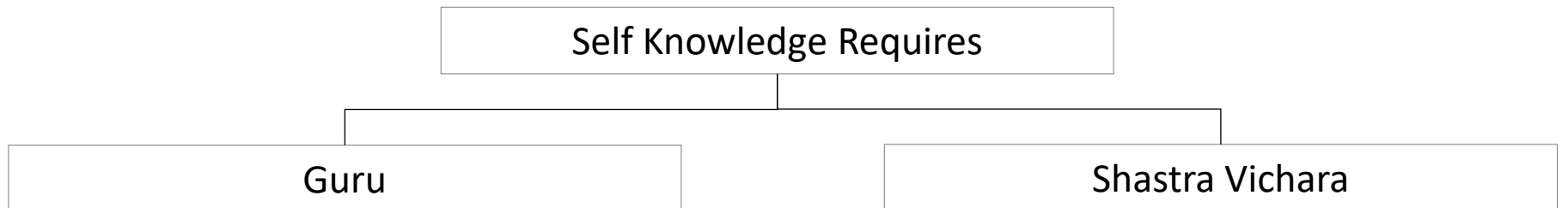
I) Contrast now, informed, mature Brahmachari

II) Putra Eshana, Vitta Eshana, Loka Eshana (Manushya, Pitru, Deva Lokas).

- Jiva is not interested in Jaya = wife, children Adhi.
- Informed Brahmachari knows Goal in life as Self knowledge.

III) Does not know Aham Brahma Asmi

- Knows, Self knowledge, Samanya Jnanam will liberate me, Paroksha Jnanam.
- Knows, I am ignorant of the Self
- It is the ignorance of Self which binds me.



IV) Brahmacharya Ashrama, he had Veda Purva Bhaga Guru

- Leaps to Gurukulam no. 2
- Kashi Yatra - Doesn't want.

V) Atma Vith :

- One who has general knowledge that Self knowledge will liberate.

VI) Opposed to Karma Khanda Anushtanam

- Karma Marga - lifestyle, infrastructure (Grihastha Ashrama, Vaidica karma Anushtanam).
- Both, he turns away from Goes in Pratikula, opposite direction towards Atma Svarupa.

VII) Goes to Guru and asks for Atma Vidya

Kaivalyo Upanishad :

ॐ अथाश्वलायनो भगवन्तं परमेष्ठिनमुपसमेत्योवाच ।
अधीहि भगवन्ब्रह्मविद्यां वरिष्ठां सदा सद्भिः सेव्यमानां निगूढाम् ।
यथाऽचिरात्सर्वपापं व्यपोह्य परात्परं पुरुषं याति विद्वान् ॥ १ ॥

Oṃ athāśvalāyano bhagavantam parameṣṭhinamupasametyovāca ।
adhīhi bhagavanbrahmavidyāṃ variṣṭhāṃ sadā sadbhiḥ sevyaṃānāṃ nigūḍhām ।
yathā'cirātsarvapāpaṃ vyapohya parātparam puruṣaṃ yāti vidvān ॥ 1 ॥

Thereafter the sage Asvalayana approached Brahmaji, the revered grandsire and said, "Oh Lord! Please teach me brahma-vidya, self-knowledge, which is the noblest and is always resorted to by the good people, which is the highest secret, and by knowing which the learned ones cross all sins before long and reach the highest purusha. [Verse 1]

Chandogya Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं
ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति
सोऽहं भगवः शोचामि तं मा भगवान्छोकस्य
पारं तारयत्विति तं होवाच यद्वै किञ्चित्दध्यगीष्ठा
नामैवैतत् ॥ ७.१.३ ॥

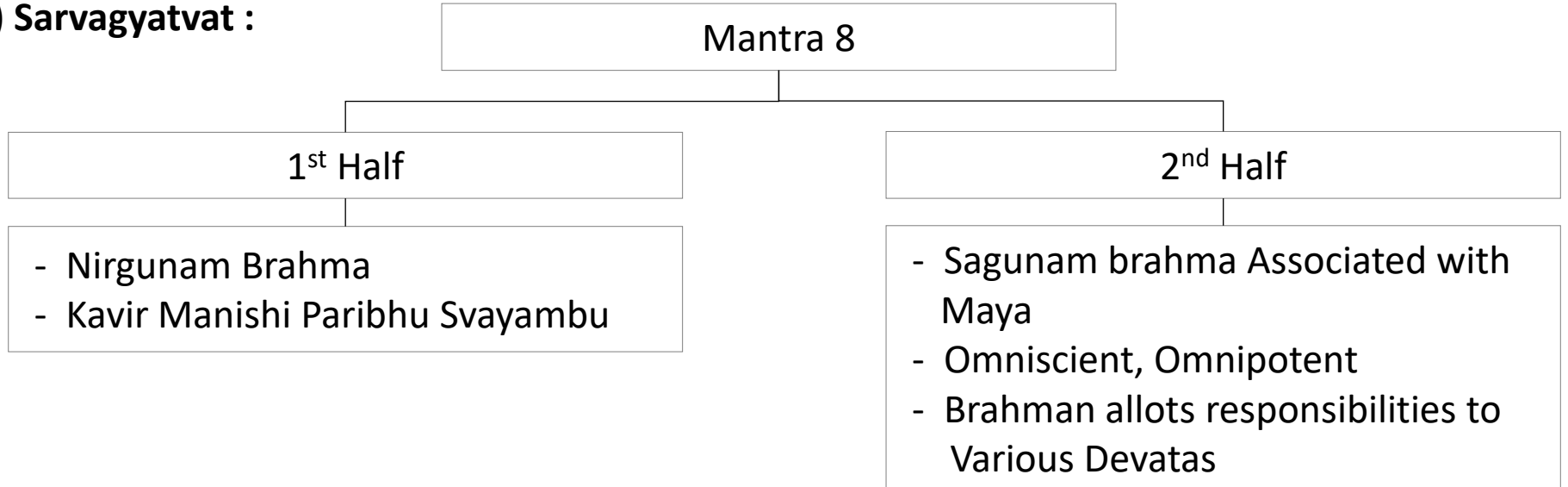
so'haṃ bhagavo mantravidevāsmi nātmavicchrutaṃ
hyeva me bhagavaddṛśebhyastarati śokamātmaviditi
so'haṃ bhagavaḥ śocāmi taṃ mā bhagavāñchokasya
pāraṃ tārayatviti taṃ hovāca yadvai kiṃcaitadadhyagīṣṭhā
nāmaivaitat || 7.1.3 ||

‘True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the Self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow.’ Sanatkumāra then said to Nārada, ‘Everything you have learnt so far is just words’. [7 - 1 - 3]

VIII) Shankara Emphasises Ashrama Bheda - Contrast.

Revision : Mantra 8 - Bashyam :

I) Sarvagyatvat :



II) Each Devata allotted different duties in keeping with their status and in keeping with the Degree of Punyam they have done.

III) Bhagavan must know which Devata has done which amount of Punyam.

- Depending on that only, powers are given to Exalted Jivas - Surya, Vayu, Agni, Jalam, Prithvi, Nakshatras.

IV) Karana Prapancha Sahitam, Ishvara knows what are the Punyams done by which Devata

V) Punyam, Papam are Adrishtam to us but not to Bhagavan

- Can't be known to us Jivas
- How Bhagavan knows
- Problems = Papam fructifying.

VI) For Bhagavan :

- Nothing is Adrishtam which is explained by word "Sarvagyatvat"

VII) Bhagavan = Omniscient, knows everything, hence Sarva Sakshi, Sarvagya, Sarva Shaktiman.

VIII) Bhagavan knows Punya Papam of Devatas

- Bhagavan is the ultimate knower of Punya - Papa Karmas.
- We are incidental knowers of the external world and internal world of thoughts, emotions.

Ishvara Srishti	Jiva Srishti
With Different Devatas Karma Phalam	With Jivas Karmas

IX) Punya Papam not Adrushtam to Ishvara

- Sarvagyatvam, Sarva Shaktiman refers to Ishvara (3rd Pada).

Introduction to Verse 9 :

I) Topic is changing from Jnana Yoga to Karma Yoga

II) Karma Yoga relevant only for Ajnani, irrelevant for Jnani

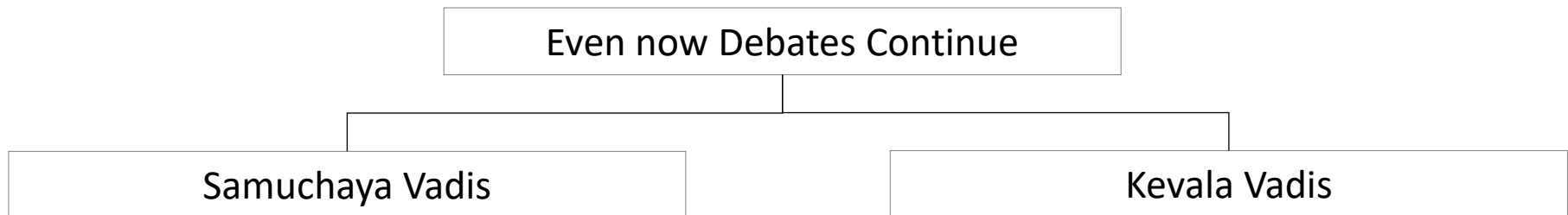
III) Jnani will get Purushartha of Moksha by Kevala Jnanam itself

- Don't have to combine karma for the Sake of Moksha.

IV) Need not combine Karma, can't combine also

- Jnanam and Karma are opposed to each other
- To establish this Shankara is taking Purva Pakshi of Jnana Karma Samuchhaya Vadi Ninda.

V) Are there Samuchhaya Vadis Now?



VI) Ramakrishna Publications of Isavasya Upanishad, the author gives appendix at the end of Isavasya Upanishad

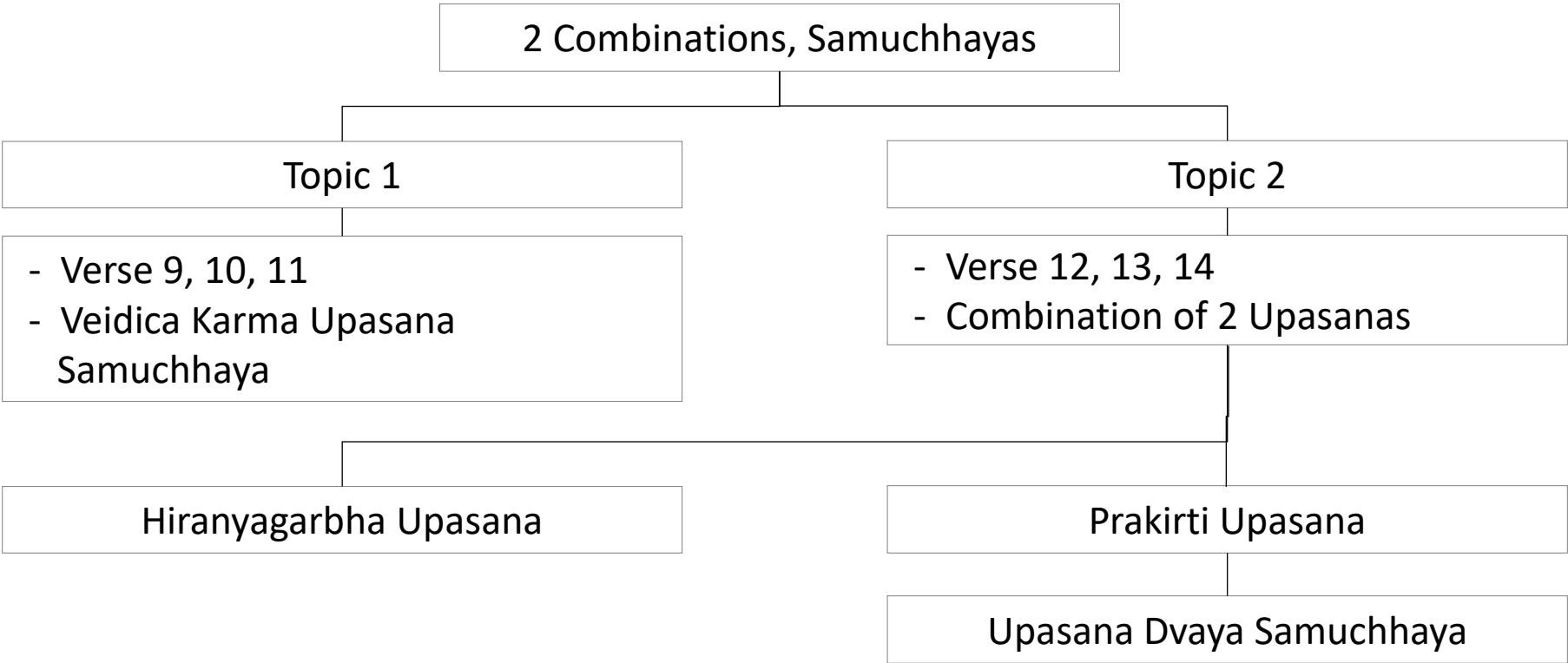
- Author argues In favour of Samuchhaya Vada.

VII) Swami disagrees with Shankara

- Read that to have Nishta of Jnanam.

VIII) Why do we negate Samuchhaya Vada?

- Verse 9 to 14 - Reasons given.



- All is Karma Yoga Portion.

IX) Upanishad does mischief, creates confusion :

a) Upanishad instead of Upasana, uses word Jnanam

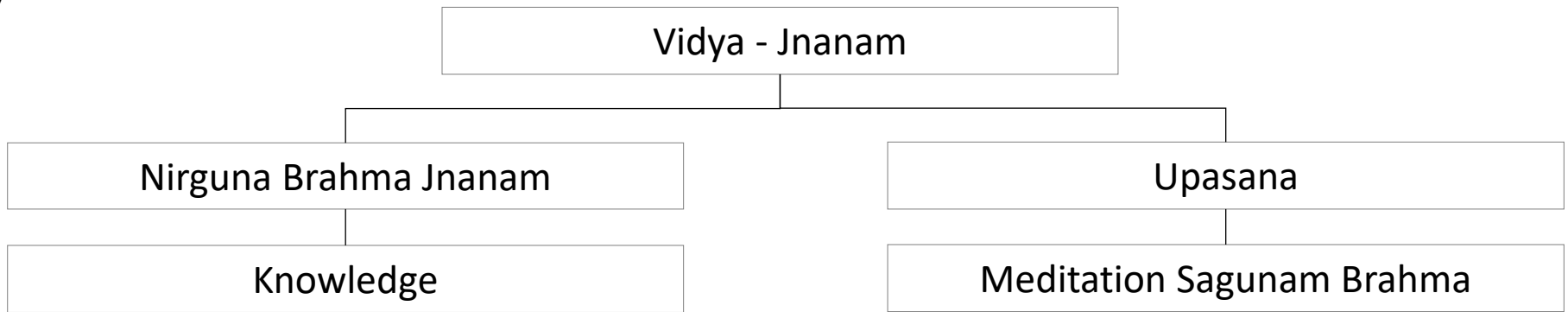
b) Karma - Vidya - Jnana Samuchhaya

- Karma - Upasana Samuchhaya.

c) Jnana - Karma Samuchhaya

d) Shankara introduces 2 meanings of Jnanam - Vidya.

e)



f) Take appropriate meaning in this context.

g) Karma - Jnanam Samuchhaya means Saguna Brahma Upasana

- What is logic?

X) Purely Scholarship, Academic Mimamsa discussion.

- In 6 Regular Upanishads, Isavasya Upanishad not included.
- Chandogya, Brihadaranyaka Upanishad, Isavasya, Svetasvatara Upanishad, Avoided.

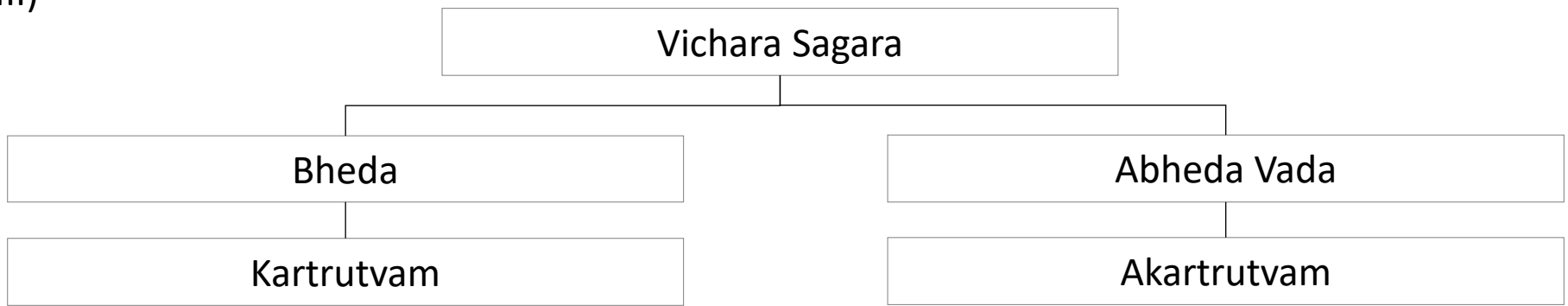
XI) Both Upasana and Karma combination possible because both require Aham Karta notion.

- Karma and Saguna Brahma Upasana require Kartrutva Bavana.
- Kartrutva Bavana common to both they will gel well, friendly, have same feather - Kartrutvam.

XII) In Nirguna Brahma Jnanam :

- Kartrutvam negated
- Karma and Nirguna Brahma Jnanam is combination of Kartrutvam and Akartrutvam
- Won't gel.

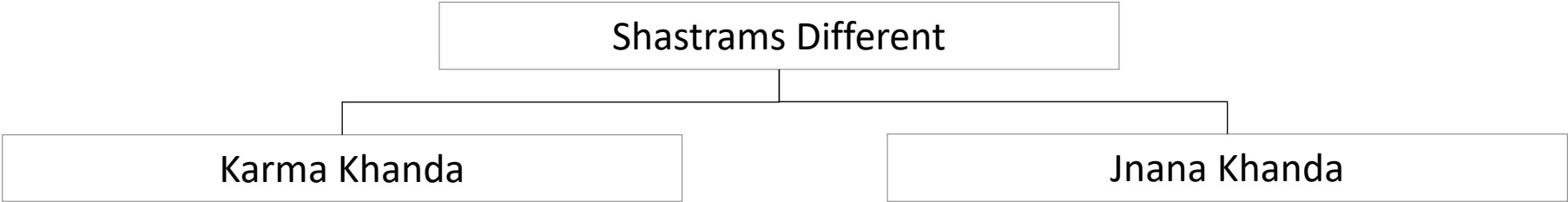
XIII)



XIV) Matra 3 to 8 = Nirguna Brahma Jnanam, different Topic

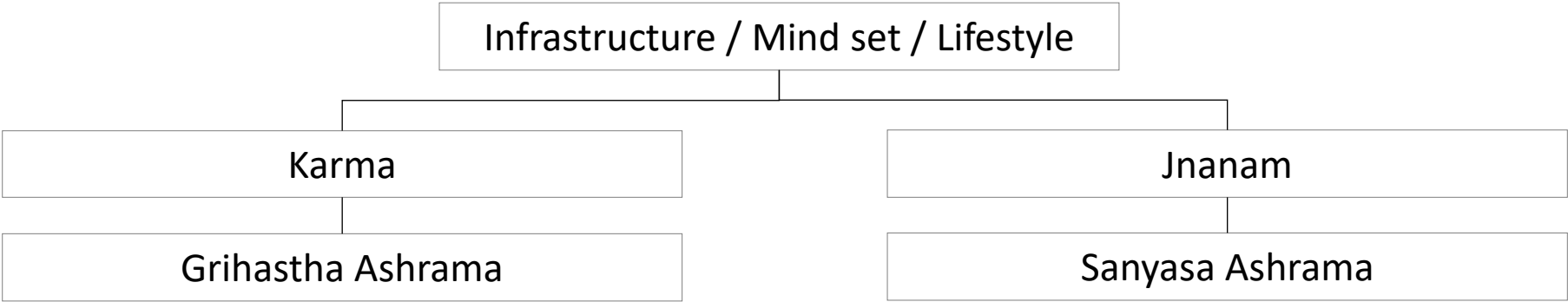
- Here Jnanam = Saguna Ishvara Upasana
- Jnana karma Samuchhaya of Purva Pakshi is wrong Samuchhaya
- He takes Jnanam as Nirguna Brahma Jnanam.

XV) Why Nirguna Jnanam and Karma can't be Combined?



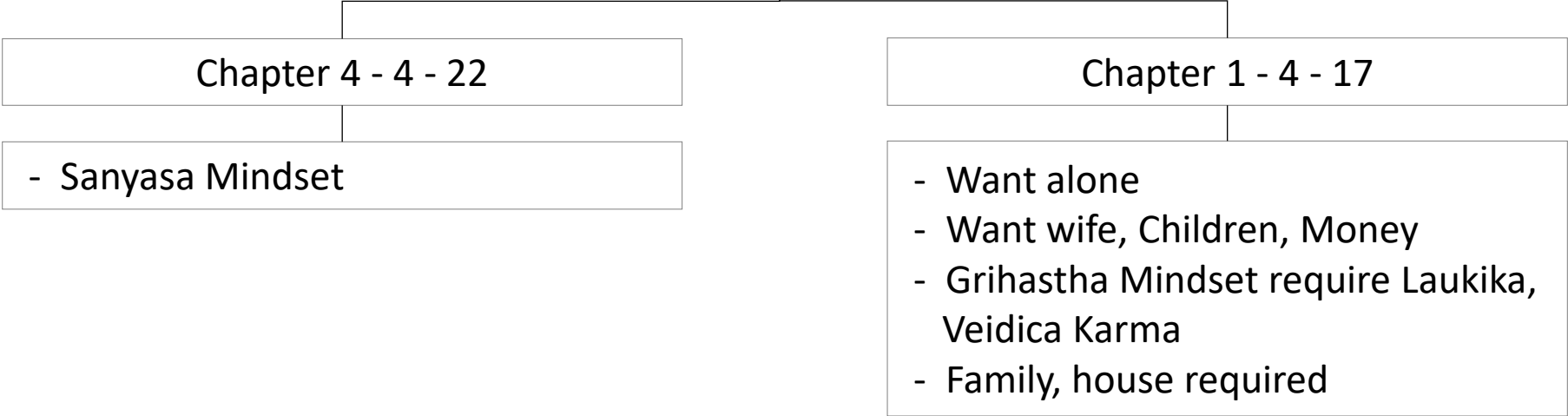
- Anubandha Chatushtayam is different.
- Adhikari, Vishaya, Sambandha, Prayojana different and opposed to each other.

XVI)



- MIL - Mindset, infrastructure, lifestyle, different.

Ashrama Difference is Dramatically in
Brihadaranyaka Upanishad : 2 Brahmacharis



Brihadaranyaka Upanishad :

आत्मैवेदमग्र आसीतेक एव; सोऽकामयत—जाया मे स्यात्,
अथ प्रजायेय; अथ वित्तम् मे स्यात्, अथ कर्म कुर्वीयेति;
एतावान् वै कामः, नेच्छंश्चनातो भूयो विन्देत्;
तस्मादप्येतर्ह्येकाकी कामयते—जाया मे स्यात्, अथ प्रजायेय;
अथ वित्तं मे स्यात्, अथ कर्म कुर्वीयेति;
स यावदप्येतेषामेकैकम् न प्राप्नोति, अकृत्स्न एव तावन्मन्यते;
तस्यो कृत्स्नता—मन एवास्यात्मा, वाग्जाया, प्राणः प्रजा,
चक्षुर्मानुषं वित्तम्, चक्षुषा हि तद्विन्दते; श्रोत्रं दैवम्,
श्रोत्रेण हि तच्छृणोति; अत्मैवास्य कर्म, आत्मना हि कर्म करोति;
स एष पाङ्क्तो यज्ञः, पाङ्क्तः पशुः, पाङ्क्तः पुरुषः,
पाङ्क्तमिदं सर्वं यदिदं किञ्च; तदिदं सर्वमाप्नोति य एवं वेद ॥ १७ ॥

ātmaivedamagra āsīteka eva; so'kāmayata—jāyā me syāt,
atha prajāyeya; atha vittam me syāt, atha karma kurvīyeti;
etāvān vai kāmah, necchaṃścanāto bhūyo vindet;
tasmādapyetarhyekākī kāmayate—jāyā me syāt, atha prajāyeya;
atha vittam me syāt, atha karma kurvīyeti;
sa yāvadapyeteṣāmekaikam na prāpnoti, akṛtsna eva tāvanmanyate;
tasyo kṛtsnatā—mana evāsyātmā, vāgjyā, prāṇaḥ prajā,
cakṣurmānuṣaṃ vittam, cakṣuṣā hi tadvindate; śrotraṃ daivam,
śrotreṇa hi tacchṛṇoti; atmaivāsy karma, ātmanā hi karma karoti;
sa eṣa pāṅkto yajñah, pāṅktaḥ paśuḥ, pāṅktaḥ puruṣaḥ,
pāṅktamidam sarvaṃ yadidam kiñca;
tadidam sarvaṃāpnoti ya evaṃ veda || 17 ||

This (aggregate of desirable objects) was but the self in the beginning—the only entity. He desired, ‘Let me have a wife, so that I may be born (as the child). And let me have wealth, so that I may perform rites.’ This much indeed is (the range of) desire. Even if one wishes, one cannot get more than this. Therefore to this day a man being single desires, ‘Let me have a wife, so that I may be born. And let me have wealth, so that I may perform rites.’ Until he obtains each one of these, he considers himself incomplete. His completeness also (comes thus): The mind is his self, speech his wife, the vital force his child, the eye his human wealth, for he obtains it through the eye, the ear his divine wealth, for he hears of it through the ear, and the body is its (instrument of) rite, for he performs rites through the body. (So) this sacrifice has five factors—the animals have five factors, the men have five factors, and all this that exists has five factors. He who knows it as such attains all this.[1 - 4 - 17]

स वा एष महानज आत्मा योऽयं विज्ञानमयः
 प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,
 सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;
 स न साधुना कर्मणा भूयान्,
 नो एवासाधुना कनीयान्; एष सर्वेश्वरः;
 एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण
 एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन
 ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;
 एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो
 लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं
 विद्वांसः प्रजां न कामयन्ते, किं प्रजया
 करिष्यामो येषां नोऽयमात्मायं लोक इति;
 ते ह स्म पुत्रैषणायाश्च वितैषणायाश्च लोकैषणायाश्च
 व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा
 वितैषणा, या वितैषणा सा लोकैषणा, उभे ह्येते एषणे
 एव भवतः । स एष नेति नेत्यात्मा,
 अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,
 असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;
 एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः
 कल्याणमकरवमिति; उभेऽहैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yaṃ vijñānamayaḥ
 prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,
 sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;
 sa na sādhunā karmaṇā bhūyān,
 no evāsādhunā kanīyān; eṣa sarveśvaraḥ;
 eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,
 eṣa seturvidharaṇa eṣāṃ lokānāmasambhedāya;
 tametaṃ vedānuvacanena brāhmaṇā
 vividiṣanti yajñena dānena tapasā'nāśakena;
 etameva veditvā munirbhavati | etameva pravrajino
 lokamicchantāḥ pravrajanti | etaddha sma vai tat
 pūrve vidvāṃsaḥ prajāṃ na kāmayante,
 kiṃ prajāyā kariṣyāmo yeṣāṃ no'yamātmāyaṃ
 loka iti; te ha sma putraiṣaṇāyāśca
 vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha
 bhikṣācaryaṃ caranti; yā hyeva putraiṣaṇā sā
 vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,
 ubhe hyete eṣaṇe eva bhavataḥ |
 sa eṣa neti netyātmā, agrhyo nahi grhyate,
 aśīryo nahi śīryate, asaṅgo nahi sajyate,
 asito na vyathate, na riṣyati; etamu haivaite na tarata
 iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;
 ubhe u haivaṣa ete tarati, nainaṃ kṛtākṛte tapataḥ || 22 ||

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

XVIII) What will I do with Wife, Children, Money?

