



BHAGAVAD GITA

with
SHANKARABASHYAM

CHAPTER 15

VERSE 7 TO 14

VOLUME - 17

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CHAPTER 15

PURUSOTTAMA YOGA

(Supreme Spirit)

VERSE 07 TO 14

TOPIC 136 TO 174

136) Introduction to Chapter 15 - Verse No. 7

ननु सर्वा हि गतिः आगत्यन्ता, 'संयोगाः विप्रयोगान्ताः' इति प्रसिद्धम् ।
कथं उच्यते "तत् धाम गतानां नास्ति निवृत्तिः" इति ? शृणु तत्र कारणम्—

nanu sarvā hi gatiḥ āgatyantā, 'saṁyōgāḥ viprayōgāntāḥ' iti prasiddham |
katham ucyatē 'tat dhāma gatānām nāsti nivṛtṭiḥ' iti? śṛṇu tatra kāraṇam —

“Now, all movement entails an eventual return. ‘Unions end in Severance’ (Mbha. Ra). Why then is it affirmed that those who repair to that Abode do not return?” Listen to the reason :

l) a) Possible doubt in Verse 6

b) Literal meaning :

- One who goes to Bhagawan's abode will not come back

c) Objection : illogical

d) Go to any place, coming back definite

e) In time, what combines gets separated also

f) Whatever be Loka, if you go, will come back, even if it is Vishnu's abode, mentioned in Verse 6.

II) a) All going, reaching, will end in coming back alone

b) Going with return ticket

c) Svarga, Bhu Loka...

d) Going = Taking a new body

e) New place = New body because of Karma

f) We come back to Waking to do karma with the body.

g) Because of Karma, body comes, when Karma ends, body goes, come back to another body, another Loka.

h) Logic :



III) a) Quotation :

- Samyoga Viprayogantha
- All associations, relationships, will end in dissociation
- No eternal association.

b) Artificially, dissociation or Yama dharma Raja puts end, separate.

c) Valmiki Ramayanam :

सर्वे क्षयान्ताः निचयाः पतनान्ता समुच्छ्रयाः। संयोगा विप्रयोगान्ता
मरणान्तं च जीवितम्॥2.105.16॥

sarve kṣayāntāḥ nicayāḥ patanāntā samucchrayāḥ| sm̐yogā viprayogāntā
maraṇāntm̐ ca jīvitam||2.105.16||

That night passed off painfully for the four lion like brothers as they lamented, surrounded by their hosts of friends. [2.105.16]

d) Important shloka to get Vairagyam from the world.

e) When we form attachment to something, this Shloka must come to our mind.

f) This is the best shloka for raising detachment and Preserving detachment

g) Nichayaha (Heap) :

- Give up wealth, possession, will get depleted, Kshayaha, exhausted.

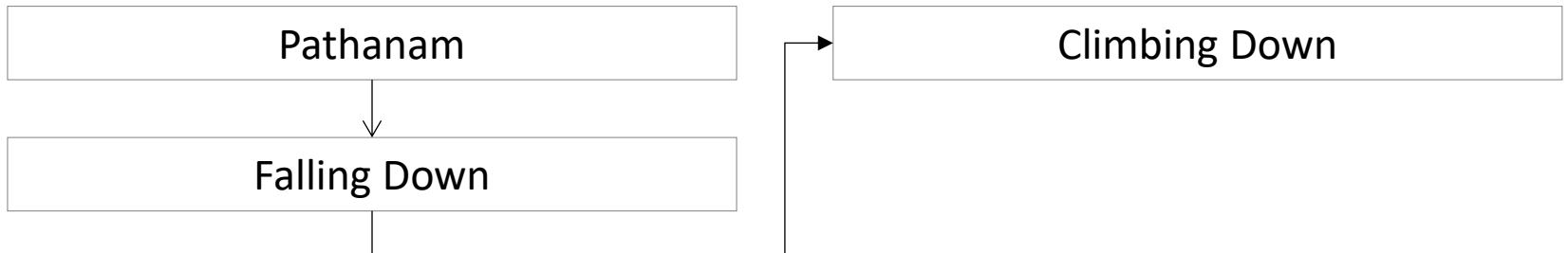
h) Money, grains, fats in the body.

i) Pathanantha Samuchhaya :

- More you climb higher, biggest wheel reaches Topmost, after reaching, climbs down.

j) Reach top of Mount Everest, then come down

k)



L) Samuchhaya - going upwards, ends in falling down, positions, status in office, house.

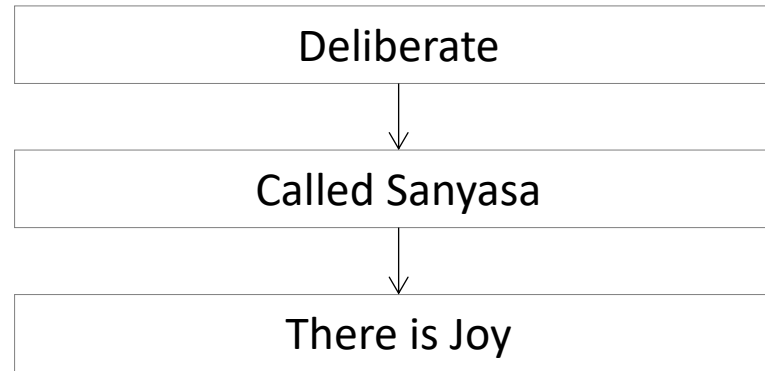
m) 3rd Quarter :

- All associations, Samyoga, ends in Viyoga, dissociation.

n) I say Bibi, or they say

o) Vanaprastha, Sanyasa ashrama, deliberately do that.

p)



q) When Bhagawan does that, there is pain.

r) Before Bhagawan separates things, we experience pain, deliberately renounce, there is joy.

s)

Separation	Renunciation
Sorrow	Joy

III) Bartruari - Vairagya Shatakam

a) Vairagya Shatakam - Verse 12 :

अवश्यं यातारभश्चरतरमुद्वषत्वाद्वप द्ववषया
द्ववयोगे को भेदस्त्यजद्वत न जनो यत्स्वयममून् ।
व्रजन्तः स्वातन्त्र्यादतुःपररतापाय मनसः
स्वयं त्यक्ता ह्येतैः मिसुखमनन्तं द्ववदधद्वत ॥ १२ ॥

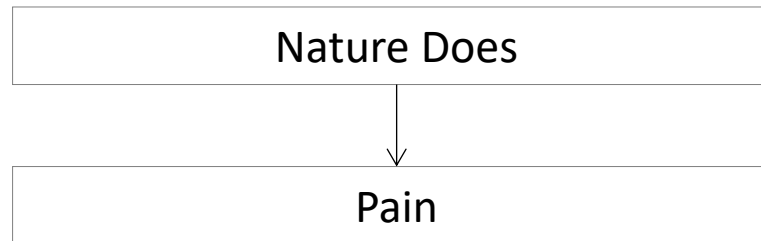
avaśyaṁ yātāraścirataramuṣitvāpi viṣayā
viyōgē kō bhēdastyajati na janō yatsvayamamūn |
vrajantaḥ svātantryādatulaparitāpāya manasaḥ
svayaṁ tyaktā hyētē śamasukhamanantaṁ vidadhati || 12||

"Worldly pleasures are certain to leave us one day, even if they remain with us for a long time. What difference is there between abandoning them voluntarily and their abandoning us on their own? When they leave of their own accord, they bring immeasurable sorrow to the mind. But when they are voluntarily renounced, they bestow the infinite happiness of inner peace." [Verse 12]

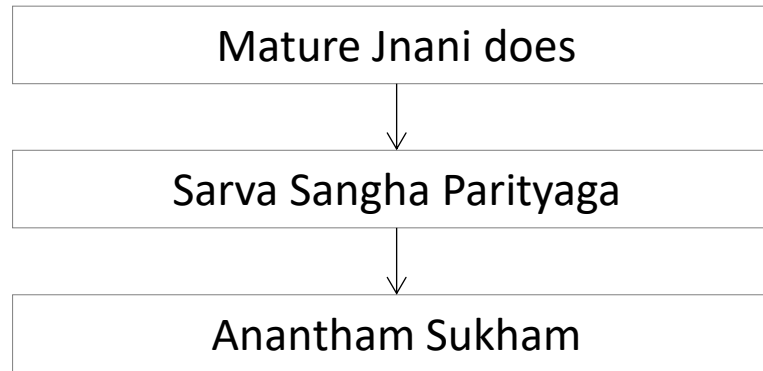
b) When they go away, there is pain, when you renounce, there is joy.

c) Result = Same, Separation.

d)



e)



IV) a) Selected Shlokas of Vairagya Shatakam Available – Talk

b) Everything will go away, hence Renounce.

V) Objection :

a) If you go to Vaikunta, you will have to return

- How can Krishna say - by going to Bhagawan, you will not return?
- illogical

b) Katham Uchyate?

- Why if you go to Bhagawan's Abode, how you don't return?

c) Extract answer from Verse 7.

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७॥

**mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||**

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

Gist :

l) a) Extract Answer

b) No Jnani reaches Bhagawan's abode by physically travelling.

c) Why?

d) To reach Bhagavan's abode, need not physically travel

c) Since Bhagawan is all-pervading, can't have abode as a physical place

d) Abode is his very nature, Chaitanyam, which is all-pervading

e) All-pervading consciousness need not be reached by travelling

f) All pervading consciousness is available within the body as the enclosed consciousness.

g) Just remember Paramatma's nature, you will be in his lap

h) Paramatma is all pervading consciousness, available as Jivatma in this body container as enclosed consciousness.

i)

Body	Paramatma
- Inert - Container	- Sentient - Consciousness - Like Space

j) Jiva Amsha = Parichinna Chaitanyam Rupena Bhagawan Atrainva Vartate

k) Distance between me and Bhagawan not Physical Distance.

l) It is a notional distance

m) We have a misconception that Bhagawan is far away, wrong notion in the Mind

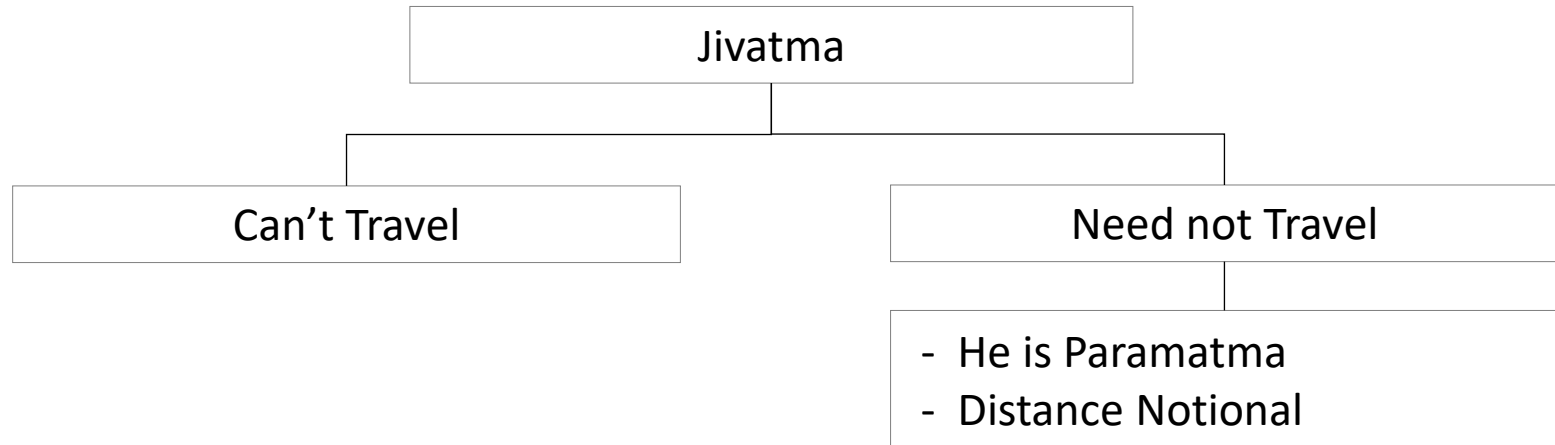
n) Bhagawan is somewhere away and once I reach him, will not return, literal meaning.

II) Puranic Stories :

a) Bhakta dies, flame of Jivatma will come out, goes up and joins Bhagawan

b) All symbolic, don't take literally.

c)



d) Reaching Bhagawan = Dropping notion, I am away from Bhagawan.

e) Knowing = Reaching

f) Know that I am all pervading consciousness now appear limited, enclosed in the body.

III) a) 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]

b) Mundak Upanishad :

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

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

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

c) Katho Upanishad :

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

Yada sarve pramucyante kama ye'sya hrdisritah,
Atha martyo-'mrto bhavati atra Brahma samasnuthe ॥ 14 ॥

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here. [2 - 3 - 14]

IV) a) Jnani attains Brahman by Jnanam here and now without travel.

b) Drop notion I am body, mind.

c) We read, Hear, Write notes many times but don't drop notion.

d) Rajo Guna takes over

e) Knowing = Reaching

f) By Dropping notional distance, ignorance caused notional Distance will go away.

g) Since ignorance will not come back, Distance will not come back.

h) Therefore, Yat Gatva Ajnanam Na Nivartante

i) Ignorance only goes, never comes back.

j) No Reaching, only knowing Involved

k) Reaching = Figurative

L) Recognizes Aham Brahma Asmi, Aikyam.

V) a) Ma Meiva Amasha

b) Jivatma, as though part of me

c) Enclosed Space as though part of total Space

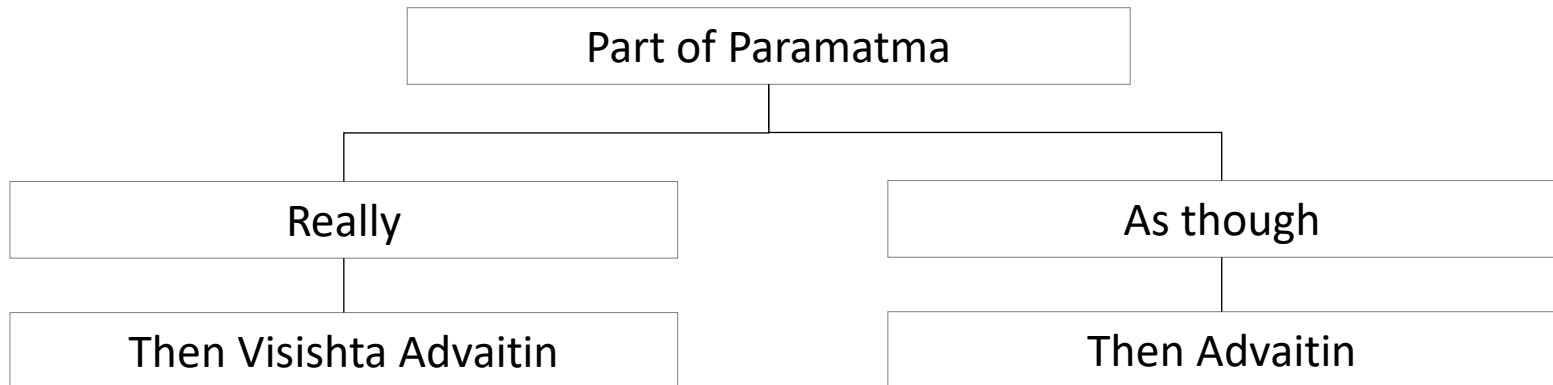
d)

Jivatma	Paramatma
- Enclosed Consciousness in one Body - Part	- Total All pervading Consciousness - Whole

e) Like Space, Consciousness is Division-less, Part-less

f) Niravayava, Nishkala, as though part of Paramatma.

g)



h) This is important Shloka for Advaitin.

i)

Krishna	Shankara Says
Says Part	As though

j) 1st Part of Verse 7 :

- Jivatma is along with Paramatma, therefore no reaching involved.

k) This is Answer to Objection

VI) a) 1st Half :

- Reaches Brahman by Knowing.

b) Does not really reach Destination Physically

c) Jnani by knowing I am Brahman does not come back to Samsara.

VII) 2nd Half :

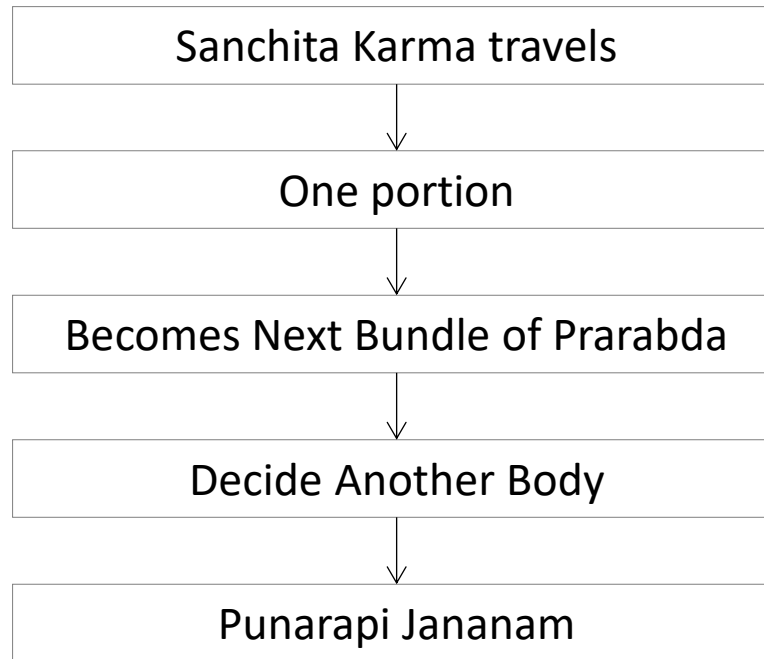
a) If person Ajnani, what happens to him?

- Does not know, I am Brahman.

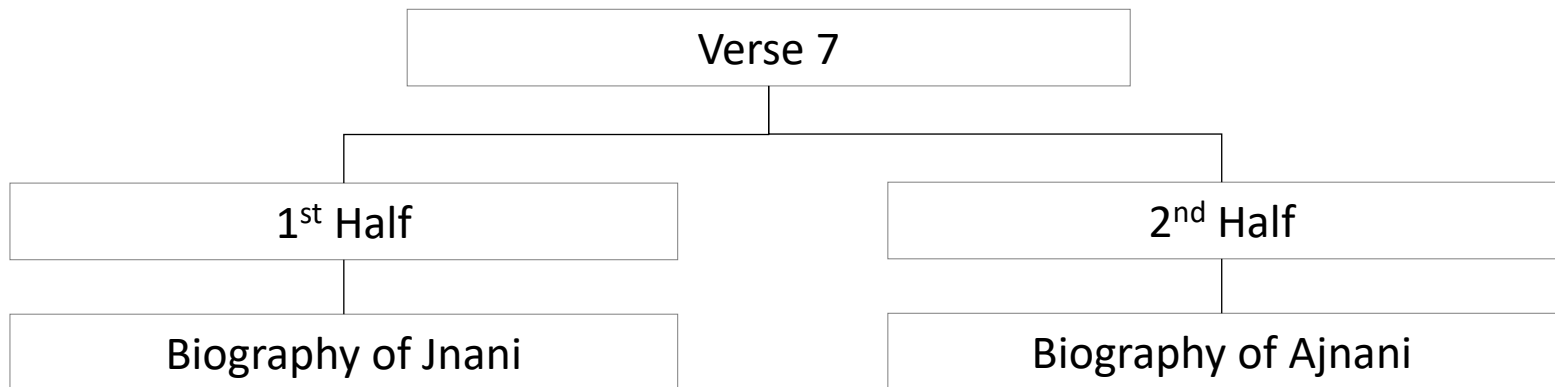
b) Biography of Ajnani is in contrast to Jnani

c) After Death, Ajnani Jiva will leave body (Reflected Consciousness and Sukshma Shariram and Karana Shariram).

d)



e)



मम एव परमात्मनः नारायणस्य, अंशः भागः अवयवः एकदेशः इति अनर्थान्तरं, जीवलोके जीवानां लोके संसारे जीवभूतः कर्ता भोक्ता इति प्रसिद्धः सनातनः चिरन्तनः; यथा जलसूर्यकः सूर्यांशः जलनिमित्तापाये सूर्यमेव गत्वा न निवर्तते—तेनैव आत्मना गच्छति, एवमेव; यथा वा घटाद्युपाधिपरिच्छिन्नः घटाद्याकाशः आकाशांशः सन् घटादिनिमित्तापाये आकाशं प्राप्य न निवर्तते इत्येवम् । अतः उपपन्नं उक्तं 'यद्गत्वा न निवर्तन्ते' [१५.६.] इति ॥

mamaiva paramātmanah nārāyaṇasya, aṁśaḥ bhāgaḥ avayavaḥ ēkadēśaḥ iti anarthāntaram
jīvalōkē jīvānām lōkē saṁsārē jīvabhūtaḥ kartā bhōktā iti prasiddhaḥ sanātanaḥ
cirantanah; yathā jalasūryakaḥ sūryāṁśaḥ jalamittāpāyē sūryamēva gatvā na
nivartatē ca tēnaiva ātmanā gacchati, ēvamēva; yathāghaṭādyupādhiparicchinno
ghaṭādyākāśaḥ ākāśāṁśaḥ san ghaṭādinimittāpāyē ākāśam prāpya na
nivartatē | ataḥ upapannam uktam na nivartantē' (bha.gī. 15|6) iti |

Of me the Supreme Self, Narayana, 'a part', a limb, has become a Jiva in the world of living beings. The Jiva is well-known as the eternal agent and experiencer. As the sun reflected in water is a part of the sun that goes back to the sun and does not come back when the water, the medium of reflection, is no longer there; or as the pot-ether, etc. determined by the pot and so forth, is a part of ether and ceases to exist when the conditions of such determination cease to exist, but go back to ether and do not fall back from it, so the Jivas too become one with Me, once they attain Me. Thus the declaration – 'after reaching which none falls back' – in 15.6 is all right.

138) Bashyam : Chapter 15 - Verse No. 7 Starts

मम एव परमात्मनः नारायणस्य, अंशः भागः अवयवः एकदेशः इति अनर्थान्तरं,
जीवलोके जीवानां लोके संसारे जीवभूतः कर्ता भोक्ता इति प्रसिद्धः सनातनः
चिरन्तनः;

mamaiva paramātmanah nārāyaṇasya, aṁśaḥ bhāgaḥ avayavaḥ ēkadēśaḥ iti anarthāntaram
jīvalōkē jīvānām lōkē saṁsārē jīvabhūtaḥ kartā bhōktā iti prasiddhaḥ sanātanaḥ
cirantanah;

I) a) Mama Eva :

- Paramatmana Eva...

b)

Whenever Krishna uses word I

3 Meanings Possible

Saguna Eka Rupa Ishvara

- You are my friend
- Saketi Matva
- Avatara Krishna
- Personal God

Saguna Vishwa Rupa Ishvara

Gita :

- Chapter 10 - Verse 10
- All eyes

Nirgunam Arupam Brahma

Gita :

- Chapter 9 - Verse 4 and 5

Gita - Chapter 10 :

तेषां सततयुक्तानां
भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं
येन मामुपयान्ति ते ॥१०-१०॥

tēṣāṃ satatayuktānāṃ
bhajatāṃ prītipūrvakam |
dadāmi buddhiyōgaṃ taṃ
yēna māmupayānti tē ||10-10||

To the ever-steadfast, worshipping Me with love, I give the buddhi-yoga, by which they come to me. [Chapter 10 - Verse 10]

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

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

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

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

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

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

c) I am the formless, all pervading Consciousness Principle

d) In me alone, entire Universe exists.

e) Really speaking there is no Universe in me

f) I = Nirguna Chaitanyam

II) a) Here Mama, What I?

b) All confusions in Gita because of 3 words of I

c) Clarify this and get Clarity in Gita.

d) Mama = Chaitanya Rupa Nirguna Ishvara

e) Of me, the all pervading Consciousness, indivisible Consciousness

f) Mama = Paramatmanaha

g) Amsa – Seeming part alone is enclosed within 3 Bodies

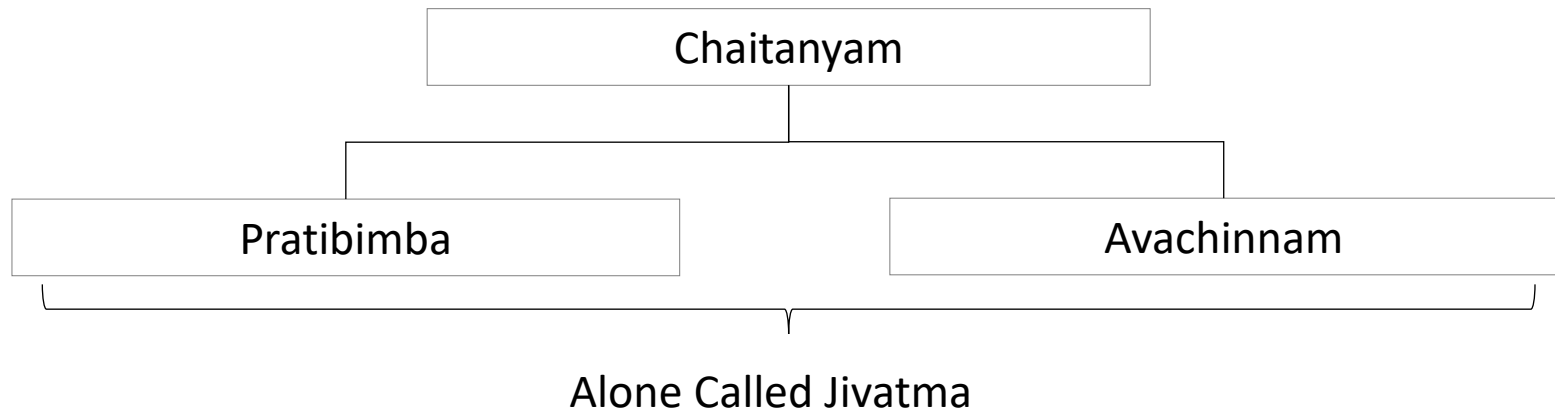
h) Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

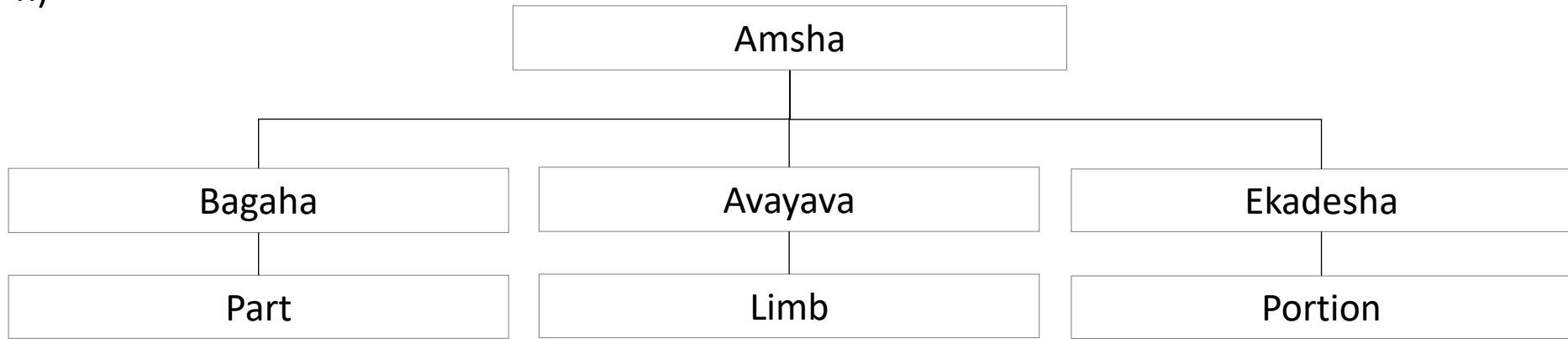
so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥

He desired, “I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

- i) I Brahman, Original Consciousness alone entered every Body as Reflected Consciousness, or Enclosed Consciousness
- j) Total Space does not enter the pot
- k) When Pot is Created, total Space is Available as enclosed space.
- L) Similarly, when body is Created, Consciousness is available.
- m)



n)



o) Anarthantaram = Synonym

p) Jivatma is a Seeming Part, Limb, Portion of Paramatma

III) Where is Jivatma Available?

a) Jiva Loke :

- In the world of Jivas, Samsaram, trap

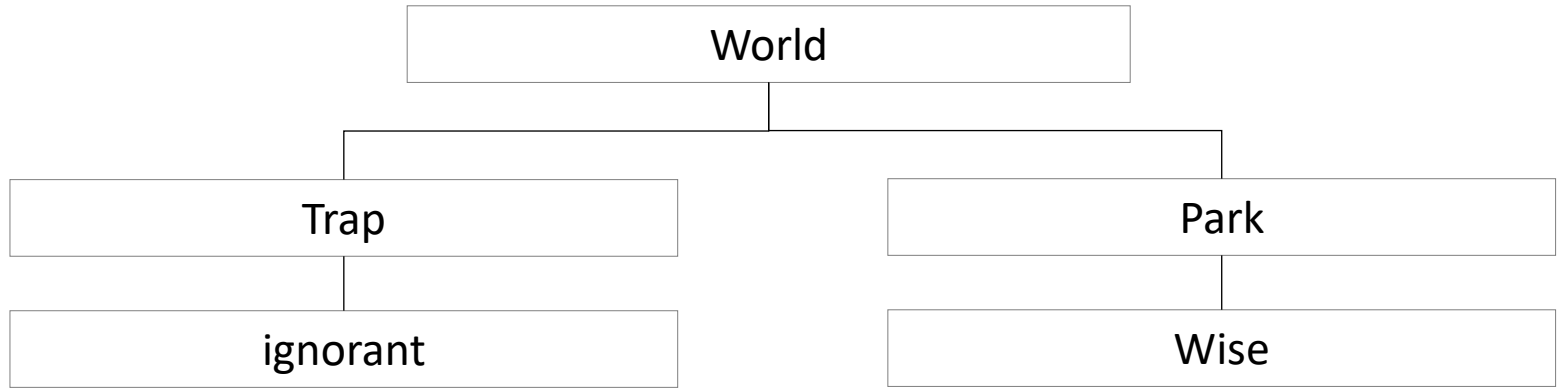
b) Jivanam Loke :

- Sashti Tat Purusha Samasa.

c) Whole world is a trap for ignorant Jiva

d) World = Celebration, Nandanavanam, Garden for Jnani Jiva.

e)



f) Dhanya Ashtakam :

सम्पूर्णं जगदेव नन्दनवनं सर्वेऽपि कल्पद्रुमाः
गाङ्गं वारि समस्तवारि निवहाः पुण्याः समस्ताः क्रियाः ।
वाचः प्राकृतसंस्कृताः श्रुतिशिरो वाराणसी मेदिनी
सर्वावस्थितिरस्य वस्तुविषया दृष्टे परब्रह्मणि ॥

sampūrṇaṁ jagad-eva nandana-vanaṁ sarve'pi kalpa-drumāḥ
gāṅgaṁ vāri samasta-vāri-nivahāḥ puṇyāḥ samastāḥ kriyāḥ |
vācaḥ prākṛta-saṁskṛtāḥ śruti-śiro vārāṇasī medinī
sarvāvasthitir-asya vastu-viṣayā dr̥ṣṭe para-brahmaṇi ||

To one who has realized Brahman in all aspects, the whole world becomes a Divine garden; all objects the kalpavṛkṣās (the wish-yielding trees); every water-flow the holy Ganges; all actions auspicious; the elevated as well as the foolish talks (words) the Vedānta-vākyas; the entire earth, the Vārāṇasī. Every thought or awareness of his reveals to him only Brahman. [Verse 7]

- World Park, everything, Kalpaka Vriksham.

g) Jiva Butaha :

- Enclosed Consciousness is renamed Jivatma.
- Paramatma alone renamed Jivatma, when it is enclosed.