- I am seeking none of them, have no Ambition
- Nasti Akrutaha Krutena.
- I am interested in Moksha which can't be gained by Wife, Children, Money.

XIX) 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]

XX) Don't Pursue or renounce

- Jnani's Mindset
- Wants infrastructure conducive to Sravanam, Mananam, Nidhidhyasanam.

XXI) Gita :

योगी युञ्जीत सततम आत्मानं रहसि स्थितः । एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ ६-१० ॥	yōgī yuñjīta satatam ātmānaṁ rahasi sthitaḥ । ēkākī yatacittātmā nirāśīraparigrahaḥ 6-10
--	---

Let the yogi try constantly to keep the mind steady, remaining in solitude, alone with the mind and body controlled, free from hope and greed. [Chapter 6 – Verse 10]

- Meditate alone
- Aparigraha - Don't have Possessions.

XXII) Mindset, Infrastructure, Lifestyle - Karma - Jnana Pradhana.

- Can't Combina 2 Opposite pairs.
- Shankara emphasizes Ashrama Bheda here.

XXIII) a) Chapter 3 - 5 Section :

- Kahola Brahmanam
- Putra, Vittam, Lokai, Eshanaisha

b) Those who know Atma as their Goal

- Don't know Atma is my real Self can't be goal

c) If Goal, then Moving from Ajnanam to Jnanam only

d) Nishta = Lifestyle, Infrastructure

- Pratikoolayena - Opposed to Karma Nishta lifestyle, Infrastructure, Mindset

- **Atms Svarupa Nishta = Jnana Nishta.**

XXIV) Upanishad Dramatises Mindset :

- Kim Prajaya Karishyama?
- What will we do with Children, Grandchildren?
- We have no relevance to them.

XXV) Our Goal :



- Our Goal is Atma
- Putra, Vittam, Jaya = Anatma Pursuit.
- 2 Different Directions.

67) Introduction to Verse No. 9 : Continues

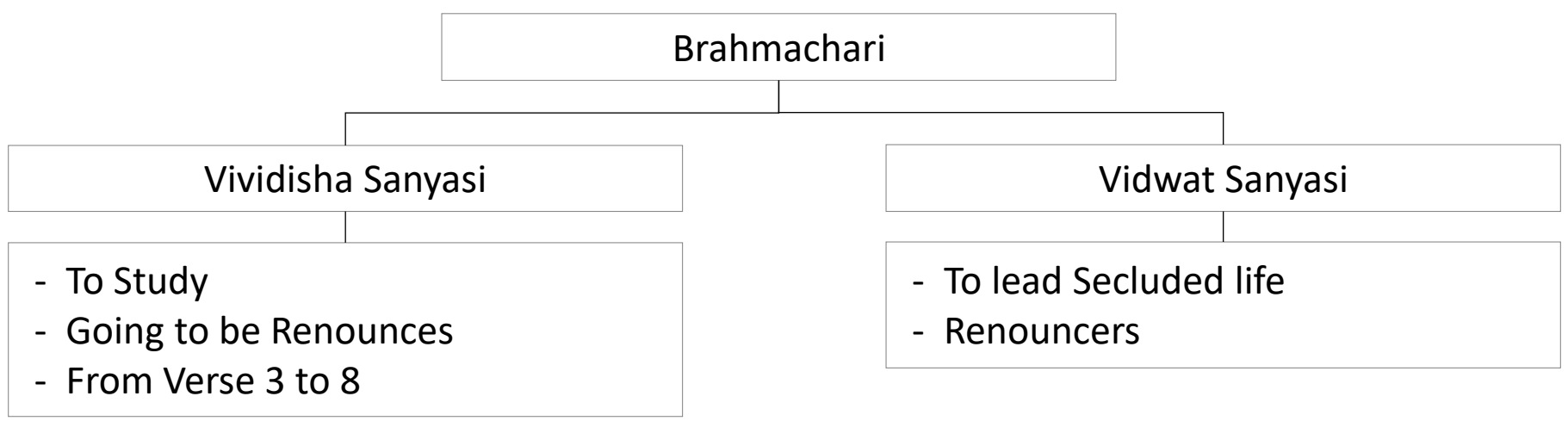
ये तु ज्ञाननिष्ठाः ग्न्यासिनस्तेभ्योऽसुर्या नाम त इत्यादिना अविद्वन्निन्दाद्वारेण
आत्मनो याथात्म्यं स पर्यगाद् इत्येतदन्तैर्मन्त्रैरुपदिष्टम् । ते ह्यत्राधिकृता न
कामिन इति ।

I) For Seekers of Jnanam, Verses 3 to 8 are relevant.

II) 2 Portions must be differentiated

- Candidates, Infrastructure, Lifestyle, direction of Pursuit must be Differentiated.

III) Don't Mix Up 2 groups.



IV) Upanishad Criticises Avidyavans - Those ignorant about Atma

- Non-knowers, Non-desirers, Non-pursuers of Atma are strongly Criticised.

V) Verse 3 - Isavasya Upanishad :

<p style="text-align: center;">असुर्या नाम ते लोका अन्धेन तमसाऽवृताः । तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥</p>	<p style="text-align: center;"><i>Asurya nama te lokah andhena tamasa'vrtah, Tagmste pretyabhi-gacchanti ye ke catma-hano janah [3]</i></p>
<p>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]</p>	

VI) For Sanyasis :

- Atma = Brahma - This Topic Alone is Discussed.
- Svarupam = 3 to 8 - Atma Pradhana text only for Sanyasis.

VII) All Upanishads relevant for fit Candidates of Jnana Yoga alone

- Serious Student = Sanyasi, be practical.

Sanyasi	Grihastha's
Fit for Jnana Yoga	Fit for Family

68) Introduction to Verse No. 9 : Continues

तथा च श्वेताश्वतराणां मन्त्रोपनिषदि “ अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यगृषिसङ्घ- जुष्टम् ” (श्वे० उ० ६।२१) इत्यादि विभज्योक्तम् ।

I) Tatha Cha :

- To further establish this

II) Svetasvatara Upanishad :

तपःप्रभावाद् देवप्रसादाच्च ब्रह्म ह श्वेताश्वतरोऽथ विद्वान् ।
अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यगृषिसङ्घजुष्टम् ॥ २१ ॥

tapahprabhavad devaprasadat brahma ha svetasvatara 'tha vidvan I
atyasramibhyah paramam pavitram provaca samyag rsisanghajustam II 21 II

Himself realizing Brahman by the power of self-control and concentration of mind, as well as by the grace of God, the sage Svetasvatara expounded well to the highest order of Sannyasins, the truth of that supremely holy Brahman resorted to by all the seers. [Chapter 6 – Verse 21]

III) Sanyasi glorification Mantra

- Mantro Upanishad, Krishna Yajur Veda
- Tough Upanishad, every mantra can be interpreted in different ways.

- Read 4 commentaries
- One commentary by Shankara.

IV) Upanishadic teaching was given to Atyashrami = Sanyasi

- Paramam Pavitram, supremely sacred teaching, Brahma Vidya.

V) Samyak - given efficiently, clearly

VI) Rishi Sangha Dushtam :

- Teachings sought by group of Rishis, seekers of Jnanam, Jingyusus, Vividishaha.

VI) a) Not seekers of Karma

- Relevant where there are worldly problems
- To worldly person can't teach you are Brahman.

b) Brahma Vidya will not solve worldly problems, hence not relevant

- Problems with children, maids, grandchildren, local problems

- | |
|---|
| <ul style="list-style-type: none"> • Veda talks about Absolute Reality. |
|---|

c) We are facing relative reality

d) Brahma Vidya absolutely irrelevant

- This is relevant for those who are interested in solving problems by knowing - "who am I ?"

e) Rishi – Seekers of Self Knowledge

- Juslatam - Sought After
- Jush - To Seek, To Desire.

VIII) Veda is Very clear about who must be given Karma Khanda, Jnana Khanda.

- Never club karma and Jnanam.

IX) Gita :

न बुद्धिभेदं जनयेद्
ज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि
विद्वान्युक्तः समाचरन् ॥ ३-२६ ॥

na buddhibhēdaṃ janayēd
ajñānāṃ karmasaṅginām |
jōṣayēt sarvakarmāṇi
vidvān yuktaḥ samācaran || 3-26 ||

Let no wise man unsettle the minds of ignorant people, who are attached to action; he should engage them all in actions, himself fulfilling them with devotion. [Chapter 3 – Verse 26]

X) If you are looking for varieties of worldly solutions, don't confuse them discussing Atma – Anatma Viveka.

- Adjust to them, talk to them about Karma.

X) If you are looking for varieties of worldly solutions, don't confuse them discussing Atma – Anatma Viveka.

- Adjust to them, talk to them about Karma.

XI) Shankara Mathas :

- Sanyasis - Do 3 hour Puja
- Take Prasada, Teertham, Satisfied.

XII) Shankara :



69) Introduction to Verse No. 9 : Continues

ये तु कर्मिणः कर्मनिष्ठाः कर्म कुर्वन्त एव जिजीविषवस्तेभ्य
इदमुच्यते—

I) Jnana Yoga is for Moksha Seekers

- For others, Non-moksha seekers, involved in worldly karmas or religious karmas who do diligently.
- They are interested in relevant Karma Phalam.

II) Chosen Karma by going to an Astrologer

- Jatakam dictates Karmas to be done
- Don't confuse them.

III) Performing worldly Karmas, they want to live long

- Have attachment to life.

IV) Moksha seeker is detached from life and death also.

V) Interested in Atma which is beyond life and Death

VI) Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [1 - 2 - 14]

VII) Jiji Vishava :

- Interested in long life.

VIII) Isavasya Upanishad :

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]

- Shankara Connects Verse 2 and Verse 8

IX) Following of 6 Mantras :

- Verse 9 to 14 Must be meant for those people.

70) Verse No. 9 :

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९ ॥

*Andham tamah pravisanti ye'vidyam-upasate,
tato bhuya iva te tamo ya u vidyayagm ratah [9]*

They who worship Avidya (rites) alone enter into blinding darkness, and they, who are engaged in Vidya (meditation) verily fall, as though, into an even greater darkness.
[Verse 9]

I) Verses 9 to 14 :

- Technical mantras, difficult mantras, every word has a special meaning.

II) 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]

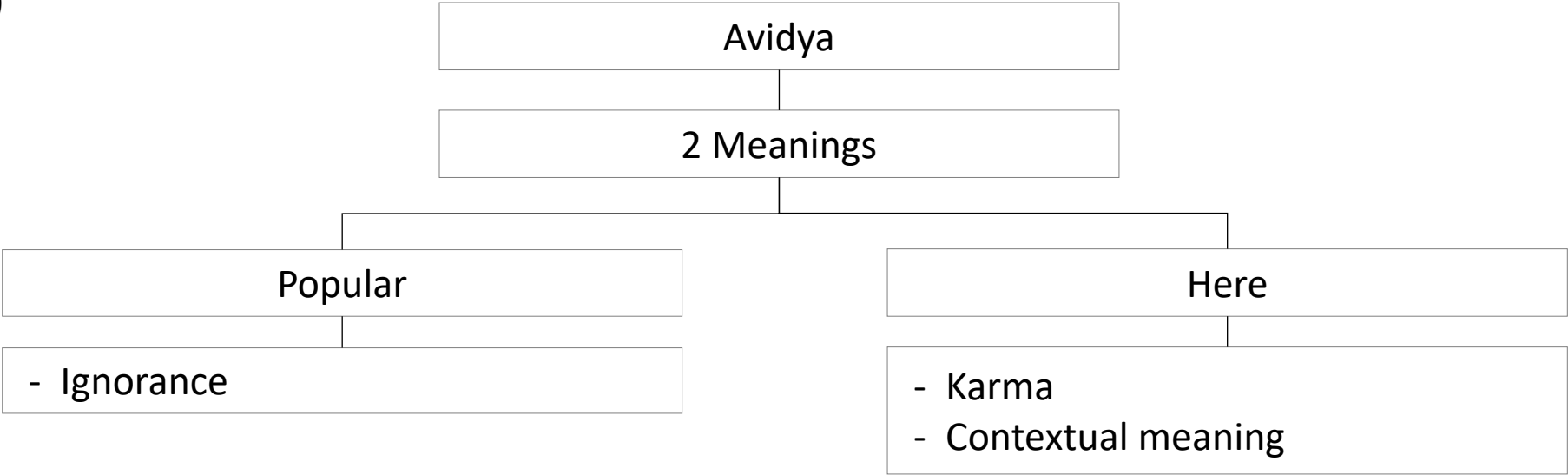
- a) This is whole, that is whole.
- b) From that whole, this whole came.
- c) When you remove this whole from that Whole, Whole remains.

III) What remains is hole in the head!

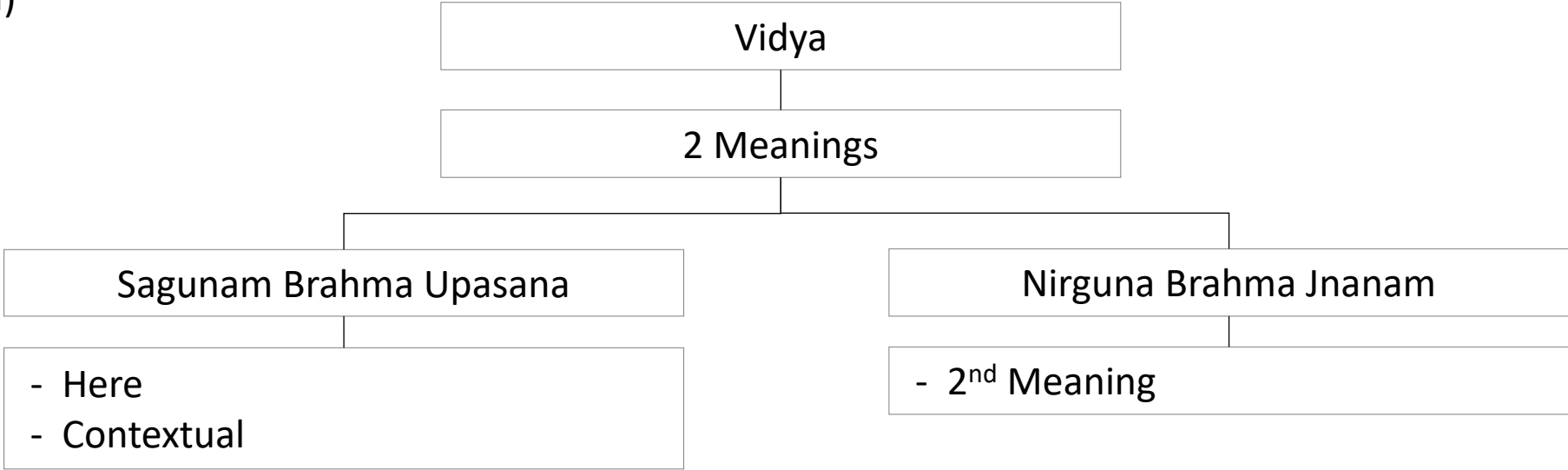
IV) Isavasyam has a special meaning

- Avidya in this Shloka means Karma.

V)



VI)



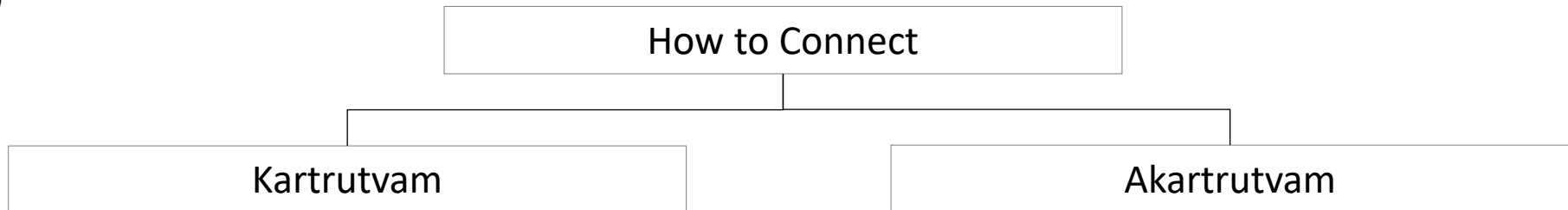
VII) Reason :

- a) Both Karma and Saguna Brahma Upasanam, Kartrutvam is Common linking Factor.
- They get together.

b) Nirgunam Brahma is associated with Akratutvam

- Karma is Associated with Katrutvam.

c)



d) Can't combine

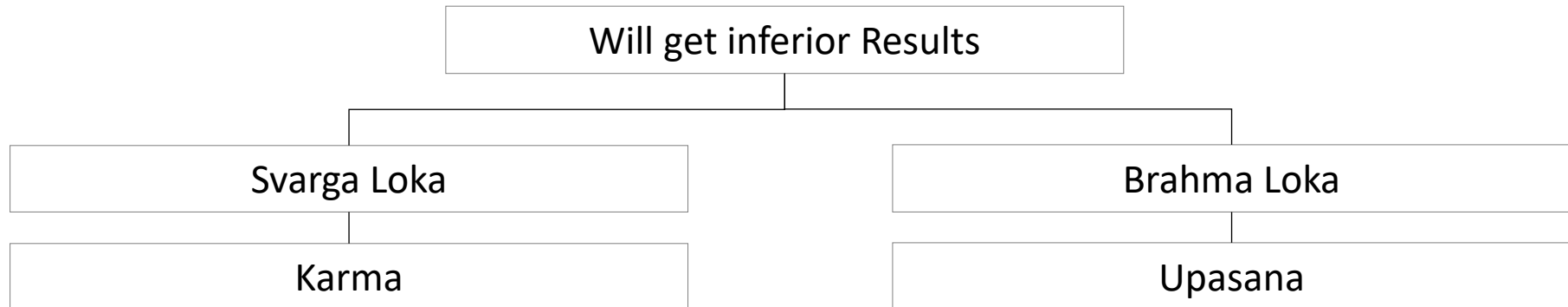
VIII) General Notes :

a) How Upanishad talks about Samuchhaya?

b) If any person prefers anyone of them individually, he will get only inferior results.

- This is strongly Criticised.

c)



d) Karma and Upasana fall within Samsara

- 14 Lokas = Samsara.

e) Gita :

आब्रह्मभुवनाल्लोकाः
पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय
पुनर्जन्म न विद्यते ॥८-१६॥

ābrahmabhuvanāllōkāḥ
punarāvartinō'rjuna |
mām upētya tu kauntēya
punarjanma na vidyatē ||8-16||

Worlds upto the 'world of Brahmaji' are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 – Verse 16]

f) They are to be condemned

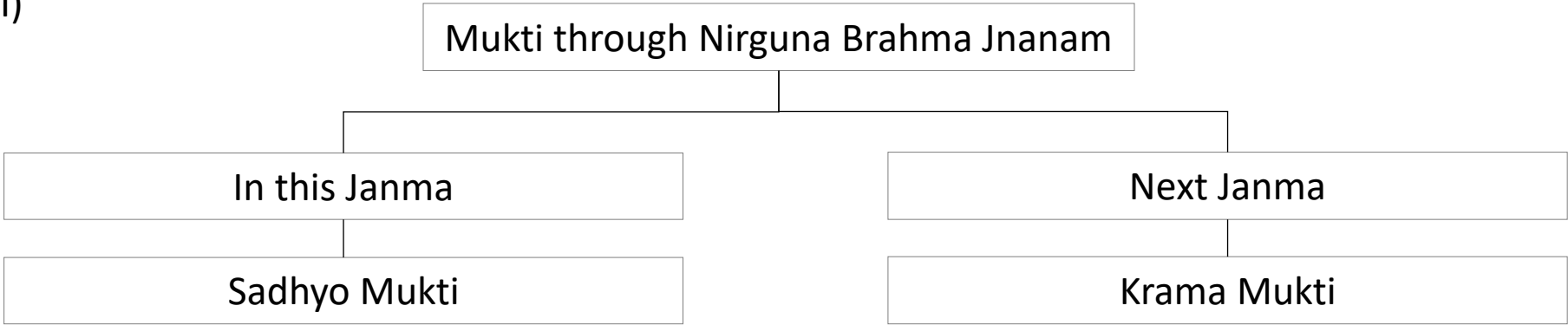
IX) When Karma and Upasana are combined as Nishkama Samuchhaya, Nishkamataya, without looking for Svarga Loka or Brahma Loka, combination gives Moksha Amrutatvam.

X) Moksha in this Janma itself through Jnanam or Moksha in Brahma Loka through Nirguna Brahma Jnanam.

XI) Technical Point :

- Nishkama, Karma, Upasana Samuchhaya, will contribute to Moksha indirectly, through Nirguna Brahma Jnanam, Either in this Loka itself or in Brahma Loka, called Krama Mukti.

XII)



XIII) All Technical Discussion

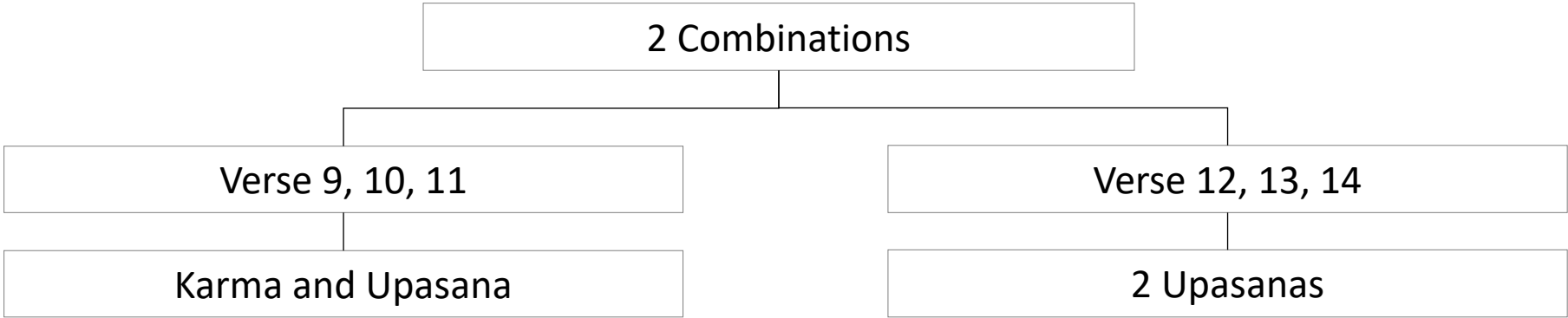
- Why do you call it Karma, Upasana Samuchhaya?
- Mimamsa point to be discussed
- Technical meaning of Combination, Samuchhaya.

Revision : Mantra 9 - General Introduction : Verse 9 to 14

I)

Karma Yoga	Upasana Yoga
Kahikam Karma	Manasam Karma

II)



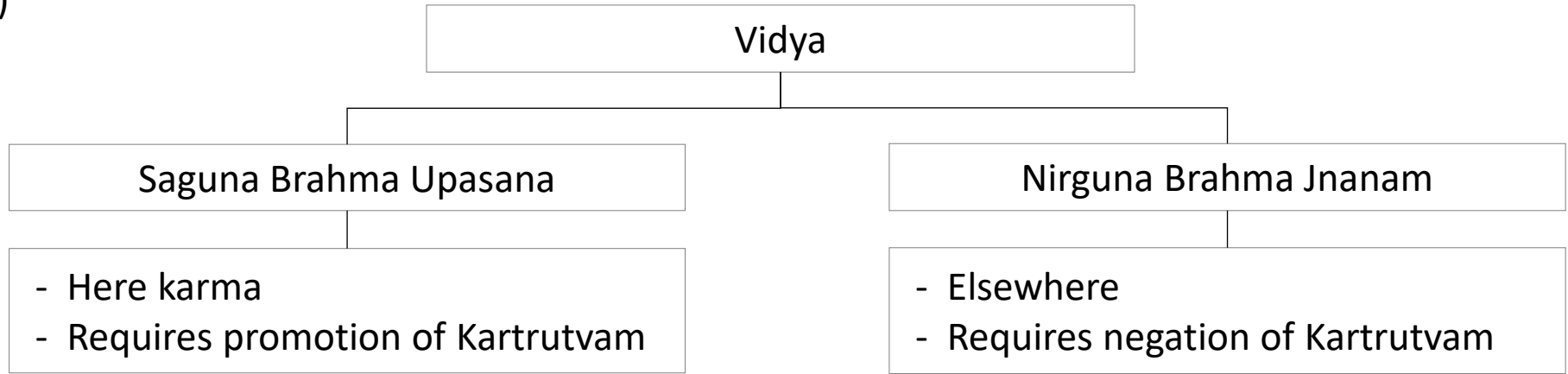
III) Verse 9 :

Karma	Saguna Brahma Upasana
<ul style="list-style-type: none">- Avidya- Contextual Karma	<ul style="list-style-type: none">- Vidya- Contextual meaning

IV) Shankara :

- Karma - Upasana Samuchhaya is the Topic.

V)



VI) Mimamsa Shastra :

- Conditions required for combination of 2 things
- Combination requires Samuchhaya.

VII) When there are 2 rituals close by, Karma Phalam is there (Phalavat Karma).

- 2nd Karma - Phalam not given (Aphalavat Karma).

VIII) Why Veda prescribes useless 2nd Karma?