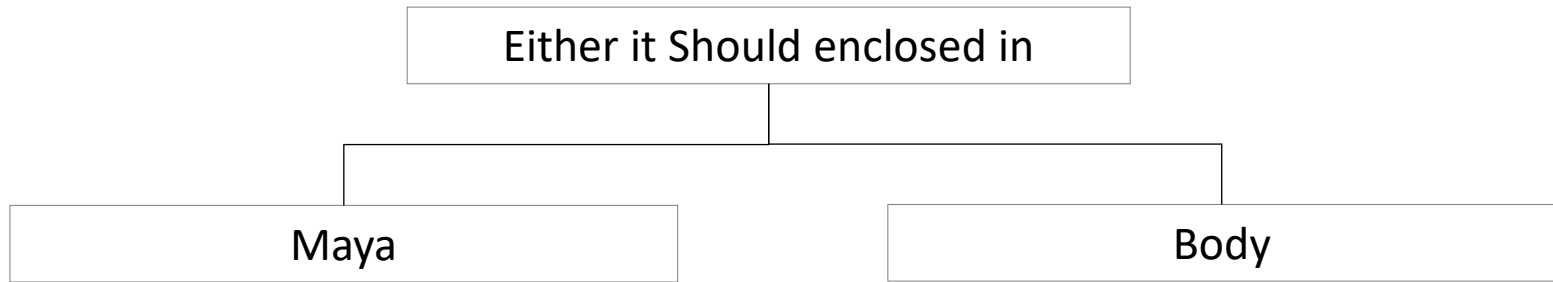
h) Jiva Butaha = Jiva Rupaha

i) When all pervading Consciousness gets enclosed, within the Body, Tragedy happens.

j) All pervading Consciousness, Brahman, by itself does not have self awareness.

k) Brahman by itself can't Say – I am Brahman, requires Upadhi - Body - Mind Complex.

L)

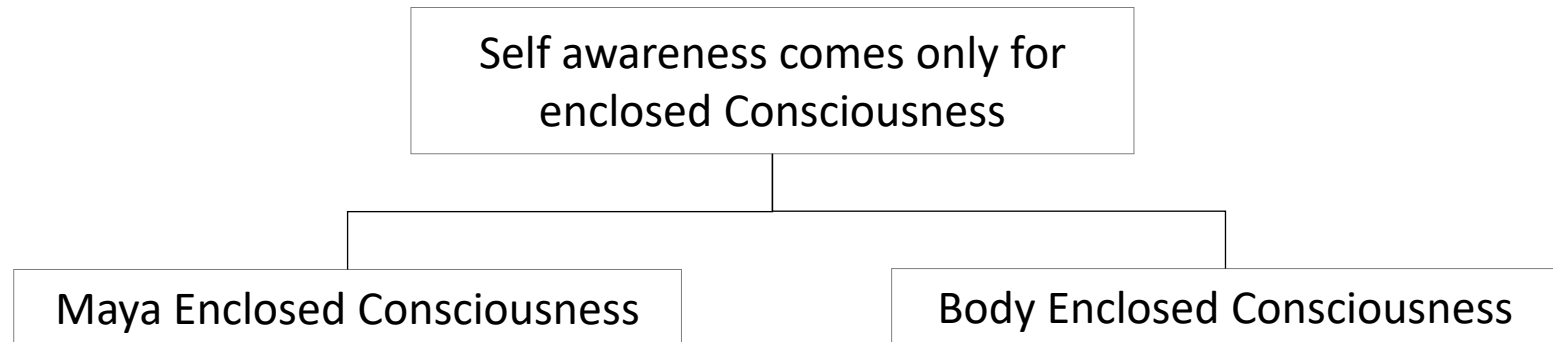


m) Enclosed Consciousness alone has self - Awareness.

IV) a) Important Note :

b) Unenclosed Consciousness does not have self awareness.

c)



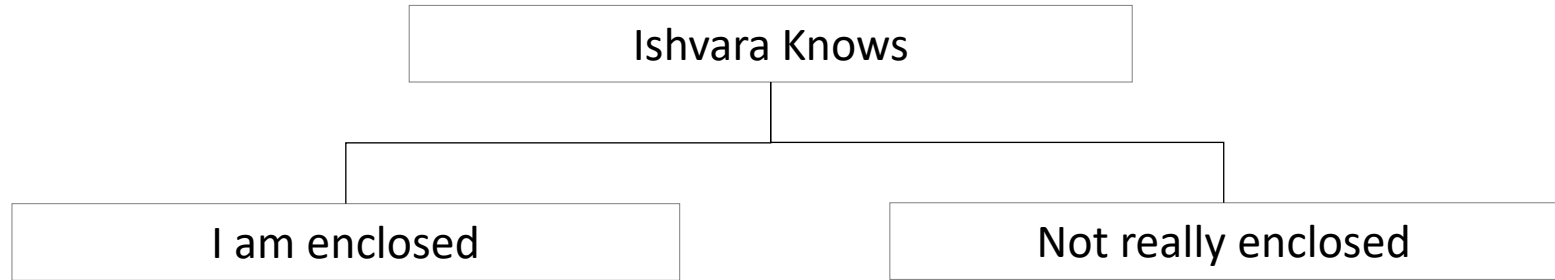
d) Maya enclosed Consciousness has self awareness in the form of Paramatma, I am Ishvara

e) Ishvara, Lucky, he is aware, I am Ishvara, Also knows, I am Brahman.

f) Forget Vyavaharically, empherically, really, I am unenclosed Brahman in which experiences of Body, Mind, world come and go.

g) Ishvara has Lucky self awareness.

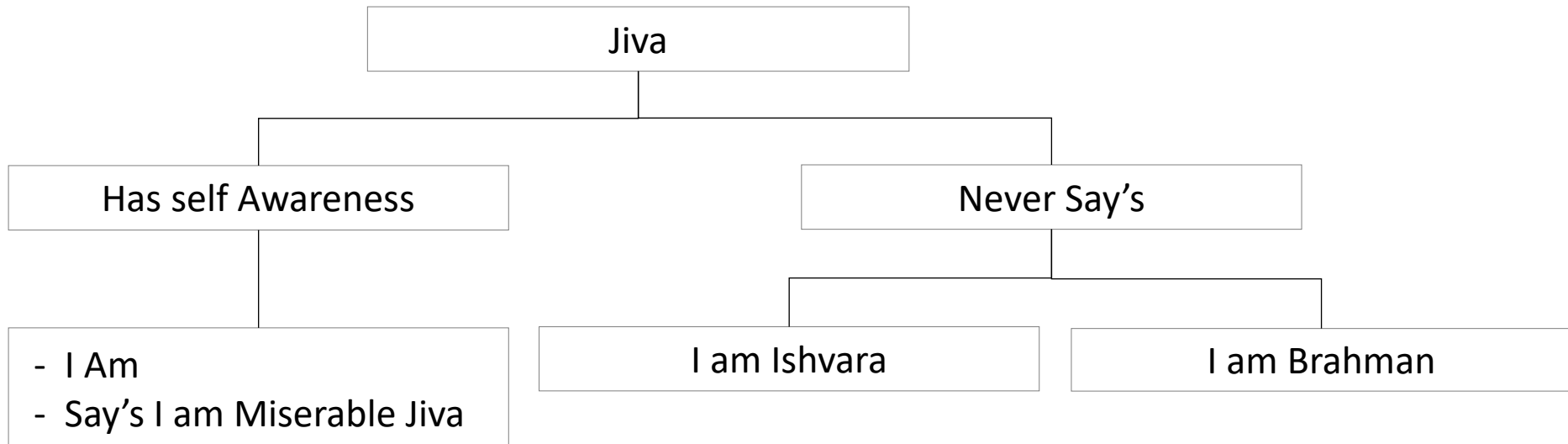
h)



i) Very difficult portion of Vedanta to understand, Accept.

j) Story of Body, Enclosed Consciousness is different.

k)



L)

Ishvara	Jiva
- Avarana Shakti of Maya is Non-operational - Teacher	- Avarana Shakti is operational - Gita has relevant - Taught

m) Ignorance of Jiva indicated by 2 Crucial words, Karta, Bokta.

n) Ishvara will never Say – Karta, Bokta

o) Gita :

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

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

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

[Chapter 4 – Verse 13]

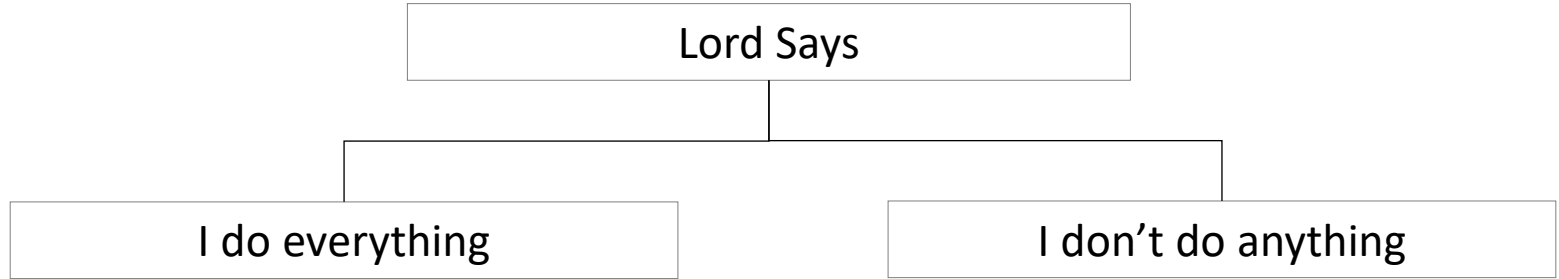
p) Gita :

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

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

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

q)



r) Jiva does not Say this, he is ignorant

s) Ignorance of higher State – Described here, Available in all Jivas.

V) Seekers Stories.. Wedded, died, Sashti Apta Poorti is Prasiddaha, Available in the world.

VI) a) When did Jiva Originate?

b) Why Bhagawan Creates Jiva and then he gets them trapped in Samsara.

c) Answer :

- Jiva is never created by Ishvara.

d) Jiva is not there

e) Jiva is beginningless, has beginningless Karana Shariram, has beginningless Sanchita Karma.

f) With help of Jiva alone, Bhagawan Creates the world

g) Why Bhagawan Creates the world?

h) It is for Sake of Jivas with ignorance, feel they have infinite Karmas

i) For Exhaustion of Karma and to get out of trap

j) Body has a false notion of Doership - Enjoyership - Temporarily and dies.

k) Jiva has to drop this notion and own up higher Nature of Brahman.

L) To get out of trap, world is required

m) Why Bhagawan Created Jiva?

- He never Created Jiva, he is Anaadi.

n) Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥

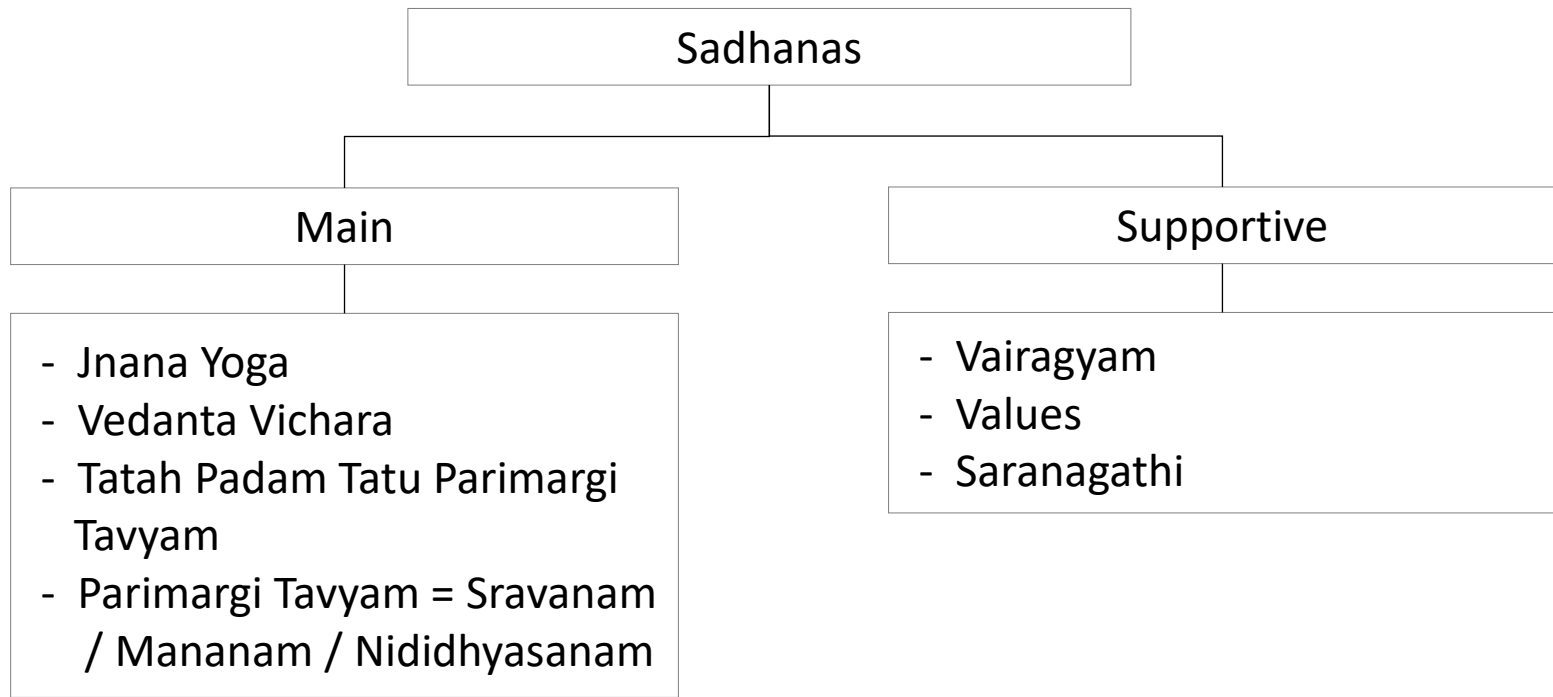
He desired, “I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

Revision : Chapter 15 - Verse 7 :

I) a) Chapter 15 - Verse 6

- Jnani who follows Sadhanas will attain Moksha.

b)



c) One becomes Jnani, attains Ishvara, thereafter will not return back, Yath Gatvat Na Nivartante.

II) Question in Verse 7 :

a) If a Jnani reaches Bhagavan, Logically, we know, what is attained in time will be lost in time

b) Samyoga Vipra Yogantu

c) How Moksha is Non-returnable reaching of the Lord.

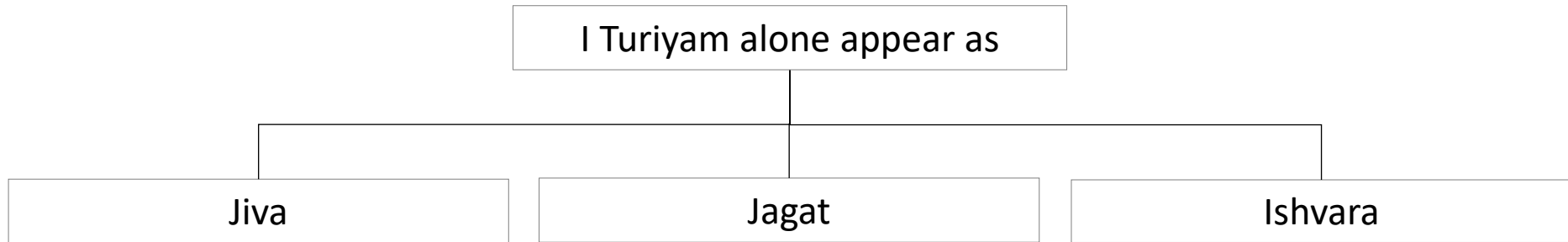
III) a) Lord hints at Answer in Verse 7

b) Lord Defines Jiva as Mama Eva Amsha - Seeming part, of Bhagawan.

c) Shankara takes this as Clue for Answer.

d) Really Speaking Jivatma is not different from Paramatma, knows Aikyam.

e) Crucial Understanding for Moksha :

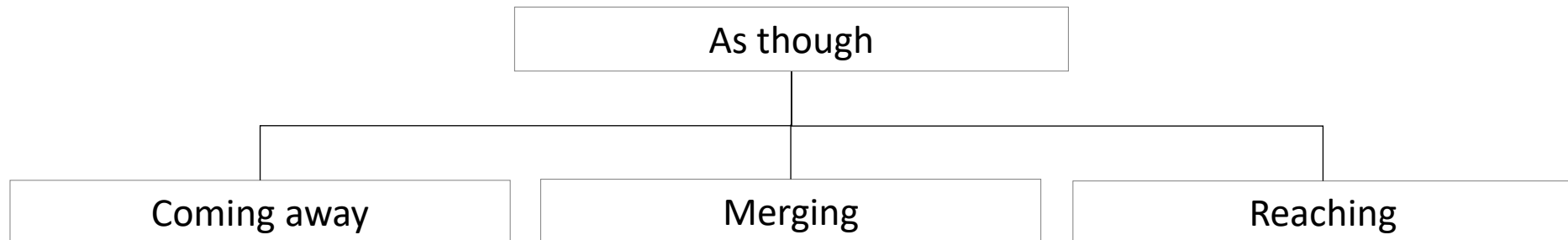


f) Jiva is Seeming part of Paramatma, Seeming not different

g) No Question of Actual Separation or Union of Jivatma, Paramatma.

h) Both are Caused by Misconception, Delusion, Adhyasa, ignorance, Moola Avidya.

i)



j) Example :

- Baby lying on lap of Mother dreams of Separation, Cries in Dream, Wakes up, realizes mother is here.

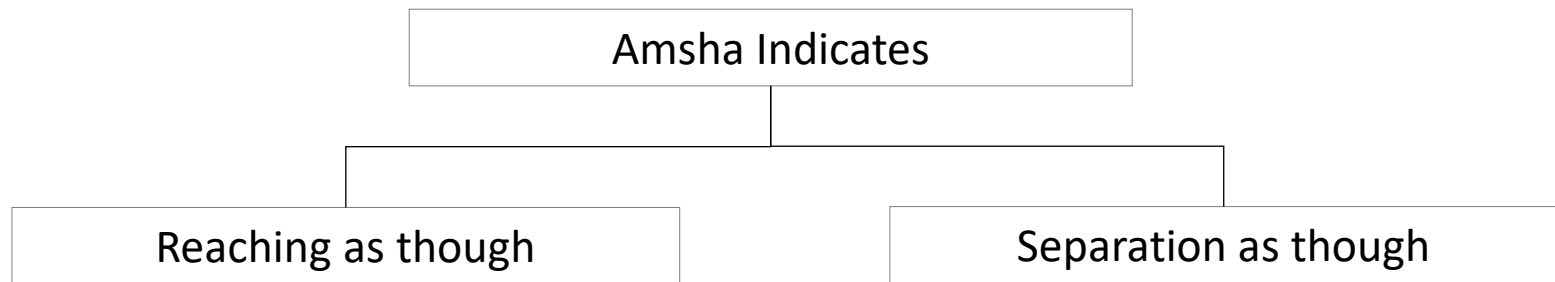
k) Jiva wakes up to his higher nature, Stops Crying about Samsara, Mithya, Dream, while it Lasted.

L) Waking up = Self realisation

m) I alone as Ahamkara, Reflected Consciousness and Mind, went through Samsara.

n) I was always Turiyam, Brahman.

o)



p) This is 1st Line commentary

IV) 2nd Line :

a) Shankara gives definition of Jiva

b) In Vedanta, different definitions in different Prakriyas

c) Jiva Accepted as Jiva in Vedanta only in Adhyaropa Stage (Waker, Dreamer, Sleeper)

d) In Apavada, Jiva dropped, no Jiva at all.

e) Many Students remain in Adhyaropa State only

f) Never come to Apavada in their Mental Structure.

g) After Mantra 7 – Mandukya, no Waker, Dreamer, Sleeper, no Kshetram, no Jiva - Jagat - Ishvara at all, Sarvam Nasti.

h) Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

i) Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmīrāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam veditvā paramātmārūpam guhāśayam niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣim sadasadvihīnam prayāti śuddham paramātmārūpam || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23, 24]

j) Sarvam Brahma Eva Asti

k) 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]

L) Gita :

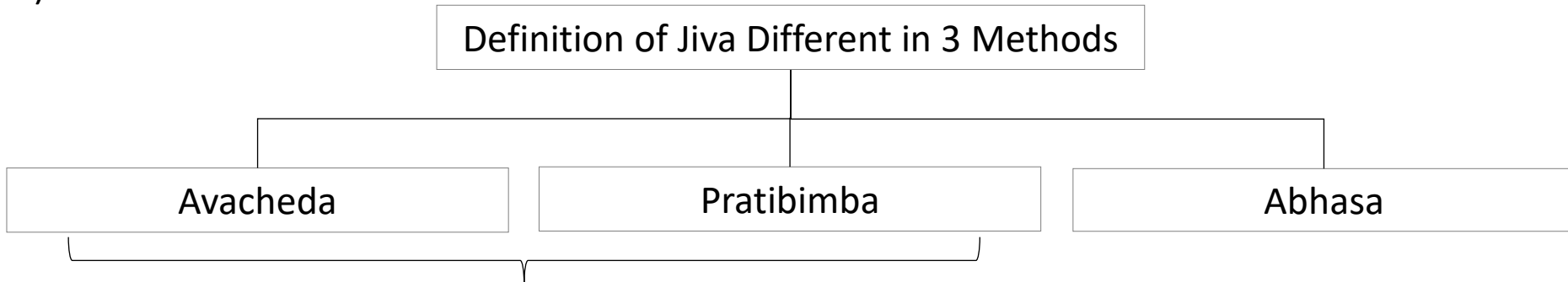
ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

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

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

- m) Hence, Temporary definitions of Jiva ok, Convenient for one Prakriya.
- n) No Consistency in definition of Jiva, Jagat, Ishvara deliberately in Vedanta.
- o) Similarly Creation theory is Inconsistent.

v)



Here in Verse 7

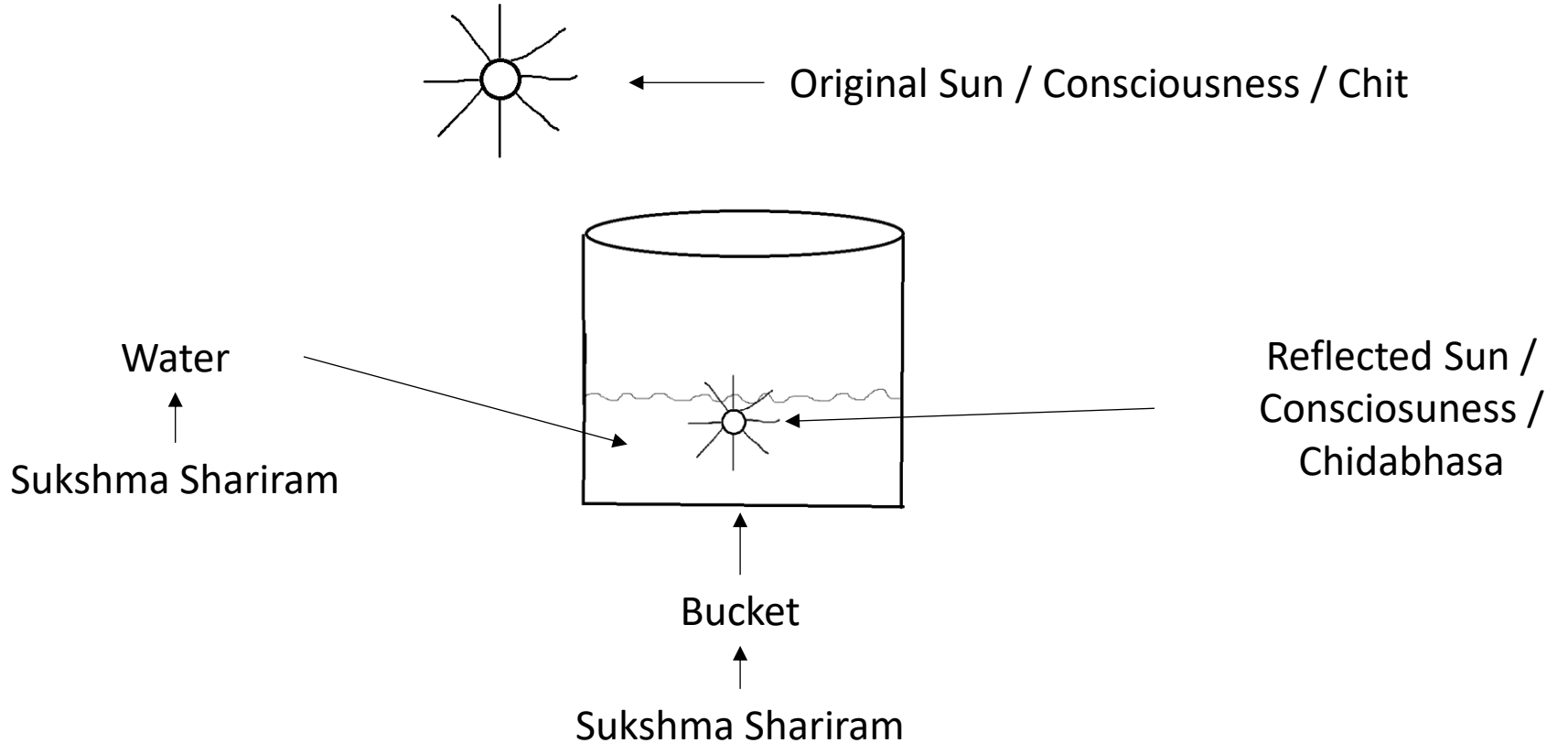
139) Bashyam : Chapter 15 - Verse No. 7 Continues

यथा जलसूर्यकः सूर्यांशः जलनिमित्तापाये सूर्यमेव गत्वा न
निवर्तते—तेनैव आत्मना गच्छति, एवमेव;

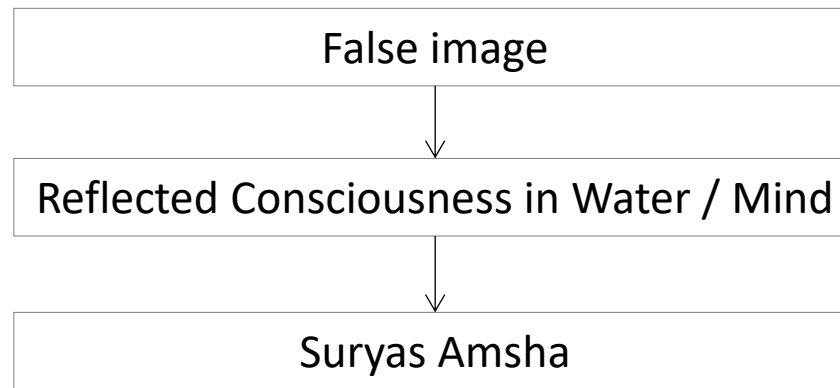
yathā jalasūryakaḥ sūryāṁśaḥ jalanimittāpāyē sūryamēva gatvā na
nivartatē ca tēnaiva ātmanā gacchati, ēvamēva;

I) a) Surya Example :

b)



c)



d) Reflected Sun, Jiva remains as long as the Bucket, Water, Remains

e) Kick the Bucket, no more Jiva

f) Reflected Medium - Water - Sukshma Shariram is Nimittam, Cause of Reflection.

g) Reflected Medium = Bucket of Water

h) Chidabhasa = Paramatmas Pratibimba

i) During Videha Mukti, Chidabhasa goes away

j) For Ajnani, Bucket goes, Water, Sukshma, Karana, Chidabhasa Travels to next Body.

k) Surya Eva Gathva

- Reflection merges into Original Sun, don't Say disappears.

L) Reflection came from Original, Merges back, goes back to Original

m) Waker – Dreamer Rose from Original Chidabhasa

n) Waker Discovers Turiyam, realizes I was, am ever will be free, Nitya Mukta

o) Same reflection will not come back, another reflection may come.

II) a) Just as reflection does not come back

b) Jivatma Api, Amshaha Eva

c) Here Jiva = Chidabhasa, Abhasa Chaitanyam, Pratibimba Chaitanyam.

d) Only at time of Videha Mukti, all 3 Reflecting Mediums, Sthula - Sukshma Karana Merge into Virat - Hiranyagarbha – Ishvara.

e) Sangachhati = Merges like Suryas reflection
= Abhasa Vada.

f)

Post Shankara	Pre-Shankara
Abhasa Vada	Avacheda Vada

g) Vichara Sagara – Nishchala :

- Abhasa Superior to Avacheda Vada.
- Avacheda has Loopholes
- Panchadasi also has discussion on this.

140) Bashyam : Chapter 15 - Verse No. 7 Continues

यथा वा घटाद्युपाधिपरिच्छिन्नः घटाद्याकाशः आकाशांशः सन् घटादिनिमित्तापाये
आकाशं प्राप्य न निवर्तते इत्येवम् । अतः उपपन्नं उक्तं 'यद्गत्वा न निवर्तन्ते'
[१५.६.] इति ॥

yathāghaṭādyupādhiparicchinno ghaṭādyākāśaḥ ākāśāṁśaḥ san ghaṭādinimittāpāyē
ākāśaṁ prāpya na nivartatē | ataḥ upapannam uktam na nivartantē'
(bha. gī. 15 | 6) iti ||

I) a) Yatha Va :

- Otherwise, can define Jiva = Enclosed Pot space.

b)

Enclosures	Enclosed Space
- Many - Varied nature	- Seemingly Different - Many

c) Seeming Plurality of enclosed Space and Seeming differences in Enclosed Space

d) Similarly, Jiva = Consciousness enclosed in your Body

e) Consciousness enclosed in my Body is Jivatma.

f)

Enclosures	Enclosed Space
Body, Mind	One Atma Brahman, Turiyam

g) Mandukya - Chapter 3 - First few Shlokas

- Jiva = Ghata Akasha, Gaudapada follows Avacheda Vada

II) a) Akasha Amsha = Pot Space

- Seeming part of Akasha

b) Akasha – Indivisible, can't have Parts

c) Seeming part of Akasha

d) When Pot breaks, Enclosed Space Merges into total Space, one Atma and nothing else remains.

e) Merge, Unique form, no Action, no Movement, no transformation in Ghata Akasha.

III) a) Keep Space and Sunlight Examples.

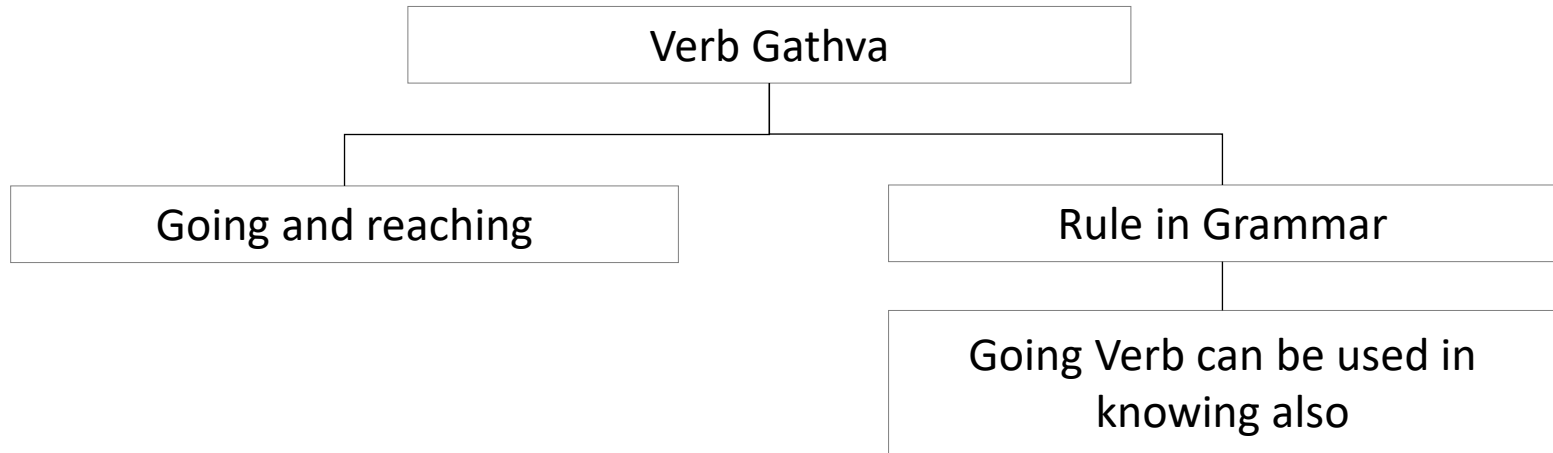
b) You can Say, Jivatma Merges into Param Atma at time of Videha Mukti

c) Thereafter, does not return back, iti Uktam

d) This Statement in Verse 6 is Perfectly Logical, Correct.

IV) Other Commentators :

a)



b) This idea Enters your Mind

c) Entering - Verb = Understanding

d) Gathyarthaka Dhatunam Jnanarthakatvam iti Niyama

e) Gathihi = Avagathi

= Jnanam

f) Yat Gatva Na Nivartante = Having knowing Brahman, not reaching, as I am Brahman, one does not come back to ignorance and Misconception.

g) I am not Sleeper, have woken up to my higher Nature.

h) No going to Vaikunta, Kailasha

i) Knowing = Going another form of interpretation.

ननु निरवयवस्य परमात्मनः कुतः अवयवः एकदेशः अंशः इति ?
सावयवत्वे च विनाशप्रसङ्गः अवयवविभागात् । नैष दोषः,
अविद्याकृतोपाधिपरिच्छिन्नः एकदेशः अंश इव कल्पितो यतः ।
दर्शितश्च अयं अर्थः क्षेत्राध्याये [१३.] विस्तरशः ॥

nanu niravayavasya paramātmanah kutah avayavaḥ ēkadēśaḥ amśaḥ iti?
sāvayavatvē ca vināśaprasaṅgaḥ avayavavibhāgāt | naiṣa dōṣaḥ,
avidyākṛtōpādhiparicchinnaḥ ēkadēśaḥ amśa iva kalpitō yataḥ |
darśitaśca ayamārthaḥ kṣētrādhyāyē vistaraśaḥ ||

Objection : “But the Supreme Spirit is impartite. How can He have a limb, part or Portion? In Case He has parts they may get separated and He may Perish”. Reply : “This danger is not there; for the portion or part is only imagined as such due to limitations imposed by nescience. This idea has already been elaborated in Chapter 13.

- I) a) Shankara - Raises Objection and Clarifies
- b) This is difference between Visishta Advaitam and Advaitam.
- c) Mameiva Amsha = Jivatma is a part of Paramatma
- d) This is Philosophy of Visishta Advaitin
- e) Jivatma can never be Param Atma.
- f) Jivatma can only be part of Param Atma.

II) Visishta Advaitin :

a)

Paramatma	Jivatma
- Pervades Universe - Jivas Stuck in all pervading Paramatma like diamonds Gita : - Chapter 2 - Verse 24	- Pervades Body - Size of Atom - Infinite Atomic Jivatmas are there

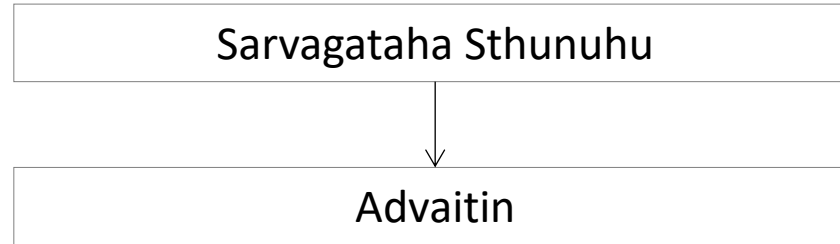
Gita :

अच्छेद्योऽयमदाह्योऽयम्
 अक्लेद्योऽशोष्य एव च ।
 नित्यः सर्वगतः स्थाणुः
 अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam
 aklēdyō'śōṣya eva ca ।
 nityaḥ sarvagataḥ sthāṇuḥ
 acalō'yam sanātanaḥ || 2 - 24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

b)



c) Visishta Advaitin :

- Sarvagathasthaha – Anuhu
- Jivas are Situated in all pervading Ishvara
- Jiva = Part of Paramatma

d) Krishna :

- Mameiva Amsha

e) Objection :

- Tarqa Shastra Accepted by all Systems of Philosophy.

f) Anything which has a part is an Assemblage

g) Anything Savayavam is an Assemblage

h) All parts Assembled together = whole

i) Car = All parts put together.

j)

Product	Karanam
- Karyam - Avayavi - Assemblage - All parts assembled together	- Cause - Avayavam - Parts


 Building


 Bricks

k) Avayavi = Savayavam

= Karyam

- Every Product is Savayavam, endowed with Parts.

L) Yatu Yatu Savayavam, Tatu Tau Karyam.

m)

Bhagawan	Jivas
- Savayavam - Avayavi - Assemblage of Jivas and Objects - Karyam - Has Date of Assemblage, Manufacture, expiry - Anityam	- Amsha - Parts - Avayavam - Karanam

n) Therefore, Bhagawan can't have parts

o) Brahman = Nityam, has no Avayam.

III) a) Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam I

tac-chubhram jyotisam jyotih-tad yadatma-vido viduh II 9 II

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

b) If Ishvara is Sakala, with Parts and different from Brahman, Ishvara will be Anityam, Savayavam, Karyam.

c) How did Bhagavan Say – Mameiva Amsha?

d) If Bhagavan has Amsha, how can he be eternal?

e) He will be like one of us, Ishvara will be Jivatma, not Paramatma.

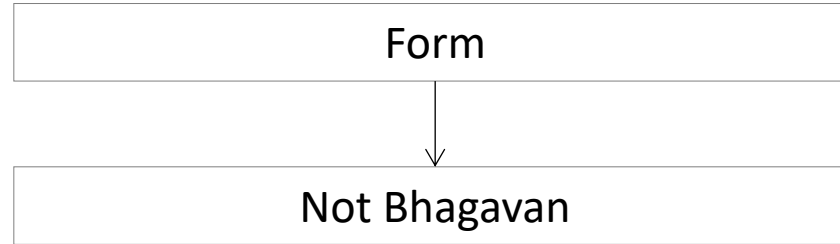
f) Logical Question by a Rationalist.

g) Paramatma, Brahman, Nityam.

h) If Krishna = Nitya, Paramatma, Kutaha Avayava Syat, how he can have parts, Savayava, Karya Buta?

i) To Avoid this problem, can Say, Krishna is not Paramatma, is not Niravayava, Savayava, Ishvara, Different ??? Param Atma.

- j) Krishna has many features, Adanam, Mayuram, Eyes, Ears, Nose.
- k) Savayatve Cha, has parts, Bhagavan also will become mortal.
- L) We worship Bhagavan as Krishna, Rama, represents formless Brahman, not himself Bhagavan.
- m)



n) Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 - Verse 4]

- o) Worshipped Lord with form is not real God
- p) It is only Empheral representation of Absolute Brahman, Nirgunam, Nishkalam, Niravayavam.
- q) Understand and do Puja, otherwise, there will be problem.

r) If Bhagavan has form, he will become mortal, Avayava Vibaga, part will depart, departed Soul.

s) Upto this is Purva Pakshi

t) Shankara :

- Jivatma is as though a part

u) As though solves his question, this problem is not there.

IV) Shankaras Answer :

a) Purva Pakshi's concept not true

b) Abhasa Vada :

- With Reflected Medium
- All Reflections as though

c) All enclosing Bodies, Avacheda Vada, are as though, with enclosures.

d) Reflections – Reflection Medium's

Enclosures – Pots



Mithya

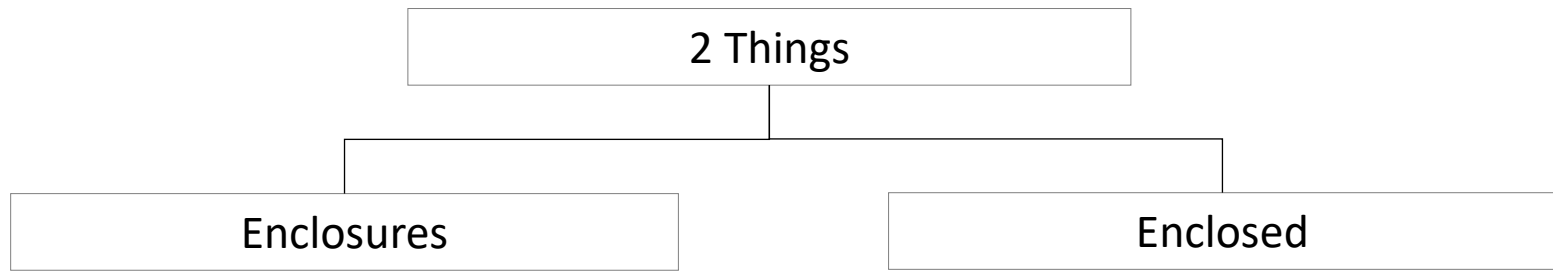
e) Gauda Pada :

- Defines Jiva as enclosed Consciousness in the Body, as Waker, Dreamer, Sleeper.

f) Chapter 3 – Upto 9th Verse - Mandukya Body = Sangataha = Enclosures.

g) Gaudapada Visualises this Question.

h)



i) How Advaitam?

V) a) Mandukya Upanishad - Chapter 3 :

संघाताः स्वप्नवत्सर्वे आत्ममायाविसर्जिताः ।
आधिक्ये सर्वसाम्ये वा नोपपत्तिर्हि विद्यते ॥ १० ॥

saṅghātāḥ svapnavatsarve ātmamāyāvisarjitāḥ |
ādhikye sarvasāmye vā nopapattirhi vidyate || 10 ||

All assemblages (Sanghatah) Such as body, mind and intellect are produced as a result of ignorance (Maya) that veils the Self. No rational argument can be given to establish their whether they be equal or superior to one another. [3 - K - 10]

b) Sangatah – Reflected Medium, Enclosures are Mithya projection done by Mithya Maya.

c) Waking State, Dream State, Sleep State, Projection of Mithya Maya.

VI) a) Moola Avidya - Maya Kruta.

b) Upadhi Parichinna

Reflection Medium	Enclosing, Containing Enclosures
- Upadhi - In Abhasa Vada	- Upadhi - Avacheda Vada

c) Upadhi Common to both

d) All Upadhis are Avidya Krutam, Mithya

e) Tough portion of Gita to Understand

f) Jivatma is seemingly enclosed, Seemingly finite.

g) Eka Desha iva Kalpitaha

- It is a Superimposition.

h)

Adhyaropa Kale	Apavada Kale
- Asti - Triangular format - I am Jiva	- Nasti - Binary format - I am Brahman

i) Jiva = Sada Shivaha

j) Jivaha Eva Shivaha Shivaha Eva Jivaha

k) Saha Aikyam Vetti Saha Atmajnyaha = Binary format.

L) Therefore, Yataha, no problem

m) Jivatma is not an Actual Part, if actual part, Ishvara will become Perishable

n) Darshitacha Ayam Arthaha :

- This idea I have Discussed in Chapter 13 - Verse 3 (17 Talks).

o) Jivatma Obtaining in all the Bodies is none other than I, the all pervading Paramatma.

p) Yataha = Yasmat

= Relative pronoun

- Tasmatu Na Esha Dosha.

Topic No. 142 to 143 :

स च जीवः मदंशत्वेन कल्पितः कथं संसरति उत्क्रामति च इति ? उच्यते—
मनःषष्ठानि इन्द्रियाणि श्रोत्रादीनि प्रकृतिस्थानि स्वस्थाने कर्णशष्कुल्यादौ प्रकृतौ
स्थितानि कर्षति आकर्षति ॥

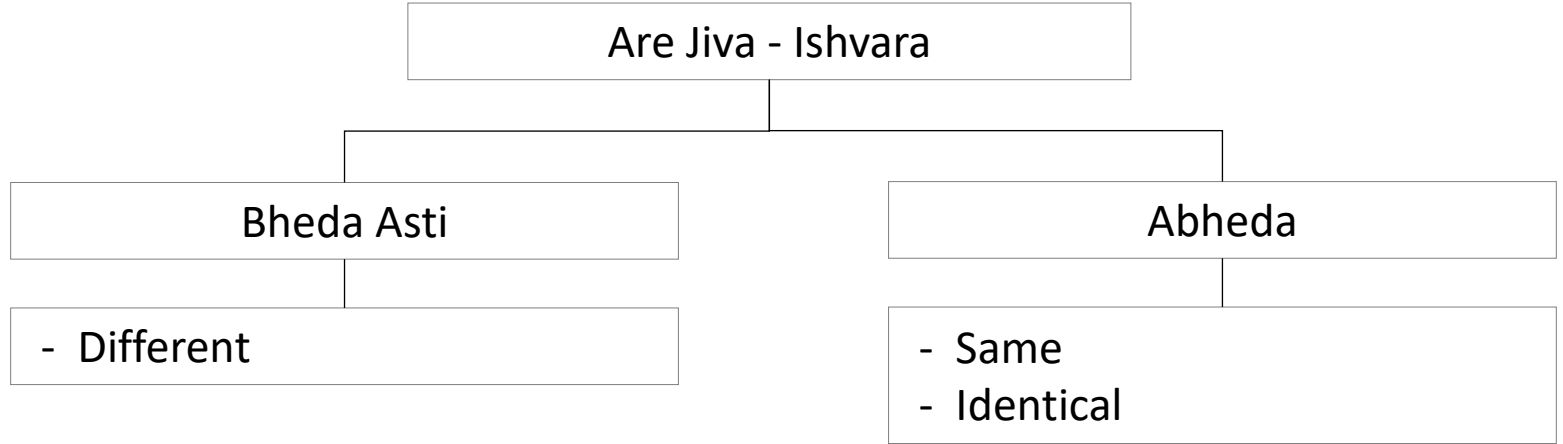
sā ca jīvō madamśatvēna kalpitaḥ katham saṁsarati utkrāmati ca iti, ucyatē —
manaḥṣaṣṭhāni indriyāṇi śrōtrādīni prakṛtisthāni svasthānē karnaśaṣkulyādaḥ prakṛtau
sthitāni karṣati ākarṣati|| 7 ||

How does the Jiva, (the Living being), postulated as my part, transmigrate leaving the Body? 'The Jiva pulls the Sense-organs, namely, ear and so forth, with the Mind as the Sixth'- all firm-set in Prakriti, their Proper abodes being the Auricle and so forth.

स च जीवः मदंशत्वेन कल्पितः कथं संसरति उत्क्रामति च
इति ? उच्यते—

sā ca jīvō madamśatvēna kalpitaḥ katham saṁsarati utkrāmati ca
iti, ucyatē —

l) a)



b) Both are there, Diagonally opposite, if identical, not different

c) Both at Different times

d) Kala Bhedena Bhedaha.

e)

River	Ocean
- Different from Ocean at one time	- River one with Ocean - At another time

f) At what time Different, identical

g)

Bheda	Abheda
- Ajnana Kale - Ashadu - 2 Birds	- Jnana Kale - Chamattu

h) Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate ।
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti ॥ 1 ॥

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]

i) Mundak Upanishad :

समाने वृक्षे पुरुषो निमग्नोऽनिशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥

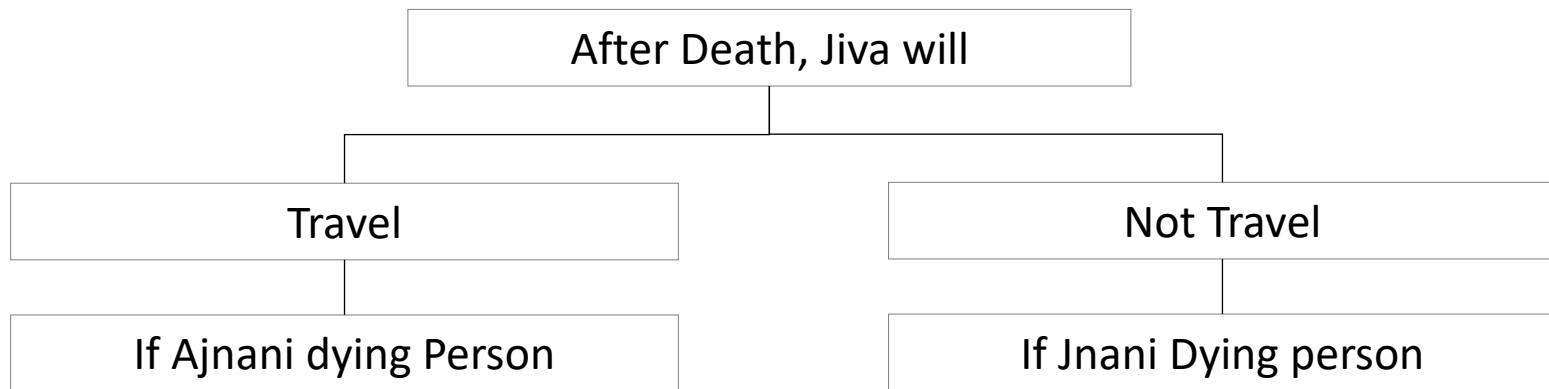
Samane vrkse puruso nimagno-nisaya socati muhyamanah ।
justam yada pasyaty-anyam-isam-asya mahimanam-iti vita-sokah ॥ 2 ॥

Seated on the self-same tree, one of them – the Ego – sunk in ignorance and deluded, grieves for his impotence. But when he sees the other – the Lord, the Worshipful – and also His Glory, he becomes free from dejection. [III – I – 2]

j)

Karma Khanda / Upasana Khanda	Jnana Khanda
- Bheda - Ajnana Kale - Triangular format	- Abheda - Jnana Kale - Binary format

k)



L) Our Answer Depends on Jnanam and Kale

m) Till now, talked about Jnani, Yat Gathva Na Nivartante = Biography of Jnani.

n) Hereafter, Suppose Ajnani Jiva Preserves Ajnanam.

o) Puranas :

- Bhakta – I dont want Moksha at all, i want to enjoy your form eternally.
- Eternally Ajnani, Asadu.

p) If you don't want Moksha, you are not a Great Bhakta, you are Stupid Bhakta.

q) Gita :

चतुर्विधा भजन्ते मां
जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी
ज्ञानी च भरतर्षभ ॥ ७-१६ ॥

caturvidhā bhajantē māṃ
janāḥ sukr̥tinō'rjuna |
ārtō jijñāsurarthārthī
jñānī ca bharatarṣabha || 7-16 ||

Four kinds of virtuous people worship Me, O Arjuna, the dissatisfied, the seeker of (systematised) knowledge, the seeker of wealth and the wise, O best among the Bharatas. [Chapter 7 – Verse 16]

तेषां ज्ञानी नित्ययुक्तः
एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थम्
अहं स च मम प्रियः ॥ ७-१७ ॥

tēṣāṃ jñānī nityayuktaḥ
ēkabhaktirviśiṣyatē |
priyō hi jñāninō'tyartham
ahaṃ sa ca mama priyaḥ || 7-17 ||

Of them, the wise ever steadfast and devoted to the One, excels; for, I am exceedingly dear to the wise and he is dear to Me. [Chapter 7 – Verse 17]

II) Introduction to Verse 8

- a) Such a jiva, Great Bhakta, remains in Duality who is presented by Bhagawan as Ajnani, Part of himself.
- b) Katham Samsarati?
- c) How will he have Punar Janma?

III) Prayer :

- a) I want to be stepping Stone in that temple.
- b) Deliberately enjoying Bhakti
- c) it is ok

d) Should have clear knowledge about Degree of reality

- e) Enjoying movie is ok, know it is a Movie, fiction book, Enjoy Creation, Admire beauty, Novelty of the Universe, Power of Maya.
- f) Enjoy Maya with the Understanding movie is Movie.
- g) Don't get lost and Cry after Coming home.

h) Jiva :

- Ajnana Kala
- How he travels Janma to Janma.

i) Gita (Ajnani) :

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

adhaścōrdhvaṃ prasṛtāstasya śākhāḥ
guṇapravṛddhā viṣayapравālāḥ ।
adhaśca mūlānyanusantatāni
karmānubandhīni manuṣyalōkē || 15- 2 ||

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

j) Gita (Jnani) :

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥ १५-७ ॥

mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ ।
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||

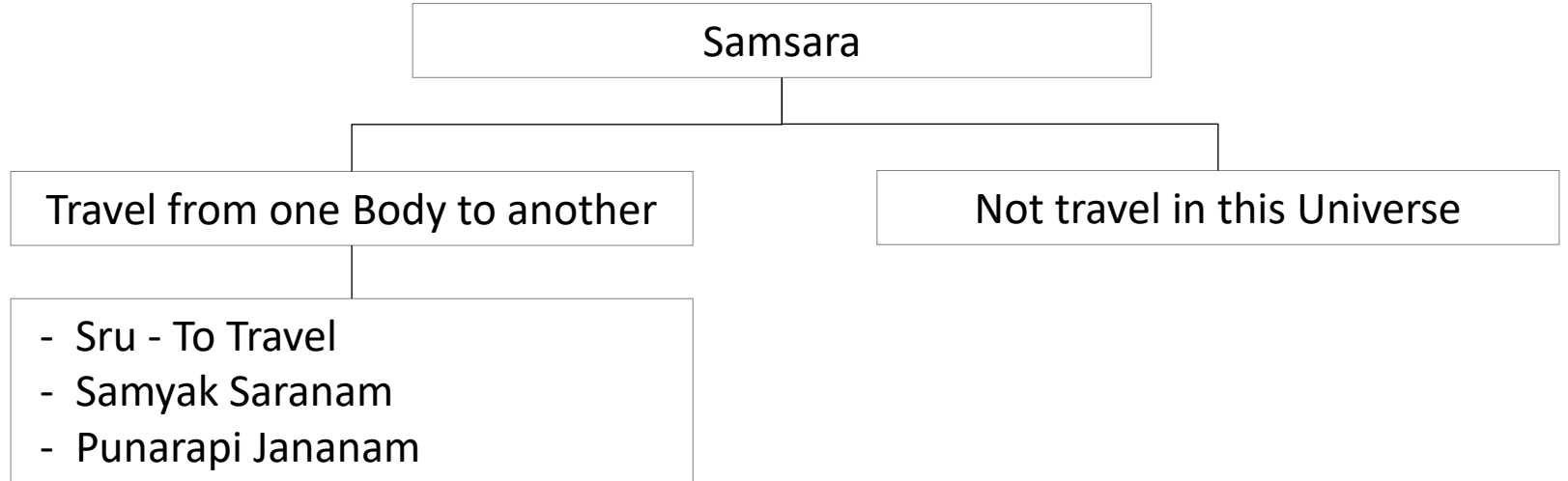
An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

143) Bashyam : Chapter 15 - Verse No. 7 Continues

मनःषष्ठानि इन्द्रियाणि श्रोत्रादीनि प्रकृतिस्थानि स्वस्थाने कर्णशष्कुल्यादौ
प्रकृतौ स्थितानि कर्षति आकर्षति ॥

manaḥṣaṣṭhāni indriyāṇi śrōtrādīni prakṛtisthāni svasthānē karnaśaṣkulyādaū
prakṛtau sthitāni karṣati ākarṣati|| 7 ||

l) a)



b) Utkramati :

- Leaves Body, shifting residence continuously, Purchase our own house by Jnanam = Moksha.

c) I want my Original house = Moksha

d) Moksha = Vidu, Brahman, Svas-sthanam, Brahman, Abiding, Residing.

Revision : Chapter 15 - Verse 7 :

I) a) In this Verse, Lord Krishna gives definition of Jiva Abhasa Jiva

- Jiva = Consciousness reflected in Sharira Trayam
= Chidabhasa

b)

Mama	Amsha
Original Consciousness	Reflected Consciousness

c) Reflected Consciousness = Amsha, can't exist separate from Original Consciousness.

II) What happens Jnani and Ajnani Jiva During death?

a) Jnani Jiva :

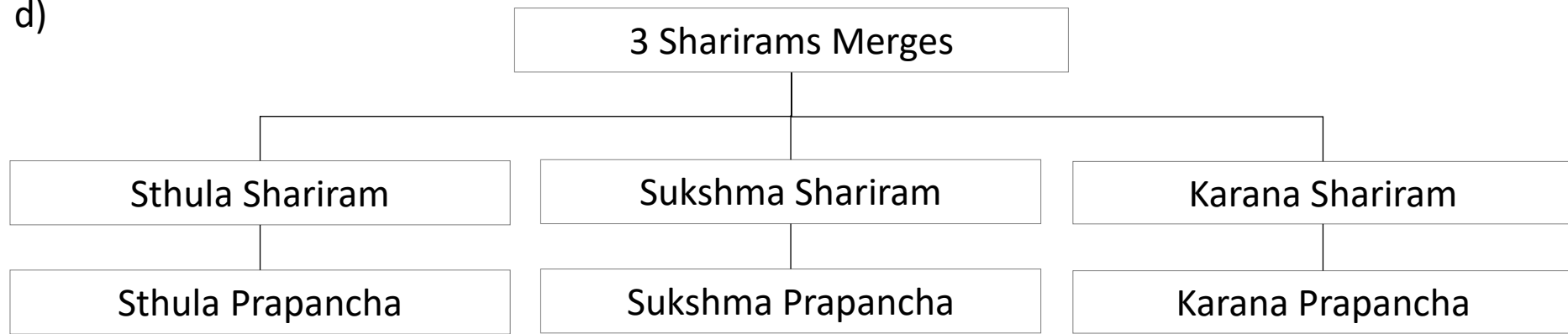
- Wipes out all Karmas.

Agami	Sanchita	Prarabda
Avoided	Burnt	Exhausted

b) Karma fuel NIL for future Journey

c) Karma makes Jivas Journey possible.

d)



e) Once Sharirams are dissolved, Reflected Medium's are not there.

f) Sharira Trayam alone Served as Reflected Medium for Consciousness.

g) No Reflected Medium - No Reflection

h) Reflected Consciousness - Merges into Original Consciousness

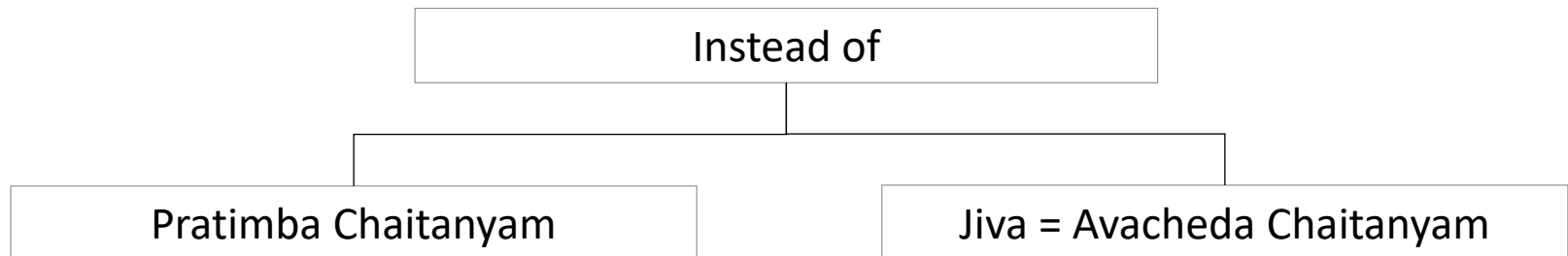
- Videha Mukti of Jiva

- Because of Absence of Reflected Consciousness

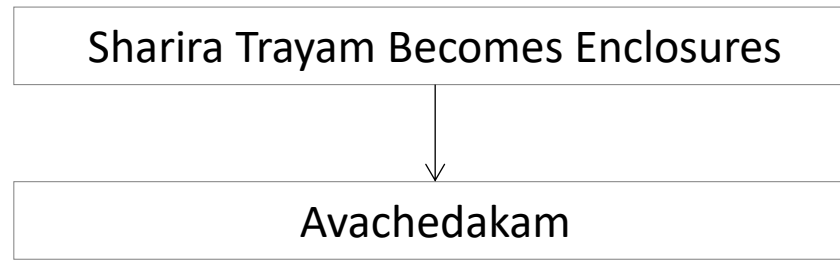
III) Another Method – Avacheda Vada

a) Jiva = Enclosed Consciousness

b)



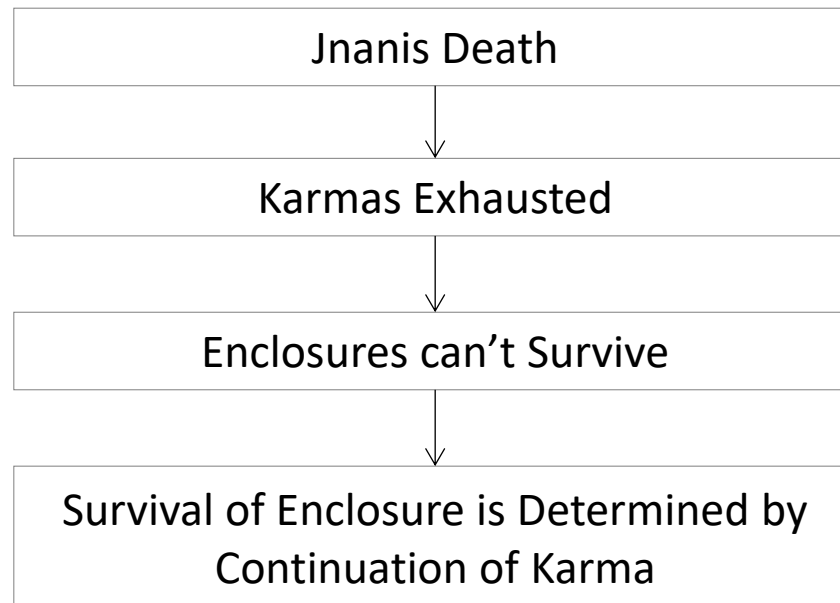
c)



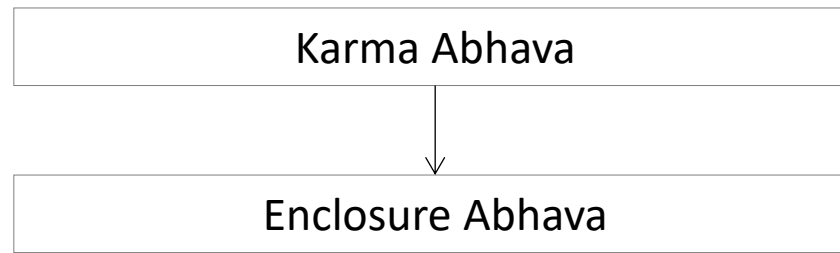
d)

Reflected Medium	Enclosing Medium
- Abhasa	- Enclosing Medium, Enclosure - Avachedakam

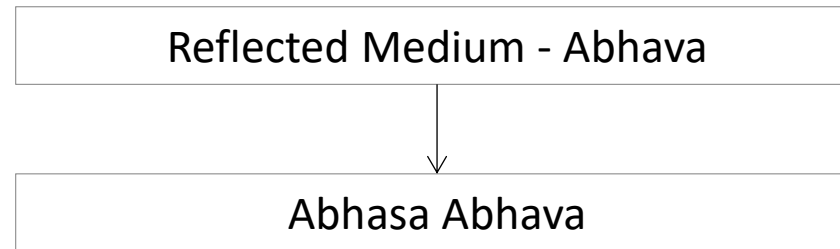
e)



f)

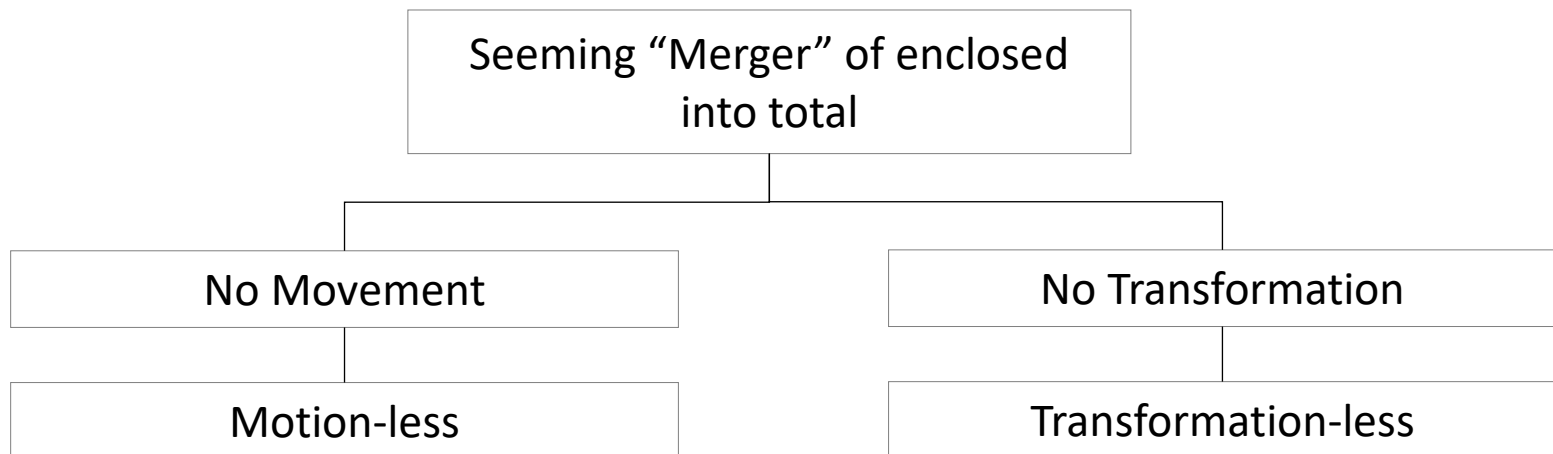


g)



h) Enclosed Consciousness does not go away but enclosed Consciousness Merges into all Pervading Consciousness.

i)



j) When pot is broken, pot Space merges into total Space without Movement and without Change, Seeming Merger, Videha Mukti.

k) Use Avacheda or Abhasa Vada, Videha Mukti is Merger of Jiva into Ishvara, Brahman.