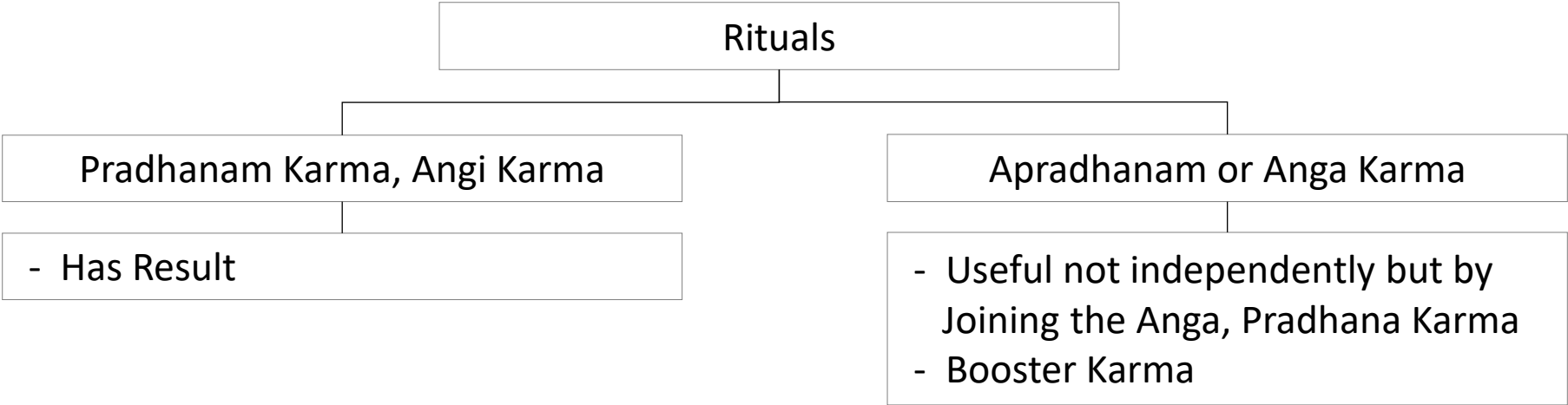
- To make this meaningful, Mimamsa Prescribes a rule

a) Phalavat Sannidou Aphalam Tat Angam :

- Ritual Prescribed without result must be taken as an Anga, Part, Satellite Ritual,

b) It Should be taken as a part of other Ritual which has got a Result.

c)



d) Why Upanishad prescribes Anga Karma?

- Because Pradhanam Karma is incomplete, Deficient without Apradhanam Anga Karma.
- Deficient Karma does not give Phalam.

e) Dakshina also is an Anga Karma

- If no Dakshanam given, no result of Karma
- Vidhi Hinam, Dakshina Hinam, Mantra Hinam, Adakshinam.

f) Gita :

विधिहीनमसृष्टान्नं
मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं
तामसं परिचक्षते ॥ १७-१३ ॥

vidhihīnamasṛṣṭānnaṃ
mantrahīnamadakṣiṇam |
śraddhāvirahitaṃ yajñaṃ
tāmasaṃ paricakṣatē || 17 - 13 ||

They declare that sacrifice to be Tamasika, which is contrary to the ordinances, in which no food is distributed, which is devoid of Mantras and gifts, and which is devoid of faith.
[Chapter 17 - Verse 13]

g) Dakshina / Mantra Chanting / Sraddha :

- Anga Karma without them Ritual is deficient, can't produce result.
- Joins Pradhana Karma
- Can't be Separately counted
- Both put together is treated as one Karma

h) Anga can't Stand Separately

- Hand can't be treated Separately.
- Rama and his hand came to Class.
- Rama Includes hand.

IX) Rule :

a) Between Angi and Anga, Don't Talk Samuchhaya

- Both are integral
- One Karma only.

b) In One Karma, Samuchhaya is not Mentioned

- Angi, Anga Karma, Samuchhaya not talked about because both together is one Karma.

c) In One Karma where is the Combination

- When there are 2 Karmas
- In both of them if results are mentioned, both Karmas will become Phalavat Karma.
- Then both can Stand independently.

d) Both become Pradhana karma

- Both Angi Karma, can Stand Independently.
- Both can give their Own independent result also

e) Since these 2 are Separate Karmas, there is Possibility to Combine Karmas (Can / need not Combine).

f) If you don't Combine also, each can give Result independently

- If you Combine, result will be Cumulative.

X) Chandogya Upanishad :

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद । नाना तु विद्या चाविद्या च यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति ॥ १.१.१० ॥	tenobhau kuruto yaścaitadevaṃ veda yaśca na veda nānā tu vidyā cāvidyā ca yadeva vidyayā karoti śraddhayopaniṣadā tadeva vīryavattaraṃ bhavatīti khalvetasyaivākṣarasypavyākhyānaṃ bhavati 1.1.10
--	---

He who knows about Om and he who does not know about it both work with strength they derive from Om. But knowledge and ignorance produce different results. Anything done with knowledge [about Om], with faith in the teachers and in the scriptures, and according to the principles of the Upanishads [or of yoga] is more fruitful. This certainly is the right tribute to Om. [1 - 1 - 10]

XI) Karma alone is done = Veeryam Veeryavata

- Karma and Upasana = Veeryavat Taram
- More powerful, double engine effect.

XII) 2 Pradhana karmas can be independently done and can be combined

XIII) 'Samuchhaya' word can be used only when there are 2 Independent Pradhana karmas.

XIV) Shankara :

a) Karma is independent, can give result.

b) Karmana Pitru Lokaha (Svarga)

- Upasana is Separate Karma, can give its own result.
- Vidyaya Deva Lokaha (Brahma Loka).

c) Both have independent results, both are Pradhana karmas

- If you combine, will have superior result
- Superior to independent results of them.

d) To glorify Samuchhaya, Upanishad denigrating independent karmas.

e) For prescribing combination, Upanishad Criticises independent Karma or Upasana

f)

One Alone	Combine
<ul style="list-style-type: none">- Inferior- Give limited result- Criticised	<ul style="list-style-type: none">- Superior result- Glorified

g) Perform Nishkama Samuchhaya will lead to Jnanam in this Janma or in Brahma Loka and takes you to Krama Mukti

h) Whole topic is Krama Mukti.

Verse 3 to 8	Verse 9 to 14
<ul style="list-style-type: none">- Akrama Mukti- Jeevan Mukti here itself	<ul style="list-style-type: none">- Karma, Upasana Samuchhaya- Gives Krama Mukti

71) Bashyam : Verse No. 9 Starts

कथं पुनरेवमवगम्यते न तु सर्वेषाम् इति ।

I) Introduction to this Mantra, Shankara pointed out that Karma, Upasana Samuchhaya is meant only for Ajnanis, who are not Sadhana Chatushtaya Sampanna Adhikari.

II) For Jnani Adhikari, Verses 9 to 14 are not relevant

- For Sadhana Chatushtaya Sampanna Adhikari, following portion is relevant.
- Mantra 3 to 8 - Relevant for senior students.

III) How do we know?

- Katham Eva Avagamyate? Not for all

72) Bashyam : Verse No. 9 Continues

उच्यते—अकामिनः साध्य- साधनभेदोपमर्देन 'यस्मिन् सर्वाणि
भूतान्यात्मैवाभूद्विजानतः । तत्र को मोहः कः शोक एकत्वमनुपश्यतः'
इति यदात्मैकत्व- विज्ञानम् [उक्तम्] तन्न केनचित्कर्मणा ज्ञानान्तरेण
वा ह्यमूढः समुच्चिचीषति ।

- I) Why senior students are not candidate for Karma Upasana?
- II) Previous mantras have already talked about Advaitam by negating all plurality (Kriya, Karka, Phalam)
- III) Karma and Upasana requires plurality
 - Requires separate Upasaka, Upasyam, get Separate Phalam after death.
- IV) Karma and Upasana promotes Duality, Plurality
 - OK for junior students.
- V) For senior students, Upanishad has already negated all types of duality and plurality.

VI) Mantra 7 :

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]

- All plurality is Mithya, Nama Rupa
- **What is there is only one Satya Atma**
- Satya Atma, I am.

VII) After knowing I am the Satya Atma, why should a person go after Mithya Nama Rupa Anatma?

VIII) Person does not go after mirage water after knowing mirage water as Mithya, Nishprayojamam.

- For senior student, Karma and Upasana both are Non-relevant.

IX) As long as I see relevance of Karma and Upasana, I will be in Duality, am ignorant, Anadhikari.

X) Akaminaha :

- For qualified student, or for a Jnani
- One who is not interested in Karma Phalam and Upasana Phalam, because of knowledge - I am Atma.
- Kama Rahitaha.

XI) Sadhya Sadhana Upamardena :

- For Senior Students, Upanishad negates both means and end.

Karma	Karma Phalam
Means	End

Upasana	Upasyam
Sadhanam	Sadhyam

XII) All 4 of them are Negated for Senior Student

- Sadhya - Sadhana Bheda, Division is negated by Senior Student.

XIII) Upamardaha = Badaha

= Negation, Sublimation, Mithyatva Nishchaya

- Not Physically eliminated
- Physical duality will be experienced.
- Seeing the Duality as false = Badaha, Upamardaha, falsification

XIV) By Falsifying 4 items

- Yasmani Sarvani butani, Atmeiva Abuth - Bada Samanadhi Karanyam.

XV) Isavasya Upanishad :

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]

- Anatma is falsified
- Karma, Karmaphalam, Upasana, Upasana Phalam.
- 4 items is Anatma
- All falsified for Senior Students, should not be interested in them.

XVI) Look at your mind, your desire and then decide if you are Junior or Senior Student.

- There is only Atma, no Anatma at all, revealed in Mantra 7
- Mantra prescribed for Senior student.

XVII) That Advaita Jnanam Vigyanam, can't be combined with Karma and Upasana.

XVIII) If you are bringing Karma, Upasana again after Advaita Jnanam, you are reviving Karma Again, Dvaitam Again.

- Jnani will never attempt to do.

XIX) Laukika or Veidika karma will be dropped

- By any type of Upasana also, no Advaitin will try to combine Karma with Upasana, after Jnanam.
- Mudah =Ajnani
- Amudah = Jnani

XX) Question :

- Why can't a Jnani combine Karma and Upasana, invoking Dvaitam for Loka Sangraha?
- Shankaracharya's today do 4 hour Pujas with Prasadam distribution.
- Navarathri, Chatur masyam, Guru Poornima day, 72 Acharyas they invoke and do puja.

XXI) That Jnanis karma is not called Karma, it is called Karma Abhasa

- Only Dummy, can't produce Punyam or Papam.
- Advaita Janni gets no benefit with that karma.

XXII) Jnani does not seek any benefit also

- After Jnanam can't do Karma for Chitta Shuddhi, it will be a Joke.

<ul style="list-style-type: none">• If I am brahman, no question of Chittam.

XXIII) Chittam falsified as Mithya

- I, the Satyam and Mithya Chittam have no Sambandha.
- Can't Say - My Mind
- If so, Vedanta not heard properly.

XXIV) Brahman is free from Ahamkara and Mamakara

- Nirmamo, Nirahamkara
- No Mind, No Shuddhi required.
- All Dismissed

XXV) Mindset of a Jnani very very different

<ul style="list-style-type: none">• Can understand Mindset of Jnani only when you are a Jnani.

- Otherwise you will not understood.
- Jnani is Amudaha, will never do Karma or Upasana for worldly result or for Sadhana Chatushtaya Sampatti.
- All Non-relevant after understanding Vedanta.

XXVI) Samuchishati :

Sam and Ud and Chi	
Chinoti - Dhatu	

a) Desiderative roots in Samskrit indicates Desire

b) Gachhati - Goes

- Saha jigarishati - Desires to go
- Patati - Reads
- Nivapitashati - Desires to read
- Karoti - Does

c) Chikeershati – Desires to do

d) Desiderative roots are Derived from Main Root, Reveal Desire.

e) Samuchhinoti - Combines

- Samuchhishati – Desires to Combine
- How can a Jnani desire to Combine his desire with Karma or Upasana?
- They are of Lower order of Reality
- Falsified Karma / Upasana / Puja
- All irrelevant.

73) Bashyam : Verse No. 9 Continues

इह तु समुच्चिचीषया अविद्वदादिनिन्दा क्रियते ।

I) In the Context of Junior Student

- He does not have Jnanam also, Sadhana Chatushtaya Sampatti also

II) Lacks both of them

- **For such a Student (Junior Student) Vedanta wants to Provide Karma Upasana Samuchhaya.**

III) To Prescribe Combination, first Upanishad is Criticising the Separate performance of them.

IV) Avidvadhi Nindha :

- Avidvan = One who does only Karma without Upasana
= Kevala Karmi
- Vidvan = Upasaka.

V) Adipada :

- Does only Upasana without Karma.
- Kevala Upasaka.

VI)

Upanishad Criticises

Kevala Karmi

Kevala Upasaka

- For the sake of glorifying, third person, one who is combining, Karma Upasana Samuchhaya Kari glorified.

VII) Through Criticism, Samuchhaya glorified

74) Bashyam : Verse No. 9 Continues

तत्र च यस्य येन समुच्चयः सम्भवति न्यायतः शास्त्रतो वा
तदिहोच्यते यद्वैवं वित्तं देवताविषयं ज्ञानं कर्म- सम्बन्धित्वेनोपन्यस्तं
न परमात्म- ज्ञानम् ।

I) Here Combination is Karma and Upasana (Saguna Ishvara Dhyanam)

II) Don't bring here Karma and Nirguna Brahma Jnanam Combination

III) Jnana Karma Samuchhaya Vadi :

- Was in favour of Karma and Advaita Jnanam Combination
- Even now in, RK - Mission Books, Appendixes are given with Isavasya Upanishad Book.

IV) They disagree with Shankara, Karma Jnana Samuchhayam is possible, they argue.

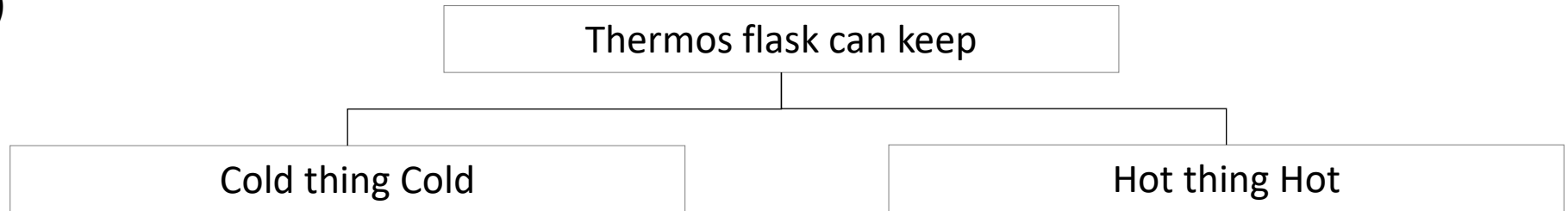
- Strongly, disagree with Shankaras Argument.

V) Combinable pair is Karma and Saguna Upasana alone is possible, Logically, Scripturally.

a) Light, Darknessness can't be Combined

b) Fitting Square peg in Round peg not possible.

c)



d) Hot Milk and Cold water can't be Preserved

VI) What is Combinable pair?

- Sagunam brahma Upasanam (Deivam Vittam) can alone be Combined with Karma.
- Nirguna Brahma Jnanam can't be Combined
- Divine wealth Discussed in Brihadaranyaka Upanishad.
- Devata Vishayam Jnanam
- Jnanam here is Upasanam.

VII) Sampradaya is Important

- Saguna Ishvara Upasana can get with Karma
- Logic both require Kartrutva Bavana.
- I am Karta Upasaka is required
- I am Karta, Karmi, Bokta, belong to Varna, Gothra, Ashrama mentioned in Sankalpa

VIII) Koil Archana :

- Gothram, Nakshatram given
- Can't do Archana in gods name
- Address of Punyam Credit required
- Bhagawan has no Gothram, Sutram.

IX) By Self knowledge Jiva has transcended Gothram.

X) Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

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

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

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

XI) Puja in the name of God does not produce any result

• Can't do Puja in Bhagawan's name

- Must give Gothram, Sutram, otherwise don't do puja Archana.

XII) Nishkama puja :

- Give Gothram and say Loka Mangalartham
- Sarvesham, Mahajananam, Veerya, Ayur Arogya Siddhartham, Pujam Karishye.

XVIII) Karma, Upasana both have Kartavya Bhavana

- Combinable with Karma is Devata Vishaya Upasana
- Here Hiranyagarbha Upasanam.
- Na Paramatma Vigyanam not Aham Brahma Asmi Jnanam.

XIV) It will never combine with Karma or Upasana

75) Bashyam : Verse No. 9 Continues

“विद्यया देवलोकः” (बृ० उ० १।५।१६) इति पृथक्फलश्रवणात्।

Mimamsa Rule :

I) If Karma and Upasana have to be combined, both must be Pradhanam.

II)

Pradhanam	Apradhanam
<ul style="list-style-type: none">- Angi- Whole	<ul style="list-style-type: none">- Angam- Part

Can't be Part - Whole relationship

III) Both together will then become one Karma

- No Question of Combination
- Combination requires 2 karma.

IV) Angi and Angam, no Combination

- Go together as one Karma
- Karma and Upasana can be Combined only if they are independent Pradhana Angi karmas.

V) How to know whether they are Angi or not?

- Prithak Phala Sravanat
- In Anga Karma, Result not discussed, not Separate Karma

VI) Big Vigneshvara Puja :

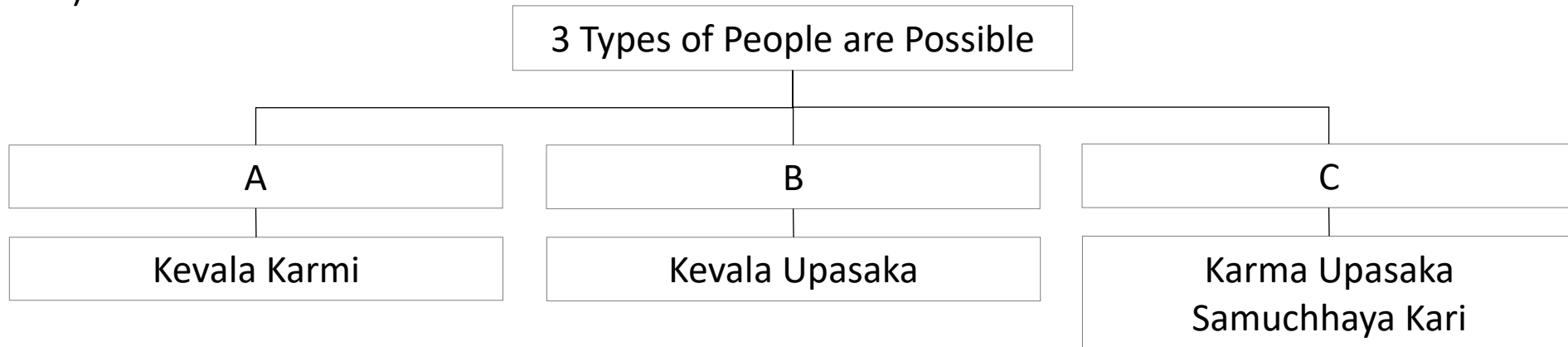
- Not independent Karma
- Is Part, Angam of Main Karma.
- To Avoid Vigna, Obstacles

VII) Shankara :



- Therefore Pradhanam
- 2 Independent Karmas are there.
- Therefore, they can be Combined.

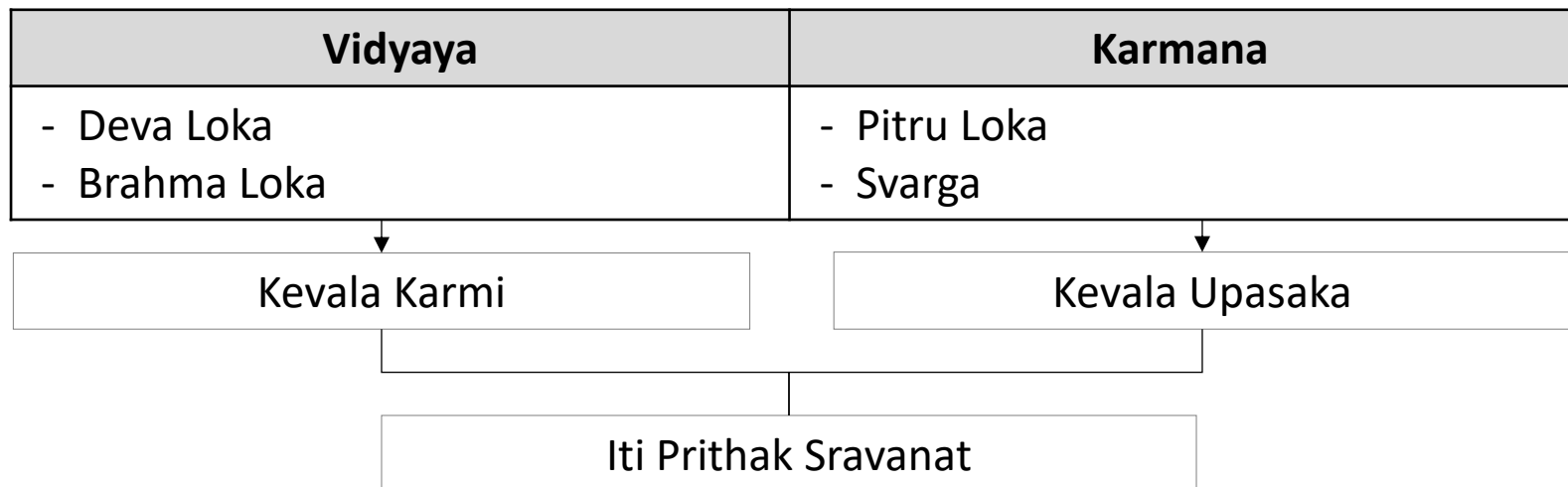
VIII)



IX) Upanishad wants to promote 3rd One

- Criticises as other two as ignorance.

X)



XI) Samuchhayaha Sambavati

- Combination is possible.

XII) Brihadaranyaka Upanishad :

अथ त्रयो वाव लोकाः—मनुष्यलोकः पितृलोको
देवलोक इति; सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः,
नान्येन कर्मणा; कर्मणा पितृलोकाः, विद्यया देवलोकः;
देवलको वै लोकानां श्रेष्ठः, तस्माद्विद्यां प्रशंसन्ति। ॥ १६ ॥

atha trayo vāva lokāḥ—manuṣyalokaḥ pitṛloko
devaloka iti; so'yaṁ manuṣyalokaḥ putreṇaiva jayyaḥ,
nānyena karmaṇā; karmaṇā pitṛlokāḥ, vidyayā devalokaḥ;
devaloko vai lokānāṁ śreṣṭhaḥ, tasmādividyāṁ praśaṁsanti || 16 ||

There are indeed three worlds, the world of men, the world of the Manes and the world of the gods. This world of men is to be won through the son alone, and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation. [1 - 5 - 16]

76) Bashyam : Verse No. 9 Continues

तयोर्ज्ञान- कर्मणोरिह एकैकानुष्ठाननिन्दा समुच्चिचीषया न निन्दापरैव
एकैकस्य पृथक्फलश्रवणात्;

- I) Purpose here is Combination for Glorifying Combination, independent performance is Criticised.

II) Mimamsa Rule :

a) Mundak Upanishad :

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्य- स्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ ३ ॥	Nayam-atma pravacanena labhyo na medhaya na bahuna srutena I yame-vaisha vrute tena labhyah tasyaisa atma vivrnute tanum svam II 3 II
---	--

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

b) Atma can't be gained by Sravanam

- By teaching Atma can't be gained
- By intelligence and Memorization can't gain Atma.

c) By attending classes, can't attain Atma

d) Upanishad Criticises Sravanam

e) Student Concludes :

- It is fruitless, or it is Papa Karma (Both Criticised)

f) Sravanam = fruitless or negative in nature.

III) Mimamsa Rule :

- In certain contexts, criticism is not meant for Criticism.
- Nahi Nindha Nyayam.

IV) Sravanam, teaching, should be there

- Na Manasa Labyaha, intellectual trip, can't know Atma with intellect, why study.

V) Scriptural study is compulsory - Why Criticised?

VI) Ya Me Vaisha Vrunute, Tena Labyaha

- Study must be done with sincere desire for Moksha.

VII) Vrunute :

- Moksha Varanam must be there
- To highlight importance of Mumukshutvam, Upanishad says - mere Sravanam will not give Atma Jnanam.

VIII) Sravanam must be done with Mumukshutvam - Desire for Liberation

IX) To underline Mumukshutvam, Upanishad says, mere Sravanam is not Enough.

X) Similarly Upanishad Criticises Kevala Karma, Kevala Upasana.

- Criticism not to Say they are useless.
- Not that they will produce Papam.
- Criticism is to say that Combination will get Superior result

XI) Nindha must be understood Properly by applying Nahi Nindha Nyaya

- Many Mimamsa Rules are Strewn all over Isha Vasya Bashyam.
- Hence it is tough to understand, Bashyam is tough.

XII) Isha, Kena, Katha, Prashna, Don't Start.

- Don't Start
- Will get Vairagyam for Vedanta.

Revision - Mantra 9 :

I) 8th Mantra - Jnana Yoga - Over :

- Verse 9 to 14 - Karma Yoga - Upasana Yoga
- Verse 9, 10, 11 - Karma Upasana Samuchhaya
- Verse 11 - Samuchhaya elaboration
- Verse 9 to 10 - Introduction to Combination.

II) Verse 9 :

- Upanishad Criticises independent Practice of Karma and Upasana
- Talks about negative consequence of them.

III) Not Criticism Actually

- Elsewhere for Karma and Upasana, Phalam is Presented.
- Phalam means it is useful.

IV) Veda if Contradicted, its validity will go away

- Interpret Criticism in a Careful Manner.

V) Criticism is not meant for Downgrading Karma or Upasana but idea is to Glorify the Combination.

VI) Nahi Nindha Nyaya - Very important Mimamsa Rule

VII) Tayoho Jnana Karmanoho :

- Jnanam = Upasana for Upasana Karma Samuchhaya, in Mantra 9
- Criticism of independent performance of them is meant for recommending combination of their Performance.
- Not meant to Criticise either of them.

VIII) Why you can't take Criticisms?

- For Karma, Svarga Loka Phalam is mentioned
- For Upasana, Brahma Loka Phalam is mentioned

IX) When these 2 results are there Veda can't afford to Criticise them

- That is not the Tatparyam.
- Pramanam to show, each one, Karma and Upasana has separate result.

77) Bashyam : Verse No. 9 Continues

“विद्यया तदारोहन्ति” “विद्यया देवलोकः” (बृ० उ० १।५।१६)
“न तत्र दक्षिणा यन्ति” “कर्मणा पितृलोकः” (बृ० उ० १।५।१६)
इति । न हि शास्त्रविहितं किञ्चिदकर्तव्यतामियात् ।

I) When Karma and Upasana are performed Separately, independently, both of them have Positive results.