L) This is Biography of Jnani Jiva

IV) What is Biography of Ajnani Jiva?

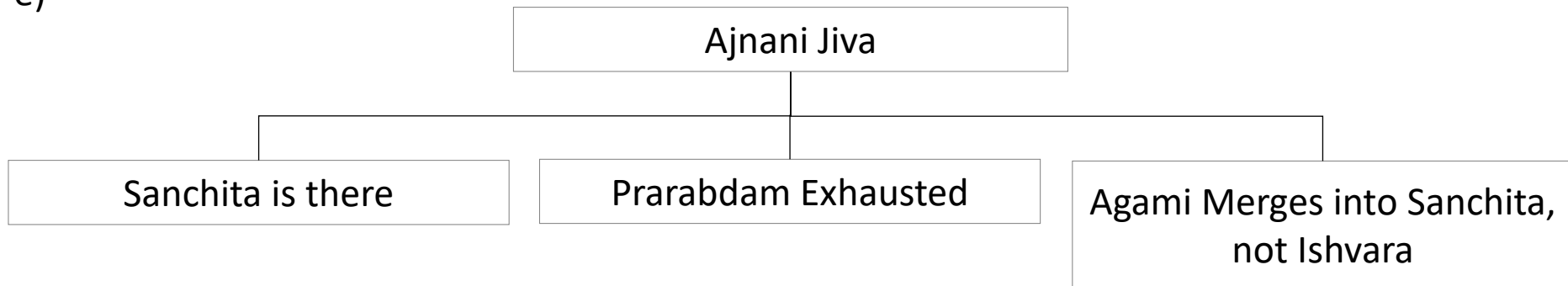
a) We Serve example of Jnani Jiva

b) Am I example of first, Model for the 1st

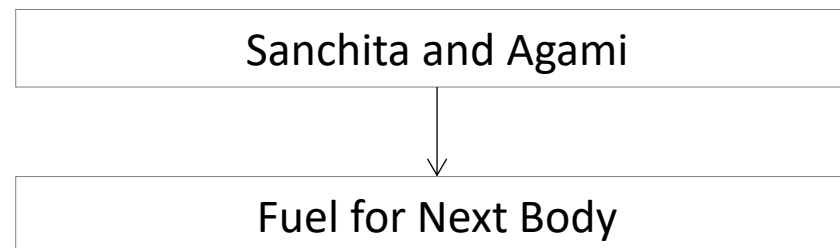
c) Biography of Ajnani Jiva – 2nd Half of Shloka.

d) Manah Sashtani Indriyani, Prakirti Sthani Karshati.

e)



f) Next Bunch :

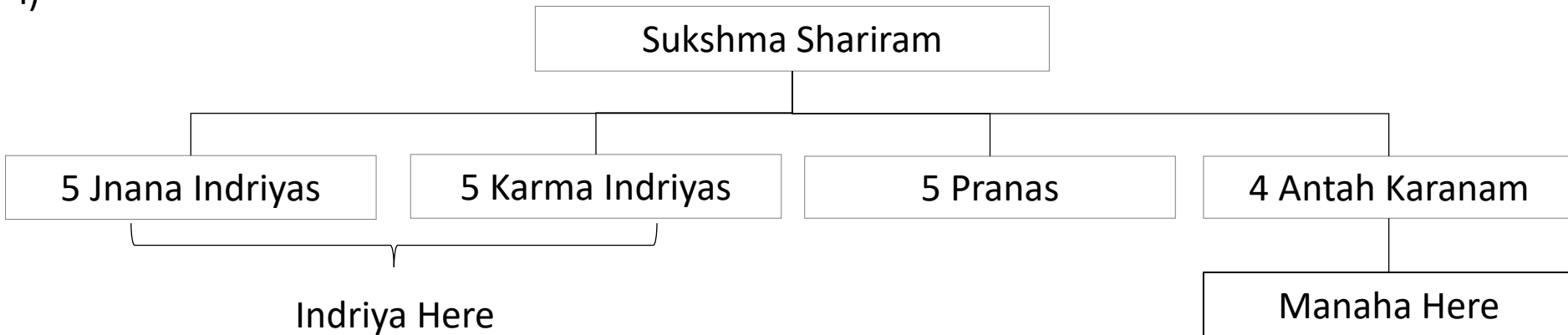


g) Because of fuel, Jiva travels

- Jiva leaves physical body to dissolve into Pancha Butas.
- Disposable Cup, thrown after coffee is drunk.
- Jiva disposes Physical Body.

h) Jiva carries, Drags Sukshma and Karana Shariram.

i)



j) This is in the case of Ajnani

k) Manah Sashtani Indriyani.

L) Karshati :

- Wrenches out

m) Each Organ is located in Prakirti, Sthula Shariram.

n) Here Prakirti not Maya here

o) Sense Organs, Indriyam, in relevant Golakam.

p) From Respective Golakams, Sense Organs withdrawn.

V) a) Mind considered Sense Organs

b) Mind not Independently Sense Organ but only along with other Sense organ (Jnana Indriyas and Karma Indriyas)

c) Srotram - Ear etc required for Mind, located in different Golakam (Sva Sthanam)

d) Golakam = Hole

= Sashpuli

e) Brihadaranyaka Upanishad :

- During end of life
- Eyes don't see
- Ears don't hear

f) Aakarshati = Draws from the Body.

VI) Corollary :

- a) Jiva Draws, Plucks, Mind and Sense Organs from the Body
- b) Jiva is different from Mind, Sense Organs, Body
- c) Jiva not any of 3 Bodies.
- d) Drawing Jiva different from Drawn.
- e) Vyatirikta, Chaitanyam Bavati.

VII) Anvaya - Verse 7 :

- Mama Amshaha Eva, Jiva Loke Sanatanaha Jiva butaha Asti
- Saha Prakruti Sthani Manah Sashtani Indriyani, Karshati.

कस्मिन् काले ? —

kasmin kālē? —

At what time?

- When does the Jiva withdraw Sukshma Sharira from Body
- Not in Middle of Class.

शरीरं यदवाप्नोति
यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति
वायुर्गन्धानिवाशयात् ॥ १५-८ ॥

śarīraṃ yad avāpnōti
yaccāpyutkrāmatīśvaraḥ |
gṛhītvaitāni saṃyāti
vāyurgandhān ivāśayāt || 15 - 8 ||

When the lord obtains a body and when He leaves it, He takes these and goes (with them) as the wind takes the scents from their seats (The flowers). [Chapter 15 - Verse 8]

I) a) Ishvara = Jiva here

= Ishvara Amsha

= Chidabhasa

b) Utkramati = Leaves

c) When Ishvara, Jiva, Chidabhasa leaves the Body, determined by end of Prarabda, Karma

Antah Kale, Jiva takes Sukshma Shariram.

d) Yatcha = Yada

II) 1st Part of Shloka :

a) When Master quits, Packers, Movers called

b) Jiva = Resident of the Body

c) Indiryas, Mind = Instruments used by the Jiva - Chidabhasa.

d) Fan, Radio, TV, Taken from Old home

e) When Jiva Shifts residence, takes Sense Organs with him.

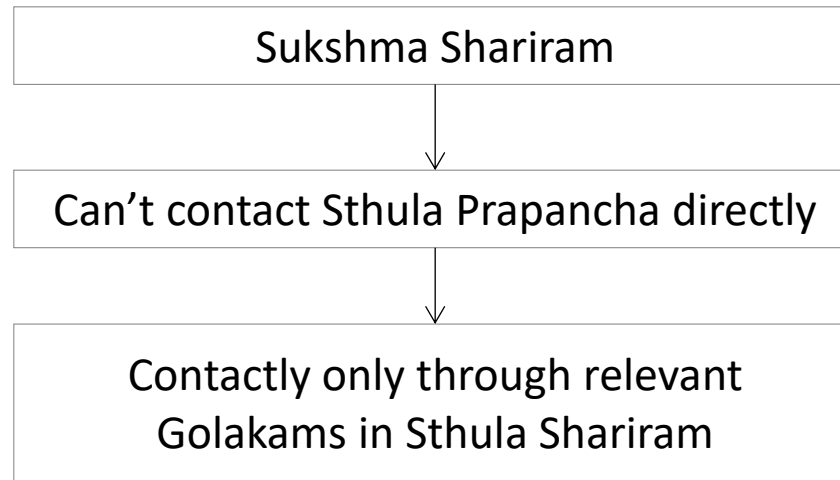
III) 2nd Part of Shloka :

a) Jiva Searches for another rented house, fixes another body, Golakams Available.

b) 19 Organs fixed upon appropriate Golakam.

c) Without support of Golakam, Jiva cannot contact the world.

d)



e) Golaka Abhave, Indriya Pravrutti Abhava

f) Sense Organs - Software – Sukshma Shariram

Sthula Shariram - Golakams - Hardware

IV) a) 1st Quarter - Shariram Yadam Apnoti

- Going to next body

b) 2nd Quarter - Yat Chapi Utkramanti Ishvara

- When Jiva quits the Body

c) Connect to Verse 7 – Jiva pulls all Sense Organs from the Body

d) Be textually alert and also with the Message.

यत् च अपि यदा चापि उत्क्रामति ईश्वरः देहादिसङ्घात- स्वामी जीवः,
तदा 'कर्षति' इति श्लोकस्य द्वितीयपादः अर्थवशात् प्राथम्येन सम्बध्यते ।
यदा च पूर्वस्मात् शरीरात् शरीरान्तरं अवाप्नोति तदा गृहीत्वा एतानि मनःषष्ठानि
इन्द्रियाणि संयाति सम्यक् याति गच्छति—किमिव इति ? आह—वायुः पवनः
गन्धान् इव आशयात् पुष्पादेः ॥

yaccāpi yadā cāpi utkrāmati īśvaraḥ dēhādisaṅghātasvāmī jīvaḥ,
tadā 'karṣati' iti ślōkasya dvitīyapādaḥ arthavaśāt prāthamyēna sambadhyatē |
yadā capūrvasmāt śarīrāt śarīrāntaram avāpnōti tadā grhītvā ētāni manaḥṣaṣṭhāni
indriyāṇi saṁyāti samyak yāti gacchati |kimiva iti,
āha — vāyuḥ pavanaḥ gandhāniva āśayāt puṣpādēḥ || 8 ||

And when the potent Jiva, the master of the Psychophysical organism, moves out of it, he takes these sense-organs. The second line of the Previous verse must be syntactically connected as the first term of Verse 8. From the previous Body when the Jiva reaches out to a fresh one, 'Taking the sense organs, with the Mind as the Sixth', he moves forth. Like what?- 'like the air, taking Scents from their abodes' – flowers, etc.

146) Bashyam : Chapter 15 - Verse No. 8 Starts

यत् च अपि यदा चापि उत्क्रामति ईश्वरः देहादिसङ्घात- स्वामी
जीवः, तदा 'कर्षति' इति श्लोकस्य द्वितीयपादः अर्थवशात्
प्राथम्येन सम्बध्यते ।

yaccāpi yadā cāpi utkrāmati īśvaraḥ dēhādisaṅghātasvāmī
jīvaḥ, tadā 'karṣati' iti ślōkasya dvitīyapādaḥ arthavaśāt
prāthamyēna sambadhyatē |

I) a) Shankara skips 1st Quarter

b) Jiva = Dehatya Sangatah Swami

c) Master of Current Physical Body, Assemblage

II) a) Why Jiva called Master of Sharira Trayam?

b) Sharira Trayam Jadam by itself, becomes Sentient only because of Pratibimba Chaitanyam.

c) Sleep :

- Body Jadam
- No ego, Sense of Ownership
- No Master, Chidabhasa.

d) Jiva is the enlivening factor, Consciosuness.

e) Keno Upanishad :

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

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

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

[Chapter 1 – Verse 2]

f) Jiva - Chidabhasa = Master

III) a) 5 Capsules of Vedanta :

b) By my mere presence, i lend life to the Body

c) Through Body, Sense organs, Mind, Instruments, i Chidabhasa, Jiva experience Karma Phalam in Prarabda Avasana Kale.

d) I, Chidabhasa, Jiva quit the Body when Prarabda Karmas are exhausted

e) Read 2nd Quarter first to Connect to Previous Verse

f) Jiva at time of Quitting draws Sense organs from the Body.

g) Rule in Mimamsa Shastra :

- Patha Krama - Order of words
- Artha Krama - Order of meaning

h) When Contradiction Patha Krama (Shariram Yadam Apnoti), Getting new Body.

i) We have freedom to Choose Artha Krama because it is more powerful

j) Artha Krama Patakramat Baliyan Words

147) Bashyam : Chapter 15 - Verse No. 8 Continues

यदा च पूर्वस्मात् शरीरात् शरीरान्तरं अवाप्नोति तदा
गृहीत्वा एतानि मनःषष्ठानि इन्द्रियाणि संयाति सम्यक्
याति गच्छति—

**yadā capūrvasmāt śarīrāt śarīrāntaram avāpnōti tadā
grhītvā ētāni manaḥṣaṣṭhāni indriyāṇi saṁyāti samyak
yāti gacchati -**

I) a) Jiva (Chidabhasa) takes another body as Commanded by Ishvara (Bhagawan and Chitra Gupta)

b) Karma Phalam kept Secret.

c) At time of Death, new Body Acquired

d) Mundak, Chandogya Upanishad

e) **Brahma Sutra :**

तदन्तरप्रतिपत्तौ रंहति संपरिष्वक्तः प्रश्ननिरूपणाभ्याम् ।

Tadantarapratipattau ramhati samparishvaktah prasnanimrupanabhyam ।

In order to obtain another body (the soul) goes enveloped (by subtle elements) (as appears from) the question and explanation (in the scripture, Chandogya). [III – I – 1]

II) a) Next Body handed over to Jiva in Minute form

b) With Atomic Body, Jiva travels

c) Panchagni Vidya – 5 Stages

d) Next Body becomes more functional

e) Svarga, Megha, Prithvi, Purusha, Naari

f) 5 Factories of Jiva

g) Body Acquired not during union but at the time of Death itself

h) That Atomic body becomes full Shariram

i) This is the Creation of Ishvara with Maya Shakti

j) Remember Panchagni Vidya – 5 Factories in Shariram Yadavapnoti.

k) How much time it will Take?

L) Time Depends on fructification of Karma Phalam

m) Once Jiva quits Physical Body, our time Scale becomes Obsolete

n) Jiva functions in this time, Only with this Physical body

o) When Physical body goes, Kala count be discussed at all.

III) a) When Jiva quits Current body.

b) Jiva Carries 19 - Parts Sukshma and Karana Shariram and entire Sanchita, ready fructified Prarabda Karma.

c) That Prarabda decides Human, Celestial, Animal, Plant body

d) Not Random Travel but Very Purposeful, Planned, Designed Travel of the Jiva

e) Who Decides Direction of Travel?

f) Once Jiva drops Physical Body, Jiva looses freewill

g) Freewill as long as human Physical Body is there

h) Human - Freewill gone

i) Travel not decided by Jiva, not Aware of travel

j) To be Aware, Sthula Shariram is required

k) Neither Aware nor has will to Direct the Journey.

L) Who directs the Journey?

m) Devatas Govern Travel, they are under Control of Ishvara.

n) Ishvara Under law of Karma, Engages Assistant Devatas, Tour Operators.

o) Blue Print Given to Devatas Cosmic Constitution and Cosmic Law of Karma will handle all Jivas without any failures.

p) Bhagawan :

- Atchutaya Namaha
- Nonfailing God.

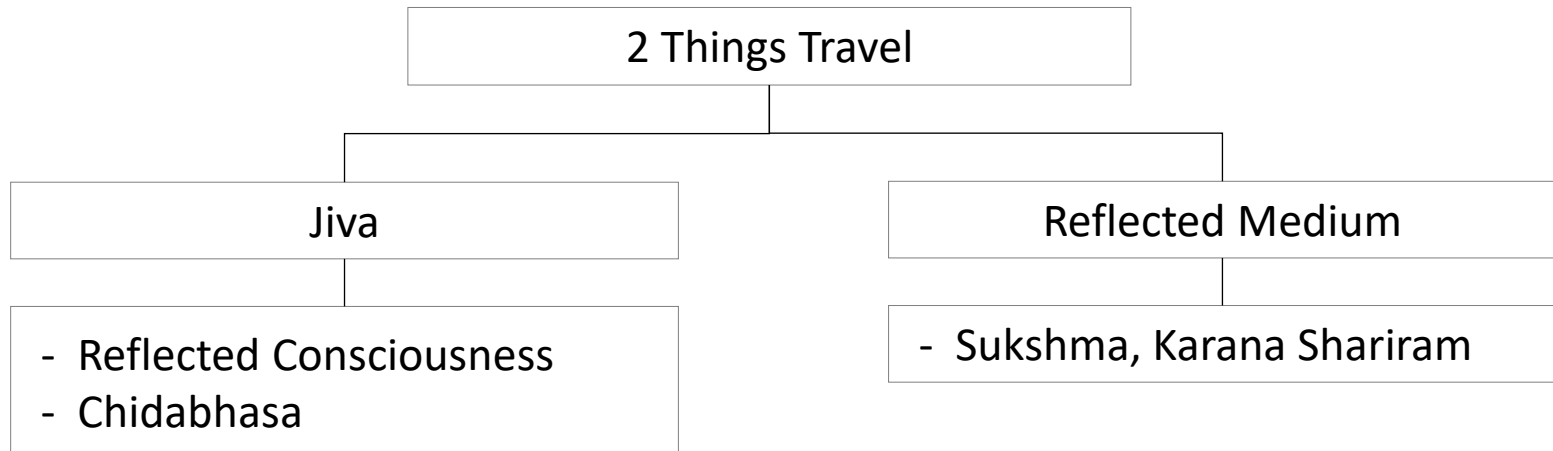
q) Samyati - Samyak

148) Bashyam : Chapter 15 - Verse No. 8 Continues

किमिव इति ? आह—वायुः पवनः गन्धान् इव आशयात् पुष्पादेः ॥

kimiva iti, āha — vāyuḥ pavanaḥ gandhāniva āśayāt puṣpādēḥ || 8 ||

l) a)



b) Reflected Consciousness and Reflected Medium = Travel

- Jiva and Shariram = Travel

c) Both not Visible to the Sense Organs

d) Don't see Departed Soul

e) Soul = Chidabhasa and Reflected Medium (Sukshma Travel)

f) Like the Wind taking Smell from Flower.

g)

Flower	Wind	Fragrance
Visible	Invincible	Invincible

h) Invisible wind takes Invincible fragrance from the Visible flower and wind Travel.

i) We get the Fragrance

II) a)

Body	Fragrance	Wind
Visible flower	Life, Sukshma Shariram	Jiva

b) Jiva wind takes away the fragrance of life from the Body – Flower, Quits, Can't see.

III) a)

Wind - Fragrance (Invisible)	Flower - Visible
------------------------------	------------------

b) Don't over extend Example... Flower Continues with Fragrance.

c) Body Does not continue with Sukshma Shariram.

IV) a) Just as wind Carries Fragrance

b) Invisible Jiva Carries the Sukshma Shariram

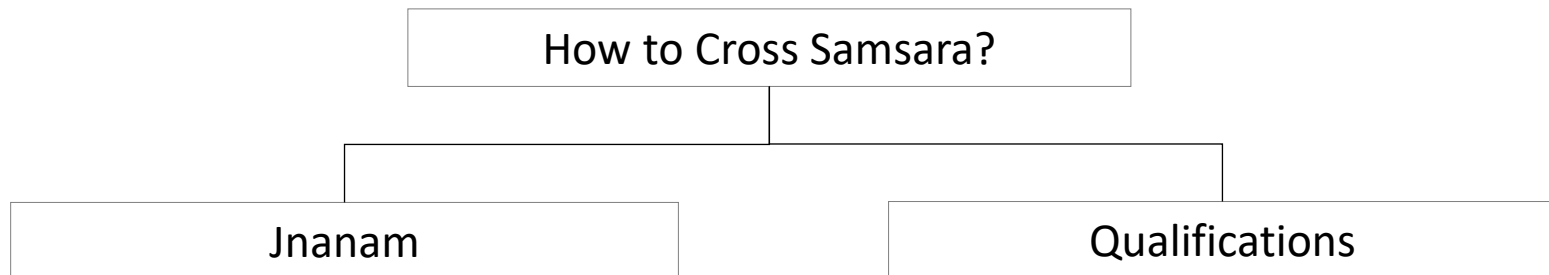
c) Wind = Jiva

V) Anvaya – Verse 8 :

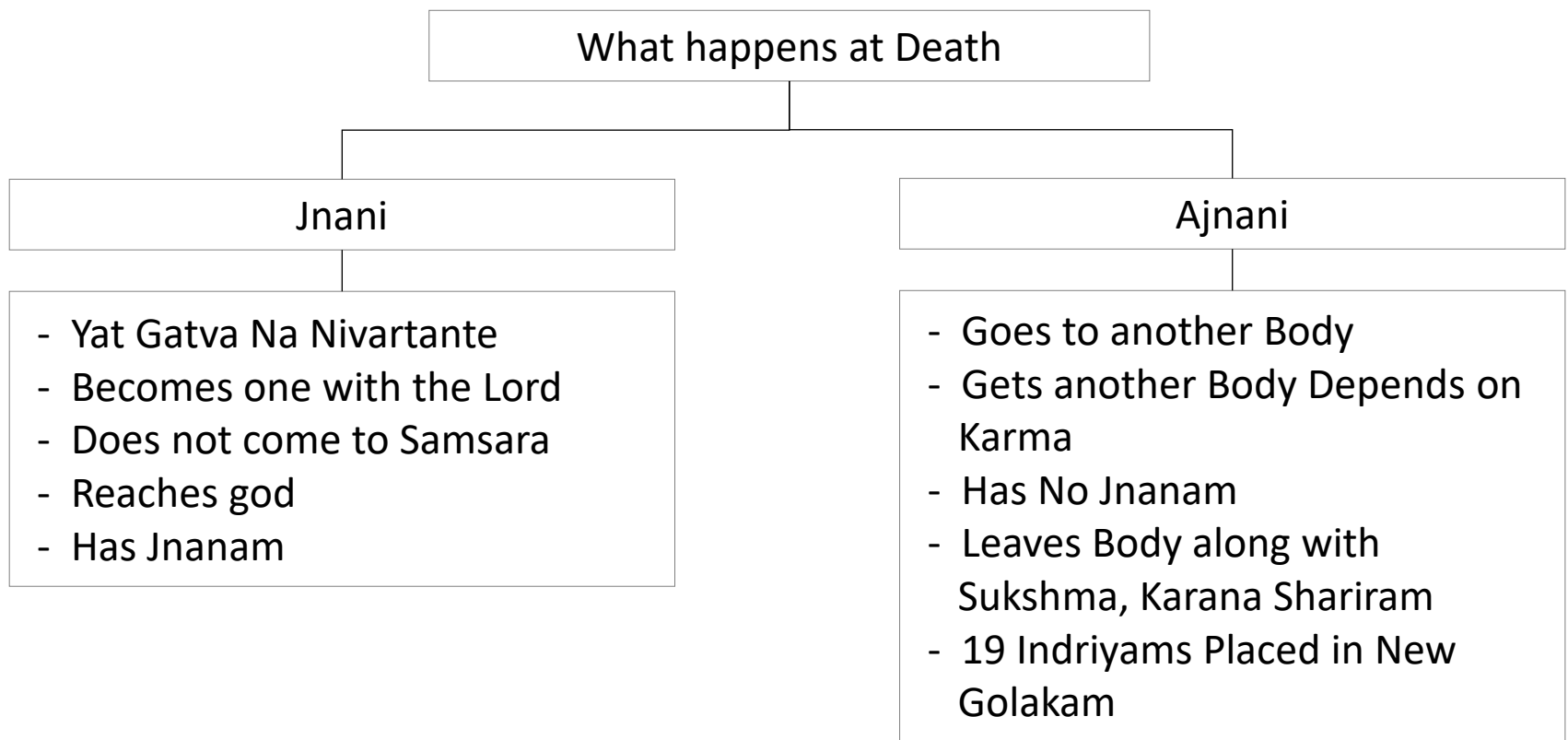
- Yatu Cha Api Ishvaraha Utkramati Tada Karshati
- Yatu Shariram Avapnoti Tada Vayuhu gandhan Ashayat Iva
- Yetani Grihitva Tam Yati

Revision : Chapter 15 - Verse 8 :

I) a)



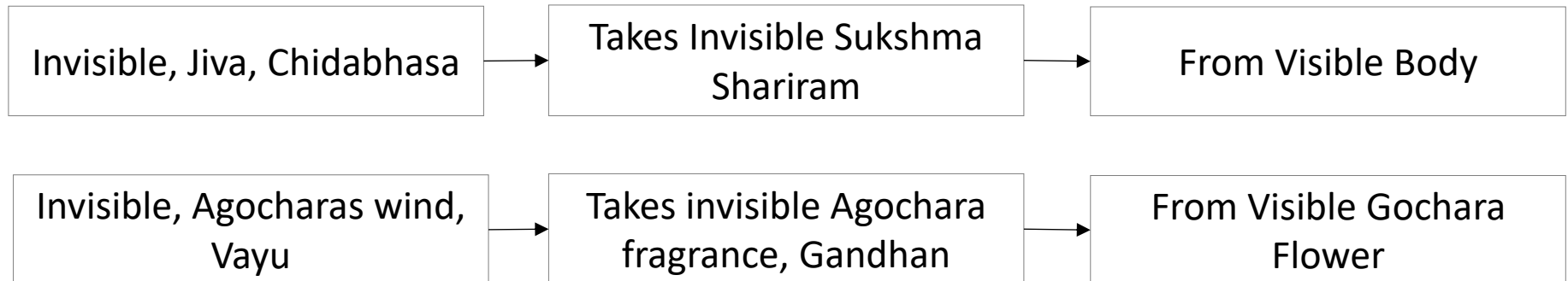
b)



c) Hridayam - Sthanam for Mind

d) Jiva Starts life in New body, goes through Sukham, Dukha Anubhava.

II) Example :



149) Introduction to Chapter 15 - Verse No. 9

कानि पुनः तानि इति ? —

kāni punaḥ tāni —

Which sense Organs are referred to?

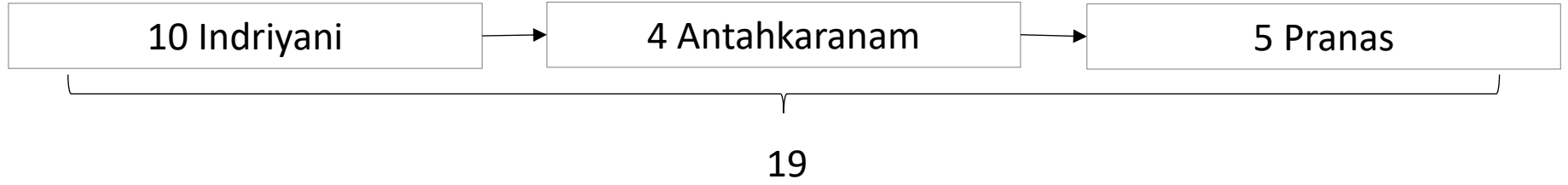
- Jiva Carries 19 Instruments
- What are the Instruments dragged by Jiva
- Answer in Verse 9.

श्रोत्रं चक्षुः स्पर्शनं च
रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं
विषयानुपसेवते ॥ १५-९ ॥

śrōtram cakṣuḥ sparśanam ca
rasanam ghrāṇamēva ca |
adhiṣṭhāya manaścāyaṁ
viṣayān upasēvatē || 15 - 9 ||

Presiding over the ear, the eye, the touch, the taste and the smell, so also the mind, He enjoys the sense Objects. [Chapter 15 - Verse 9]

l) a)



b) Most Important Pranas.

151) Bashyam : Chapter 15 - Verse No. 9 Starts

श्रोत्रं चक्षुः स्पर्शनं च त्वगिन्द्रियं रसनं जिह्वा घ्राणम् एव
च, मनः च षष्ठं प्रत्येकं इन्द्रियेण सह, अधिष्ठाय देहस्थः
विषयान् शब्दादीन् उपसेवते ॥

śrōtram cakṣuḥ sparśanam ca tvagindriyam rasanam ghrāṇamēva
ca manaśca ṣaṣṭhaṁ pratyēkam indriyēṇa saha, adhiṣṭhāya dēhasthaḥ
viṣayān śabdādīn upasēvatē || 9 ||

Dwelling in the Body and ‘resorting to the five Sense-organs’, ear etc., the Mind being the Sixth, the Jiva Experiences Objects.

l) a) Ears - Srotra Indriyum

- Sparsha - Tvag Indriyum - Skin (Invisible Sukshma Power)
- Rasanam - Organ of Taste Jihva
- Granam - Smell Organ.

b) Sense Organs useless without backing of Mind.

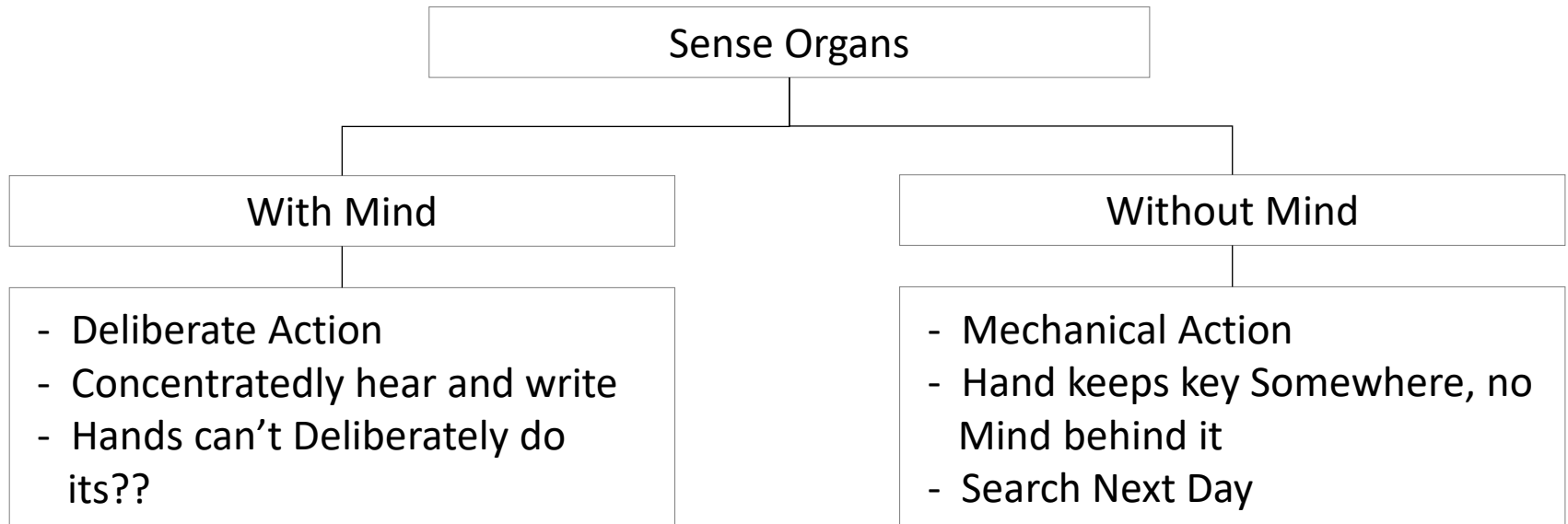
c) Sashtam – 6th Indriyum, Organ

d) Verse 7 – 2nd Line :

- Manah Sashtani Indriyani - 6th Internal Sense Organ = Mind

e) Mind has to be associated with every Sense organ.

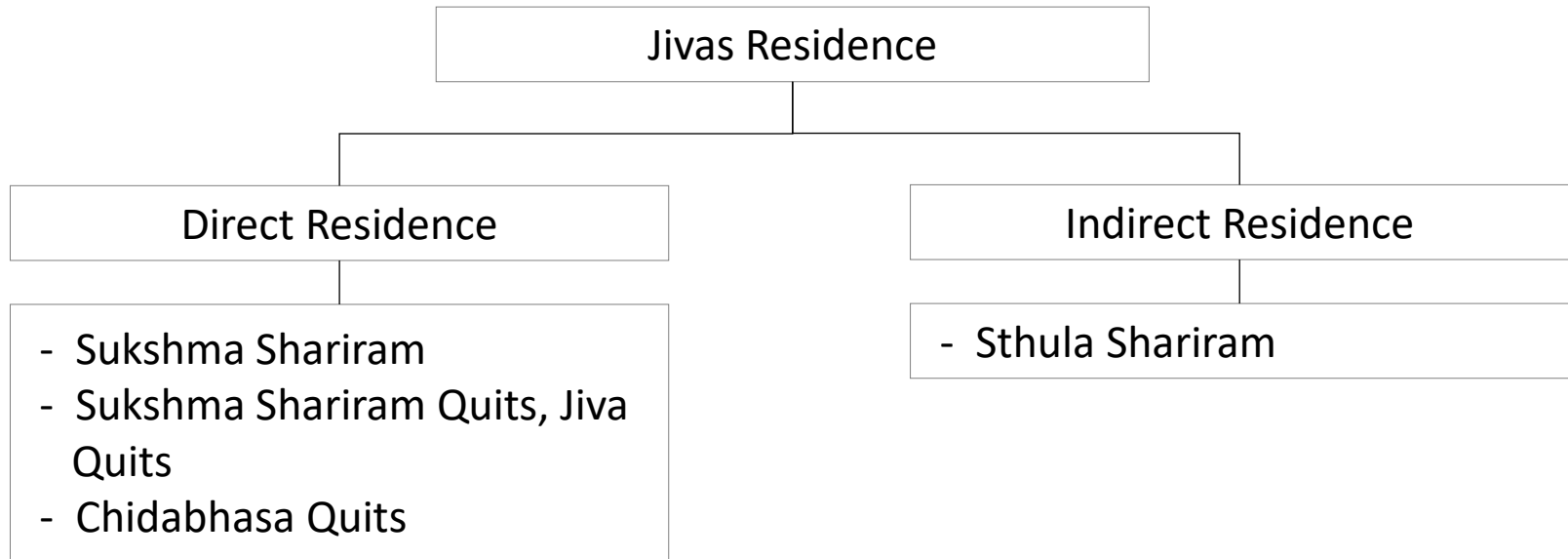
f)



II) a) Since Jiva is Associated with Sukshma Shariram, Sukshma Located in Sthulam.

b) Jivas residence now becomes Sthula Shariram.

c)



d) Chidabhasa remains with Jiva for Millions of Years - till Videha Mukti or till Atma Jnanam comes.

e) Dehasthaha - Sukshma Sharira Dwara Dehasthaha jiva

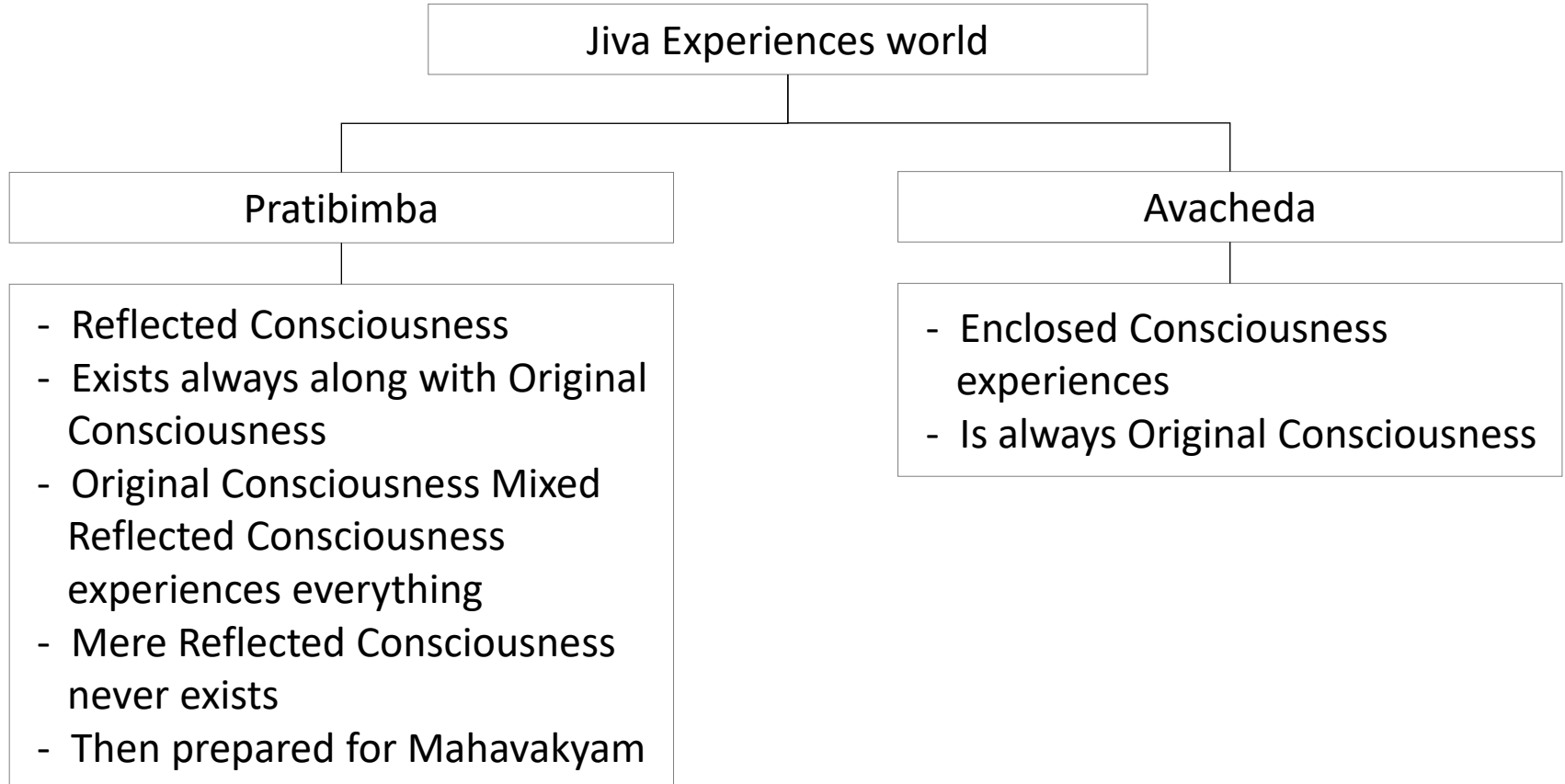
f)

Vishayan	Upasevate
- 5 Fold Sense Objects - Shabda, Sparsha, Rupa, Rasah, Gandah	- Experiences according to law of Karma

III) Anvaya – Verse 9 :

- Srotram, Chakshu, Sparshanamcha, Rasanam, Ghranam Evacha, Dvitiya Vibhakti, Object of Adhishtaya
- Manaha Cha Adhishtaya, Ayam (Jiva) Vishayan Upasate.

IV)



एवं देहगतं देहात्—

ēvaṁ dēhagataṁ dēhāt —

The Dweller in the Body while leaving it,

उत्क्रामन्तं स्थितं वापि
भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति
पश्यन्ति ज्ञानचक्षुषः॥१५-१०॥

utkrāmantam sthitam vāpi
bhuñjānam vā guṇānvitam |
vimūḍhā nānupaśyanti
paśyanti jñānacakṣuṣaḥ || 15 - 10 ||

Him, who departs, stays and enjoys, who is united with Gunas, the deluded do not see; but they, do behold him, who possesses the 'eye of knowledge'.
[Chapter 15 - Verse 10]

l) a) Bhagawan is available in the Body very much

b) Ma Meiva Amsha, is in the Body, Chidabhasa, Reflected Consciousness.

c) This is Pramanam for Reflected Consciousness

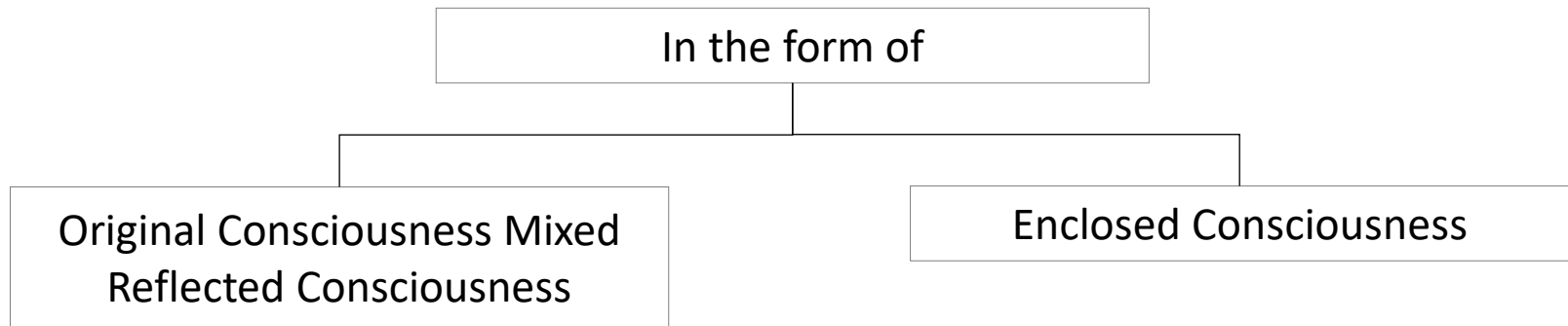
d) Bhagavan not located in Vaikunta, Shivaloka

e) Deha Gatham :

- Bhagavan is present in the Physical body, in the form of Chidabhasa, Jivatma Rupam.

f) Paramatma Dehe Sarvada Avasthithaha

g)



h) What is the Proof of Bhagavan?

i) Inert Body is functioning as though Sentient

j) Sentieny of Material body is the proof of existence of Bhagawan.

k) I am Aware of the world through the Sense organs and Mind in the Body

L) Gita = Extended Tattwa Bodha

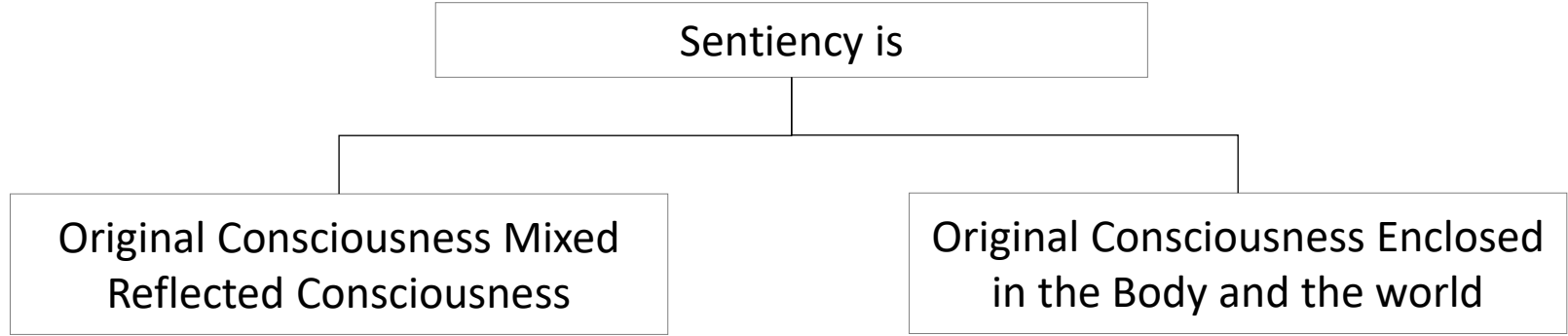
m) Sentieny in matter world is proof of Bhagawan.

n) Every transaction is proof of Sentiency

o) Seeing, Hearing, Talking, Walking, Crying, Laughing, Cooking, working is Proof of Sentiency.

p) Statue can't Cry, Walk, Talk.

II)



III) Keno Upanishad :

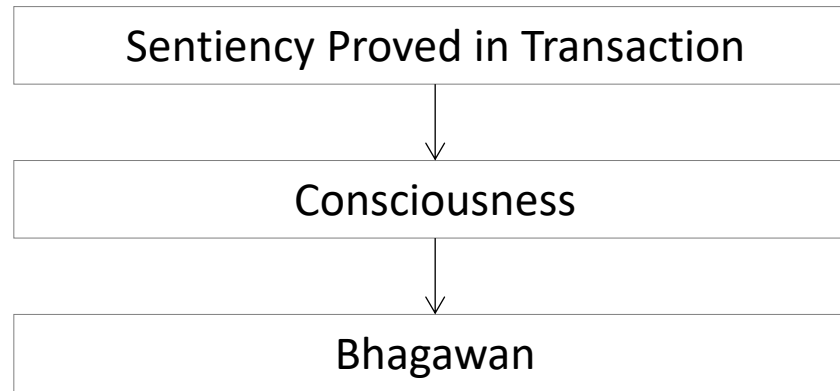
प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuites It in and through every modification of the mind.
Through the Atman he obtains real strength, and through Knowledge, immortality.

[Chapter 2 – Verse 4]

IV) a)



b) Bhagawan need not be proved by any Particular method

c) Every Second, Bhagawans presence is evident, Awareness, Consciousness

d) Rationalists challenge existence of god

e) Vimudaha Nanu Pashyanti

f) Filtered in Carpet – Fools, thick gross intellect can't go through even Carpet.

g) Thick ignorance = Tamo Guna, like in Sleep.

h) Padma Bushan - Fool Advanced

- Padma Vibushan - Greater / Advanced fool

i) Sthitham = Living

- Bunjan = Consuming
- Gunan Vithan - Experiencing emotions.
- Proves Bhagawan.

उत्क्रामन्तं देहं पूर्वोपात्तं परित्यजन्तं स्थितं वाऽपि देहे तिष्ठन्तं भुञ्जानं
वा शब्दादींश्च उपलभमानं गुणान्वितं सुखदुःखमोहाख्यैः गुणैः अन्वितं
अनुगतं संयुक्तमित्यर्थः। एवंभूतमपि एनं अत्यन्तदर्शनगोचरप्राप्तं विमूढाः
दृष्टादृष्टविषयभोगबलाकृष्टचेतस्तया अनेकधा मूढाः न अनुपश्यन्ति—
अहो ! कष्टं वर्तते इति अनुक्रोशति च भगवान् । ये तु पुनः प्रमाणजनितज्ञानचक्षुषः
ते एनं पश्यन्ति ज्ञानचक्षुषः, विविक्तदृष्टयः इत्यर्थः ॥

utkrāmantam dēham pūrvōpāttam parityajantam sthitam vāpi dēhē tiṣṭhantam bhuñjānam
vā śabdādīmśca upalabhamānam guṇānvitam sukhaduḥkhamōhādyaiḥ guṇaiḥ anvitam
anugataṁsaṁyuktamityarthah | ēvaṁbhūtamapi ēnam atyantadarśanagōcaraprāptam
vimūḍhāḥ dṛṣṭādṛṣṭaviṣayabhōgabalākṛṣṭacētastayā anēkadhā mūḍhāḥ na anupaśyanti —
ahō kaṣṭamvartatē iti anukrōśati ca bhagavān —yē tu punaḥ pramāṇajanitajñānacakṣuṣaḥ
tē ēnam paśyanti jñānacakṣuṣaḥ viviktadrṣṭayaḥ ityarthah || 10 ||

As the Jiva gives up a body Previously tenanted, or when it dwells there experiencing objects like sounds and so forth, it is in contact with constituents whose essences are Pleasure, Pain and delusion. It is fit to be Perceived Vividly, yet the deluded fools fail to perceive it; for, their Minds, in the grip of varied Objective experiences, are distracted. The Lord expresses his pity for their sad plight.

In Contrast, those who have the eye of Valid knowledge, Yielded by the right means of knowledge, are clear-eyed and do see the Jiva.

154) Bashyam : Chapter 15 - Verse No. 10 Starts

उत्क्रामन्तं देहं पूर्वोपात्तं परित्यजन्तं स्थितं वाऽपि देहे तिष्ठन्तं भुञ्जानं
वा शब्दादींश्च उपलभमानं गुणान्वितं सुखदुःखमोहाख्यैः गुणैः अन्वितं
अनुगतं संयुक्तमित्यर्थः। एवंभूतमपि एनं अत्यन्तदर्शनगोचरप्राप्तं विमूढाः
दृष्टादृष्टविषयभोगबलाकृष्टचेतस्तया अनेकधा मूढाः न अनुपश्यन्ति—
अहो ! कष्टं वर्तते इति अनुक्रोशति च भगवान् ।

utkrāmantam dēham pūrvōpāttam parityajantam sthitam vāpi dēhē tiṣṭhantam bhuñjānam
vā śabdādīṃśca upalabhamānam guṇānvitam sukhaduḥkhamōhādyaiḥ guṇaiḥ anvitam
anugataṃsaṃyuktamityarthah | ēvaṃbhūtamapi ēnam atyantadarśanagōcaraprāptam vimūḍhāḥ
dṛṣṭādrṣṭaviṣayabhōgabalākṛṣṭacētastayā anēkadh ā mūḍhāḥ na anupaśyanti —
ahō kaṣṭamvartatē iti anukrōśati ca bhagavān |

I) a) Bhagawan feels sad :

- Human beings miss the most evident principle in life, Unfortunate, Anukroshati.

b) Miss Lord in the Universe and experience Samsara

c) Feel the Lord and Enjoy the Universe as Jeevan Mukta as Asanga Svarupa Turiya Atma.

d) If Aware of Lord's Nature, experience will not make Samsara

e) Adversity not Adversity Prosperity not prosperity everything Mithya appearance

f) Losing sight of Bhagawan is Adversity

g) Rememberance of Bhagawan is the only prosperity

h) Egoless living being is a Jeevan Mukta

i) If this Prosperity of rememberance is there, any adversity not felt as Adversity

j) All adversities are converted into Prosperity with Bhagawan's rememberance

k) If Goal of Moksha is Clear, Vairagya is Natural.

L) Bhagawan Anukroshati :

- Weeps, Cries Looking at his own Children Suffering (Reflected Consciousness's)

m) Utkramantam :

- During Death, Departing the Body.

n) Leaving the body Acquired with Karma Phalam Currency during Birth.

o) Sthithamva... Jiva Continues in the Body.

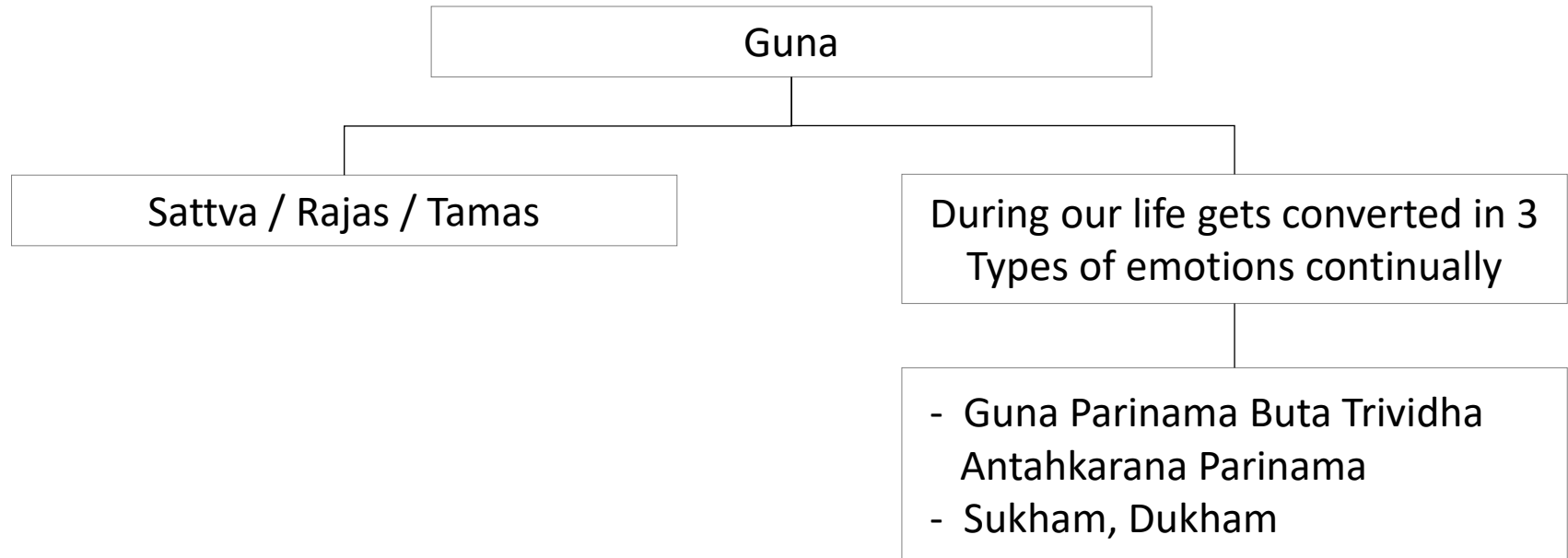
p) Dehe Tishtantam :

- Jiva is Present in the Body.

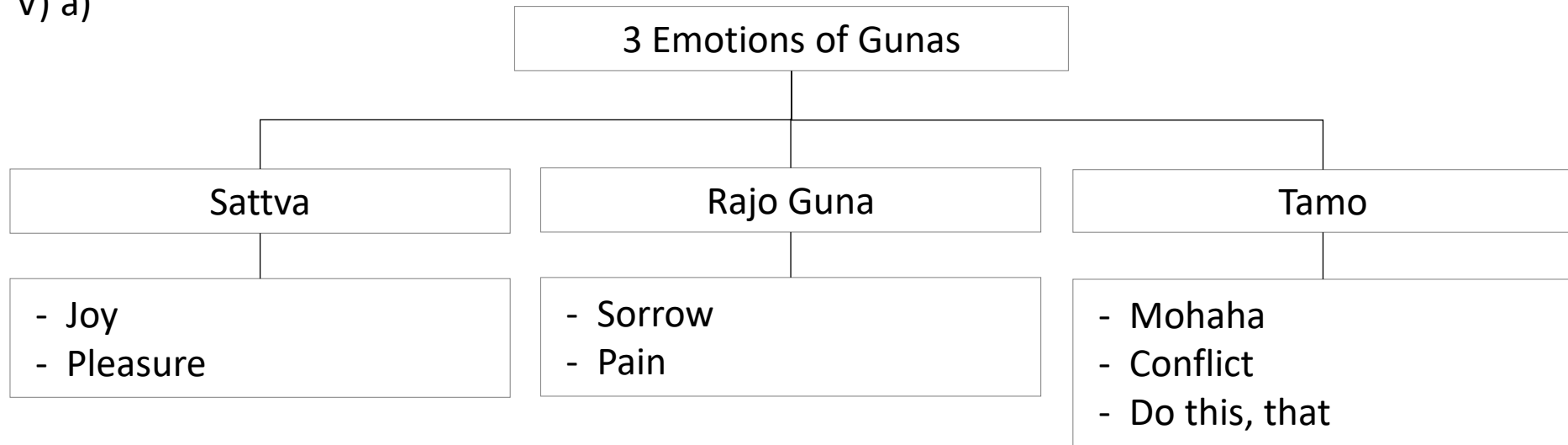
q) Body is Sentient, Pinch yourself, will know Presence of Awareness.

r) Bunjanam Va – Experiencing, Anuvanatam, Shabda, Sparsha, Rupa, Rasah, Gandah, we eat through all Sense Organs.

s) Gunan Vitam :



V) a)



b) Pleasure, Pain, Conflict are expressions of 3 Gunas

c) Anvitham :

- Anugatham, Samyuktam, Endowed with

d) Each Emotion is proof of Sentiency

e) I am Aware of 3 Emotions, Proves God is present in me

f) Evam Butam Api :

- Sthitham, Bunjanvitam, Gunan Vitham, Utkramanathan should be the order.

g) I am in the Body, I experience the world, I go through emotions, I leave the Body.

h) Evam Butam Api Enam :

- Even though Bhagawan in the form of Jivatma is Available all the time.

i) Atyantha Darshana Gochara Praptam :

- It is immediately available for Direct Knowledge.

j)

Sentiency	Body, Mind, Universe
- Bhagawan - Awareness, Consciousness	- Jadam - Anatma - inert

k) Atyanta Darshanam :

- Aparoksha Jnanam.

L) Do Sattvic Activities in life, Puja, Japa, Chanting, Sattvic Guna will develop, Joy in the Body.

m) So intimate is Bhagawan that it is Available as Aham.

n) Gita – Chapter 10 :

अहमात्मा गुडाकेश
सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च
भूतानामन्त एव च ॥१०-२०॥

aham ātmā guḍākēśa
sarvabhūtāśayasthitaḥ |
aham ādiśca madhyaṃ ca
bhūtānām anta ēva ca || 10-20 ||

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

o) Mandukya Upanishad - Verse 7 :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāram
prapañcopaśamaṁ śāntaṁ śivamadvaitam
caturtham manyante sa ātmā sa vijñeyaḥ || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

p) Self evident, Awareness

q) Atyanta Darshanam = Aparoksha Jnanam as I am, Aham Awareness, not Body, Mind.

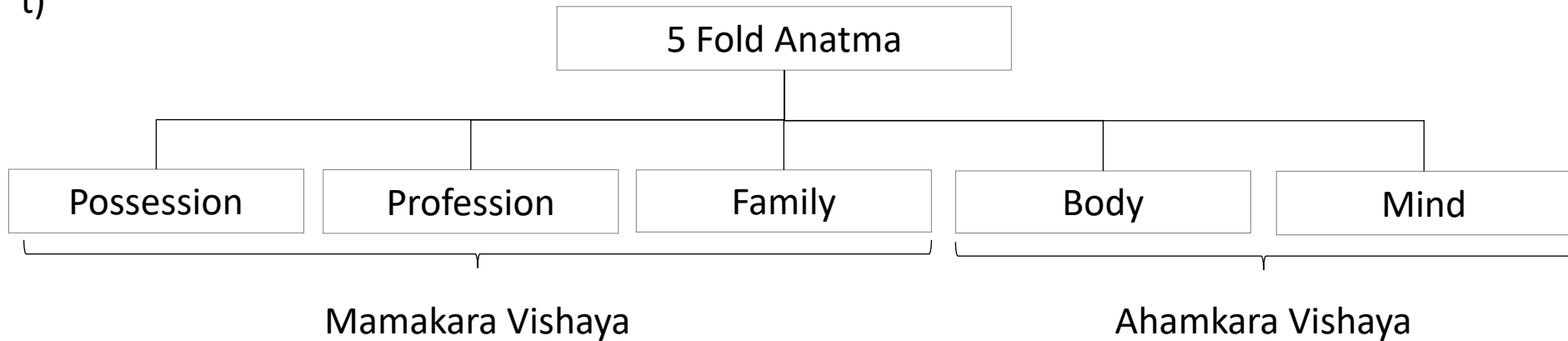
r) Gochara Praptam :

- In spite of Availability, Vimudaha, Super fools don't recognise.

s) Anekadha moodah :

- Deluded in Various ways
- Pre-occupied with Pancha Anatmas
- Makes me forget god.

t)



u) Pre-occupied with Mind Anatma, intimate Anatma.

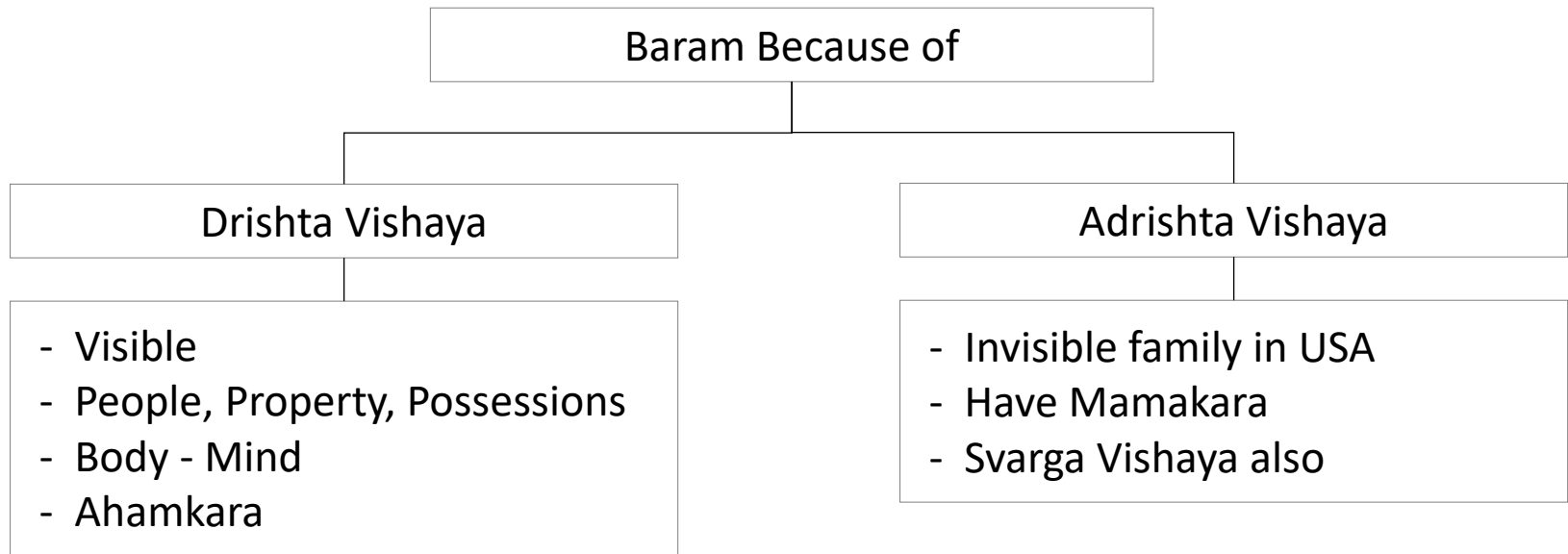
v) Throughout Day, Watch Mind, Obsessed with 5 Objects of world.

VI) a) What is the proof we are forgetting God, Higher Nature?

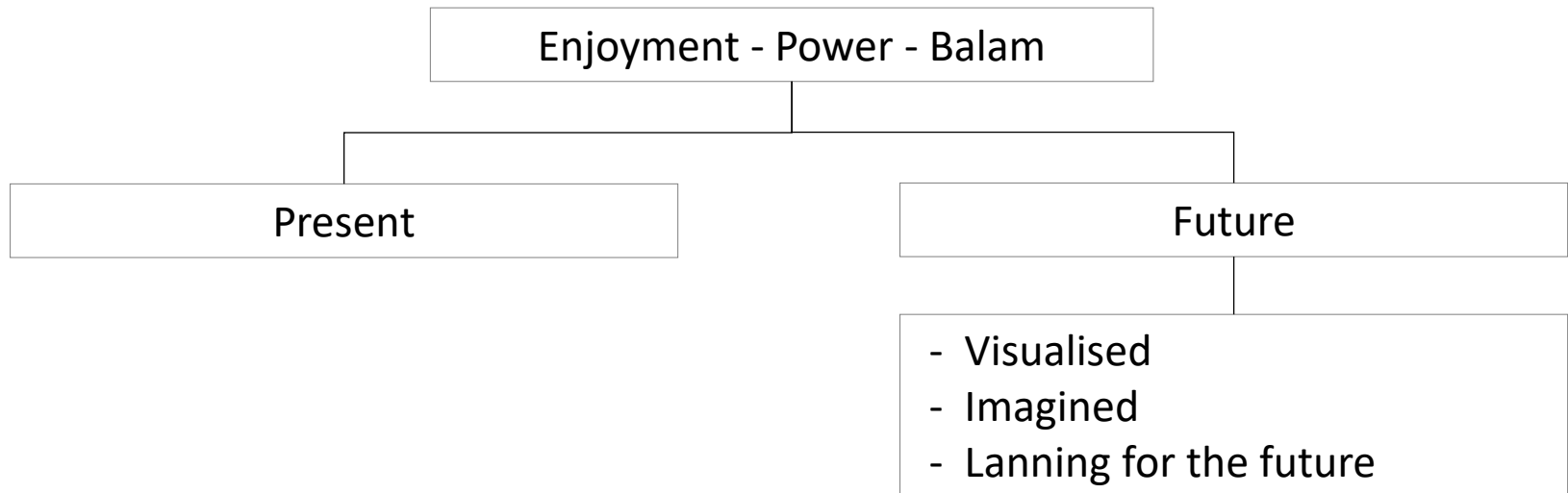
b) Mind becomes Baram, Burden

c) Not Baram, Burden when I remember the lord.

d)



e) **Drishta, Adrishta Bhoga :**



f) Amudah Chetaha :

- Lost in Movie
- Don't remember Screen
- Factually, Watching Screen, Chaitanyam, Self evident, Self Existent Screen only.

g) Ever Experienced Screen, Awareness, Consciousness is Missed, forgotten

h) Movie Characters get prominence through variety of emotions

i) Akrushta Chetastaya Tat Bavaha Chetastaha

- Chetas = Jiva - Status

j) Because of Obsession with 5 Anatmas, Vimudaha Na Anu Pashyati, miss the presence of lord in the form of Awareness Consciousness principle.