II) Don't deserve Nindha, criticism at all

III) Shatpatah Brahmanam :

तादैश श्लोको भवति विद्यया तदा आरोहन्ति यत्र कामाः पारागताः,
न तत्र दक्षिणा यान्ति नविद्वाँस् तपस्वीना इति ना हैव तम्
लोकम् दक्षिणाभिर् न तपसांसान् विन्दश्रुत एवम् विदाम् हयि स लोकाः।

Tādeśa śloko bhavati vidyayā tadā arohanti yatra kāmāḥ pārāgatāḥ;
na tatra dakṣiṇā yānti navidvāṃs tapasvīnā iti, nā haiva tam
lokaṃ dakṣiṇābhir na tapasāsānvindaśnuta evamvidām haiva sā lokāḥ.

“This is the verse: By knowledge one ascends to the realm into which those whose desires are surpassed have gone. Neither the honored (dakṣiṇāḥ) go there, nor the learned or the ascetics—such a world is not reached by offerings, gifts, or austerity. By such knowledge alone is that world realized.”[10 - 5 - 4 - 16]

- Vidyaya Tatu Arohanti
- Through Upasanam, Vidya, Saguna Upasana
- Tatu - Brahma Loka Upasaka will reach (Arohanti).

IV) Vidyaya Deva Lokaha :

- Through Upasana, reach Brahma Loka (Deva Loka).

V) Brihadaranyaka Upanishad :

अथ त्रयो वाव लोकाः—मनुष्यलोकः पितृलोको
देवलोक इति; सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः,
नान्येन कर्मणा; कर्मणा पितृलोकाः, विद्यया देवलोकः;
देवलको वै लोकानां श्रेष्ठः, तस्माद्विद्यां प्रशंसन्ति। ॥ १६ ॥

atha trayo vāva lokāḥ—manuṣyalokaḥ pitṛloko
devaloka iti; so'yaṁ manuṣyalokaḥ putreṇaiva jayyah,
nānyena karmaṇā; karmaṇā pitṛlokāḥ, vidyayā devalokaḥ;
devaloko vai lokānām śreṣṭhaḥ, tasmādividyāṁ praśaṁsanti || 16 ||

There are indeed three worlds, the world of men, the world of the Manes and the world of the gods. This world of men is to be won through the son alone, and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation. [1 - 5 - 16]

VI) 2 Quotations show that Upasana independently done has got a result.

VII) Therefore, it can't be Criticised

- Similarly, Karma also has a result.

VIII) Na Tatra Dakshina Yanti - Satapatha Brahmana :

- Same Mantra, Shatapatah Bramana.
- Karmis who perform only Karma are called Dakshinaha.

IX) Dakshinaha = Krishna Gathi = Karma Marga

Uttara Marga = Shukla Gathi = Upasana marga.

X) Gita :

शुक्लकृष्णे गती ह्येते
जगतः शाश्वते मते ।
एकया यात्यनावृत्तिम
अन्ययावर्तते पुनः ॥ ८-२६ ॥

śuklakṛṣṇē gatī hyētē
jagataḥ śāśvatē matē |
ēkayā yātyanāvṛttim
anyayāvartatē punaḥ || 8-26 ||

The path of light and the path of darkness available for the world are both verily thought to be eternal; by the one, the path of light, a man does not return and by the other, the path of darkness, he returns again. [Chapter 8 – Verse 26]

XI) Krishna Gathi people, Karmis, can't go to Brahma Loka

- They go to Svarga Loka only
- This is quotation from Shatapatah Brahmana (Chapter 1 - 5 - 16).

XII) Karmana Pitru Lokaha – Brihadaranyaka Upanishad :

- Pitru Loka = Svarga Loka
- All these quotations to show that independent Karma and Upasana has result.
- Upanishad Criticises, interpret differently.

XIII) Whatever given by Veda as fruitful Sadhana - Shastra Vihitam karma, can't be Criticised as something not to be done because Phalam has been given elsewhere.

XIV) Interpretation :

- It should not be done independently, as to be combined, to get more result.
- Purely Mimamsa shastra discussion, Valuable.
- Introductory portion, next is commentary on Mantra.

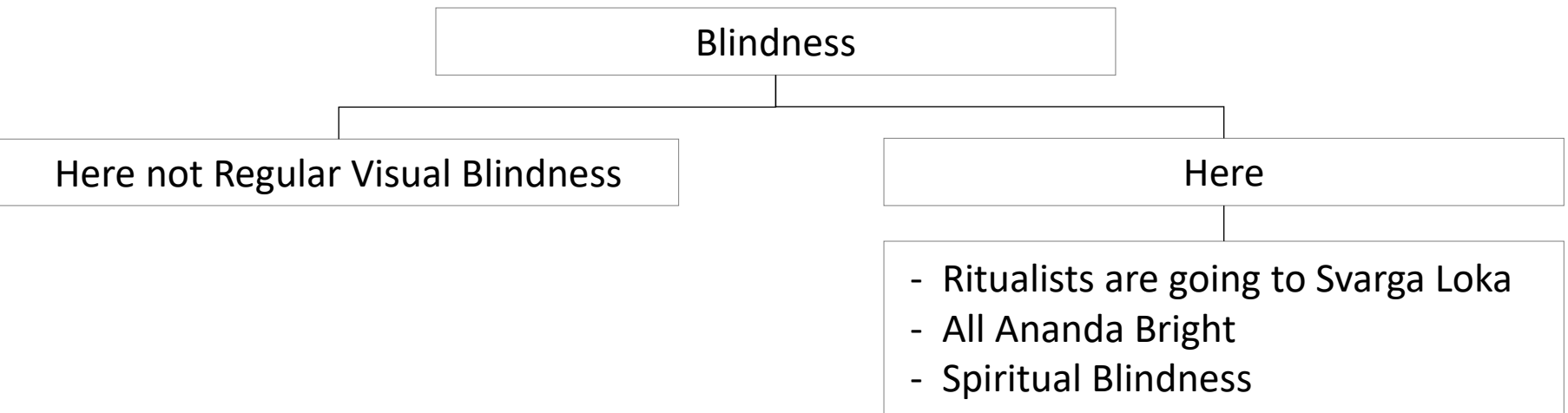
78) Bashyam : Verse No. 9 Continues

तत्र अन्धतमोऽदर्शनात्मकं तमः प्रविशन्ति । के ? येऽविद्यां
विद्याया अन्या अविद्या तां कर्म इत्यर्थः ,

I) Andham Tamaha :

- Blundering Darkness, Adarshanatmakam Tamaha.

II)



III) Svarga Loka :

- Sense Pleasures are Superior compared to Manushya Loka
- Person becomes more and more Extrovert.
- Extrovertedness more in Svarga Loka, Everywhere you see all Enjoyments of Shabda, Sparsha, Rupa, Rasah, Gandah.
- Beautiful roads, can travel, good sight seeing, not blinding.

IV) Idea Here :

- Person becomes more and more Extrovert
- No Old Age
- In Manushya Loka, introvert in Old Age, Sense Organs wont be functioning.
- Sense organs always useful in Svarga.
- Pleasures Plenty, Spiritually Blindening.

V) Katho Upanishad :

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

Paranci khani vyatrnat svayambhuh tasmāt paran pasyati na antaratman ;
Kascid dhirah pratyag atmanam aiksāt 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]

- **Inner self is completely ignored.**

VI) In Bhu Loka itself, this problem is there

- In Svarga, it will reinforce Spiritual ignorance

- **I am Ever free from Sense Organs and Sense Objects as Atma**

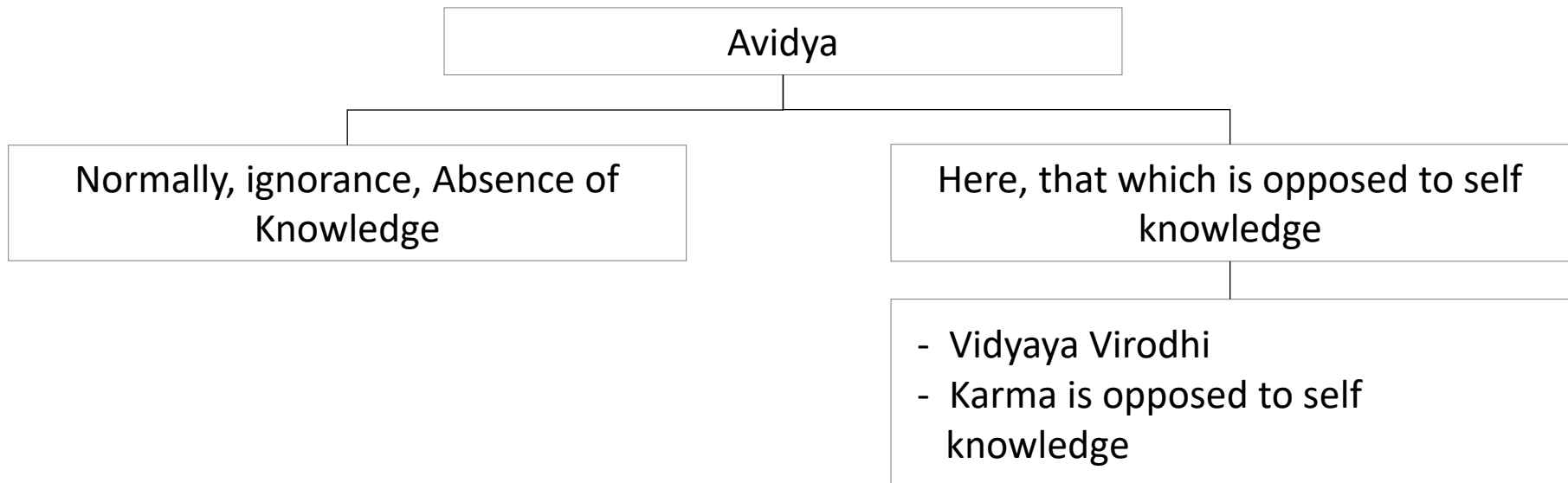
VII) Blinding Darkness

- They will enter Heavenly world of Sense Pleasures.

VIII) Who will go to Svarga Loka

- Heh, Avidyam Upasate
- Whoever follows Avidya.

IX)



X) Why we say Karma and Knowledge are opposed to each other?

Reasons :

Karma	Jnanam
<ul style="list-style-type: none">- Promotes, Preserves, Protects, Reinforces Notion - I am Karta Ahamkara Jiva	<ul style="list-style-type: none">- Promotes Notion - I am Akarta Atma- Self knowledge Promotes I am Akarta <p>Gita - Chapter 2 :</p> <ul style="list-style-type: none">- Nayam Hanti Na Hanyate <p>Gita :</p> <ul style="list-style-type: none">- Bashyan, Srinvan, Sprishan, JigranNeiva Kinchit Karomi

Gita :

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

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

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

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

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

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

सर्वकर्माणि मनसा
संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही
नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarvakarmāṇi manasā
sannyasyastē sukhaṃ vaśī |
navadvārē purē dēhī
naiva kurvanna kārayan ||5-13||

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

XI) Jnanam promotes I am Akarta Jnanam

- Karma promotes I am Karta notion
- They are opposed.

XII) Therefore Karma is called Avidya, opposed to Vidya.

XIII) Whoever is committed to Karma, they will go to Svarga Loka which will preserve and Promote more self ignorance.

XIV) Karamanaha Vidya Virodhitvat, Karma Avidya Iti Uchyate

- Since Karma is opposed to Vidya, Karma is called Avidya.

79) Bashyam : Verse No. 9 Continues

कर्मणो विद्याविरोधि- त्वात् ; तामविद्यामग्निहोत्रादि- लक्षणामेव
केवलामुपासते तत्पराः सन्तोऽनुतिष्ठन्तीत्यभिप्रायः ।

I) Agnihotra, other rituals are Avidya

a) Agnihotra :

- First basic ritual of Grihastha, Sroutha Karma.

b) At time of wedding, it starts with Aupasanam, which is Smartha Karma.

c) Within 6 Months, Grihastha has to start Sroutha Agni and in that special fire, he has to start performing Agnihotra Karma.

d) Whenever Vaidica Karma is required, Shankara uses idiom Agnihotra - Adhi.

e) Mundak Upanishad :

यस्याग्निहोत्रमदर्शमपौर्णमास- मचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुत- मासप्तमांस्तस्य लोकान् हिनस्ति ॥ ३ ॥

Yasyagni-hotram-adarsam-apaurna-masam acatur-masyam-anagrayanam-atithi-varjitam ca ।
ahutam-avaisva-devam-avidhina hutam asaptamams-tasya lokan hinasti ॥ 3 ॥

If a man's Agnihotra sacrifice is not accompanied by (i) the new moon and full moon sacrifices (Darsa and Purnamasa), (ii) by the four months' of the autumnal season's sacrifices (Catur-masya). (iii) by the sacrifice of offering first-fruit at harvest time (Agrayana) or if it is unattended by guests or is without offering or performed without the worship of Visvadeva-s or not performed strictly according to the rules laid down in the Vedas – then such karma destroys (all) his worlds till the seventh. [I – II – 3]

f) Whoever performs karmas will go to heaven.

II) Kevalam :

- Don't combine with Upasana
- Karma without combination Upasate - Performs.

III) Upasana - Perform Agnihotra as though it is a meditation

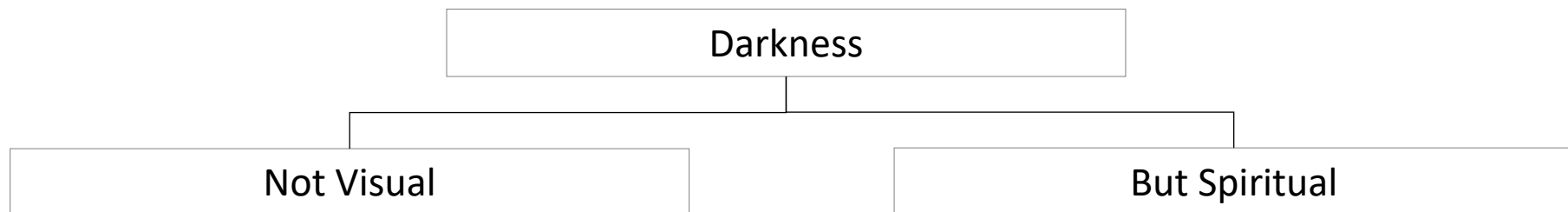
- With total attention, not mechanically.

IV) With total focus and concentration, Anutishtanti

- They perform the ritual
- Upasate verb used instead of Karoti

V) Whoever performs Agnihotra ritual with commitment will go to Andham Tamaha.

VI) Will go to heaven, Spiritually a Dark world because of self ignorance



VII) Kevala Karma Nindha Over, next Kevala Upasana Nindha is done.

80) Bashyam : Verse No. 9 Continues

ततस्तस्मादन्धात्मकात्तमसो भूय इव बहुतरमेव ते तमः प्रविशन्ति, के ?
कर्म हित्वा ये उ ये तु विद्यायामेव देवताज्ञान एव रता अभिरताः ।

I) 2nd Group Criticised by Veda - Upasakas.

II) Tataha = Tasmāt, more than that Svarga Loka, Blindening dark world.

III) Buyaha Eva, Bahutaram Eva :

- More thicker darkness, more Blindening is Brahma Loka
- Still deeper Darkness.

IV) Tey Tamaha Pravishanti :

- They will go to deeper blindness in Brahma Loka.

V) Brahma Loka = 7th Heaven, highest heaven.

VI) Chandogya Upanishad : Chapter 8 – 2nd Section :

- When you go to Brahma Loka, get Extraordinary Powers.
- Whoever think of their Parents, Children, wives, friends, Dance, music, they will come.

VII) Yaha Pitru Loko Kamo Bavati, Sankalpaha Eva Pitaraha, Samuthishtanti

- Annapano, Vaditro Kamo Bavati.
- Think and get pleasures.

VIII) a) One Visit will be Nice

- So many desires, can't Fulfill here.

b) There Sankalpa Matrena, Satyakama, Satya Sankalpaha

c) Ashta Guna Visishta, Saguna Brahma Upasana he did.

d) As a Result, he got Ashta Gunas.

e) Ya Atma Avagatha Papma, Amrityuhu, Vishokaha, Vigatsaha, Avipasa, Satyakama, Satya Sankalpaha.

f) These are Glories of Brahma Loka

- Fantastic Loka of Sense Pleasure.
- Isavasya Upanishad says it is a Darker world

g) Any Sense Pleasure is a Dark world

- Without Sense Pleasure is Brighter, Svarupam.
- Less thoughts, Svarupam, more thoughts, Darkness, all Vikalpas = Maya = Darkness.

h) All Progressive countries in the Bhu Loka also, Materialistically Advance countries are Spiritual Dark worlds.

i) All Advanced countries are Darker worlds Spiritually, Says Isavasya Upanishad.

j) India, full of Spiritual Wisdom, bright.

- India Great only because of Spirituality, however Dark it may be Materially.

k) Brahma Loka Spiritually Dark

- Go to Darker Loka

l) Ananda Giri Sub-commentary, Vishnu Deva Ananda (Foot Note)

- Ahamkara and Mamakara are Stronger.
- Attachment to things around become Stronger, they give me more and more Temporary happiness.

m) Who are these People?

- Do not Perform Karma, Do only Upasana, Kevala Upasana.

n) Karma Hitva = Kevala Upasana.

o) Ye U - Ye Tu :

- Distinguishes from previous Karmis.

p) Devata Jnane Eva

- Jnanam = Saguna Brahma Upasana.

q) Abhiratha :

- Puja, Ritual, Upasana they do.

r) Mandukya - 3rd Chapter = beginning

- All Upasakas are unfortunate people.

IX) Veda Purva :

- Glorify Upasaka's going to Brahma Loka
- Srividya Upasana glorified, respected.

X) Mandukya - Chapter 3 :

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।

प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १ ॥

upāsanāśrito dharmo jāte brahmaṇi vartate |

prāgutpatterajaṃ sarvaṃ tenāsau kṛpaṇaḥ smṛtaḥ || 1 ||

The individual ego taking to the Path of Devotion (Upasana) imagines itself to be related to the manifest Brahman, who is supposed by it as having Manifested Himself. Such an ego is said to be of narrow intellect because it thinks that before Creation, all was of the nature of the unborn Reality. [3 - K - 1]

XI) We recommend Karma and Upasana in the beginning.

We Criticise :

- Don't remain in Karma and Upasana Permanently.
- Give Up both or Reduce and transcend Dvaita Bhakti and come to Advaita Jnanam.

XII) For Gaudapada, this Verse 9 of Isavasya is the Pramanam.

81) Bashyam : Verse No. 9 Continues

तत्रावान्तरफलभेदं विद्याकर्मणोः समुच्चयकारणमाह; अन्यथा फलवदफलवतोः
सन्निहितयोरङ्गाङ्गितैव स्याद् इत्यर्थः ॥ ९ ॥

Mimamsa Rule :

I) Karma, Upasana have separate result independently existing, can join them to make Samuchhaya.

- Avantara Phalam Bhedam.

II) Vidya - Upasana and Karma are to be combined as said in Mantra 11

- If no separate Phalam then Mimamsa Rule will be different.

III) Won't talk of Samuchhaya

- What is Aphalam, should be joined with Saphalam one
- Can't exist independently, join Saphalam Karma.
- When joined, not Samuchhaya, but call it one Karma with Anga = Angi bhava, one is part of other, Ekam Karma only.

IV) Fruitful and fruitless disciplines, when they are occurring in the same section, same page of Veda, relationship is Anga – Angibava.

V) Both Treated as :

- One Major Karma.

VI)

Darsha Yaga	Poornamasa Yaga	Prajaya Yaga
-------------	-----------------	--------------

- Darsha and Poornamasa Yaga have got Independent Results.
- It is called Samuchhaya.

VII) Prayaja Yaga has no independent result

- Prayaja is combined with Darsha and Poornamasa Yaga
- Prayaja is Anga Yaga.

VIII)

Darsha and Poornamasa	Prayaga Yaga
<ul style="list-style-type: none">- Agni Yaga- Have Samuchhaya	<ul style="list-style-type: none">- Anga Yaga

- All are Mimamsa Rules.

IX) Anvaya - Mantra 9 :

- Ye Avidyam Upasate Tey Andham Tamaha pravishanti
- Ye Bhu Vidyayam Rathaha tey Tataha Buyaha Iva
- Iva = Eva, Tamaha Pravishanti.

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।

इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥ १० ॥

Anyad-evahur-vidyaya anya-dahur-avidyaya,

iti susruma dhiranam ye nastad vica-caksire [10]

One thing, they say, is verily obtained from Vidya, another thing they say from Avidya ; thus, we have heard from the wise who explained that to us. [Verse 10]

Consolidating Mantra :

I) Karma, Upasana are independently existing with separate result

- Samuchhaya possibility is there.

II) This is how we have heard from our Gurus

- Upanishad Rishis are also not the creators of Veda.

III) Everybody says - our Guru, never know who is the 1st Guru.

IV) Tradition :

- 1st Guru = Bhagawan.
- Coconut seed or coconut tree fist?

V) Neither is first, Bhagawan is first.

VI) Gita - Chapter 14 :

सर्वयोनिषु कौन्तेय
मूर्तयः सम्भवन्ति याः ।
तासां ब्रह्म महद्योनिः
अरहं बीजप्रदः पिता ॥१४-४॥

sarvayōniṣu kauntēya
mūrtayaḥ sambhavanti yāḥ ।
tāsāṃ brahma mahad yōnih
ahaṃ bījapradaḥ pitā || 14 - 4 ||

Whatever forms are produced, O Kaunteya, in all the wombs whatsoever, the great Brahman (Mula Prakirti) is their womb, and I am the seed-giving father. [Chapter 14 - Verse 4]

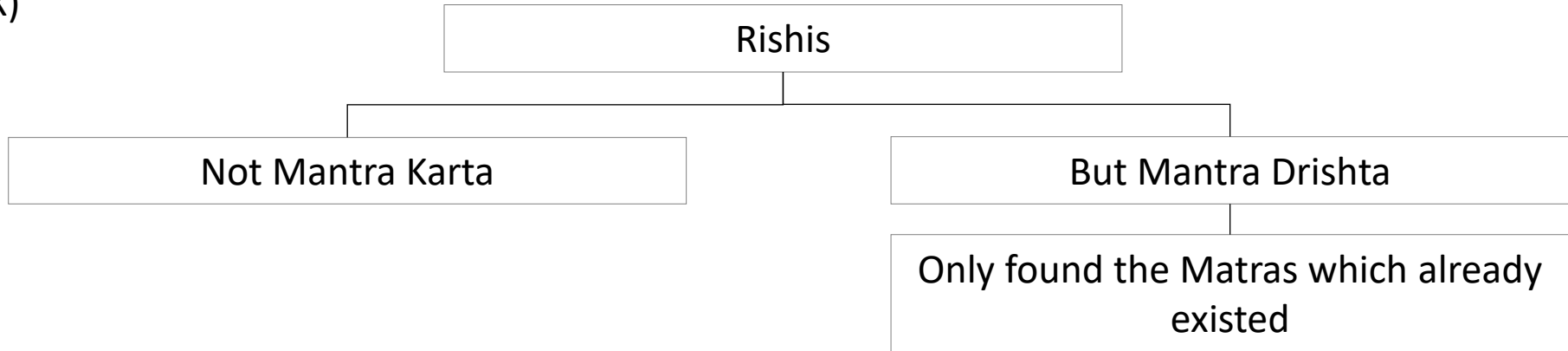
VII) All Species of living beings Ultimately Originate from one source, one Bhagawan.

- Immediate cause seed, Parents, Cow.

VIII) 1st Parent of Man, Monkey, seed, cow... Sarva Yonishi, Ultimate cause is called Bhagawan.

- For Guru Sishya Parampara
- 1st Guru = Bhagawan.

IX)



83) Bashyam : Verse No. 10 Starts

अन्यत्पृथगेव विद्यया क्रियते फलमित्याहुर्वदन्ति “विद्यया देवलोकः”
(बृ० उ० १।५।१६) “विद्यया तदारोहन्ति” इति श्रुतेः ।

I) Anyatu = Prithaku, Distinct, Different.

II) Vidya = Upasanena, Kriyate Phalam

- Result is Produced by Upasana Distinctly.

III) Result distinct from Karma

IV) Ahuhu = Vadanti

V) Brihadaranyaka Upanishad :

अथ त्रयो वाव लोकाः—मनुष्यलोकः पितृलोको
देवलोक इति; सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः,
नान्येन कर्मणा; कर्मणा पितृलोकाः, विद्यया देवलोकः;
देवलोको वै लोकानां श्रेष्ठः, तस्माद्विद्यां प्रशंसन्ति। ॥ १६ ॥

atha trayo vāva lokāḥ—manuṣyalokaḥ pitṛloko
devaloka iti; so'yaṁ manuṣyalokaḥ putreṇaiva jayyaḥ,
nānyena karmaṇā; karmaṇā pitṛlokāḥ, vidyayā devalokaḥ;
devaloko vai lokānāṁ śreṣṭhaḥ, tasmādvidyāṁ praśaṁsanti || 16 ||

There are indeed three worlds, the world of men, the world of the Manes and the world of the gods. This world of men is to be won through the son alone, and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation. [1 - 5 - 16]

VI) Brihadaranyaka Upanishad is in Shatapata Brahmana - Shukla Yajur Veda.

84) Bashyam : Verse No. 10 Continues

अन्यदाहुरविद्यया कर्मणा क्रियते “कर्मणा पितृलोकः” (बृ० उ० १। ५। १६)
इति श्रुतेः । इत्येवं शुश्रुम श्रुतवन्तो वयं धीराणां धीमतां वचनम् । ये आचार्या
नोऽस्मभ्यं तत्कर्म च ज्ञानं च विचक्षिरे व्याख्यातवन्तस्तेषामयमागमः
पारम्पर्यागत इत्यर्थः ॥ १० ॥

I) Avidyaya Kriyate Phalam = Result given by Karma is distinct, different result given by Upasana

II) Both are Angi, neither of them is Anga

III) Samuchhaya is preferred, not compulsory

- Can combine for better result.

IV) Anga - Angi, combination is compulsory

- When 2 Angis, combination for better result

V) Vedic Rishis - Teach in this way, Parampara proved

- Date of Veda beginning of writing
- Oral Parampara before that
- Veda is Anaadi, hence respect Veda as Apaurusheya Pramanam
- Nor invention of human intellect.

VI) Veda not another printed book in the world

- This Bavana is called Sraddha
- Sraddha is important for deriving benefit from Vedic teaching.

VII) Rishis talked about Rituals and Upasana's

- Agama = Upadesha
- This teaching not invention of their intellect
- Guru Shishya Parampara.

VIII) During Srishti, Bhagawan did not Create Veda

Neiyayika	Vedantin
- Bhagawan Created Veda	- Veda is eternal, Bhagawan did not Create Veda - Eternal Veda existed with eternal Bhagawan eternally

X) When Srishti is Manifesting, already existing Veda, Bhagawan gives the Veda.

XI) Svetasvatara Upanishad :

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै । तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥	yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai । tam ha devam atmabuddhiprakasam mumuksur vai saranam aham prapadye ॥ 18 ॥
निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् । अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ १९ ॥	niskalam niskriyam santam niravadyam niranjanam । amrtasya param setum dagdhendhanam ivanalam ॥ 19 ॥

He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire that has consumed its fuel, seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman. [Chapter 6 - Verse 18, 19]

- Always exists in Bhagawan like the Breath.
- Said in Brihadaranyaka Upanishad.

XII) Our Breathing exists with us Naturally

- We are not Aware that we are Breathing
- Bhagawan breath is Veda.

XIII) Veda is given a very Great position in our Tradition.

Revision - Mantra 10 :

I) Mantras 9, 10, 11 :

- Combination of Karma (Rituals) and Upasana (Virat, Hiranyagarbha)
- When combined get Superior result.

II) Karma Upasana can be done separately also

- Combined also Separate - Less Results
- 10th Mantra

III) Anvaya Mantra - 10 :

- Anyatu Phalam Eva, Vidyaya Kriyate iti Ahuhu
- Anyatu Phalam Avidyaya Kriyate iti Ahuhu
- Iti Purvesham Vachanam Shushrumaha, ye Naha Tatu Yacha Chakshishere.

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

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

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

I)

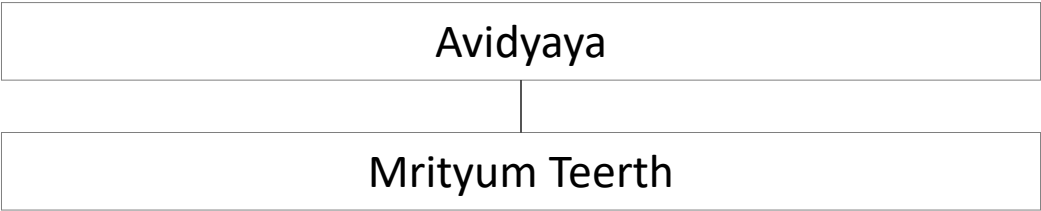
Vidya	Avidya
Upasana	Karma

II) Yaha Tatu Ubhayam Veda :

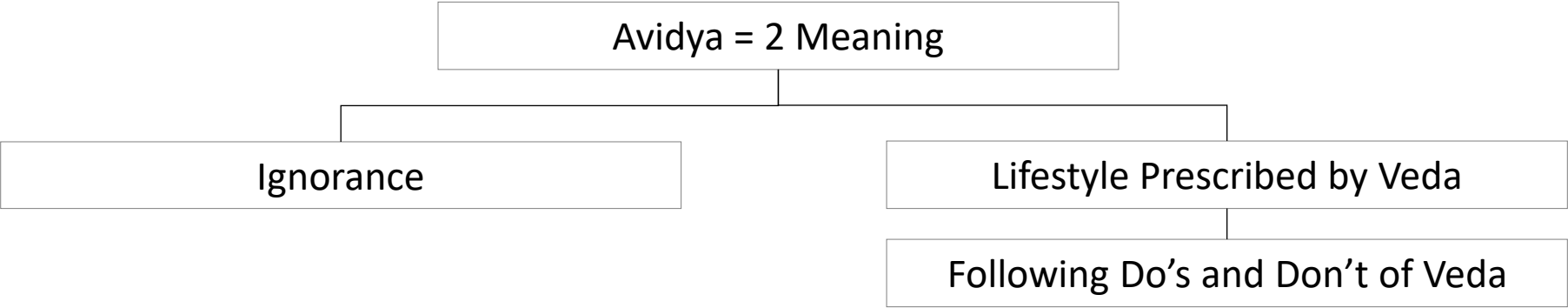
- Whoever practices both Scriptural Practices, Instructions, and Meditation.

III)) They will get 2 fold results

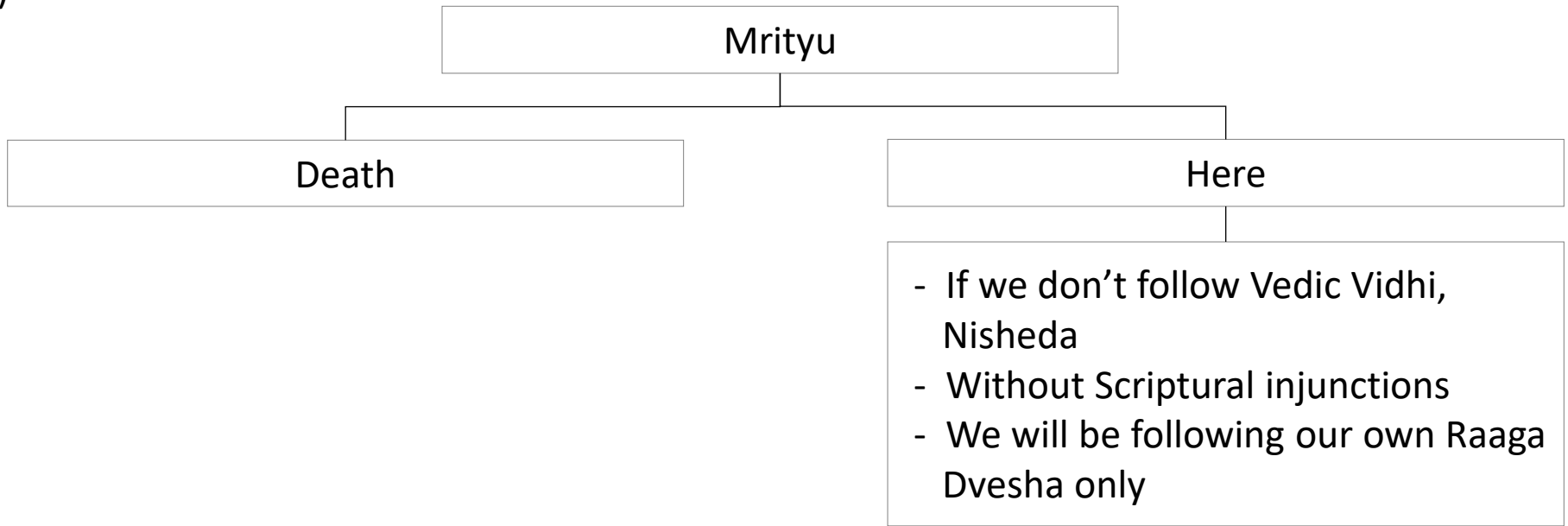
IV)



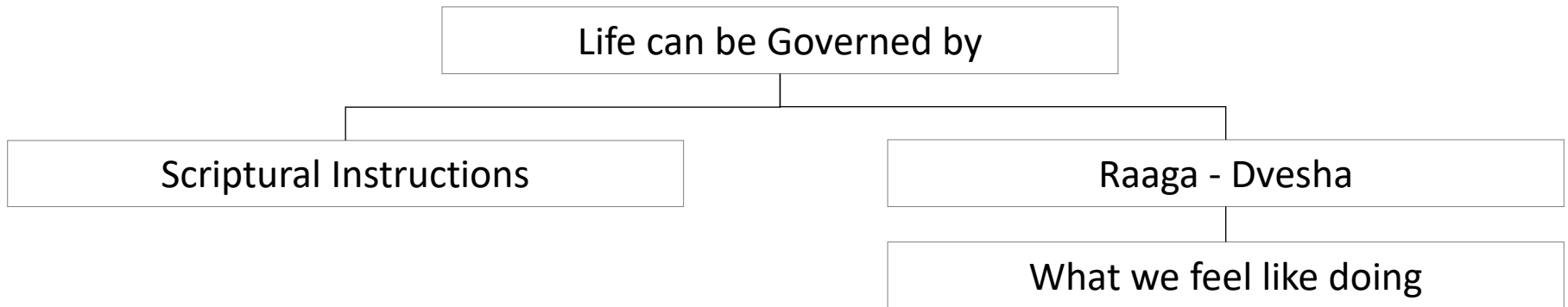
a)



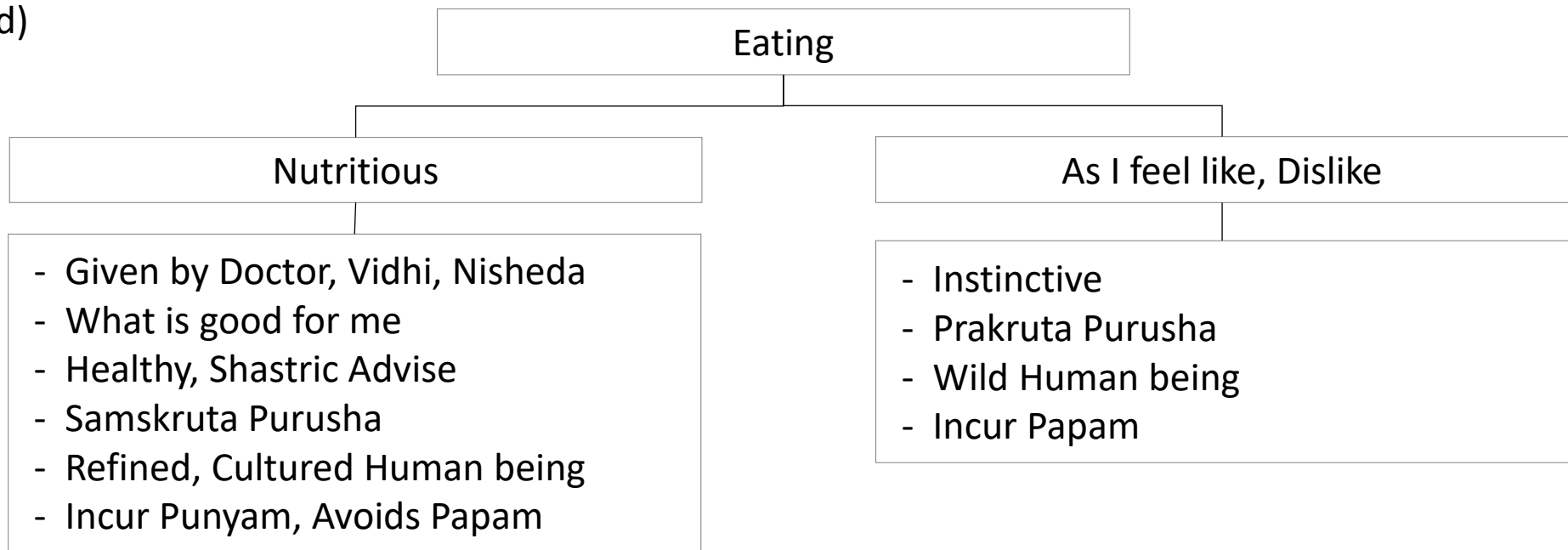
b)



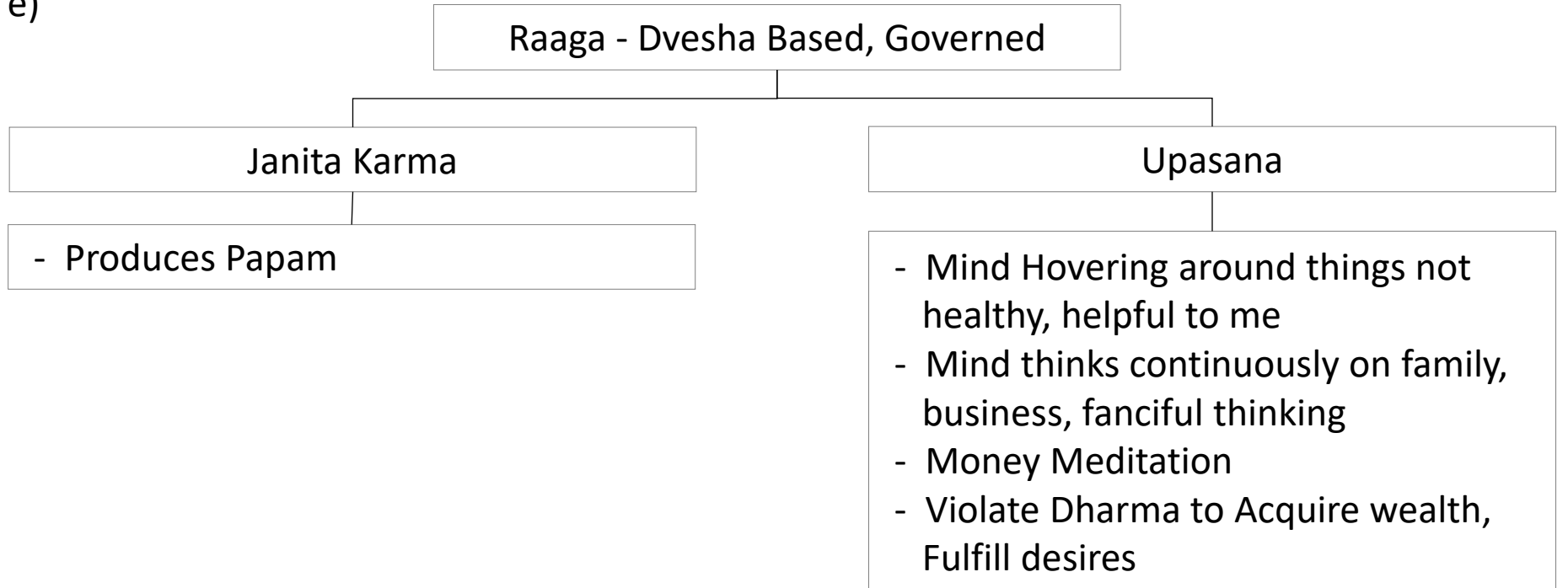
c)



d)



e)



- Here both called Mrityu
- Svabavikam karma, Upasana = Mrityu
- Consequent Papam together is called Mrityu.

f) Follow scriptural guided life style, get over Svabavika Karma, Upasana, Phalambuta Papam = Avidyaya Mrityum Teerthva.

V) Instead of meditating on worldly things, I will be meditating, thinking of Bhagawan.

VI) Sandhya time, do Sandhya Vanadhanam, not watch TV.

- When I do Upasanam, giving up my Svabavikam Karma, Practice Veda Vihita Upsanam, Vidyaya Amrutam Ashnute.

VII) Amrutam :

- Higher Lokas, we reach.

86) Bashyam : Verse No. 11 Starts

यत एवमतो विद्यां चाविद्यां च देवताज्ञानं कर्म चेत्यर्थः ।

I) Yataha - Mantra 10 :

- Karma, Upasana, independent, Combination gives better result.

II) Because of that reason, Vidyamcha, Avidyamcha

- Vidya = Devata Upasana, Devata Jnanam Karmacha
- Avidya = Scriptural Prescribed Karma.

87) Bashyam : Verse No. 11 Continues

यस्तदेतदुभयं सहैकेन पुरुषेण अनुष्ठेयं वेद तस्यैवं समुच्चयकारिण
एव एकपुरुषार्थसम्बन्धः क्रमेण स्यादित्युच्यते ।

I) Suppose one does Vaidica Karma and Upasana

II) Smartham, Non-vedic, Smruti, Puranam also included

III) It is combination only when one and same person performs the combination.

IV) Janmashtami - Krishna puja, Krishna Dhyanam = Karma and Upasana Samuchhaya

- Puranic, not Vedic, still has effect.

V) Upanishad Says :

- Veda, one who knows, knowledge
- Also one who practices, he gets combined one result.

VI) Gradually gets Phalam.

88) Bashyam : Verse No. 11 Continues

अविद्यया कर्मणा अग्निहोत्रादिना मृत्युं स्वाभाविकं कर्म
ज्ञानं च मृत्युशब्दवाच्यमुभयं तीर्त्वा अतिक्रम्य विद्यया
देवताज्ञानेनामृतं देवतात्मभावमश्नुते प्राप्नोति । तद्ध्यमृतमुच्यते
यद्देवतात्मगमनम् ॥ ११ ॥

I) Avidya = Agnihotra, Vedic Karma

- Fundamental Karma.

II)

Now Agama based Ritual, Pancha Maha
Yagya

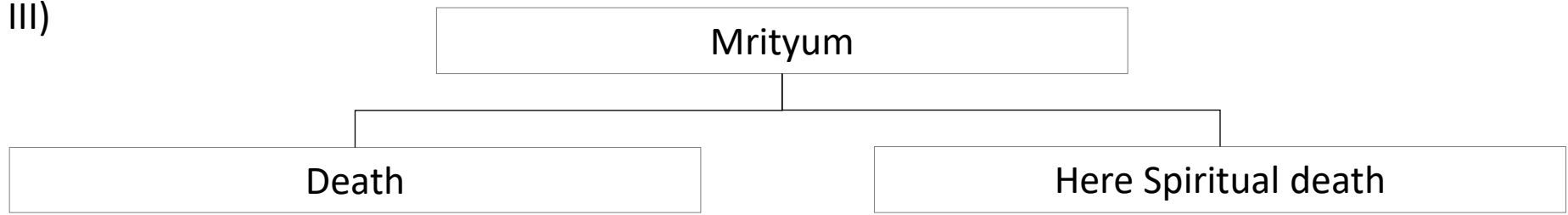
Vedic

Mentioned in Veda

Agama

Mentioned in Smruti, Gita

III)



IV) If life not governed by religious or Spiritual injunctions, it will be replaced by materialistic life Style.

V) Materialistic life called death, Spiritually

- Spiritual personality in me is destroyed.

VI) Mrityu = Svabavikam, instinctive Karma

VII) Prakrutam Karma

- Natural Svabavika Upasana, Meditation, Materialistic, not religious.

VIII) It will be thinking of people with whom I have Raaga, Dvesha.

- Raaga, Dvesha, Vishaya Dhyanam.

IX) Jnanam here = Upasana

= Mrityu

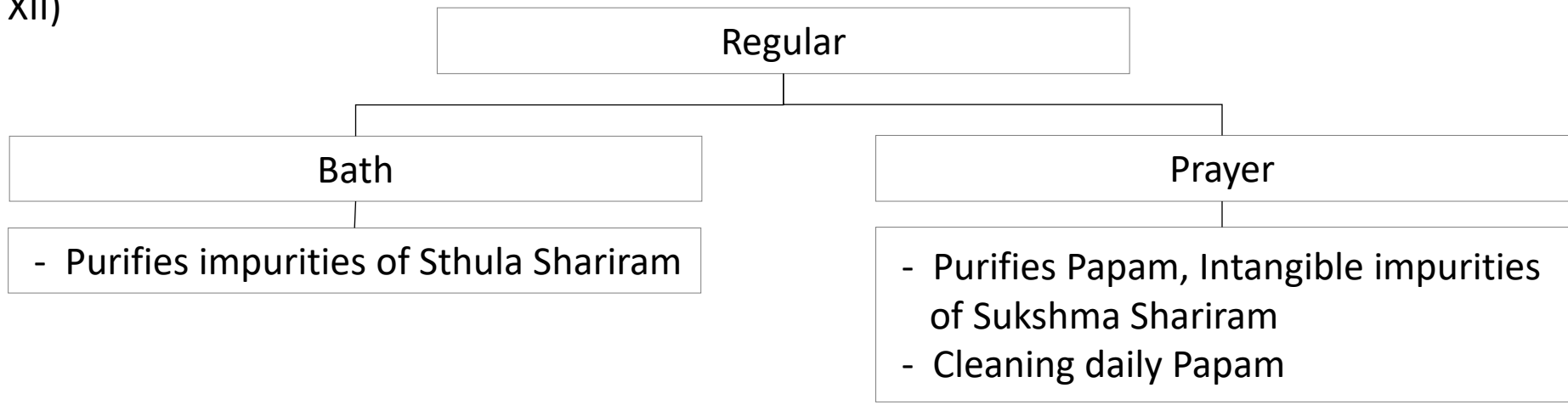
X) Brihadaranyaka Upanishad :

- Mrityu in this meaning occurs often
- Forgetfulness of Self.

XI) Teertha :

- Having Crossed over all Papams.

XII)



XIII) Vidyaya :

- Through Upasana on any deity.
- Devata Jannam, Upasanam

XIV)

Sandhya Vandanam	Aditya Hridayam
Gayatri Upasanam	Surya Upasana

Incorporated in Daily Activity

- Amrutam Ashnute not immortality promised in Vedanta.

XV) Vedantic Amrutam :

- Infinitude, Moksha not gained by Karma, Upasana
- Karma, Upasana are finite
- Can't give infinite Moksha.

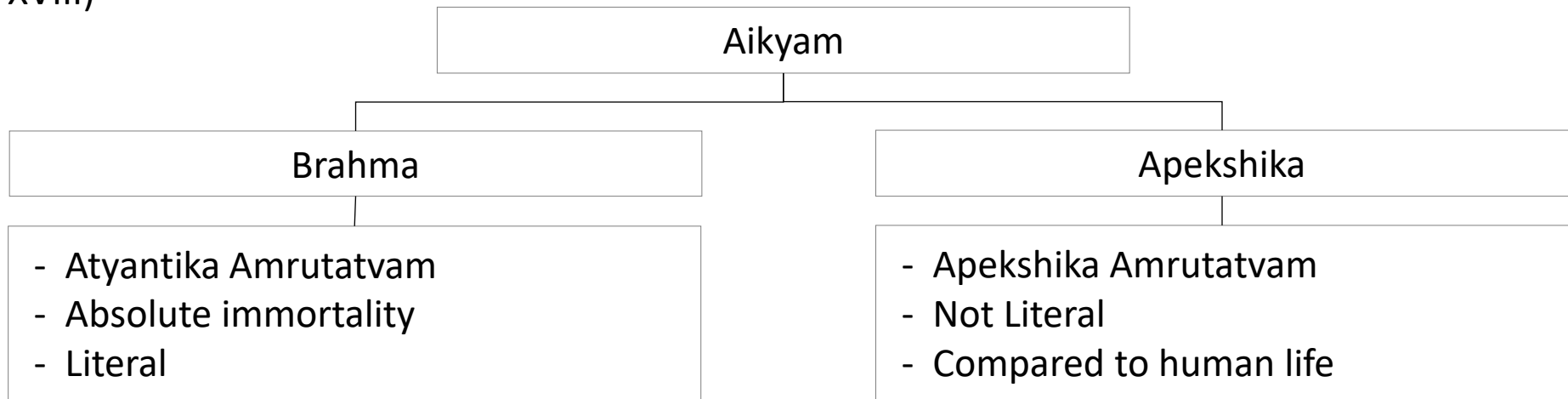
XVI) Amrutam here = becoming one with meditated Devata.

- Devata Atma Bavam, Atma Svarupam, Aikyam, Sayujyam.
- Become one with the meditated Devata.

XVII) Ashnute :

- Prapnoti, Gains
- Amrutam = Devata Atma Gamanam, Devata Aikyam, not Param Brahma Aikyam.

XVIII)



XIX) Devatas life = One Current Creation

- Example : Surya, Varuna, Agni, Prithvi.

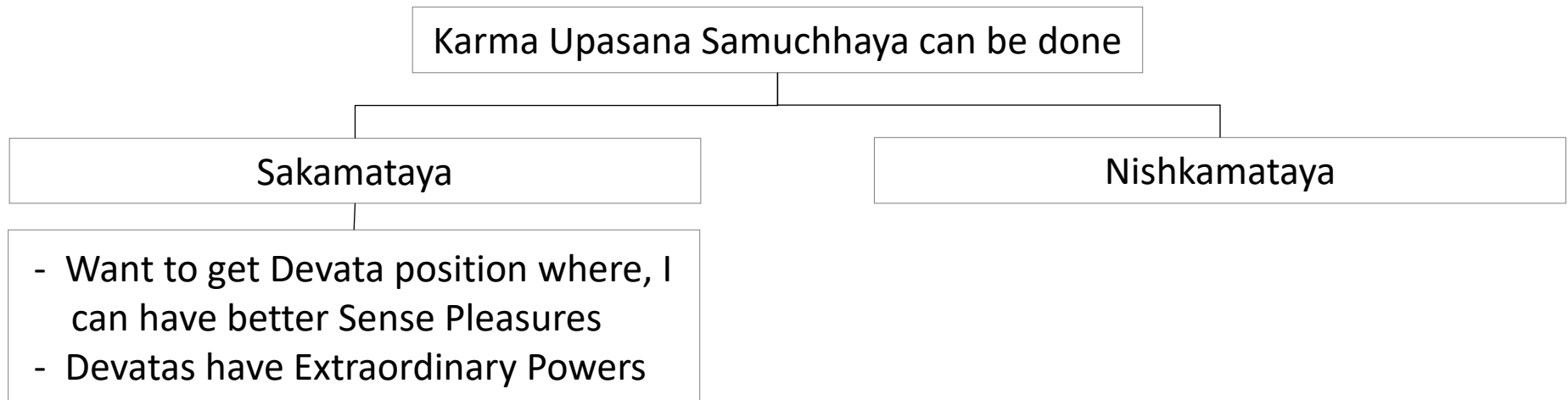
XX) Until Pralayam, Devatas continue

- Relative to human life, Devatas life is Very long.
- Apekshika Amrutatvam.
- Devata Bavam for Devata will end in Pralayam.

XXI) When Exhausted Punyam of Karma and Upasana, they also will have to be Re-born in the next Srishti.

- Hence called Apekshika Amrutatvam.

XXII)



XXIII) Katho Upanishad :

- Yama to Nachiketa - I can bless you with anything you want.
- Land, Property, Gold, Elephants, Horses.
- Can have Extraordinary Pleasures.

XXIV) When I do Karma, Upasana for Enjoying Sense Pleasures, it is called Sakama Karma

Upasana

- Can become Indra, Varuna, Yama.
- Enjoy benefits for long time.