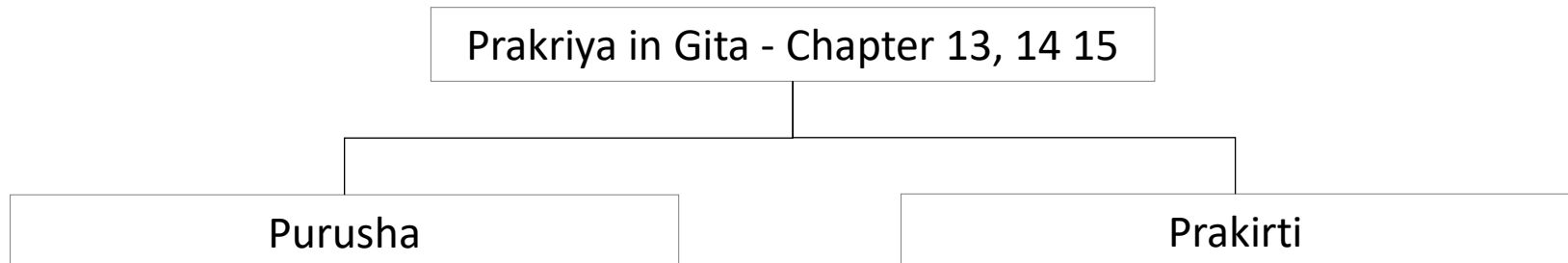
VII) a) 5th Capsule of Vedanta :

b) By forgetting Lord, life becomes a Burden

c) Remembering Lord, life becomes a blessing

d) Human beings can enjoy Jeevan Mukti Status while living but are Struggling now.

e)



f) Anukrshati :

- Bhagawan Crying for Jivas

g) Inspite of being Brahman, Turiya Atma, we are Struggling in Samsara and Make Bhagawan cry also.

155) Bashyam : Chapter 15 - Verse No. 10 Continues

ये तु पुनः प्रमाणजनितज्ञानचक्षुषः ते एनं पश्यन्ति ज्ञानचक्षुषः,
विविक्तदृष्टयः इत्यर्थः ॥

yē tu punaḥ pramāṇajanitajñānacakṣuṣaḥ tē ēnaṁ paśyanti jñānacakṣuṣaḥ
viviktadṛṣṭayaḥ ityarthah || 10 ||

- a) On the other hand, some intelligent Seekers, come to Sravanam / Mananam / Nididhyasanam of Vedanta Pramanam.
- b) Develop a Jnana Chakshu, 3rd eye through Apaurusheya Shastra Pramanam.
- c) See lord all the time, endowed with 3rd eye
- d) Without Operating Shastra Pramanam, Jnana Chakshu, 3rd Eye, no Moksha.

e) Nama Sankeertanam :

- Purifies Mind, Does not give Atma vidya which comes only through Vedanta Shabda Pramanam operated through S / M / N (Sravanam - Mananam - Nididhyasanam).

f) Pramana Janitam is very important

g)

Vivikta	Drishtaya
- Clear - Sphuta, Samyak	- Jnanam, Vision

h) They never miss Bhagawan, Abide in Bhagawan, Atma, Brahman, Turiyam, Nishta, which alone gives Moksha Status.

II) Anvaya - Verse 10 :

- Utkramantham Sthitam Va, Bunjanam Gunan Vitam Api Va Jivan
- Vimudaha Na Anupashyanti Jnana Chakshushaha Pashyanti...

156) Introduction to Chapter 15 - Verse No. 11

केचित्तु—

kēcittu —

Moreover

यतन्तो योगिनश्चैनं
पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानाः
नैनं पश्यन्त्यचेतसः ॥ १५-११ ॥

yatantō yōginaścainam
paśyantyātmanyavasthitam |
yatantō'pyakṛtātmānah
nainam paśyantyacētaśaḥ || 15 - 11 ||

The seekers striving (for perfection), behold Him dwelling in the self; but the unrefined and unintelligent, even though striving, see Him not.
[Chapter 15 - Verse 11]

I) a) People with Jnanam always Jeevan Mukta

b) Jnanam comes through Shastra Pramana Vichara - Parimarganam (Chapter 15 - Verse 4)

c) Why some have no transformation in life?

II) a) Gita - Chapter 15 :

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]

ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये ।
यतः प्रवृत्तिः प्रसृता पुराणी ॥ १५-४ ॥

tataḥ padaṃ tat parimārgītāvyam
yasmin gatā na nivartanti bhūyaḥ |
tamēva cadyaṃ puruṣaṃ prapadyē
yataḥ pravṛttiḥ prasṛtā purāṇī || 15 - 4 ||

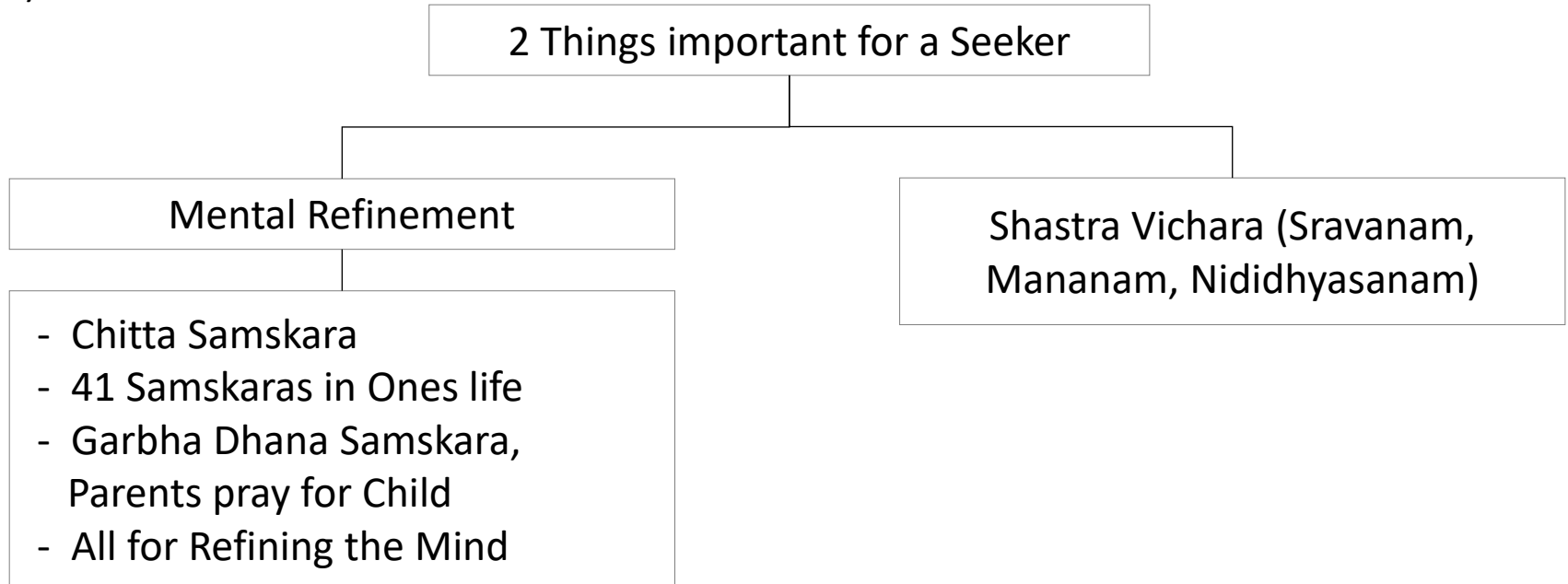
Then, that goal should be sought after, where having gone, none returns again. I seek refuge in that primeval Purusa from which streamed forth all activity (or Energy) [Chapter 15 - Verse 4]

b) Asanga Shastrena Drishana Chitva = Vairagyam

c) Tameva Chadyam Purusham Prapadye = Surrenders to Atma

d) Nirmana Moha - Practice of Values, Kshama Adhi Shatka Sampatti.

III) a)



b) Samskruta Antahkaranam will find Shastra Working immediately

c) If refinement is insufficient follow Karma Yoga and Jnana Yoga Samuchhaya.

d) Once Jnanam comes it will be Karma Abhasa, no Samuchhaya possible.

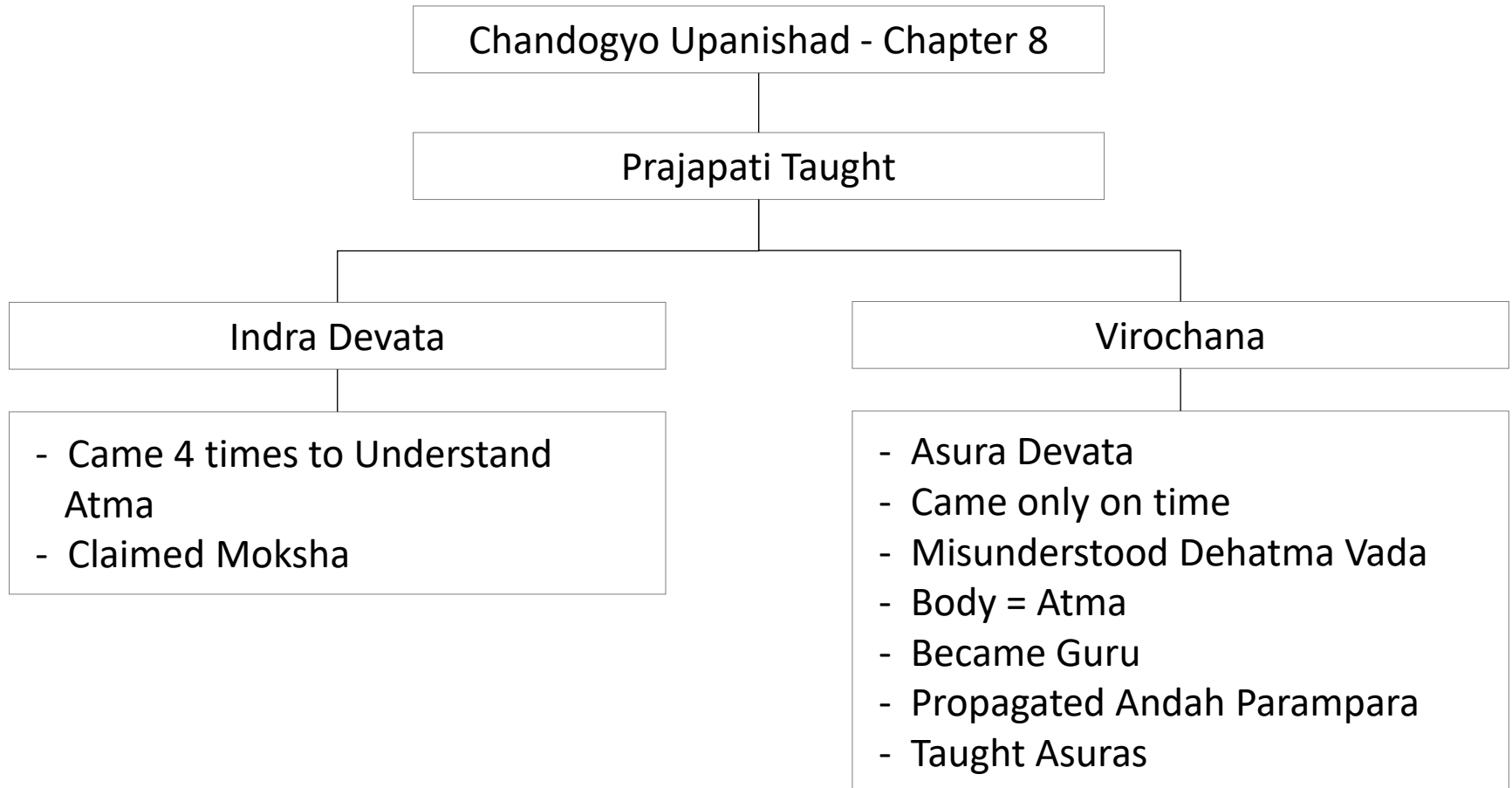
e) Refinement reaches flash point, Optimum level, Mind Catches fire, Jnanam Clicks, Glows, person aware, Drishta Phalam.

f) Moksha instantaneous.

IV) Verse 11 - Meaning :

- a) Yoginaha - Samskruta, Atmanaha, Refined Minded people.
- b) Ayogina Akruta Atmana
- c) Asamskruta Atmanaha
- d) Unrefined Minded people lost in Samsara.

V)



Revision : Chapter 15 - Verse 11 :

I) a) What are means of Crossing Samsara?

b) Gita - Chapter 15 :

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्-
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ १५-५ ॥

nirmānamōhā jitasangadōṣāh
adhyātmanityā vinivṛttakāmāḥ |
dvandvairvimuktāḥ sukhaduḥkhasaṁjñaiḥ
gacchantyamūḍhāḥ padamavyayaṁ tat || 15-5 ||

Free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the self, their desires having completely retired, freed from the pairs of opposites, such as pleasure and pain, the undeluded reach that goal eternal. [Chapter 15 - Verse 5]

c) Amudah = Jnaninaha

d) Jnanis will attain liberation

II) What happens if you are Ajnani?

a)

Will have

Samsara in Current life

Punarapi Jananam Maranam

b)

Jnani	Ajnani
Asamsari	Samsari

III) a) Concluding Topic in Verse 11

b) Jnana Yoga - works only when person has Sadhana Chatushtaya Sampatti.

c) Mind alone has to receive the teaching

d)

Samskruta Mind required for

Receiving

Retaining

Assimilating

Derive benefit of
Jnanam

e) Yoginaha Pashyanti

- Sadhana Chatushtaya Sampatti - Seeker attains Moksha.

f) Asamskruta Atmanaha, Anadhikarinaha, Asadhana Chatushtaya Sampannaha, will not understand Atma Jnanam.

g) Yathanthaha Api :

- Even if a Seeker Studies Prasthanam Traya Moolam, Bashyam, Brihat Prasthanam Trayam.

h) Nothing will work, if Mind is not ready.

i) Therefore Krishna Teaches preparation of Mind in Chapter 16, 17, 18

j) This is the gist of Verse 11

Topic No. 158 to 159 :

यतन्तः प्रयत्नं कुर्वन्तः योगिनः च समाहितचित्ताः एनं प्रकृतं आत्मानं पश्यन्ति
“अयं अहं अस्मि” इति उपलभन्ते आत्मनि स्वस्यां बुद्धौ अवस्थितम् ।
यतन्तोऽपि शास्त्रादिप्रमाणैः, अकृतात्मानः असंस्कृतात्मानः तपसा इन्द्रियजयेन
च, दुश्चरितात् अनुपरताः, अशान्तदर्पाः, प्रयत्नं कुर्वन्तोऽपि न एनं
पश्यन्ति अचेतसः अविवेकिनः ॥

yatantaḥ prayatnaṁ kurvantaḥ yōginaśca samāhitacittāḥ ēnaṁ prakṛtaṁ ātmānaṁ paśyanti
'ayam ahaṁ asmi' iti upalabhantē ātmani svasyāṁ buddhau avasthitam |
yatantō:'pi śāstrādipramāṇaiḥ, akṛtātmānaḥ asaṁskṛtātmānaḥ tapasā indriyajayēna
ca, duścāritāt anuparatāḥ, aśāntadarpāḥ, prayatnaṁ kurvantō:'pi na
ēvaṁ paśyanti acētasāḥ avivēkinaḥ || 11 ||

‘Persevering’ --- Striving hard. Such Yogins with concentrated Minds see the Jiva, knowing, ‘Here I am, the self. The Content of their knowledge takes the form, ‘here I am’. This perception occurs in the inner self, the intellect.

Though ‘Striving hard’, employing the means of knowledge, there are others who, ‘Not having mastered the inner sense’, or Purified it by means of penance such as Sense-control, not having abstained from the wicked ways of life, and not having abolished Vanity – do not see the Self (The Jiva). They are the Mindless or indiscriminating.

158) Bashyam : Chapter 15 - Verse No. 11 Starts

यतन्तः प्रयत्नं कुर्वन्तः योगिनः च समाहितचित्ताः एनं प्रकृतं
आत्मानं पश्यन्ति “अयं अहं अस्मि” इति उपलभन्ते आत्मनि
स्वस्यां बुद्धौ अवस्थितम् ।

yatantaḥ prayatnaṁ kurvantaḥ yōginaśca samāhitacittāḥ ēnaṁ prakṛtaṁ
ātmānaṁ paśyanti ‘ayam ahaṁ asmi’ iti upalabhantē ātmani
svasyāṁ buddhau avasthitam |

I) a) Yathantaha :

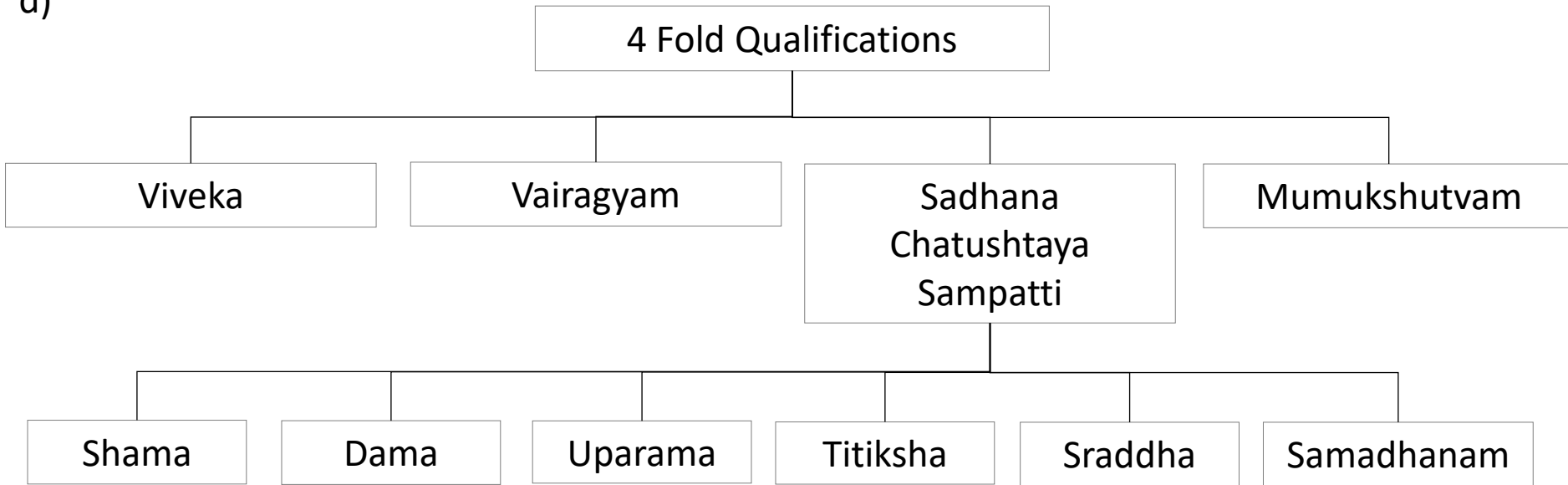
- Prayatnam Kuruvantaha, Putting forth effort.

b) Effort = Sravanam, Mananam, Nididhyasanam, Study Scriptures diligently, Primary means of Knowledge and Moksha.

c) Samahita Chittaha = Yoginaha

- Those who have Chitta Samadhanam.

d)



e) Samadhanam :

- Un-preoccupied Mind, fully Available for Sravanam, Mananam, Nididhyasanam.

f) Entire Yoga Shastra, Ashtanga Yoga, Chitta Vrutti Nirodaha is mean for Samadhanam.

g) Samadhanam = Skill to handle involuntary thoughts of the Mind

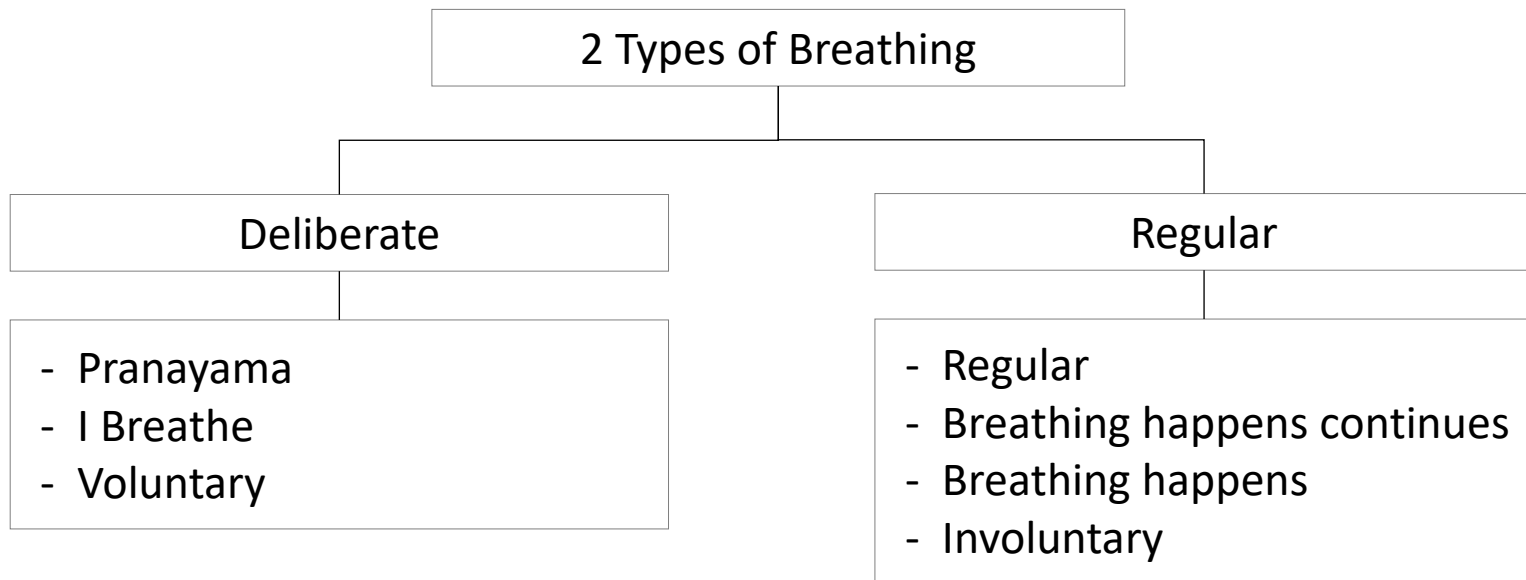
h) Mind continuously generates involuntary thoughts, Rajo Guna of Maya

i) Nobody can Stop, Control these thoughts.

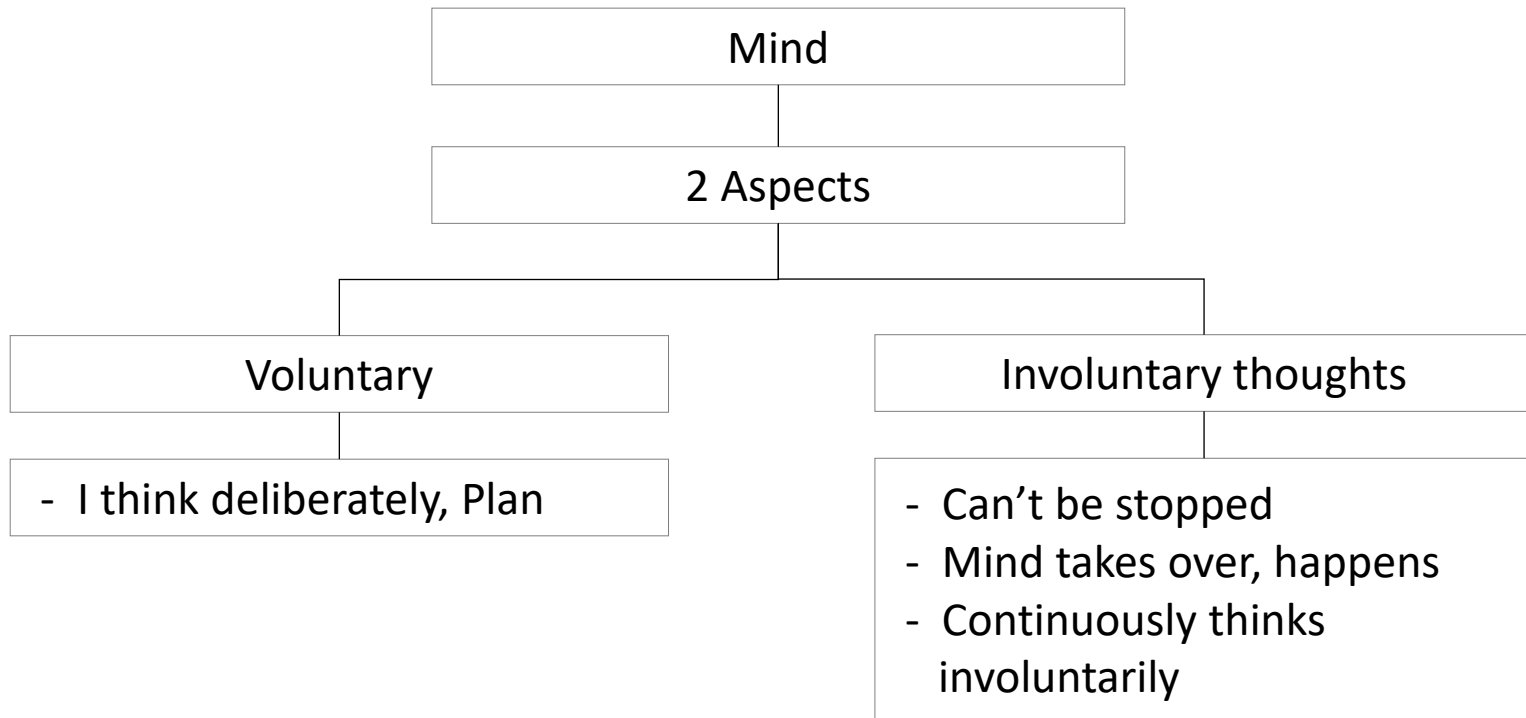
j) Hence, Deliberately Utilise the Mind daily, give it Direction to work on.

k) Exactly like Breathing, 2 Types.

II)



III)



- Note this happening in your Mind
- You are always changeless Sakshi, you can always be aware.
- Your Nature, Self evident, Self Existing Awareness, Consciousness.

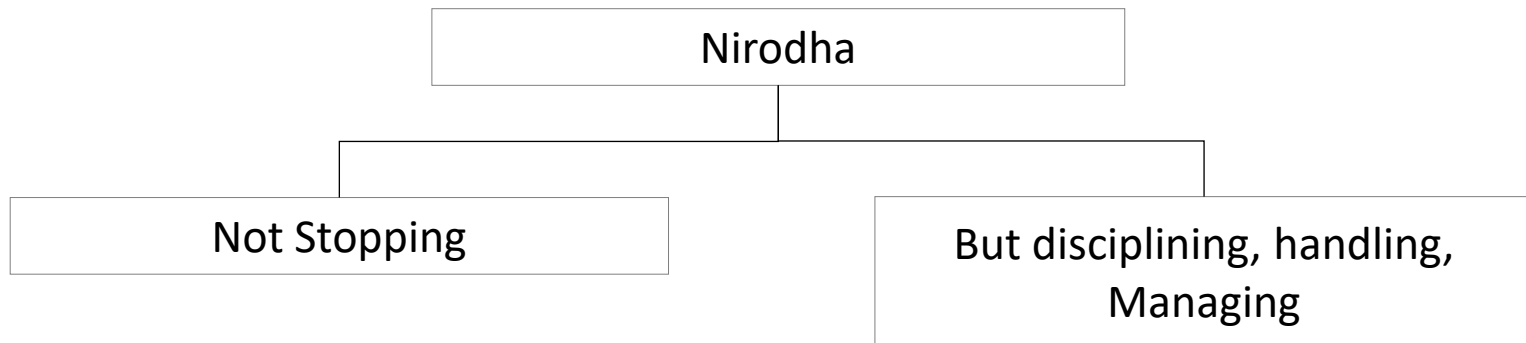
IV) What is Yoga?

a) Do i have the Skill to Stop, Change the involuntary thoughts at will?

b) If i have that Skill and power, it is called Chitta Samadhanam.

c) Entire Ashtanga Yoga is for Chitta Vrutti Nirodha.

d)



e) This Chitta Samadhanam is most important part of Sadhana Chatushtaya Sampatti.

f) Samahita Chitta :

- Samadhanam here means Sadhana Chatushtaya Sampatti.

V) a) Such a Student only, will be able to see this one, Yenam (Not Vessel)

b) Yenam here = Prakrutam Atmanam

c) What type of Atma?

d) Na Tat Basayate Suryaha

e) Prakrutam = Atma under discussion here.

VI) a) Pashyanti :

- They will see the Atma, not by Darshanam.

b) Ayam Aham Asmi iti Upalabante :

- Knowing Atma is only in one form.
- Claiming i am the Atma.

c) Aparokshataya, Abhedataya Pashyanti

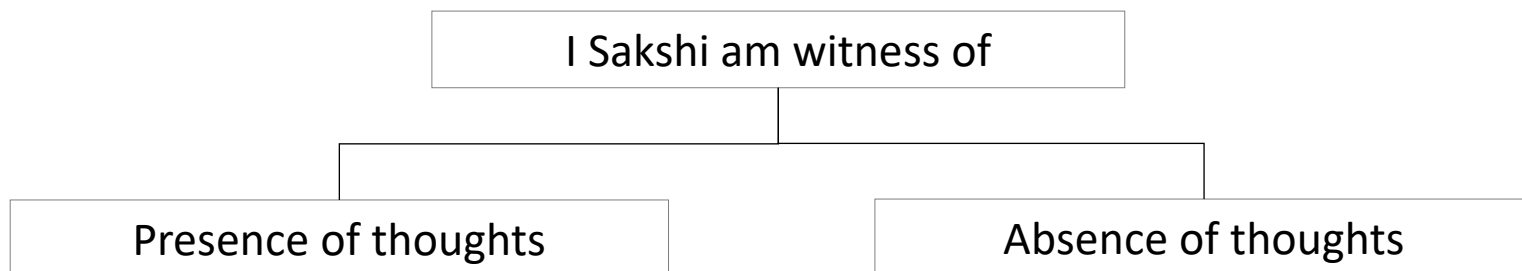
VII) a) Atmani :

- Svasyam Buddahu, in ones own Mind.

b) Yo veda Nihitam Guhayam Parame Vyoman

c) Sakshi Chaitanya Rupena Vartamanam.

d)



159) Bashyam : Chapter 15 - Verse No. 11 Continues

यतन्तोऽपि शास्त्रादिप्रमाणैः, अकृतात्मानः असंस्कृतात्मानः तपसा इन्द्रियजयेन
च, दुश्चरितात् अनुपरताः, अशान्तदर्पाः, प्रयत्नं कुर्वन्तोऽपि न एनं
पश्यन्ति अचेतसः अविवेकिनः ॥

yatantō:'pi śāstrādipramāṇaiḥ, akṛtātmānaḥ asaṁskṛtātmānaḥ tapasā indriyajayēna
ca, duścaritāt anuparatāḥ, aśāntadarpāḥ, prayatnam kurvantō:'pi na
ēvaṁ paśyanti acētasah avivēkinaḥ || 11 ||

I) a) Yatantaha Api :

- Person is Striving hard through Sravanam, Mananam, Nididhyasanam with help of Shastra, Sruti, Yukti, Anubavaha Pramanam.

b) Akrutatmanaha :

- If one does not have Sadhana Chatushtaya Sampatti.

c) Question :

- Entire Creation is Mithya, will be negated in Apavada Stage, why talk of Creation so Elaborately?

d) Vichara Sagara, Elaborate Creation, Panchi Karanam, why Adhyaropa given so much importance.

e) Apavada requires Sadhana Chatushtaya Sampatti.

f) Apavada without Sadhana Chatushtaya Sampatti will miserably fail.

g) Hence kept in Chapter 4 of Vichara Sagara

h) Uttama Adhikari Does not require elaborate Srishti Prakaranam.

i) Madhyama Adhikari :

- Not ready for Apavada of everything
- Since you have to postpone Apavada, negating there is no real factual world.

j) Postpone Apavada by Making Adhyaropa Elaborate

k) What are different methods of elaborating Adhyaropa

l) Elaborate Srishti, Karma Yoga

m) During elaboration Student given Sadhana

n) Retain Triangular format till Student ready for Apavada

o) Pancha Maha Yagya, Upasana Yoga, Virat, Hiranyagarbha, Antar Hridaya Upasanam.

p) Keep Student Busy till Student ready for Apavada.

II) a) Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

b) There is no world

- I alone am there
- No Second thing other than me.

c) Matto Nanyo Kinchit Atrati Vishwam Satyam Bahyam Vastu Mayopa Cliptam

- Antar Shantar Bahya manasya Tulyam
- Mayi Advaita Basayate, Shivoham...

d) In one Anirvachinia Khyati vada, Job over for Uttama Adhikari

e) Majority is Madhyama or Mandah, Teacher is forced to Postpone Apavada

f) He wants to go round and Round in Adhyaropa

g) Make Creation Class elaborate and Triangular format Sadhana Elaborate

h) Without that, Directly can't go to Apavada.

III) a) Chappal on, Vedanta gone

b) Can't Practice Vedanta.

c) Hence Srishti is Described

d) Elaborate Karma Yoga, Upasana Yoga Ashtanga Yoga

e) Sarva Vedanta Siddhanta Sara Sangraha

- 250 Verses on Sadhana Chatushtaya Sampatti
- 115 Verses Main.

f) Apavada does not work

g) Nobody is able to come to Binary format

h) The Day I am comfortable with Binary format, you don't require any Sadhana.

IV) Akrutat Atmanaha :

a) Those, who are not ready

b) Students will Say, Vedanta ok, Only in Class time

c) Akrutam = Asamskrutam

d) Sadhanas Required :

- Tapas, Disciplines, Indriya Jayam, Sensory Mastery

e) Dushcharitat Anuparata :

- Borrows from Katho Upanishad
- Moral Character also important for Vedanta.
- Amantivadhi - 20 Virtues important.

f) Without Ethical Values, Vedanta does not work

V) Katho Upanishad :

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

Na-virato duscaritan, nasanto nasama-hitah,
Nasanta-manaso va'pi, prajnane-naina-mapnuyat || 24 ||

But he who has not turned away from bad conduct, whose senses are not subdued, whose mind is not concentrated, whose mind is not pacified, can never obtain this Atman by knowledge. [1 - 2 - 24]

VI) a) Knowledge will not work for unethical, immortal person.

b) 20 Values must be practiced Chapter 13 - 26 Values of Chapter 16 (46 Values Important)

c) Those who do not follow Values, Ashanta Darpa Atmanaha

- Ashanta = Not Diluted Mind, not eliminated impurities
- Darpo = Intellectual Arrogance, I understand everything.

d) In spite of their Effort, Yenam Na Pashyanti

e) They will not see the Atma

f) Achetasaha, Avivekinaha :

- They are not qualified.

g) Sarva Vedanta Siddhanta Sara Sangraha :

- Unique Book

h) Tattwa Bodha Sadhana Chatustaya Sampatti.

i) Gita - Amanitvam = Jnanam Chapter 13

j) Gita - Deivi Sampat - Chapter 16

k) Deiva Sampat and Jnanam in Gita

L) No Link between Deivi Sampat and Sadhana Chatushtaya Sampatti.

m) SVSSS :

- Kshama in Sadhana Chatushtaya Sampatti
- Relaxed, Unpreoccupied Mind
- Values Mentioned in the Gita, Can alone Generate Kshama.

n) Link :

- Deivi Sampat must be connected to Kshamaha in Sadhana Chatushtaya Sampatti.

o)

Deivi Sampat	Sadhana Chatushtaya Sampatti - Kshama
Karanam	Karyam

p) Through Deivi Sampat, attain Kshama, attain Sadhana Chatushtaya Sampatti, will help in gaining Atma Jnanam.

q) Dushcharitat :

- Moral Values are important for Kshamaha Mental Quietitude.

VI) Anvaya - Verse 11 :

- Yathanthaha Yoginaha Cha Atmani Avasthitham Yenam Pashyanti
- Akrutatmanaha Achetasaha
- Yatantaha Api Yenam Na Pashyanti.

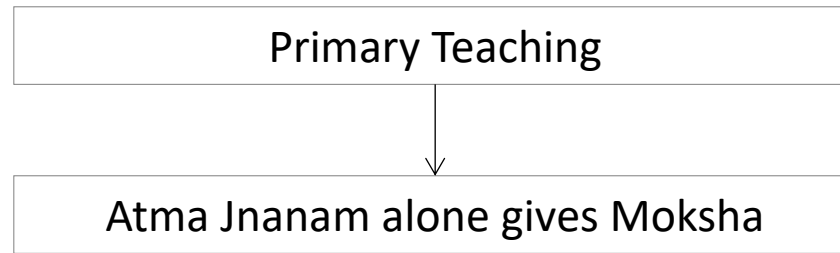
160) Introduction to Chapter 15 - Verse No. 12 Starts

यत् पदं सर्वस्य अवभासकमपि अग्न्यादित्यादिकं ज्योतिः न अवभासयते,
यत् प्राप्ताश्च मुमुक्षवः पुनः संसाराभिमुखाः न निवर्तन्ते, यस्य च पदस्य उपाधिभेदं
अनु विधीयमानाः जीवाः—घटकाशादयः इव आकाशस्य—अंशाः, तस्य पदस्य
सर्वात्मत्वं सर्वव्यवहारास्पदत्वं च विवक्षुः चतुर्भिः श्लोकैः विभूतिसंक्षेपमाह भगवान्—

yat padam sarvasya avabhāsakāmapī agnyādityādikaṁ jyōtiḥ na avabhāsayatē,
yat prāptāśca mumukṣavaḥ punaḥ saṁsārābhīmukhāḥ na nivartantē, yasya ca padasya upādhibhēdam
anuvīdhīyamānāḥ jīvāḥ — ghaṭākāśādayaḥ iva ākāśasya — aṁśāḥ, tasya padasya
sarvātmatvaṁ sarvavyavahārāspadatvaṁ ca vivakṣuḥ caturbhiḥ ślōkaiḥ vibhūtisaṅkṣēpamāha Bhagavān —

That Status which, while illuminating all, itself needs no illumination by the light of fire, sun, etc., after attaining which seekers after liberation no more return to transmigratory life, in accordance with whose Varying adjuncts living beings are fashioned as its parts just as the Pot-ether, etc., are fashioned according to the adjuncts of the ether enclosed – that Status is set forth in four Verses as the Self of all things and the ground of all empirical activities. Also, these Verses Summarise the powers of the Status in question. The blessed Lord said :

l) a) Topic :



b) Atma Jnanam comes only with help of Sravanam, Mananam, Nididhyasanam in Vedanta Vichara Supported by Sadhana Chatushtaya Sampatti.

c) Atma Jnanam :

- Atma = Chaitanyam Svarupam
- Sadhanam = Sadhana Chatushtaya Sampatti
- Phalam = Moksha

d) 4 Topics in 11 Verses

e) Teaching requires one more aspect.

f) Atma is Chaitanya Svarupam

g) It illumines everything, it is not illumined by anything.

h) Atma is Ever the Knower, Never the Known.

i)

Atma	Anatma
Knower	Known

j) This Teaching is incomplete

k) Svarupam, Jnanam, Sadhanam, Phalam has been Talked about

L) Where is incompleteness in the Teaching?

m) If Atma is defined as Knower, Different from Known Objects in Creation, we are talking of Dvaitam.

n)

Drk	Drishyam
- Chetanam - Knower - Observer	- Achetanam - Known - Observed

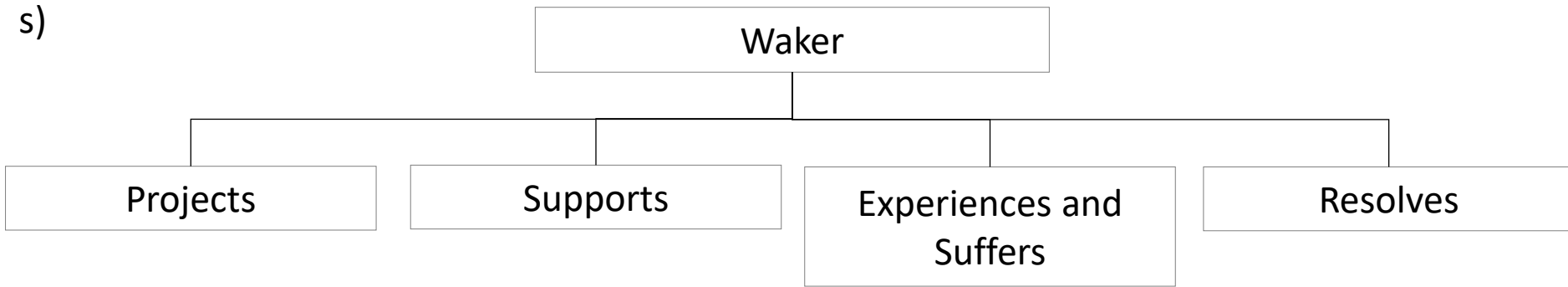
o) 4 Shlokas, Krishna goes from Dvaitam to Advaitam by pointing out that the known Creation does not exist separate from the Knower.

p) We are no more talking about Birth - Death of Body - Mind here

q) Dream world does not exist separate from the Waker

r) Waker projects the dream, lends existence to the dream, supports the dream, experiences the dream, Waker resolves the dream.

s)



t) World does not exist separate from Atma.

u) This is called Sarvatma Bhava.

II) a) First Shankara Summarises what is taught in Verse 10, 11 and then introduces Verse 12.

b) Yatu Padam :

- Na Tat Padam...
- Padam = Ultimate goal, Brahman.

c) Sarvasya Avabasakam Api :

- Even though it is revealor, of everything

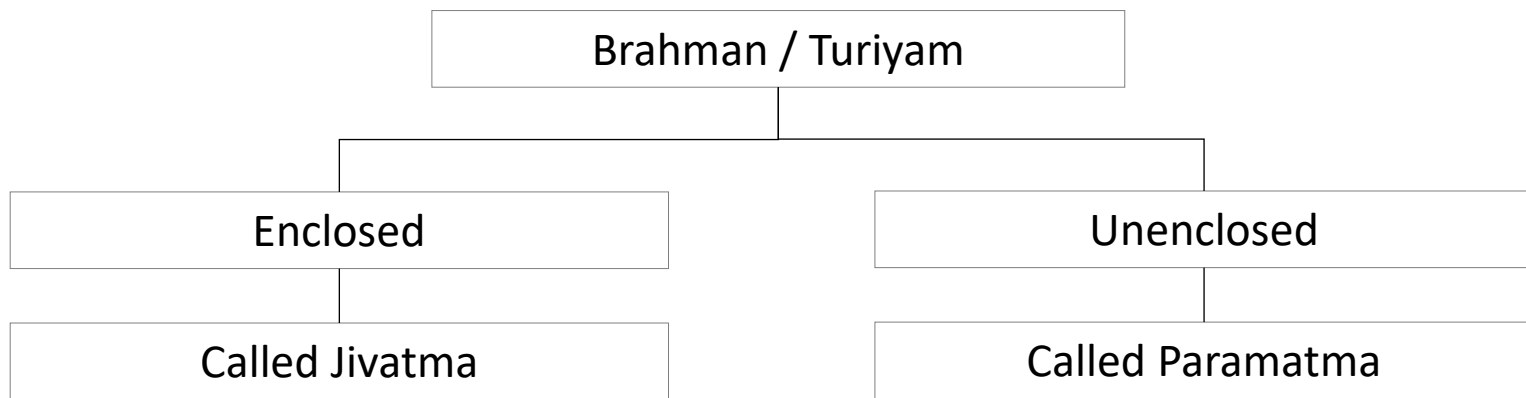
d) This Brahman is never revealed by any light - Sun, Agni, etc

e) Verse 6 :

- Jnani does not come back to Samsara after knowing Brahman.

f) Verse 7 :

- All Jivas are seeming parts of one Advatiyam Brahman.
- One Brahman enclosed in different Upadhis.



- Anuvidiyamanam.

g) When Enclosed Brahman, it seemingly takes on Attributes of Body - Mind - Adhyasa.

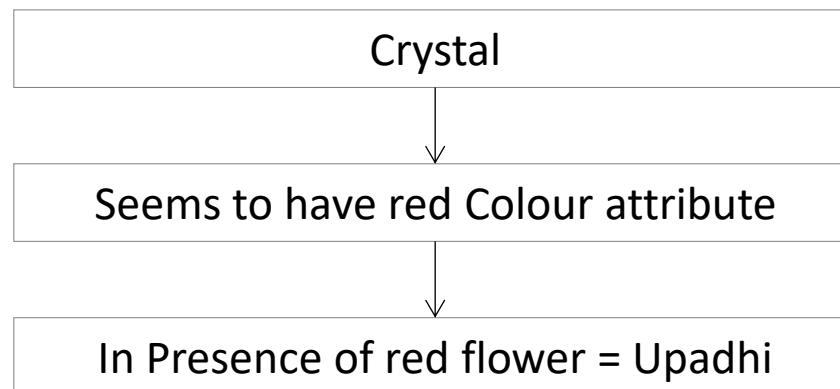
h) Original Brahman = Nirgunam Becomes Saguna Jiva, Ishvara with Upadhi of Body - Mind - Universe Kshetram – Matter field.

i) Bhedam Anuvidiyamanam

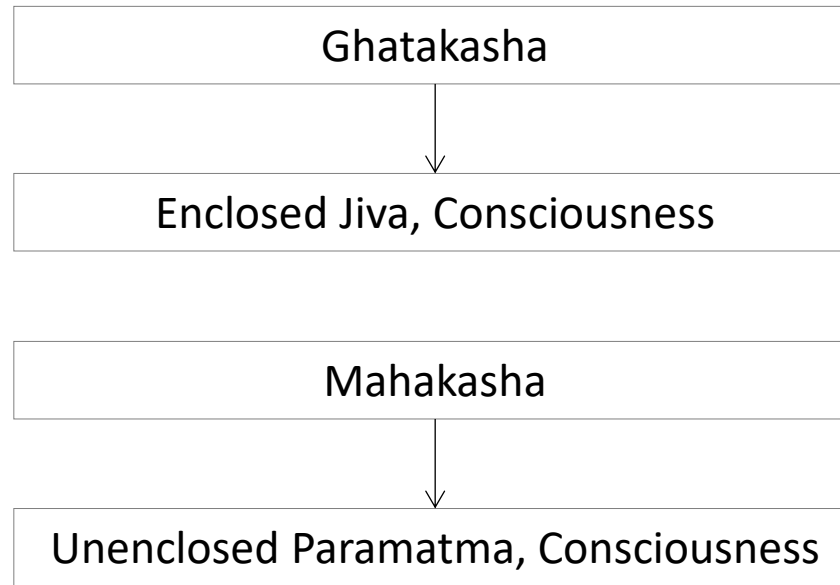
- Seems to have attributes of Body - Mind - Complex

j) Strong Mental Conditioning built on Several Janmas.

k)



L)



m) Mameiva Amshe jiva Loke, Verse 7

III) a) Verse 6, Verse 7 are Mahavakyams (Ghatakasha, Pratibimba)

b) Ghatakasha Non-different from Mahakasha

c) Jiva is Non-different from Brahman

d) Sajatiya Bheda Eliminated in Verse 6, 7 between Jivatma, Paramatma.

IV) a) Following 4 Verses 12 to 15 - Eliminate Vijatiya Bheda between Atma - Anatma

- Bheda Nirakaroti

b) No such thing called Anatma

c) Atma lone appears as Different Nama - Rupa Upadhis

d) This is called Sarvatma Bava.

e) Sarva Vyavahara Aaspadam

f) Atma is Basis for all transactions in the world

g) Aaspadam = Basis

V) a) How Atma alone Serves as light of Consciousness for all transactions?

b) In Each room in a House, we Provide light - Hall - Dining - Kitchen - Study - Bedroom...

VI) a) Brihadaranyaka Upanishad :

जनकं ह वैदेहं याज्ञवल्क्यो जगाम;
स मेने न वदिष्य इति स मेने न वदिष्य इति;
अथ ह यज्जनकश्च वैदेहो
याज्ञवल्क्यश्चाग्निहोत्रे समूदाते,
तस्मै ह याज्ञवल्क्यो वरं ददौ;
स ह कामप्रश्नमेव वव्रे,
तं हास्मै ददौ;
तं ह सम्राडेव पूर्वं पप्रच्छ ॥ १ ॥

janakam ha vaideham yājñavalkyo jagāma;
sa mene na vadiṣya iti sa mene na vadiṣya iti;
atha ha yajjanakaśca vaideho
yājñavalkyaścāgnihotre samūdāte,
tasmai ha yājñavalkyo varam dadau;
sa ha kāmpraśnameva vavre,
taṁ hāsmāi dadau;
taṁ ha samrāḍeva pūrvam papraccha || 1 ||

Yājñavalkya went to Janaka, Emperor of Videha. He thought he would not say anything. Now Janaka and Yājñavalkya had once talked on the Agnihotra, and Yājñavalkya had offered him a boon. He had begged the liberty of asking any questions he liked; and Yājñavalkya had granted him the boon. So it was the Emperor who first asked him. [4 - 3 - 1]

- b) What is the light in which we do all transactions?
- c) What is the light in which we know ourselves as existing?
- d) No sunlight, moon light, exists in sleep state for a sleeper.
- e) All lights shine only when light of Atma shines
- f) Atma ever evident light, sense organs, mind, go to sleep, appear
- g) That Atma is my real nature
- h) Dead body can't do any transactions
- i) Consciousness = Jyotisham Jyotihi
 - Required for all transactions.
- j) By itself Avyavaharyam, Turiyam, absolute nature.

k) Sarva Vyavahara Aaspadam :

- Medium for all transactions.

VII) a) Eka Shloki of Shankara :

किं ज्योतिस्तवभानुमानहनि मे रात्रौ प्रदीपादिकं
स्यादेवं रविदीपदर्शनविधौ किं ज्योतिराख्याहि मे ।
चक्षुस्तस्य निमीलनादिसमये किं धीर्धियो दर्शने
किं तत्राहमतो भवान्परमकं ज्योतिस्तदस्मि प्रभो ॥

kiṃ jyotistavabhānumānahani me rātrau pradīpādikaṃ
syādevaṃ ravidīpadarśanavidhau kiṃ jyotirākhyāhi me ।
cakṣustasya nimīlanādisamayē kiṃ dhīrdhiyo darśane
kiṃ tatrāhamato bhavānparamakaṃ jyotistadasmi prabho ॥

Guru: What provides you with light? Sishya: By day, the sun, by night, a lamp. Guru: What is the light that sees these lights? Sishya: The eye. Guru: What is the light that illumines the eye?

Sishya: The intellect. Guru: What is it that knows the intellect? Sishya: It is the "I". Guru: Therefore, you are the light of lights. Sishya: Truly, I am That. (I realize that I am). [Verse 1]

b) See Sunlight with eyes

- Eyes see drawing light from mind
- Mind sees with Reflected Consciousness.

c) Ultimate Jyoti = Original Consciousness

- Sarva Vyavahara Aaspadatvam
- Svayam Jyoti Brahmanam - Brihadaranyaka Upanishad - Chapter 4 - Section 3

d) With an intention to reveal, 4 Shlokas – Verse 12 to 15, Summary of the glory of Brahman.

यदादित्यगतं तेजः
जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ
तत्तेजो विद्धि मामकम् ॥ १५-१२ ॥

**yadā dityagataṁ tējah
jagadbhāsayatē'khilaṁ |
yaccandramasi yaccāgnau
tattējō viddhi māmakam || 15 - 12 ||**

That light, which is residing in the sun and which illumines the whole world, and that which is in the moon and in the fire - Know that, light to be mine. [Chapter 15 - Verse 12]

l) a) Brahman has 3 Glories Sat - Chit Ananda

b) Everything belongs to Maya

c) If anything is, it belongs to Brahman, how do you know it is?

d) If I am Aware then the world is existent, if I am not Aware, world is not existent.

e) Awareness belongs to Brahman.

f) All belongs to Brahman, whatever is an Whatever I am Aware of belongs to Brahman.

g) World becomes Meaningful, when they give Joy to me.

h) If no Joy, I wont retain

i) Moment it is Useless, we look for Exchange offers.

j) People exchange relations also.

k) Old Paper, Clothes Exchanged before

L) Everything becomes meaningful only if it give me Joy and comfort.

m) Only meaningful thing is Ananda, happiness.

n) Ananda also belongs to Brahman

o) Anytime you get Ananda from the world, remember it does not belong to the world but me
Brahman.

p) I am the fountain head of Bliss, happiness in the world

q) Anatma = Nama, Rupa Mahima belongs to Maya.

r) Sat - Chit Ananda Mahima belongs to Brahman

s) That Sat - Chit Ananda Vibhuti Sankshepam aha, briefly commented from Verse 12 to 15.

Revision : Chapter 15 – Verse 12 :

l) a)

Upto Verse 1 to 11 - Brahman

Jnanam

Sadhanam

Phalam

Svarupam

b) Brahma Svarupam :

- Indirectly defined Brahman as Chaitanya Svarupam.

c) That which can't be illumined by anything but which illumines, reveals everything.

d) Gita :

न तद्भासयते सूर्योः
न शशाङ्को न पावकः।
यद्गत्वा न निवर्तन्ते
तद्धाम परमं मम ॥ १५-६ ॥

na tadbhāsayatē sūryah
na śaśāṅkō na pāvakaḥ |
yadgatvā na nivartantē
taddhāma paramaṁ mama || 15 - 6 ||

Neither does the sun shine there, nor the moon, nor fire; to which having gone they return not; that is my supreme abode. [Chapter 15 - Verse 6]

e) Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

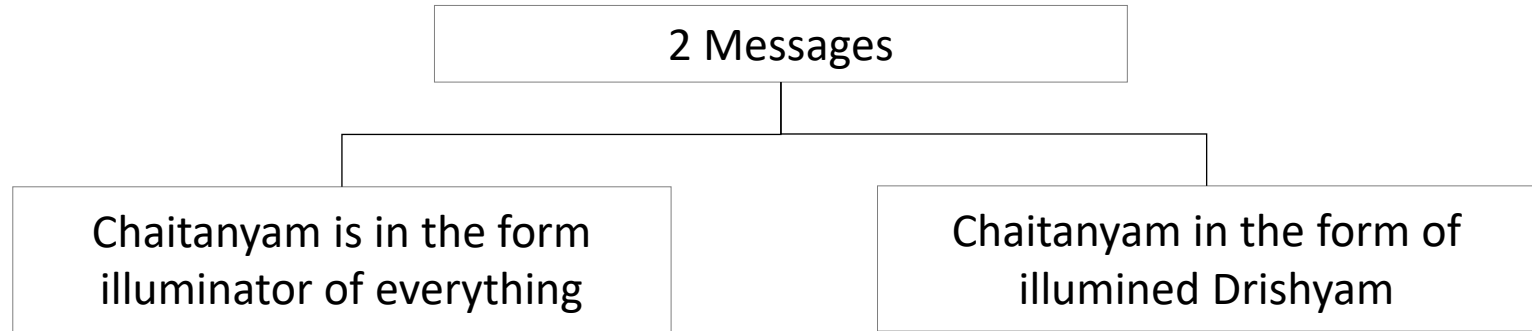
Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati || 15 ||
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine.
[2 - 2 - 15]

f) Brahman = Chaitanya Svarupam, pure Consciousness, Sentiency.

g) Chapter 15 - Verse 4 and Verse 12 to 15

II) a)



b)

Atma	Anatma
- illuminator - Drk - Chetana	- illumined - Drishyam - Achetanam

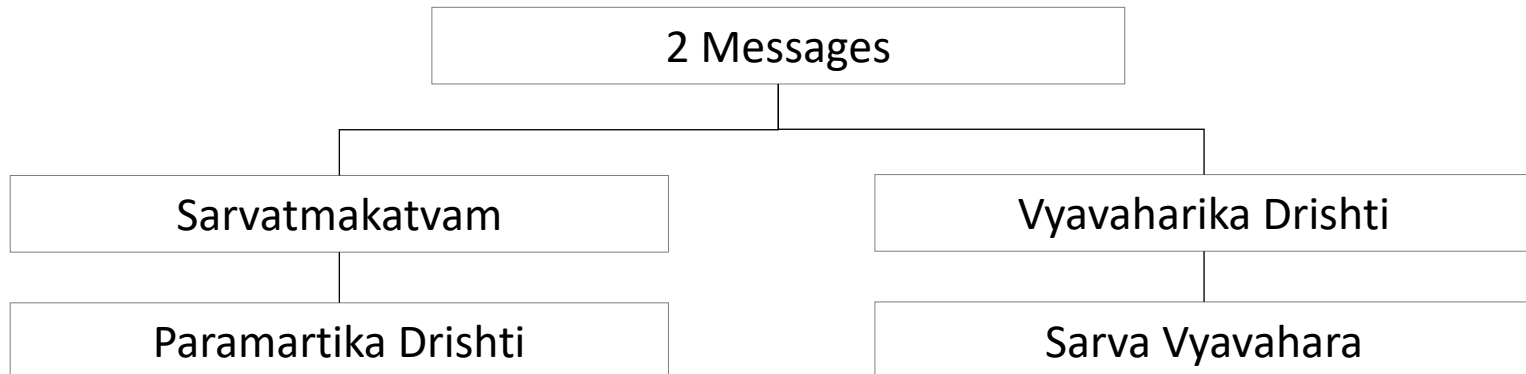
- c) Division used initially to come to Consciousness, Adhyaropa
- d) After we arrive in Chaitanya Svarupam, we do Apavada, negate matter itself completely as Anatma.
- e) There is no material universe separate from me the Atma.
- f) No Drishyam other than Drk

g) This is Sarvatmakatvam of Brahman

- h) Sarva Atma Iti Bhavaha
- i) No Anatma t all
- j) Everything is Atma, consciousness, Chaitanyam, Poornam.

III) a) Sarva Vyavahara Atakatvam :

- Chaitanyam alone is basis for all transactions.
- b) If no Chaitanyam, Jada Prapancha alone will be there, no Vyavahara, meaningless universe
- c) No transaction take place between Achetana Padarthas
- d) Transaction requires Chaitanyam
- e)



f) 2 Messages will be Conveyed in 4 Shlokas (Verse 12 to 15)

g)

Material light	Spiritual Light
- Sun - Daytime - Moon - Nighttime - Amavasya Night - Agni	- Atma Chaitanyam - Ultimate light

h) 3 Light - 3 Prakashas

i) I = Consciousness – Svata Siddhah

यत् आदित्यगतं आदित्याश्रयं—किं तत् ? —तेजः दीप्तिः प्रकाशः जगत्
 भासयते प्रकाशयति अखिलं समस्तं; यत् चन्द्रमसि शशभृति तेजः
 अवभासकं वर्तते, यत् च अग्नौ हुतवहे. नत् तेजः विद्धि विजानीहि मामकं
 मदीयं मम विष्णोः नत् ज्योतिः ॥ अथवा—यत् आदित्यगतं तेजः चैतन्यात्मकं
 ज्योतिः, यत् चन्द्रमसि, यच्च अग्नौ वर्तते तत् तेजः. विद्धि मामकं मदीयं विष्णोः
 तत् ज्योतिः । ननु स्थावरेषु जङ्गमेषु च तत् समानं चैतन्यात्मकं ज्योतिः ।
 तत्र कथं इदं विशेषणं 'यदादित्यगतम्' इत्यादि ? नैष दोषः ; सत्त्वाधिक्यात्
 आविस्तरत्वोपपत्तेः । आदित्यादिषु हि सत्त्वं अत्यन्त- प्रकाशं अत्यन्तभास्वरं,
 अतः तत्रैव आविस्तरं ज्योतिः इति तत् विशिष्यते, न तु तत्रैव तत् अधिकं इति ।
 यथा हि लोके. तुल्येऽपि मुखसंस्थाने, न काष्ठकुड्यादौ मुखं आविर्भवति,
 आदर्शादौ तु स्वच्छे स्वच्छतरे च तारतम्येन आविर्भवति, तद्वत् ॥

yat ādityagatam ādityāśrayam | kiṁ tat? tējaḥ dīptiḥ prakāśaḥ jagat
 bhāsayatē prakāśayati akhilaṁ samastam; yat candramasi śaśabhṛti tējaḥ
 avabhāsakam vartatē, yacca agnau hutavahē, tat tējaḥ viddhi vijānīhi māmakam
 madīyam mama viṣṇoḥ tat jyōtiḥ | athavā, ādityagatam tējaḥ caitanyātmakam jyōtiḥ,
 yaccandramasi, yacca agnau vartatē tat tējaḥ viddhi māmakam madīyam mama viṣṇoḥ
 tat jyōtiḥ || Nanu sthāvarēṣu jaṅgamēṣu ca tat samānam caitanyātmakam jyōtiḥ |
 tatra katham idam viśēṣaṇam — 'yadādityagatam' ityādi | naiṣa dōṣaḥ, sattvādhikyāt-
 āvistaratvōpapattēḥ | ādityādiṣu hi sattvam atyantaprakāśam atyantabhāsavaram;
 ataḥ tatraiva āvistaram jyōtiḥ iti tat viśiṣyate, na tu tatraiva tat-adhikamiti |
 yathā hi lōkē tulyē:'pi mukhasamsthānē na kāṣṭhakudyādau mukham āvirbhavati,
 ādarśādau tu svacchē svacchatarē ca tāratamyēna āvirbhavati; tadvat || 12 ||

That luminous energy, the Splendour, the light of the Sun which illumines the entire world, the same as that which exists in the Moon and the fire, - Know that to be Mine who am Vishnu. Or, the luminous Conscious light in the sun as also in the Moon and fire – Know that to be Mine, i.e., of Vishnu, Objection : “Now, both in Objects unmoving and Moving is equally present the light of Consciousness; then why qualify it as what is present in the Sun, etc?” Reply : “This is no flaw; for, Due to the excess of the luminous power it is reasonable to hold that there are differing degrees of its manifestation. In the Sun and so forth, Sattva with its excess of light is extremely resplendent; so light is more manifest there. Therefore, the sun, the Moon, etc., have been selected to qualify that light, and it is not suggested that it is confined to them. This case is similar to the Reflection of one’s face that Vividly shines forth in Mirrors of varying degrees of Clarity and not in opaque Materials like wood and Stone.