XXV) Gita :

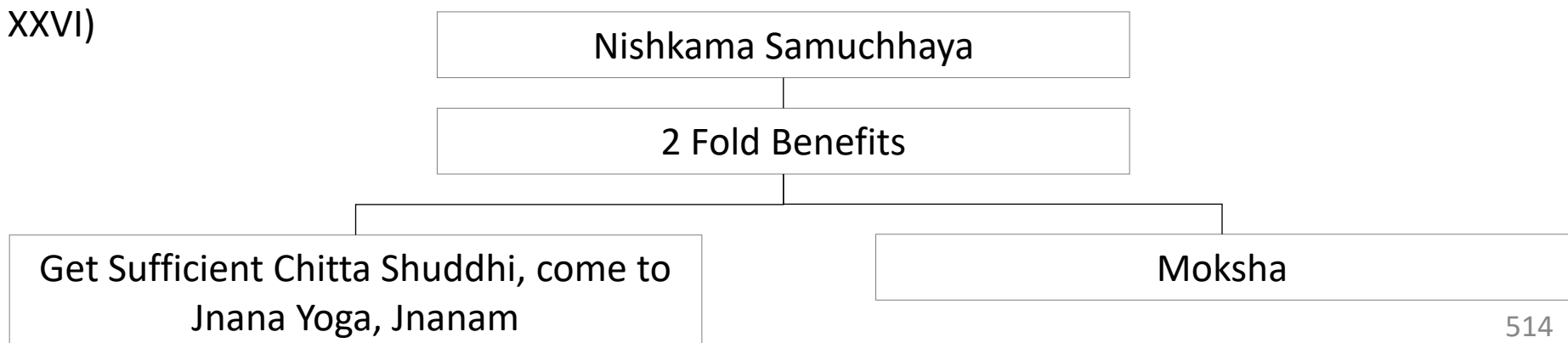
ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālam
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

- Sakama Samuchhaya Phalam.

XXVI)



- Get Jnanam in Manushya Loka and get Moksha, Jeevan Mukti.

XXVII) Go to higher Loka, become Devata, there as Devata, get Atma Jnanam

XXVIII) Keno Upanishad :

- Indra, Yama, became Jnani later, taught Nachiketas.
- At end of Devata life, get Moksha = Karma Mukti.

XXIX) After becoming Devata, get Karma Mukti if Karma, Upasana Practiced, Combined Nishkamataya, without Desire for Materialistic end

XXX) Karma Upasana Samuchhaya Topic over in Verse 11

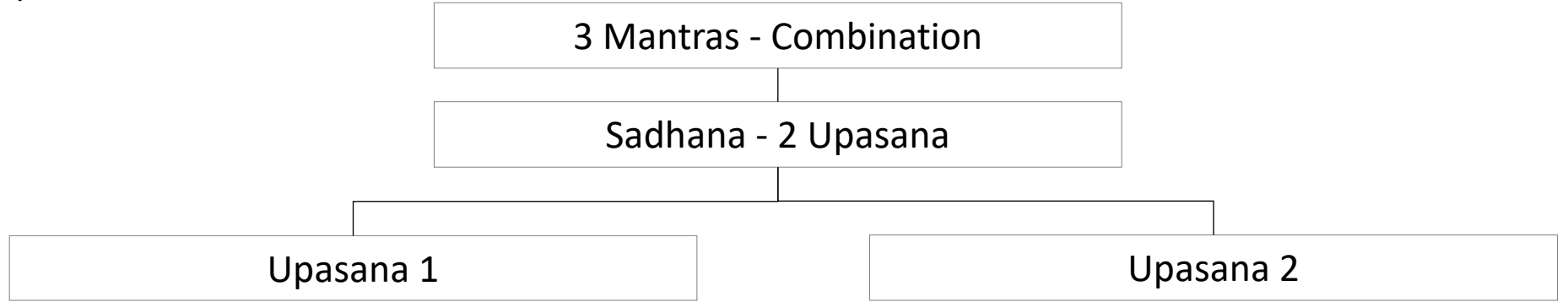
XXXI) Anvaya :

- Yaha Vidyam Cha Avidyam Cha
- Tadu Ubayam (Those Two)
- Saha Veda
- Saha Avidyaya Mrityum Teerthva, Vidyaya Amrutam Ashnute...

89) Introduction to Verse No. 12 : Starts

अधुना व्याकृताव्याकृ- तोपासनयोः समुच्चिचीषया प्रत्येकं निन्दोच्यते ।

I)



II) Previous Karma - Upasana

III)

Vyakruta	Avyakrutam
<ul style="list-style-type: none">- Entire Universe of things and beings- Product, Karyam	<ul style="list-style-type: none">- Things and beings in Unmanifest form- What is not potentially there can't be born

IV) Because of seed, Plant comes

- No seed, no Plant.

Plant	Seed
- Karyam	<ul style="list-style-type: none"> - Karanam - Karyam exists in potential form - Avyakrutam, Avyaktam

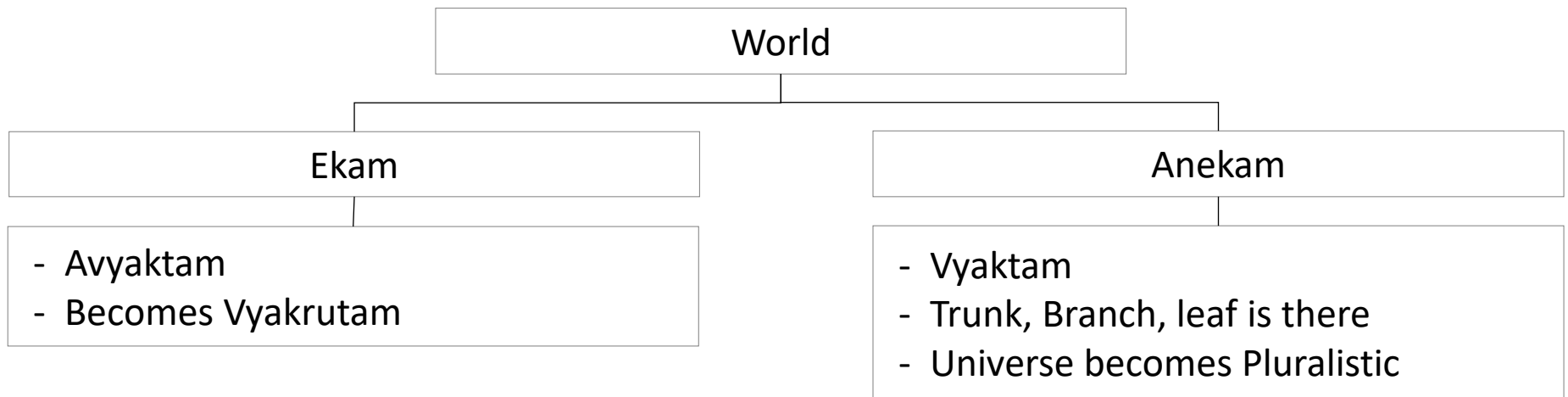
V) Avyaktam becomes Vyaktam

- Avyakrutamm becomes Vyakrutam.

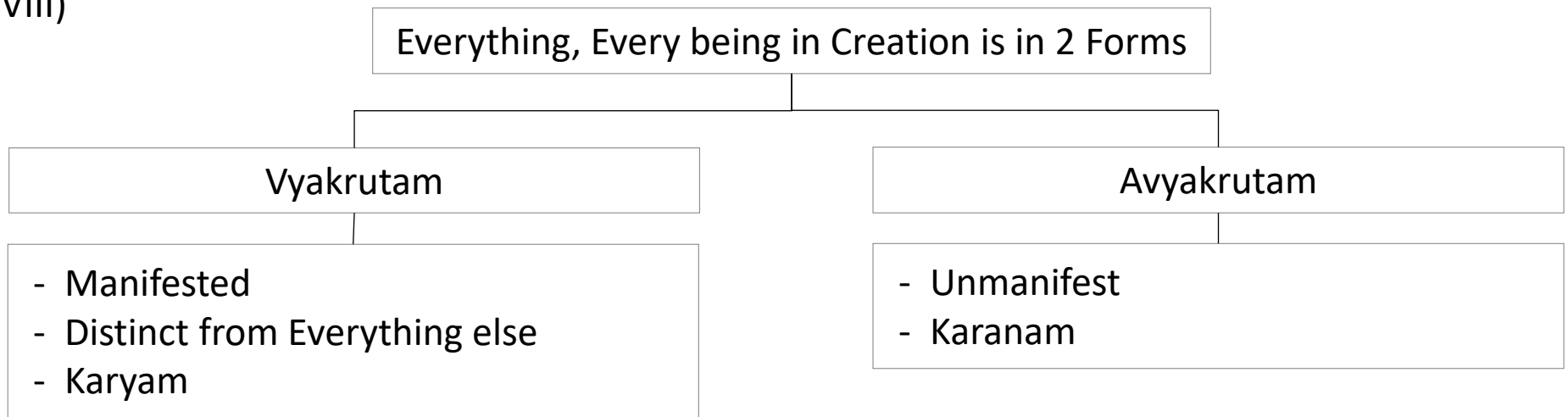
VI) When everything is in potential condition like in sleep, differences are not manifest.

- In seed, trunk, branches, leaves, fruits are in undifferentiated, unmanifest form
- Therefore Ekam.

VII) Avyaktam, Avyakrutam, will always be one.



VIII)



IX)

Vyakruta Upasana	Avyakruta Upasana
<ul style="list-style-type: none">- After Manifestation- Waking, Dream	<ul style="list-style-type: none">- Before Manifestation- Potential form- Experience regularly in Sleep when everything goes to Unmanifest condition- Time, Space, world, People, my Body, Mind Resolved

X) Avyaktam = Avyakrutam

= Prakirti

= Maya

= Pradhanam = Shakti

XI) Meditating upon Maya, Prakirti - One type of Dhyanam.

XII) 2nd Type :

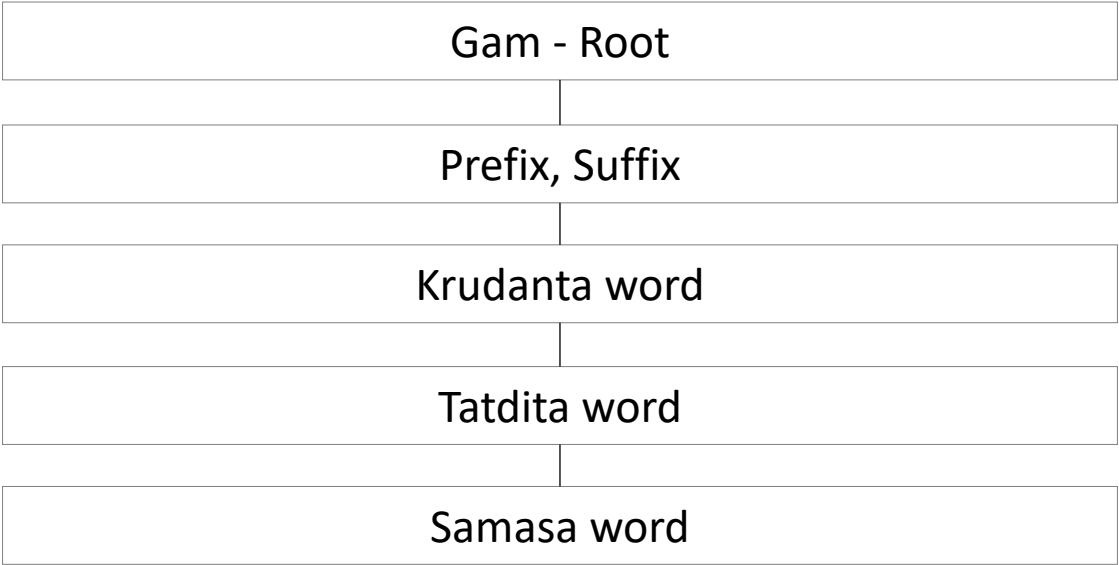
- Vyakruta Upasanam, Meditating on any product
- Manifested one differentiated one
- Vyakru = Throw out, Expand
- Folded = Avyakrutam.

XIII) Vyakaranam :

- From Root - Gam - Add Prefix, Suffix, form Noun.
- Upon Noun Add - Prefix - Suffix, can form further Nouns

XIV) Building Block

- Ship / Building can make.



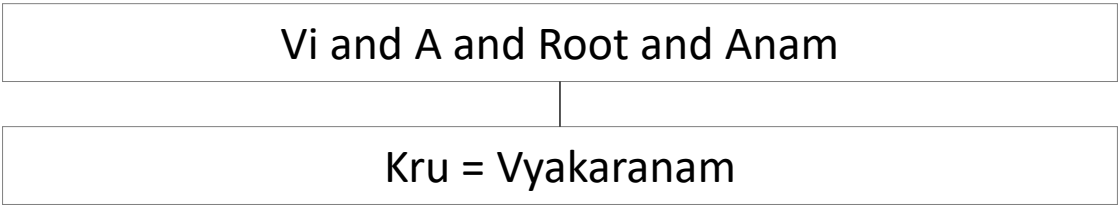
XV) Jigamishati - Jigamisham, Jigamishuhu

XVI) Paninian Grammar = Word Building Science

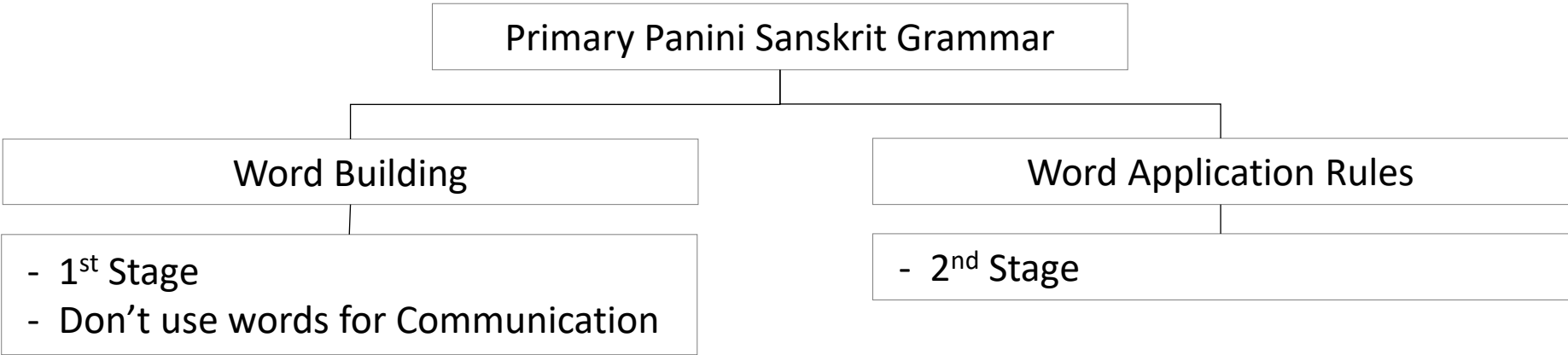
- Know Roots, prefix, Suffixes, Rules of Building words.
- Infinite words Possible
- No Sanskrit Dictionary possible

XVII) Vyakaranam = Kru - Root

- Vi and A - 2 Prefixes
- Anam = Suffix



Paninian Vyakaranam :



Example :

- Chair, Table, House
- Words joined according to Rules of Syntex and made in sentences.
- Pada Samuhaha Vakhyam.
- After word building, build sentences
- Words not Shabda Pramanam

<ul style="list-style-type: none">• Sentences are Shabda Pramanam.

- Similarly Bhagawan, out of Maya (Like Word) which was a singularity, creates plurality.
- There was only Maya, out of that Maya, everything comes out = Vyakru.
- Vyakara Vani in Chandogya Upanishad.
- Bhagawan's work = Creation, world is called Vyakrutam.

Question :

- Avyakruta Upasana, we can understand, it is only one Maya, Prakrti.
- Vyakruta Upasana, which one you are referring to?
- It can be my son, daughter will have wrong one
- Vyakruta Upasana is 1st Son of Bhagawan, son of God.

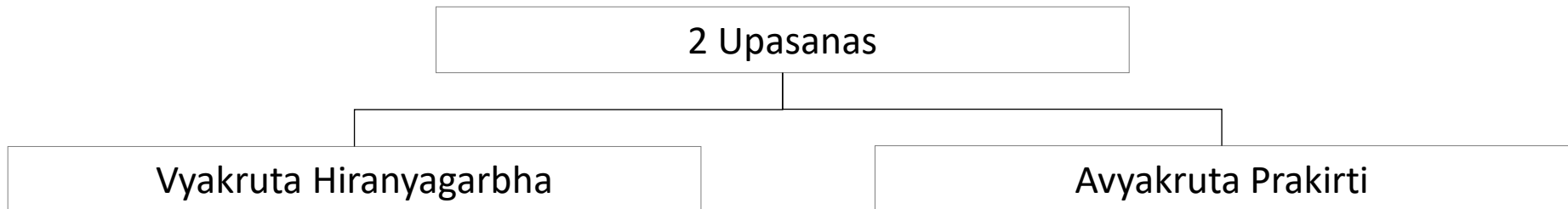
Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta ।
sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha ॥ 1 ॥

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

- Brahma = Hiranyagarbha
= 1st Born
= Prathamajaha
- Vyakruta Upasana here is Hiranyagarbha Upasana.

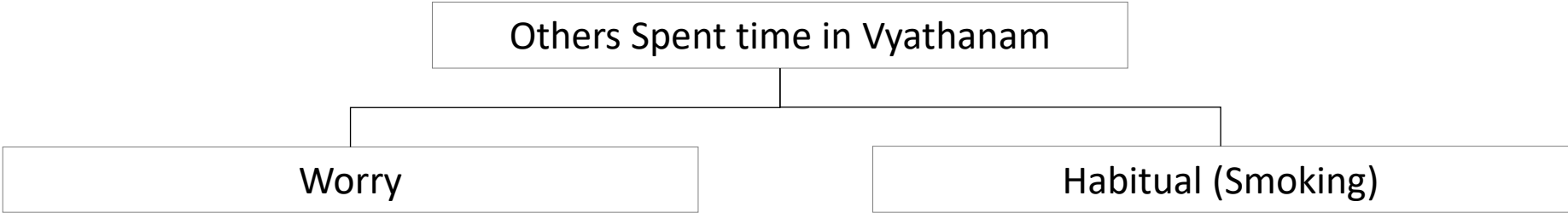


- Combination is going to be talked from 12th Mantra upto 14th Mantra - 3 Verses.
- 12, 13 → Independent Upasana
- 14 → Combination



Samuchittisha :

- With a desire to combine them, to talk about their Combination.
- Vyuth Patti = Derivation
- Understanding = Sense pleasure
- Mature, Wise enjoy Kavyam, Literature, Grammar, Shastram, scriptures.



- Or Spend time in Sleep
- Upanishad putting down independent Practice of them so that it can recommend their Combination.

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥ १२ ॥

*Andham tamah pravisanti ye'sambhuti-mupasate,
tato bhuya iva te tamo ya u sambhu-tyagm ratah [12]*

They fall into blinding darkness who worship the Unmanifested (Prakrti) ; but those who devote themselves to the Manifested (Hiranyagarbha) enter into greater darkness. [Verse 12]

Gist :

I) Asambuti = Ye Sambutim

= Avhakrutam, Avyaktam, Prakrti, Maya Shakti

II) Andham Tamah Pravishanti :

- Single Upasakas will perpetuate spiritual Darkness, Self ignorance will be perpetuated.
- Inferior result.

III) Sambuti = Vyakrutam

= Hiranyagarbha Upasana

- Person goes to deeper Spiritual Darkness, Materialistically well off.

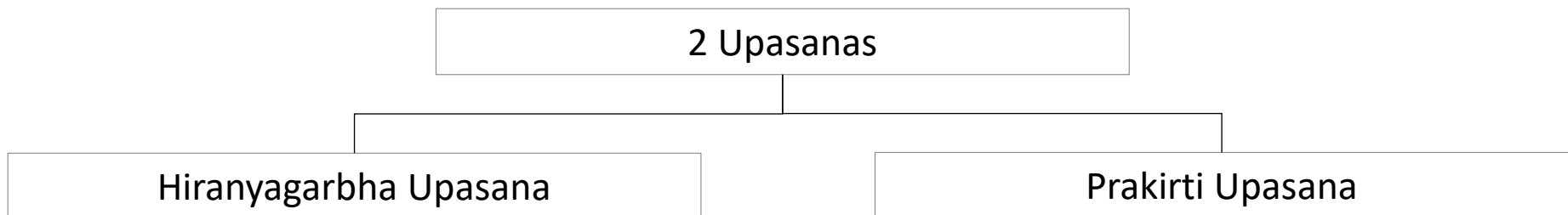
Revision : Mantra 12 :

I) Verse 9, 10, 11 :

- Karma, Upasana Samuchhaya.

II) Verse 12, 13, 14 :

- Upasana Dvaya Samuchhaya.



II) Independent Upasana is Criticised

- Later Combination recommended.

III) All Upasanas of Upanishad are used for only Academic Study, not being Practiced now.

IV) Taittiriya Upanishad :

सह नौ यशः । सह नौ ब्रह्मवर्चसम् । अथातः संहिताया उपनिषदम् व्याख्यास्यामः । पञ्चस्वधिकरणेषु । अधिलोकमधिज्यौतिषमधिविद्यमधिप्रजमध्यात्मम् । ता महासंहिता इत्याचक्षते ॥ १ ॥	saha nau yaśaḥ saha nau brahmavarcaśam athātaḥ saṁhitāyā upaniṣadam vyākhyāsyāmaḥ pañcasvadhikaraṇeṣu adhilokamadhijyautiṣamadhividyamadhiprajamadhyātmam tā mahāsaṁhitā ityācakṣate 1
--	--

The Pupils say, 'May we both, teacher and disciple, have the glory and effulgence born of holy life and scriptural study'. The teacher say, 'Now we shall explain the secret of teaching of conjunction'. This teaching is based on five perceptible Objects: a) Universe b) Luminaries c) Learning d) Progeny e) Body. These they call 'the great combinations' (or 'Blending's')[1 - 3 - 1]

V) We don't know how these Upasanas have to be done.

Keno Upanishad :

अथाध्यात्मं यदेतद्गच्छतीव च मनो अनेन चैतदुपस्मरत्यभीक्ष्णं संकल्पः ५	<i>Athadhyatmam yadetad gacchativa ca manah anena caitad-upasamara ty-abhikṣnam sankalpah</i>
---	---

Now as regards this description from the point of view of His manifestation as Atman within the body – as one thinks of Brahman by the mind and a speedily as the mind wills. [4 - 5]

- Nobody Practices now and Nobody knows how to Practice.

VI) Isavasya Upanishad :

- Only for Academic Study.
- All Vedic Upasanas are replaced by Puranic Upasanas.
- Agamica Upasanas have replaced Upanishadic Upasanas.

VII) Uddhava Gita - Chapter 9 :

- How to do Krishna Upasana
- Ishta Devata Upasana.

VIII) Bhagavatam gives Vishwaroopa Upasana

- Vishnu Sahasranamam... Bhu Padav Yasya Nabhihi = Vishwarupa Upasana.
- Dakshinamoorthi Stotram – Bhurambasi Nilo Ambaram Natho Imanshu Puman = Vishwarupa Upasana.

IX) Gita :

- Chapter 10 to Chapter 11 – Vishwaroopa Upasana
- Vedic Upasanas have been replaced by Agamika, Pauranika Upasanas

X) We are Studying to know theoretical difference between

- Jnana Khanda and Karma, Upasana Khanda.

91) Bashyam : Verse No. 12 Starts

अन्धं तमः प्रविशन्ति ये असम्भूतिं सम्भवनं सम्भूतिः
सा यस्य कार्यस्य सा सम्भूतिः, तस्या अन्या असम्भूतिः
प्रकृतिः कारणमविद्या अव्याकृताख्या

I) Whoever practices Parakrti Upasana will go to Andham Tamaha

- Blinding darkness, will perpetuate their ignorance.

II) Andham Tamaha - Mantra 9 :

- Blinding darkness, Upasakas enter.

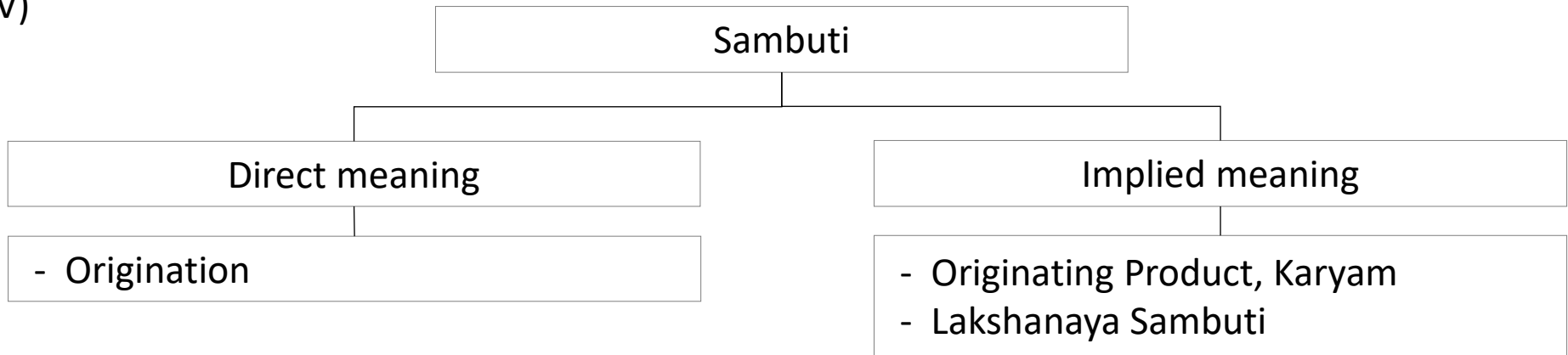
III) Ye Asambutim Upasate :

- Asambutihi = Maya, Prakrtihi.

IV) Sambavanam Sambutihi = Asambuti

- Butihi = Sambavanam = Utpatti, Origination.
- Whatever has Origination, Origination product is called Sambuti, Lakshanaya.

V)



VI) Any Karyam = Sambuti

- Asambuti = That which is different from product, Karyam = Karanam, cause.
- Any Cause is different from product.

VII)

Cause	Effect
- Gold	- Product - Namarupa - Chain

Incorporated in Daily Activity

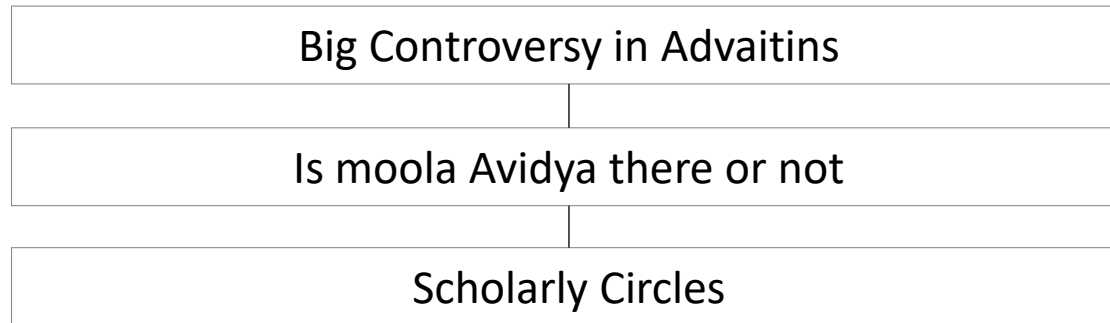
VIII) Asambuti = Prakirti

= Maya

= Karanam is different from Karyam

Maya	World
<ul style="list-style-type: none">- Prakirti- Cause of Universe- 3rd Pada- Asambuti- Karanam- Moola Avidya	<ul style="list-style-type: none">- Product- 1st and 2nd Pada- Sambuti

IX)



- In that Debate, this portion is Very Supportive, useful
- Prakirti = Moola Avidya
 - = Avyakrutam
 - = Whole universe in unmanifest Condition

X) Rule :

- Cause - Product in unmanifest condition
- Seed (Whole tree in Unmanifest condition)
- Prakirti, Avyakrutam.
- **Asambutihi = Prakirti = Karanam = Moola Avidya = Avyakrutam = Avyaktam = Pradhanam.**
- This is meaning of Asambuti.

92) Bashyam : Verse No. 12 Continues

तामसम्भूतिमव्याकृताख्यां प्रकृतिं कारणमविद्यां कामकर्मबीज-
भूतामदर्शनात्मिकामुपासते ये ते तदनुरूपमेवान्धं तमोऽदर्शनात्मकं प्रविशन्ति ।

I) Tam :

- That Asambuti, Avyakruta, Karanam, Avidya, Maya, Avyaktam.

II) Kama Karma Beeja Butam :

- Moola Avidya = Karana Shariram.

III) Karana Shariram is the seed for all our Desires

IV) Different people have different desires because of differences in Karana Shariram only.

Similarly Karana Prapancha :

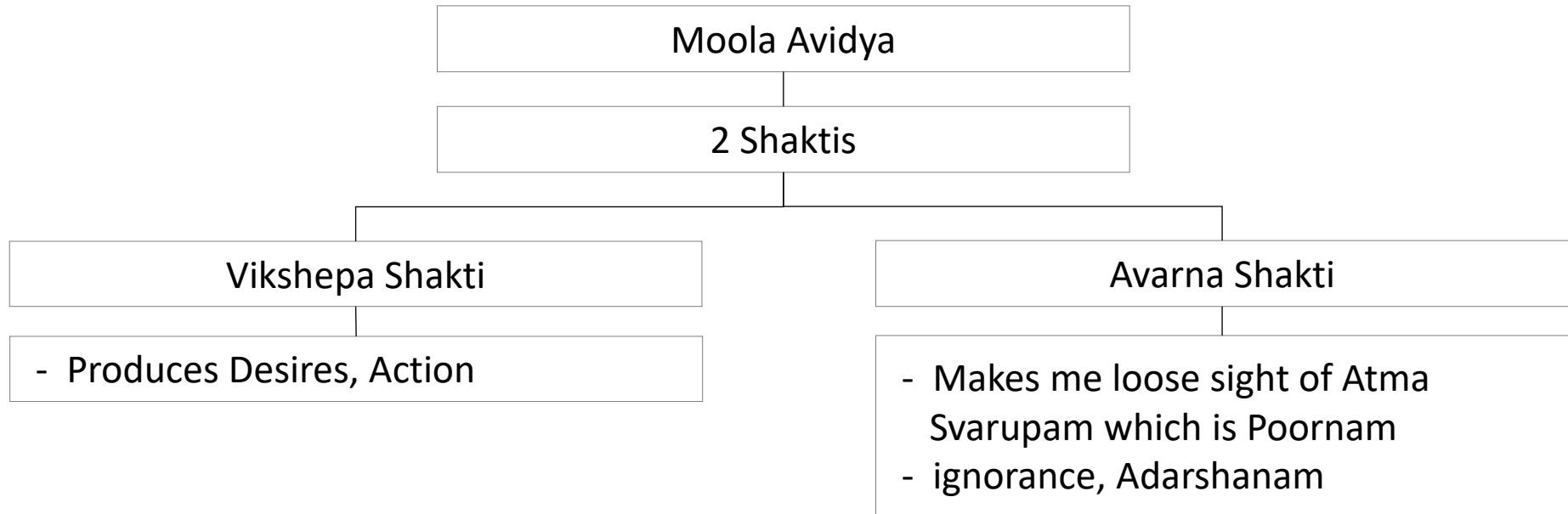
- Karana Shariram is called Kama - Karma Beejam
- Seed of all Desires, Action, Punya - Papam, Punar Janma, Samsara.

V) For Entire Samsara Series, Avidya = Moola Karanam

- Avidya, Kama, Karma = Package
= Seed, because of which Desires come.

VI) Adarshana Atmikam :

- Self ignorance = Avarna Shakti.



VII) Whoever meditates on Prakirti, in Keeping with Avidya Upasana

- Result = Perpetuation of Avidya.

VIII) Rule :

- As we Meditate upon, so we will become
- As you think, so you become

IX) If you Meditate on Maya Avidya, you will go to Maya Avidya

X) Prakruti Layam :

- Longest Sleep in life
- During entire Current Srishti, we can Avoid Punar Janma.
- We can remain merged in Prakirti or Maya.

XI) Tam Adarshanatmakam, Andham Tamaha Pravishanti

- Blinding Darkness remains
- Advantage : No more Suffering in this Creation by Taking the Body.
- Escaping Janma - Maranam Cycle for one Srishti = Benefit
- Next Srishti, come back.

XII) This is Benefit of Prakirti Upasana.

93) Bashyam : Verse No. 12 Continues

ततस्तस्मादपि भूयो बहुतरमिव तमः प्रविशन्ति य उ सम्भूत्यां
कार्यब्रह्मणि हिरण्यगर्भाख्ये रताः ॥ १२ ॥

I) 2nd Line - Hiranyagarbha Upasana

II) Hiranyagarbha = Karya Brahma

- One who meditates on Hiranyagarbha goes into deeper darkness.

III) Compared to previous one, Buyaha, Deeper Tamaha, Darkness

IV) Yahu = Ye - Hu - Whoever

- Sambutyam = Karya Brahmani
= Hiranyagarbha, Brahma, Creator
- Those who meditate on Hiranyagarbha will go to deeper darkness
- Why?

V) They will go to Brahma Loka

- Extraordinary sense pleasures are there
- Miraculous powers you can get

VI) Chandogya Upanishad :

- Pitru Loko Karmo Bavati
- Whatever desire he wills, by mere willing he can get.
- Extraordinary sense pleasures are available in Brahma Loka
- Body that one has, is extraordinarily refined, long living to enjoy those pleasures.

VII) 2000 Chatur Yugas Constitute 1 Day of Brahma the Creator

VIII) Brahma Loka, Hiranyagarbha Loka is Deeper Darkness Compared to Prakirti

- How you Justify?

IX) a) Prakirti :

- Jiva merges and Suffers from Avidya - ignorance
- Problem is only ignorance.

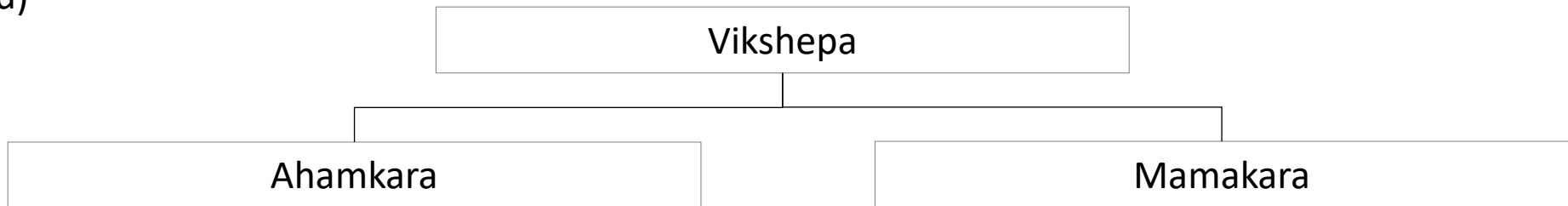
b) Hiranyagarbha Loka :

- There is Avidya - Awareness, there is also Vikshepa in form of Ahamkara, Mamakara.

c) Prakirti Layam - Only Avaranam is there.

- In Hiranyagarbha Loka, Avaranam and Vikshepa are there
- Makes ignorance Deeper.

d)



e) Deep Sleep State

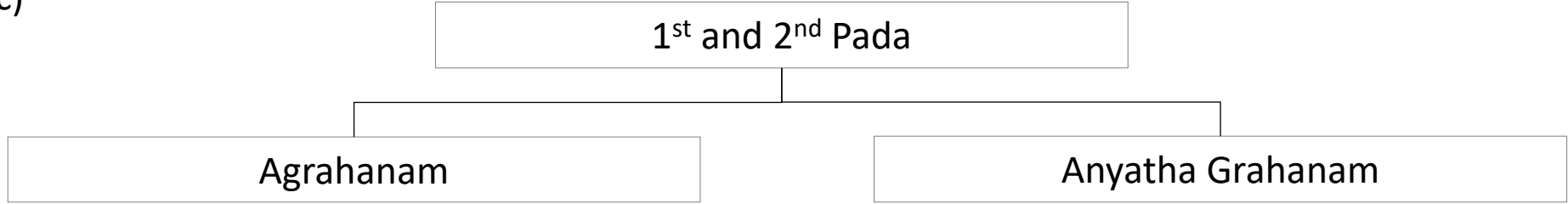
- Have only Avaranam.

X) Mandukya Upanishad :

a) 4 Padas Compared

b) Only Agrahanam - 3rd Pada

c)



X)

Only Nidra	1 st and 2 nd Pada
3 rd Pada	Nidra and Swapnam

XI) Mandukya Upanishad :

स्वप्ननिद्रायुतावाद्यौ प्राज्ञस्त्वस्वप्ननिद्रया ।

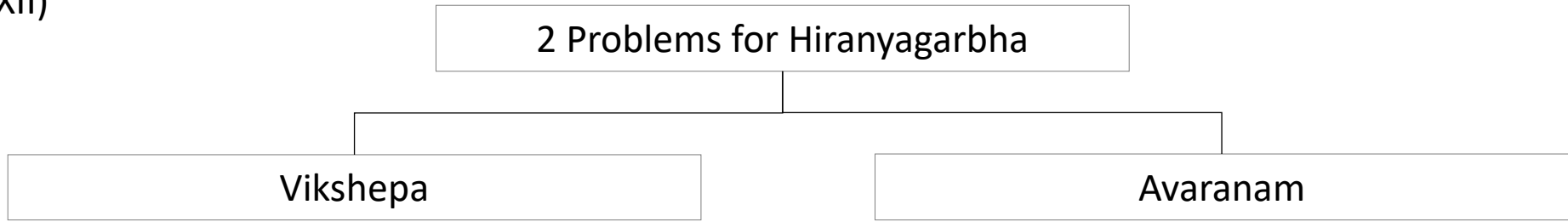
न निद्रां नैव च स्वप्नं तुर्ये पश्यन्ति निश्चिताः ॥ १४ ॥

svapnanidrāyutāvādyau prājñastvasvapnanidrayā |

na nidrāṃ naiva ca svapnaṃ turye paśyanti niścitāḥ || 14 ||

Visva and Taijasa the former two are associated with the conditions of dream and sleep, Prajna is the state of sleep without dream. Those who have known the truth do not see either sleep or dream in Turiya. [1 - K - 14]

XII)



- Only one in Prakrti.
- Therefore, we say, Hiranyagarbha Loka = Deeper darkness.

XIII) Ratha = Committed, Upasana here

- This is introduction to 2 Upasanas.

XIV) Anvaya - Mantra 12 :

- Ye Asambutin Upasate Tey Andham Tamaha Pravishanti
- Ye Tu Vidyayam Rathaha Tey Tataha Buhaya Eva Tamaha Pravishanti

94) Introduction to Verse No. 13 : Starts

अधुनोभयोरुपासनयोः समुच्चय- कारणमवयवफलभेदमाह—

- I) Prakrti Upasana has got an independent result
- II) Hiranyagarbha, Prakrti has independent result
- III) Only then, combination can be called Samuchhaya

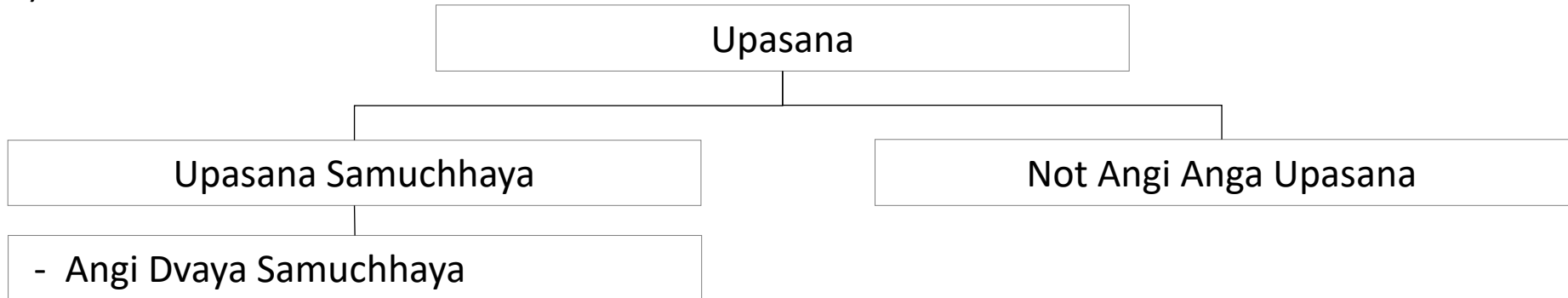
IV) Technical Word :

- Can be used only if 2 Upasana's have got independent result.

V) If one doesn't have independent result, then it can't be called Samuchhaya

- It will be called Anga - Angi Upasana in Mimamsa Shastram.

VI)



VII) Aduna : Now in Mantra 13

- For both Prakirti, Hiranyagarbha Upasana, reason to employ Samuchhaya terminology is Avayava Phala Bhedam.

VIII) 2 Avayavams = Each one, Prakirti, Hiranyagarbha Upasaka are Constituents of Samuchhaya.

- 2 Angis and Phalams are Mentioned
- Each Constituent has Phalam.

95) Verse No. 13 :

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥ १३ ॥

*Anyad-evahuh sambhavat anyad-ahur-asambhavat,
iti susruma dhiranam ye nastad vica-caksire [13]*

One thing they say, is verily obtained from the worship of the manifest. Another thing, they say, from the worship of the unmanifest ; thus have we heard from the wise who have explained that to us. [Verse 13]

I) See Mantra 9 to 11 - Similar

Mantra 10 to 12 - Similar

Mantra 9 to 13 - Similar

II) Sambavatu Anyat Phalam :

- Sambavaha = Sambuti
= Hiranyagarbha Upasana
- Benefit is different
- Every word has contextual meaning, no literal meaning.

III) Dictionary meaning of Sambavaha = Origination

IV) Asambavaha = Non-origination

- Here, Asambava = Prakrti Upasana
- Anyatu - Upasana has a distinct result
- Dictionary meaning is Another

V) That they have a distinct result, we came to know from our Guru, Rishis say.

- 1st Guru = Do not know at all
- Iti Sushrama Dhiranam
- Dhiraha = Our Guru Rishi.

VI) Aarsha Vidya = Teaching given by lineage of Rishis

- Aarsha = Given out by Rishi Parampara
- Rishehe Iyam = Aarsha

VII) Vedic Rishi says, lineage of Rishis taught Isavasya Upanishad.

96) Bashyam : Verse No. 13 Starts

अन्यदेव पृथगेवाहुः फलं सम्भवात्सम्भूतेः कार्यब्रह्मोपासना-
दणिमाद्यैश्वर्यलक्षणं व्याख्यात- वन्त इत्यर्थः ।

I) Anyatha = Prithak Phalam

= Distinct result is there

II) Sambava = Sambute

- Used in Verse 12 - Sambuti = Verse 13 Sambava.

III) Both refer to Karya Brahma Upasana, Hiranyagarbha Upasana.

IV) What is Phalam?

- Taittiriya, Chandogya, Phalam mentioned.

V) 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'snute sarvān kāmānsaha brahmaṇā vipaściteti 1
--	---

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

VI) One will go to Hiranyagarbha Loka after death, Brahma Loka after death.



- Anima, Mahima, Laghima, Garima.

VII) Uddhava Gita - 10th or 11th :

- Varieties of Upasana, powers, we get.

VIII) 23 Siddhis enumerated

a) Anim Mahima - Capacity to become very small or big physically

- Sumo wrestler becomes small
- Sizewise expansion, contraction
- If very small, become very big.

b) Laghima - Garima :

- Size remains same
- Density increases.

c) 80 Kgs Now = 500 Kgs = Garima

- Laghima - 80 Kgs Now = 20 kgs.
- We have that capacity
- Become like cotton, start flying.

d) Siddhi :

- Aishwaryam = Lordship over Maya and Maya Shakti.

e) All powers are there in Maya

- I become Master of Maya, Aishwaryam, I can have any Siddhis I want.
- Lakshanang = Phalam.

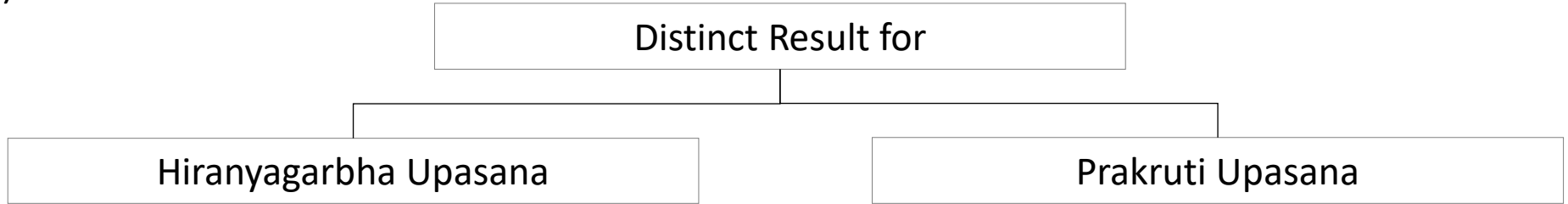
IX) Ahuhu :

- Vakhyadavantaha - Rishis declare.

97) Bashyam : Verse No. 13 Continues

तथा चान्यदाहु- रसम्भवादसम्भूतेरव्याकृताद् अव्याकृतोपासनात् ।
यदुक्तमन्थं तमः प्रविशन्तीति प्रकृतिलय इति च पौराणिकैरुच्यत
इत्येवं शुश्रुम धीराणां वचनं ये नस्तद्विचक्षिरे व्याकृताव्याकृतोपासनफलं
व्याख्यातवन्त इत्यर्थः ॥ १३ ॥

I)



II) Anyatu Ahuhu :

- Distinct result other than Animadhi Siddhi.

III) For Asambavat = Asambute

- = Avyakruta
- = Avyakruta Upasana
- = Prakrti
- = Maya Upasana

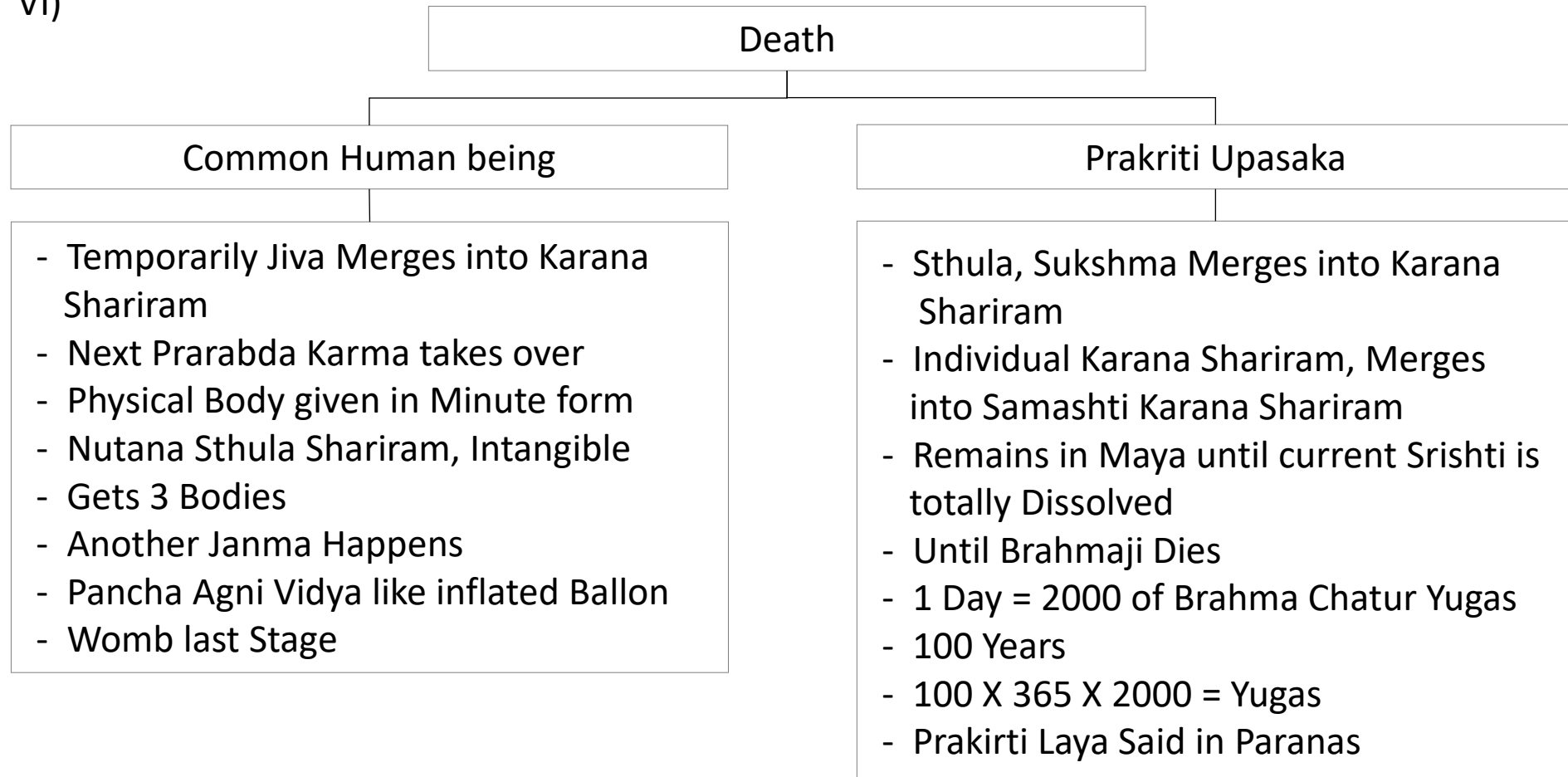
IV) What is result?

- Mentioned in Mantra 12
- Blinding Darkness.
- Yaduktam Andham Tamasa in Mantra 12.

V) Prakrti Layaha = Blinding Darkness

= Merging into Prakrti

VI)



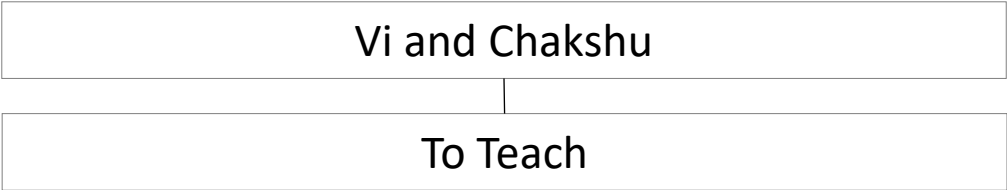
VII) Vishnu Devananda - Vayu Puranam - Foot Note Swami - Prakirti Upasaka Merges into Prakirti.

VIII) In this Way, Evam Sushrama, we have heard teaching of great Rishis.

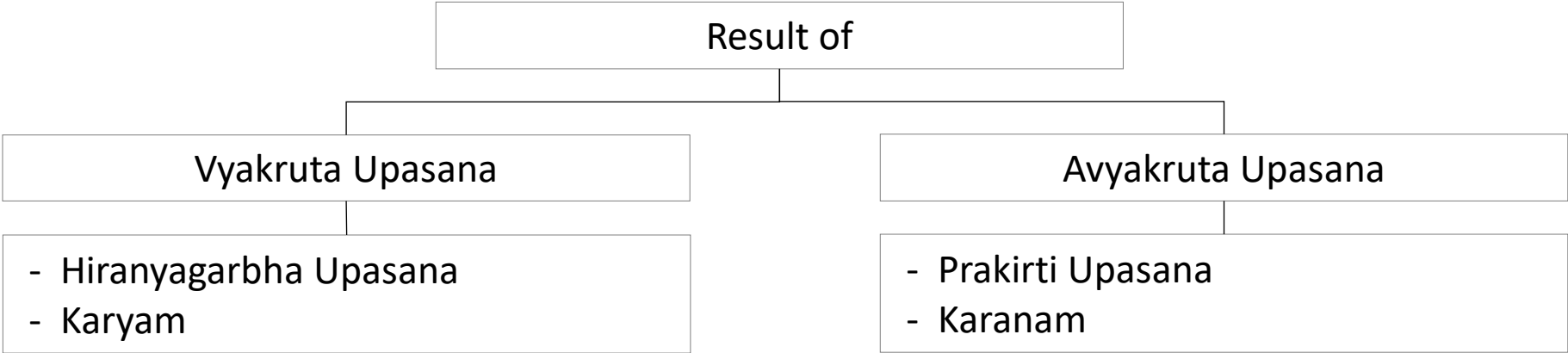
Dhiranam	Vachanam
Vedic Rishis	Teaching

IX) Ye Naha Vicha Chakshire :

- Which Rishis taught us 2 fold Upasana and 2 fold Phalam.



X)



- Studied Hiranyagarbha and Prakirti.

XI) Never came to Brahman which is neither Karyam or Karanam, which is "I" my Self.

- Karya - Karanan Vilakshanam = Brahman.
- Isavasya Upanishad - Mantra 3 to 8 - Jnana Khandam.
- Stuck in Karma, Upasana Khandam.

XII) Anvaya - Mantra 13 (Hiranyagarbha Upasana)

- Sambavatu, Anyatu Phalam Bavati Iti Ahuhu
- Asambavatu Anyatu Phalam Bavati Iti Ahuhu
- Iti Dhiranam Vachanam
- Vayam Sushrumaha
- Ye Naha Tatu Vicha Chakshire.

XIII) 3rd Line :

Ye Naha Tatu	
Vyakruta, Avyakruta Upasana Phalam	

Revision - Mantra 13 :

I) In Verse 12, 13, 14 :

- Upanishad presents 2nd Combination of Hiranyagarbha, Prakirti Upasana's.

II)

Hiranyagarbha

- Sambuti - Mantra 11
- Sambavaha - Mantra 12

III)

- Asambuti - Mantra 11
- Asambavaha - Mantra 12

Refer to Prakirti Upasana

IV) Mantra 13 :

- Samuchhaya possible because both are 2 Separate Upasanas.

V) Have Separate Phalams

- According to Mimamsa Rule, they can be combined and called Samuchhaya Sadhana.

98) Introduction to Verse No. 14 : Starts

यत एवमतः समुच्चयः सम्भूत्यसम्भूत्युपासनयोर्युक्त एवैकपुरुषार्थत्वाच्चेत्याह—

I) Yataha Evam :

- Because of the reason mentioned in Mantra 13.

II) Sambuti and Asambuti Upasana are 2 independent Upasanas, having independent Phalam.

- According to Mimamsa Rules therefore they are fit for combination.

III) Mimamsa Nyaya Anusarena Ataha Samuchhaya :

- Combination is possible between Sambuti, Asambuti Upanasas.

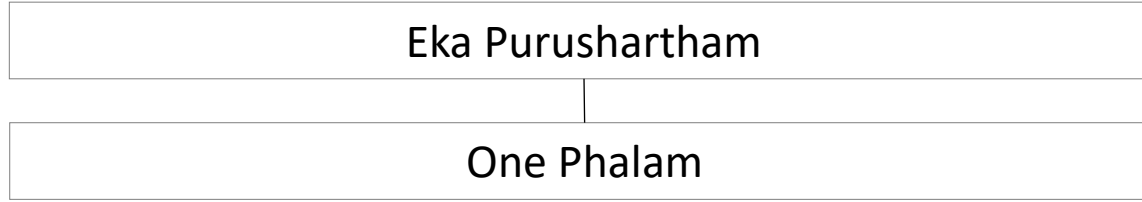
Sambuti	Asambuti
Hiranyagarbha	Prakirti

IV) Yuktaha Eva :

- Logically Sanctioned in the Mimamsa Shastram.
- When performed together, Combination will have separate one Common result.
- Both Results Combined
- One Result mentioned in Mantra 14.

V) Amrutam Ashnute :

- Apekshika Amrutatva Prapti.



सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा सम्भुत्याऽमृतमश्नुते ॥ १४ ॥

*Sambhutim ca vinasam ca yastad vedo-bhayagm saha,
Vinasena mrtyum tirtva sambhutyā-'mrtam-asnute [14]*

He who worships the Impersonal Godhead and the Personal God together, overcomes death through the worship of the Personal and obtains immortality through the worship of the Impersonal. [Verse 14]

I) New Problem :

- Mantra 12, 13 - Sambuti, Asambuti Upasana, ground for combination prepared.

II) Sambutihi Upasana = Hiranyagarbha Upasana

- Vikashaha - not Asambuti, refers to Hiranyagarbha.

III)

Sambuti	Prakirti
- Originating One - Hiranyagarbha	- Not Originating One

IV) Dying One = Vinasha

- Hiranyagarbha dies During Pralayam.

V) Gita :

आब्रह्मभुवनाल्लोकाः
पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय
पुनर्जन्म न विद्यते ॥८-१६॥

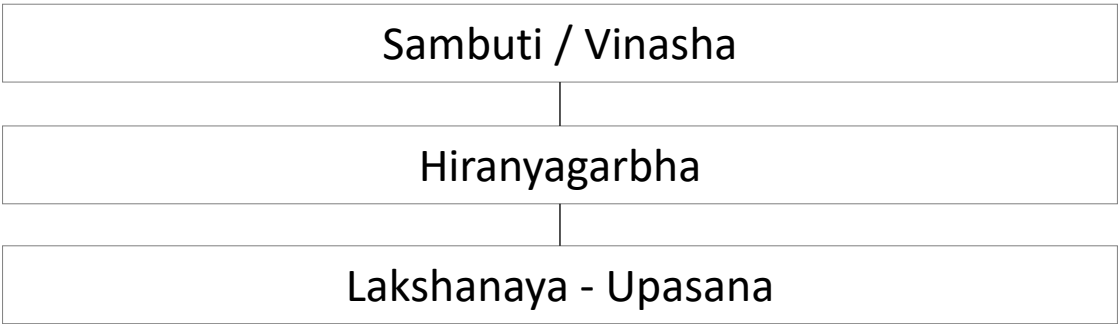
ābrahmabhuvanāllōkāḥ
punarāvartinō'rjuna |
mām upētya tu kauntēya
punarjanma na vidyatē ||8-16||

Worlds upto the 'world of Brahmaji' are subject to rebirth, O Arjuna; but he who reaches Me, O Kaunteya, has no rebirth. [Chapter 8 – Verse 16]

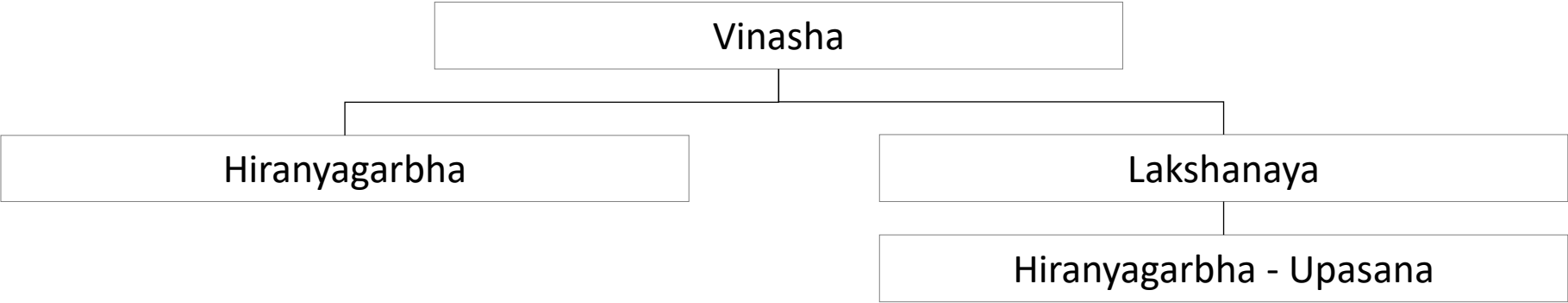
VI) Hiranyagarbha also has finite life

- Vinasha refers to Hiranyagarbha only.

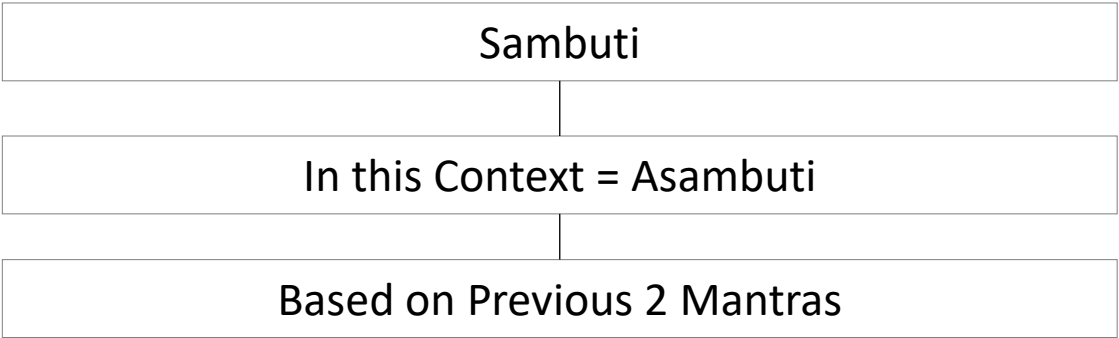
VII)



VIII) Shankaras Solution



IX)



- Along with Vinashi - “Hiranyagarbha”, Upanishad must be meaning Sambuti as Asambuti only.
- It is contextual meaning.

X) Bottomline :

- Read 1st Line - Sambuti as Asambuti
- Grammatically justified.

XI) Mantra 13 :

- Ends with चक्षिरे.

XII) 1st Word in Mantra 14 = Sambutim

- Join Vichachakshire of Mantra 13 - Sambutim - Mantra 14
- By Sandhi rule - A - is Aligned and Dropped.

XIII) 1st Line - Asambuti (Prakrti) and Vinasha (Hiranyagarbha) Upasana

- 2nd Line - Mrityum Teerthva
- By combination of Prakrti and Hiranyagarbha Upasana, Seeker gets Amrutatvam by Prakrti Aikyam = Prakrti Layaha.

XIV) Here Amrutatvam = Prakrti Layaha = Avoid repeated births in the current Srishti.

- Throughout current Srishti, he can enjoy Maha Nidra.

XV) Nidra = Brahma Aikyam.

Chandogya Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति तस्मादेनं स्वपितीत्याचक्षते स्वंह्यपीतो भवति ॥ ६.८.१ ॥	uddālako hāruṇiḥ śvetaketuṃ putramuvāca svapnāntaṃ me somya vijānīhīti yatraitatpuruṣaḥ svapiti nāma satā somya tadā sampanno bhavati svamapīto bhavati tasmādenaṃ svapitītyācakṣate svaṃhyapīto bhavati 6.8.1
---	--

Uddālaka Āruṇi said to his son Śvetaketu: ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self’. [6 - 8 - 1]

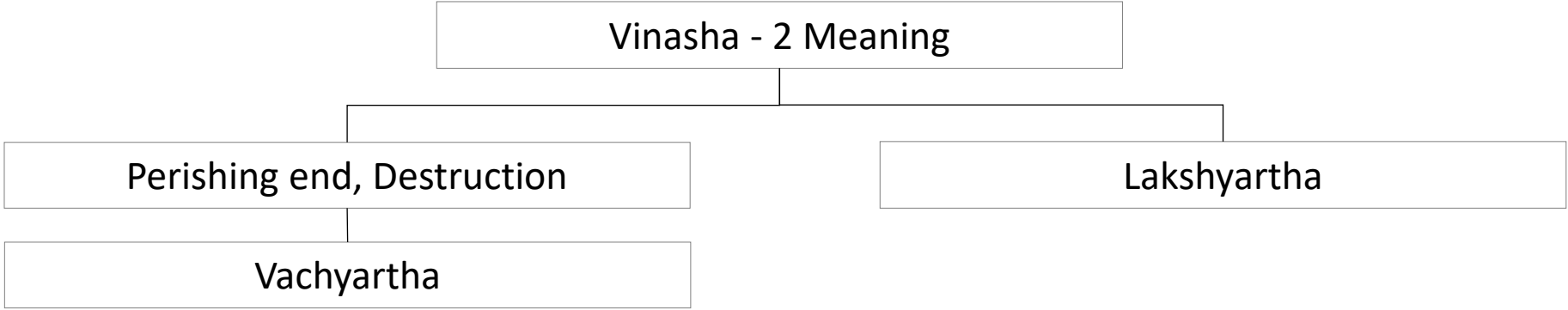
- Even though Jiva does not know he is with Brahman.
- This immortality is not eternal Amrutatvam.
- It is only relative immortality because Prakrti Layam valid only upto end of current Srishti.

- XVI) In next Srishti, Upasana has to come back
- XVII) If Upasaka practices Nishkama Samuchhaya, he will be able to come to knowledge in the Current Janma itself because of Upasana.
- XVIII) Through knowledge in current Janma or in Hiranyagarbha Loka, will become Yoga Brashta and get Jnanam and Moksha.
- XIX) Sakama Samuchhaya Apekshika Amrutatvam, Nishkama Samuchhayena, Krama Mukti Bavati.

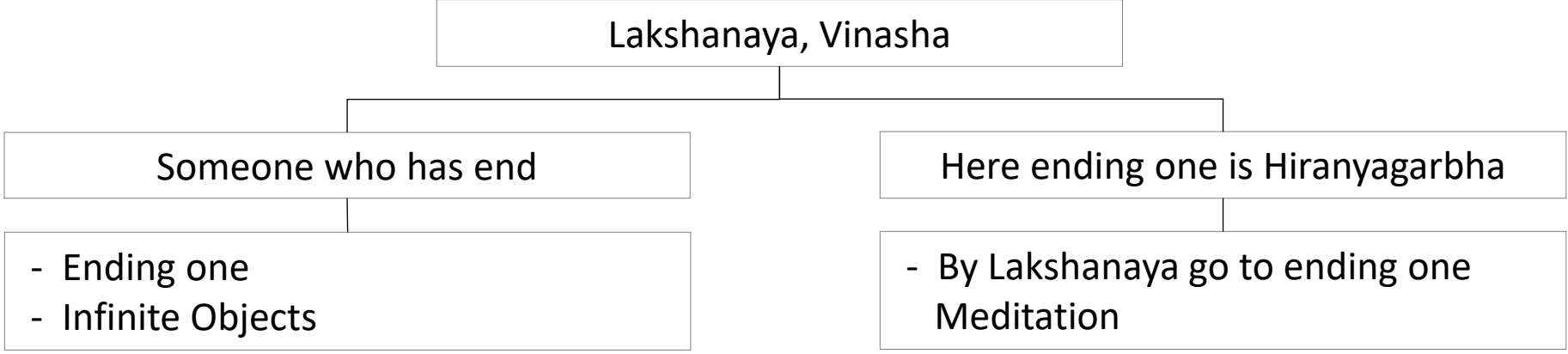
100) Bashyam : Verse No. 14 Starts

सम्भूतिं च विनाशं च यस्तद्वेदोभयः सह विनाशो धर्मो
यस्य कार्यस्य स तेन धर्मिणा अभेदेन उच्यते विनाश इति,

I) 1st Line :



II)



III) End - Ending one - Meditation.

IV) Vinashaha Dharmaha Yasya Karyasya :

- Whichever product has ending as its attribute
- Product = Hiranyagarbha here.

V) Gita :

जातस्य हि ध्रुवो मृत्युः
ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh
dhruvaṁ janma mṛtasya ca |
tasmād aparihāryē'rthē
na tvaṁ śōcitum arhasi || 2-27 ||

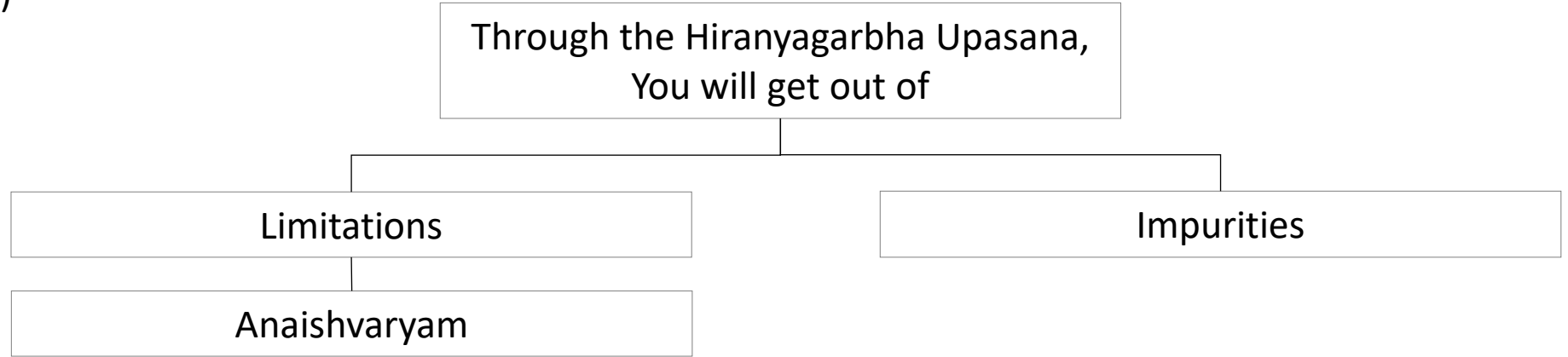
Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.[Chapter 2 - Verse 27]

- You are born, therefore will be gone
- "Karyatvat" Eva Vinashaha Dharma
- Vinasha = Vinashi - 1st Extension
- Vinashi = Vinashi Upasana - 2nd Extension.

101) Bashyam : Verse No. 14 Continues

तेन तदुपासनेनानैश्वर्यमधर्मकामादि- दोषजातं च मृत्युं तीर्त्वा—
हिरण्य- गर्भोपासनेनाप्ति ह्यणिमादिप्राप्तिः फलम्, तेनानैश्वर्यादिमृत्युमतीत्य—
असम्भूत्या अव्याकृतोपासनया अमृतं प्रकृतिलयलक्षणमश्नुते ।

I)



II) Aishwaryam :

- Anima Adhi Siddhis
- Ishwara Bhava
- Extraordinary powers.
- Anaishwaryam = Absence of extraordinary powers
 - = Limitations
 - = Can't cross road

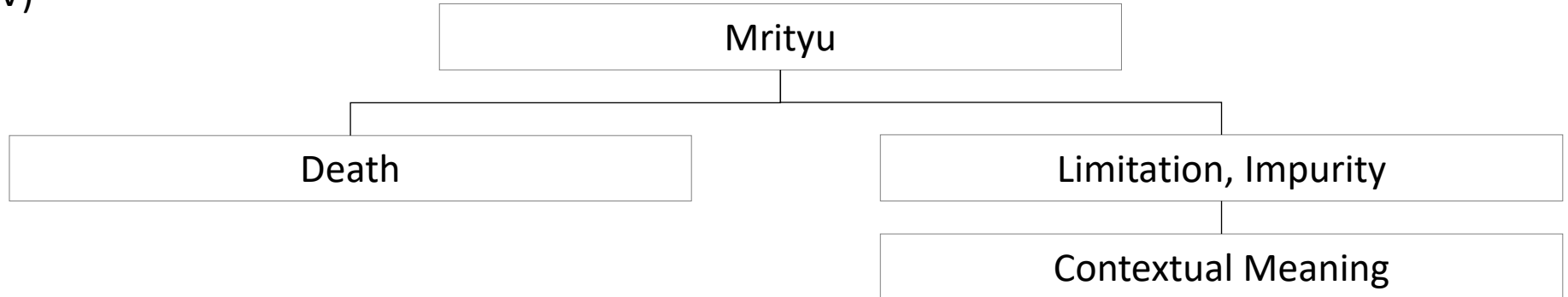
III) Impurities :

- Adharma, Karma Dosha
 - Papam, worldly finite desires
 - No desire for Moksha
 - Desire for Adharma = impurity
- **Inclination for Adharma = Polluting Raaga - Dvesha**
 - **All impurities, limitations, Upasaka gets over by Upasana.**

III) Vinashena Mrityum Teerthva

- **Mrityum Anaishwaryam = Adharma Kama Dosha Jatam.**

IV)



- Sambuti, Vinashi, Mrityu has Different meaning.

V) Teerthva, Asambutva :

- By Hiranyagarbha Upasana, get lot of powers in this Janma, get lot of Siddhis.

VI) Practice :

- Anjaneer - Become Anjaneer on Sat
- Devi - Become Devi on Friday
- Upasya Devata through him, Voice changes, Talk other Language, Solve problems.

VII) Upasana gives powers in Current Janma and Afterwards by Going to Brahma Loka get Aishvaryam... Anima etc.

VIII) Uddhava Gita :

- 23 Siddhis attainable through 23 Upasanas.

IX) Attainment of Siddhi = Mrityum Teerthva

- Cross over your limitations in terms of power because you are powerful Upasaka.

X) Cross over death called powerlessness

- Can do many things, Samuchhaya Phalam.

XI) Asambutya - Prakrti Upasana :

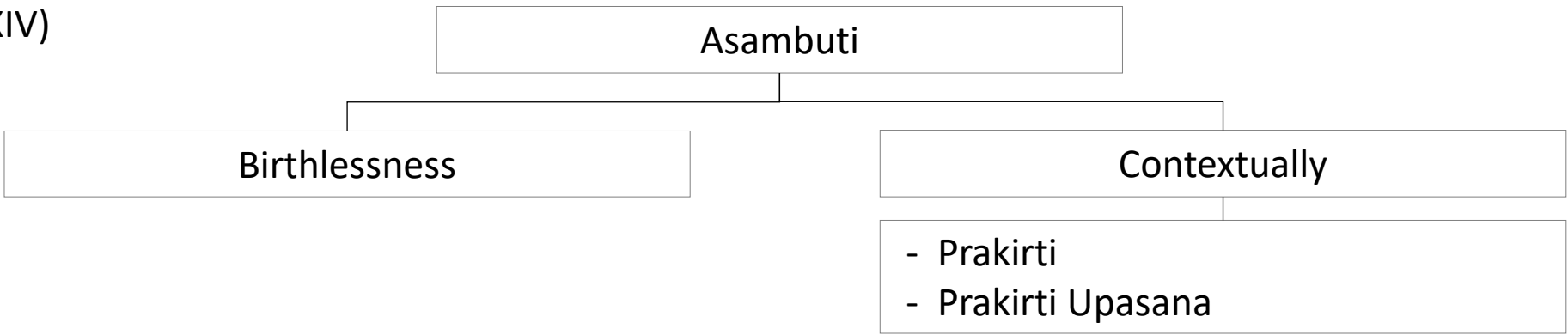
- Lives for 1000s of Years in Brahma Loka with all powers.

XII) At Pralayam, he will merge into Prakrti

- Remain there for one Srishti.

XIII) Asambutvat by means of Asambuti Upasana part of combination meditation.

XIV)



XV)

Brahman	Here
<ul style="list-style-type: none">- Asambuti- Birthless	<ul style="list-style-type: none">- Birthless Maya and Maya Upasana

- Avyakruta Upasanaya
- Avyakrutam = Maya

XVI) Amrutam = Not Moksha

- For Moksha, come to Isavasya Verses 3 to 8

XVII) Here Amrutam = Prakrti Laya Lakshanam

- = Long sleep
- = Merger in to Maya -
- = Relative immortality
- = Apekshika Amrutam Ashnute (Upasaka Attains)

- Commentary of Mantra over.

XVIII) Shankara solves grammar problem :

- Sambuti - Taken as Asambuti in Bashyam, not in Mantra.

102) Bashyam : Verse No. 14 Continues

सम्भूतिं च विनाशं चेत्यत्रावर्ण-लोपेन निर्देशो द्रष्टव्यः प्रकृति-
लयफलश्रुत्यनुरोधात् ॥ १४ ॥

I) Sambutim Cha Vinasham Cha :

- 1st Quarter of Mantra.

II) Iti Atra : In this 1st Quarter

- Sambuti - is in hidden Avarna form
- A - iti Varna
- Assume letter 'A' has been dropped by the Mantra - Why?

III) Sandhi rule based on last word of Mantra 13

- You have to supply letter 'A' - Why?

IV) In previous 2 Mantras :

- 2 Upasanas have been mentioned
- Prakrti and Hiranyagarbha
- Asambuti and Sambuti.

V) Here also same 2 Upasanas required

- Contextual meaning.

VI) Prakrti Layam = Phalam :

- Hence Prakrti Upasana must have been there
- To introduce Prakrti, convert Sambuti to Asambuti.

VII) Prakrti Layam is not mentioned in Mantra

- Anandagiri, Vishnu Devananda says.
- Amrutam Ashnute = Prakrti Layam in the mantra.

VIII) Prakrti Layam requires Upasana, hence Sambuti is converted into Asambuti.

IX) Anvaya - Mantra 14 :

- Yaha Asambutim Cha Vinasham Cha, Tatu Ubhayam, Saha Veda
- Vinashena Mrityum Teerthva Asambutya Amrutam Ashnute.

X) 2nd Line :

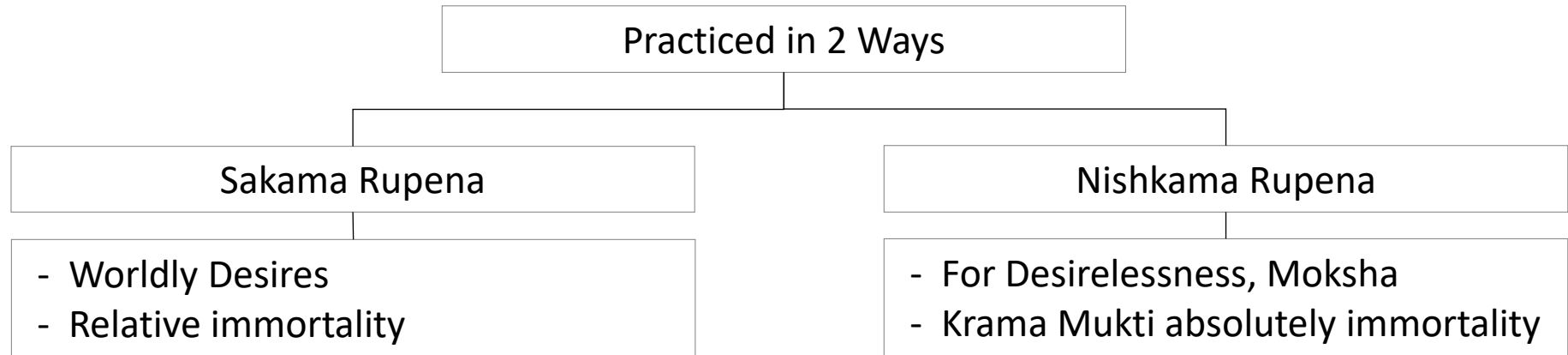
- Teerthva Sambutya combine
- Teerthva Asambutya splitted
- Teerthva Asambutya.

XI) 14th Mantra - Karma Khanda Elaboration over :

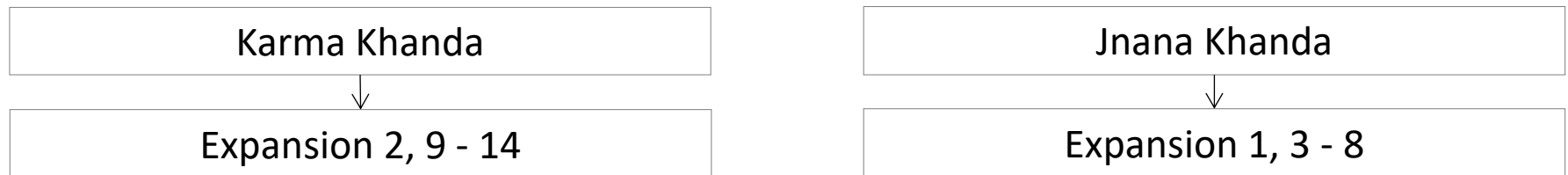
- 1st Mantra - Jnana Yoga
 - 2nd Mantra - Karma Yoga
- } Capsule Mantras expanded

- Mantras 3 to 8 - Elaboration of 1st Mantra Jnana Khanda
- Mantras 9 to 14 - Elaboration of 2nd Mantra Karma Khanda.

XII) Karma Khanda includes Karma and Upasana



XIII)



- Introduction to Verse 15
- Pause, Look back Study, Review, Connect to Next Class.

XIV) Review is Called Simha Avalokan

- Lion wants to Establish its Position, Vana Raja, King of forest.
- Nobody is there to Challenge its Movement.
- Goes forward, looks Around to see if there is anyone to challenge me.

XV) No Purva Pakshi must be able to challenge my understanding

- Even if external obstacles, objections are there, my own intellect should not waver and raise any objection.

XVI) At end of Isavasya Upanishad - Say :

- Aham Brahmasmi without any reservation
- Jnana Karma Samuchhaya is the biggest objection possible.