162) Bashyam : Chapter 15 - Verse No. 12 Starts

यत् आदित्यगतं आदित्याश्रयं—किं तत् ? —तेजः दीप्तिः प्रकाशः जगत्
भासयते प्रकाशयति अखिलं समस्तं; यत् चन्द्रमसि शशभृति तेजः
अवभासकं वर्तते, यत् च अग्नौ हुतवहे. तत् तेजः विद्धि विजानीहि मामकं
मदीयं मम विष्णोः तत् ज्योतिः ॥

yat ādityagatam ādityāśrayam | kiṁ tat? tējaḥ dīptiḥ prakāśaḥ jagat
bhāsayatē prakāśayati akhilaṁ samastam; yat candramasi śaśabhṛti tējaḥ
avabhāsakam vartatē, yacca agnau hutavahē, tat tējaḥ viddhi vijānīhi māmakam
madīyam mama viṣṇoḥ tat jyōtiḥ |

I) a) Yada Aditya Gatham :

- Aditya Ashrayam.

b) What light is in Surya, Chandra, Agni is light of Consciousness like in Jivas Sukshma Shariram.

c) Jagat Bhasayate :

- Illumines Universe, Prakashayati

d) Moon = Shasha Vibruth Patch in Moon Resembles form of Rabbit
= Rabbit holder Moon

e) Tejaha = Abhasakam Vartate
= Light Located in Sun, Moon, Fire

f) Fire = Oblation Carrier to Agni Devata and other Devatas
= Divine Courier Service

g) Vidhi = Vijanahi, understand

h) Mamakam = Madiyan, It is mine

II) a) I am not ordinary Krishna Shariram, Surya Mandalam, Jva Shariram

b) Krishma represents Brahma Chaitanyam, intrinsic nature, Jagat Karana Vishnu.

c) Tat Tejaha = Tat Jyotihi

d) We worship light of Surya (Bhargava) during Gayathri mantra.

e)

Tat	Savitur	Bargaha
	Surya Devasya	Light, Jyotihi

Bhagawan itself

f) It Viddhihi, meaning No. 1

III) 2nd Interpretation :

a) Aditya Gatha Tejaha - Tat Jyoti, Aditya Devata

b) Direct meaning = Surya Mandalam of Surya Bhagawan
= Sthula Shariram

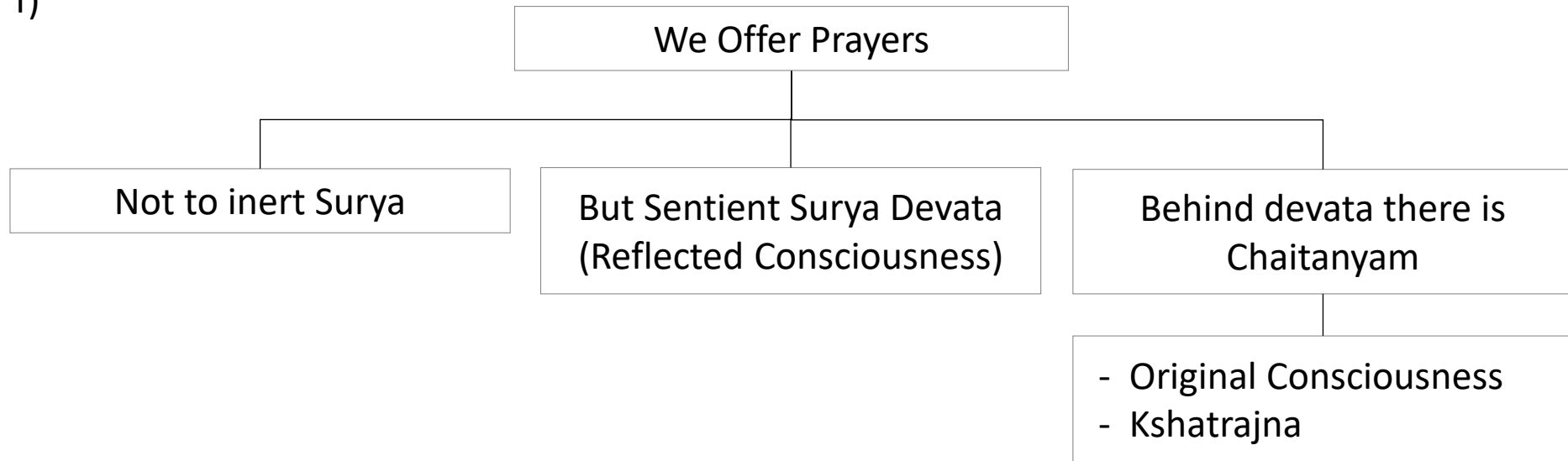
c) Behind is Sukshma Shariram, light represents Aditya Devata.

d)

Surya Mandala	Surya Devata
Achetanam	Chetanam

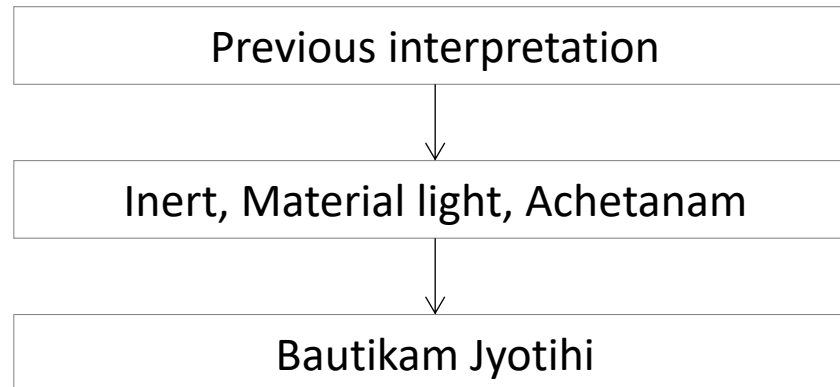
e) Surya Devata = Exhalated Jiva with Extraordinary powers.

f)

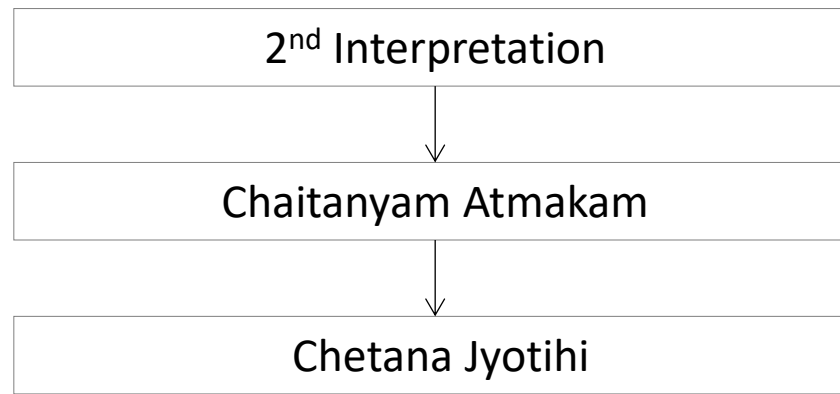


g) Jiva = Surya Devata
= Kshetrajna

h)



i)



j) Shining intellect in a Person = Shining Hiranyagarbha Surya Devata, Chandra Devata, Agni Devata

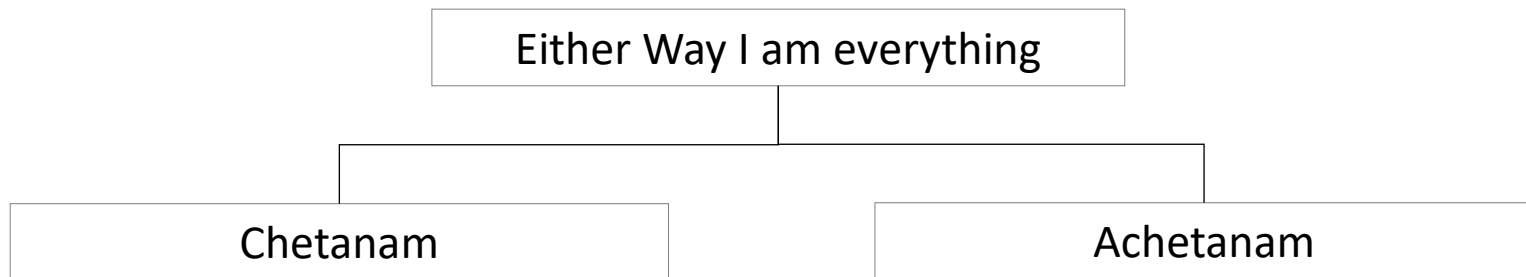
k) In 3 luminaries, 3 Devatas, Jyotihi = Chaitanyam

L) Chetanam and Achetnam = Both I am

m) 3 Luminaries = Devatas

Jyotihi = Chaitanyam

n)



163) Bashyam : Chapter 15 - Verse No. 12 Continues

अथवा—यत् आदित्यगतं तेजः चैतन्यात्मकं ज्योतिः, यत् चन्द्रमसि,
यच्च अग्नौ वर्तते तत् तेजः विद्धि मामकं मदीयं विष्णोः तत् ज्योतिः ।

athavā, ādityagataṁ tējaḥ caitanyātmakam jyōtiḥ, yaccandramasi,
yacca agnau vartatē tat tējaḥ, viddhi māmakam madiyam mama viṣṇōḥ tat jyōtiḥ ||

164) Bashyam : Chapter 15 - Verse No. 12 Continues

ननु स्थावरेषु जङ्गमेषु च तत् समानं चैतन्यात्मकं ज्योतिः ।
तत्र कथं इदं विशेषणं 'यदादित्यगतम्' इत्यादि ? नैष दोषः ; सत्त्वाधिक्यात्
आविस्तरत्वोपपत्तेः । आदित्यादिषु हि सत्त्वं अत्यन्त- प्रकाशं अत्यन्तभास्वरं,
अतः तत्रैव आविस्तरं ज्योतिः इति तत् विशिष्यते, न तु तत्रैव तत् अधिकं इति ।

Nanu sthāvarēṣu jaṅgamēṣu ca tat samānam caitanyātmakam jyōtiḥ |
tatra katham idam viśēṣaṇam — 'yadādityagatam' ityādi | naiṣa dōṣaḥ, sattvādhikyāt-
āvistaratvōpapattēḥ | ādityādiṣu hi sattvam atyantaprakāśam atyantabhāsvaram;
ataḥ tatraiva āvistaram jyōtiḥ iti tat viśiṣyatē, na tu tatraiva tat-adhikamiti |

I) a) Question :

- Based on 2nd Interpretation.

b) I am Chetana, Jyoti in Surya, Chandra, Agni Devata

c) What about other living beings?

d) Chaitanyam in me is not Krishna will be our understanding.

II) a)

Sthavaram	Jangameshu
- Non-moving living beings - Plant - Consciousness in Plants because of which they are aware of the Surroundings	- Moving living beings - Consciousness in Animals, Birds, Human - Chaitanyam is same

b) Chaitanyam is everywhere

c) Why Krishna mentions only 3 - Surya, Chandra, Agni

d) Tatra, that being so

e) How Krishna says only in 3 Places?

f) Bhagawan is limited

g) Bhagawan is in the temple, not outside

h) Yatu Aditya, Iti Adhi Viseshanam Katham Bhavati?

III) Answer :

a) Consciousness is everywhere in equal measure

b) Not in some people more, less, No Gradation, No Taratamyam

c) In certain Anatma upadhi, manifestation will depend on gradation of upadhi

d)

My face	10 Mirrors
- Uniform	- Concave - Convex - Dull - Bright

- 
- Reflections / Brightness different
 - Upadhis Different

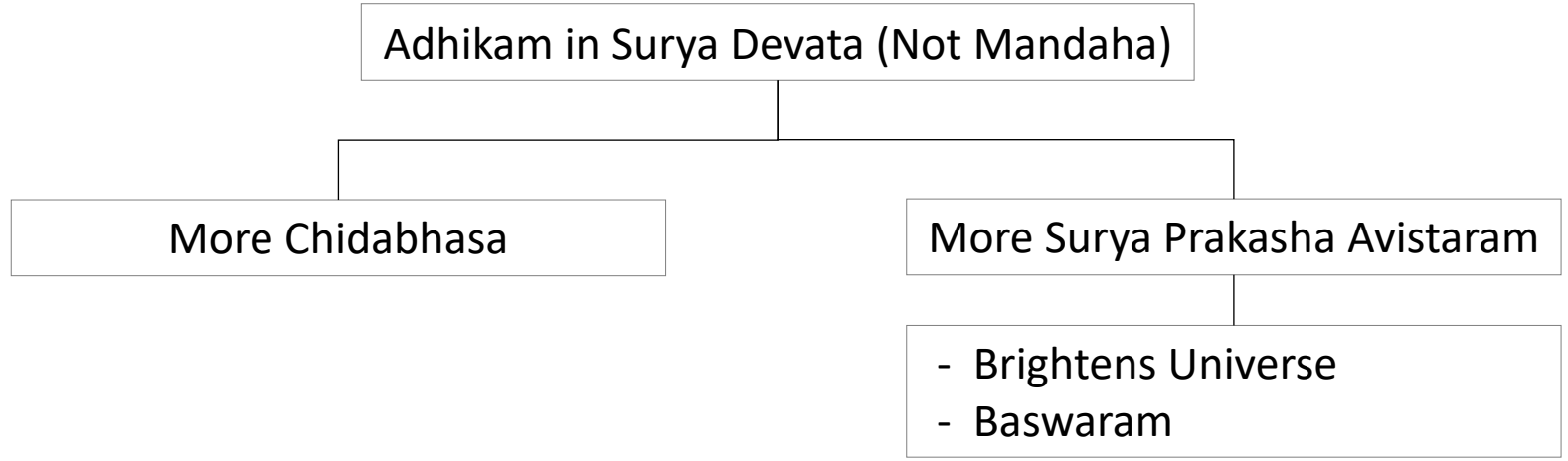
e) Surya Devata has extraordinary Upadhis - Sattva Pradhana.

f) Chaitanyam not more, less

g) Sattva guna more, better upadhi

h) Bautika Prakasha more because of Sattva Guna.

i)



j) Surya Devata because of Purva Janya Punyam, more Karma, Upasana in past Manushya Janma.

k) Bimba Chaitanyam same Chidabhasa more because of Sattva Guna

l) This is Sankshepa Uttaram

m) In Deities Sattva extremely bright

n) Gita - Chapter 14 :

तत्र सत्त्वं निर्मलत्वा
प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति
ज्ञानसङ्गेन चानघ ॥१४-६॥

tatra sattvaṃ nirmalatvāt
prakāśakam anāmayam |
sukhasaṅgēna badhnāti
jñānasaṅgēna cānagha || 14-6||

Of these, sattva, because of this stainlessness, is luminous and healthy (Unobstructive). It binds by (creating) attachment to happiness and attachment to knowledge, O sinless one. [Chapter 14 - Verse 6]

- o) Because of brightness due to Sattva guna, Krishna mentions 3 luminary devatas, not that Consciousness is more.
- p) Manifestation of consciousness is more
- q) Chit not more, Chidabhasa is more in Devatas.

165) Bashyam : Chapter 15 - Verse No. 12 Continues

यथा हि लोके. तुल्येऽपि मुखसंस्थाने, न काष्ठकुड्यादौ मुखं आविर्भवति,
आदर्शादौ तु स्वच्छे स्वच्छतरे च तारतम्येन आविर्भवति, तद्वत् ॥

yathā hi lōkē tulyē:'pi mukhasamsthānē na kāṣṭhakudyādaṁ mukham āvirbhavati,
ādarśādaṁ tu svacchē svacchatarē ca tāratamyēna āvirbhavati; tadvat || 12 ||

- l) a) Form, Reflection of face in wood, wall, mirror is different
- b) Polish granite, dull face visible
- c) More Sattva Guna comes, more is brightness, happiness experienced by Jivas.
- d) Chaitanya manifests more, Avir Bhavati, it is already there.

e) Brightness comes to light because of predominant Sattva Guna.

f) In our life, develop more Sattva Guna for happiness

g) I am same Chaitanyam pervading but in some places more manifest.

II) Anvaya - Vere 12 :

- Yatu Aditya Gatham, Tejaha Akhilam Jagatu Basate
- Yatu Tejha Chandramasi Vartate
- Yatu Tejaha Agnou Cha Vartate
- Tatu Tejaha Mamekam Vidhi

166) Introduction to Chapter 15 - Verse No. 13

किञ्च—

kiñca —

And,

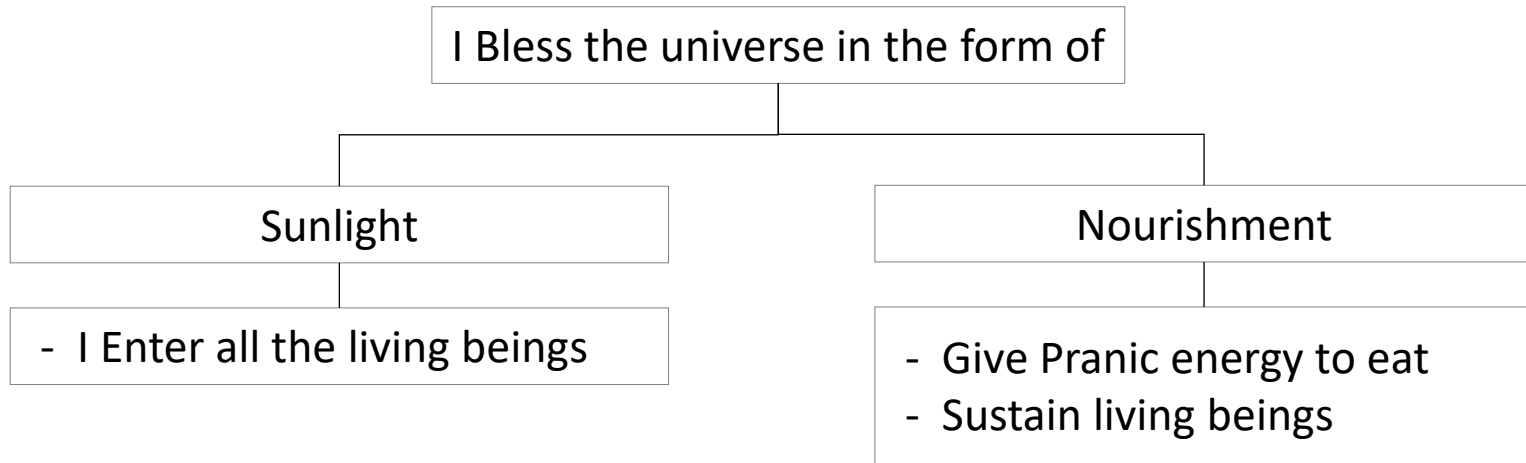
- Moreover, Ishvara Vibhuti continues, Sarvatmakatvam.... Vyavahara Atma Tattvam.

गामाविश्य च भूतानि
धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः
सोमो भूत्वा रसात्मकः ॥ १५-१३ ॥

gāmāviśya ca bhūtāni
dhārayāmyahamōjasā |
puṣṇāmi cauṣadhīḥ sarvāḥ
sōmō bhūtvā rasātmakaḥ || 15 - 13 ||

Permeating the earth, I support all beings by (My) energy; and having become the liquid moon, I nourish all herbs. [Chapter 15 - Verse 13]

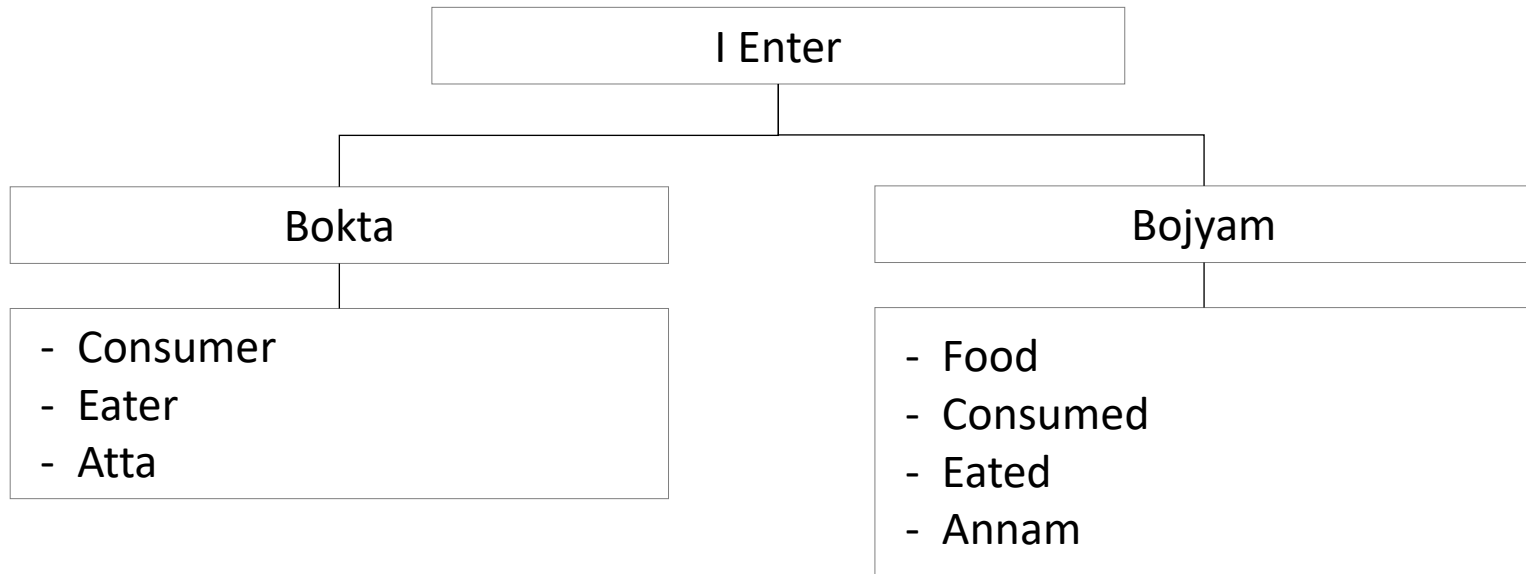
l) a)



b)



c)



d) Surya Tejaha and Chandra Tejaha.

गां पृथिवीं आविश्य प्रविश्य धारयामि भूतानि जगत् अहं ओजसा बलेन ;
यत् बलं कामरागविवर्जितं ऐश्वरं रूपं जगद्विधारणाय पृथिव्यां
आविष्टं, येन पृथिवी गुर्वी न अधः पतति, न विदीर्यते च । तथा च मन्त्रवर्णः—
‘येन द्यौरुग्रा पृथिवी च दृढा’ [तै. सं. ४.१.८.] इति, ‘स दाधार पृथिवीम् [तै. सं.
४.१.८.] इत्यादिश्च । अतः गामाविश्य च भूतानि चराचराणि धारयामि इति
युक्तमुक्तम् । किंच—पृथिव्यां जाताः ओषधीः सर्वाः व्रीहियवाद्याः पुष्णामि पुष्टिमतीः
रसस्वादुमतीः च करोमि सोमः भूत्वा रसात्मकः सोमः सन् रसात्मकः रसस्वभावः ।
सर्वरसानां आकरः सोमः । स हि सर्वरसात्मकः सर्वाः ओषधीः स्वात्मरसान्
अनुप्रवेशयन् पुष्णाति ॥

**gām pr̥thivīm āviśya praviśya dhārayāmi bhūtāni jagat aha m̐ ōjasā balēna;
yat balaṁ kāmarāgavivarjitam aiśvaraṁ rūpaṁ jagadvidhāraṇāya pr̥thivyām
āvi śtaṁ yēna pr̥thivī gurvī na adhaḥ patati na vidīryatē ca | tathā ca mantravarṇaḥ —
‘yēna dyaaurugrā pr̥thivī ca dṛ ḍhā’ (tai. saṁ. 4 | 1 | 8) iti, ‘sā dād̐hāra pr̥thivīm’ (tai. saṁ.
4 | 1 | 8) ityādiśca | atah gāmāviśya ca bhūtāni carācarāṇi dhārayāmi iti
yuktamuktam kiñca, pr̥thivyām jātāḥ ōṣadhīḥ sarvāḥvrihiyavādyāḥ puṣṇāmi puṣṭimatīḥ
rasasvād umatīśca karōmi sōmō bhūtvā rasātmakaḥ sōmaḥ san rasātmakaḥ rasasvabhāvaḥ |
sarvarasānām ākaraḥ sōmaḥ | sahi sarvarasātmakaḥ sarvāḥ ōṣadhīḥ svātmarasān
anupravēśayan puṣṇāti || 13 ||**

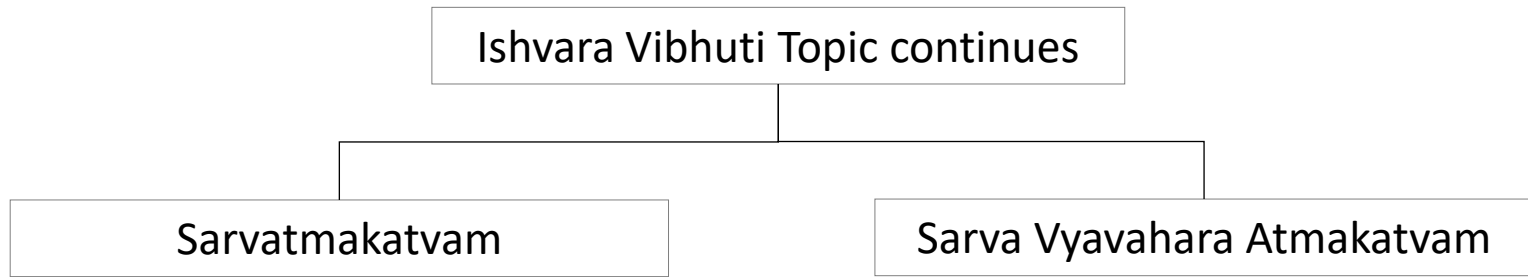
‘Entering into the earth’ I Sustain all beings – i.e. the whole world – with My prowess, free from Cravings and attachments. The reference is to the Divine form present in the earth for its Sustenance. Due to it the earth does not collapse and Splinter. Hence the affirmation in the TS: ‘By which the firmament and the Mighty earth are held Steadfast, (4.1.8); ‘He up-held the earth’ (Ibid). Hence also has it been declared aright. ‘I sustain the beings, moving and unmoving, having entered the earth’. Moreover, plants and herbs- i.e., barley and so forth – I sustain, becoming the Sapful moon; I make them juicy and sweet. The moon is the abode of all essences; it instils their respective saps in all plants and herbs. Thus I foster them.

168) Bashyam : Chapter 15 - Verse No. 13 Starts

गां पृथिवीं आविश्य प्रविश्य धारयामि भूतानि जगत् अहं ओजसा बलेन ;
यत् बलं कामरागविवर्जितं ऐश्वरं रूपं जगद्विधारणाय पृथिव्यां
आविष्टं, येन पृथिवी गुर्वी न अधः पतति, न विदीर्यते च ।

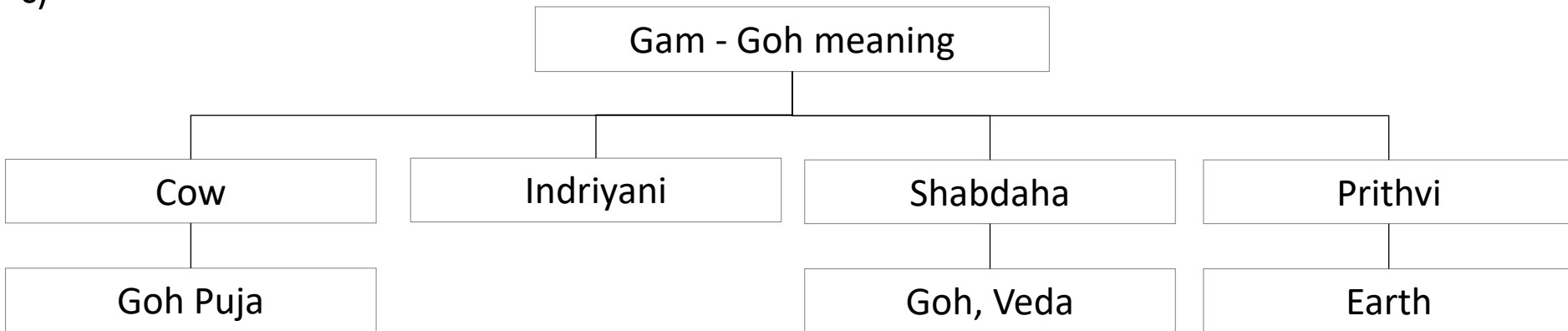
**gām pr̥thivīm āviśya praviśya dhārayāmi bhūtāni jagat aha m̐ ōjasā balēna;
yat balaṁ kāmārāgavivarjitaṁ aiśvaraṁ rūpaṁ jagadvidhāraṇāya pr̥thivyām
āvi śtaṁ yēna pr̥thivī gurvī na adhaḥ patati na vidīryatē ca |**

l) a)



b) Gam Avishya :

c)



d) Govinda = Gam Palayati

= Cowherd Boy

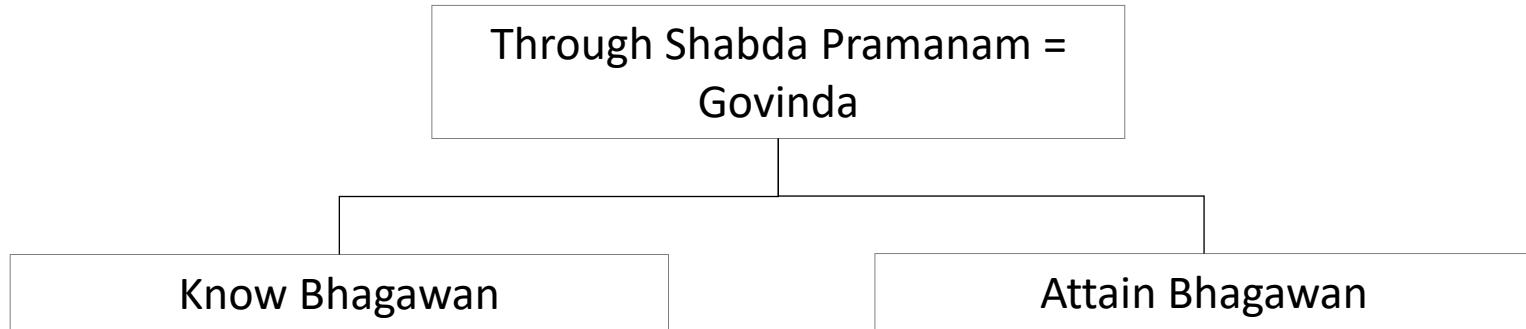
= Krishna protected Cow

e) Varaha Avatara, Protected earth and brought earth back from Asura, Rakshaha

- Gam Prithivim Palayati iti Govinda.

f) Gobihi - Vedati Vidiyate

- Vedanta Shadba iti Govinda
- One who is know (Vid) and attain



g) Govinda Versatile because word goh is Versatile

h) Gam = Prithvi

i) Aavishya = Pravishya, having entered, in the form of Surya Prakasha, Rashmi Rupa.

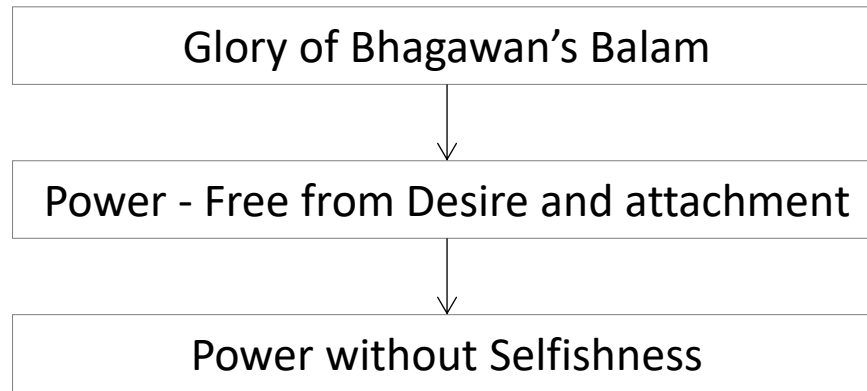
j) Dharayami Butani :

- I hold, Sustain, Jagat, entire Universe of living beings.
- Jagat and Pranis.

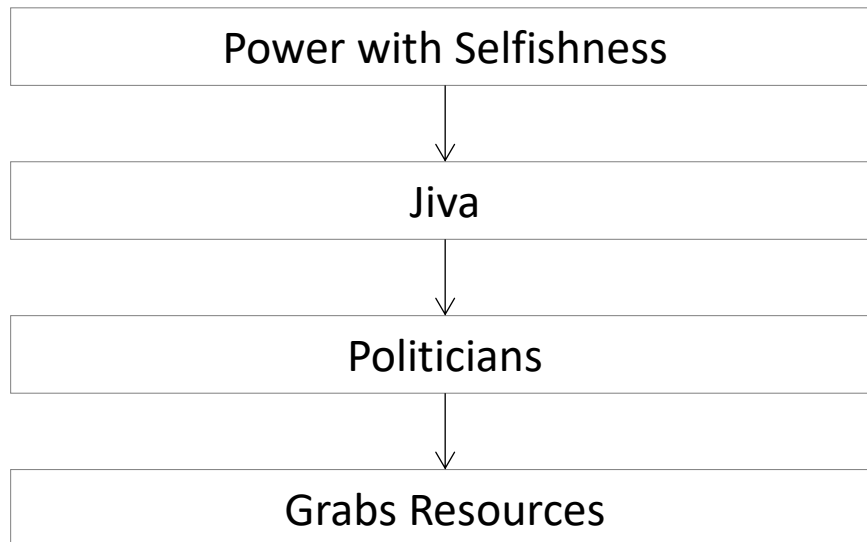
k) Ojahasa :

- Balam, Strength, Pranic energy.

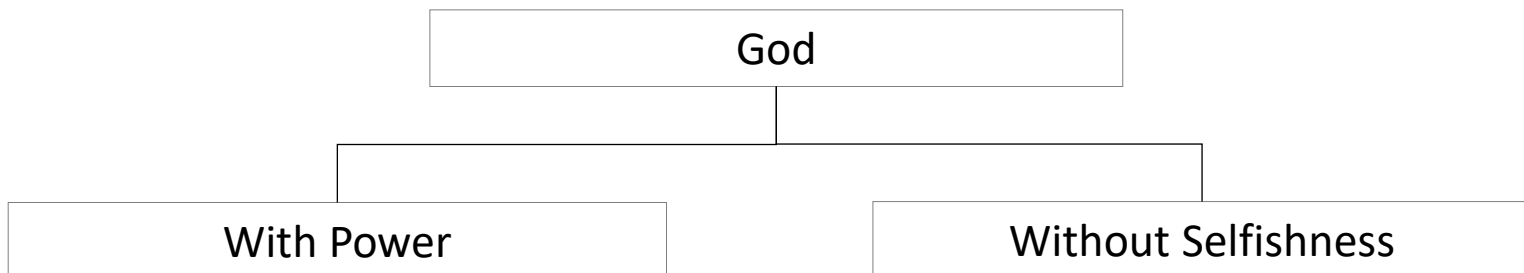
L)



m)



n)



o) Use Entire power for Blessing of Universe

p) Kama, Raaga, Vivarjitam

II) a) Borrows idea from Gita :

बलं बलवतां चाहं
कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु
कामोऽस्मि भरतर्षभ ॥ ७-११॥

balaṁ balavatāṁ cāhaṁ
kāmarāgavivarjitam |
dharmāviruddhō bhūtēṣu
kāmo'smi bharatarṣabha || 7-11 ||

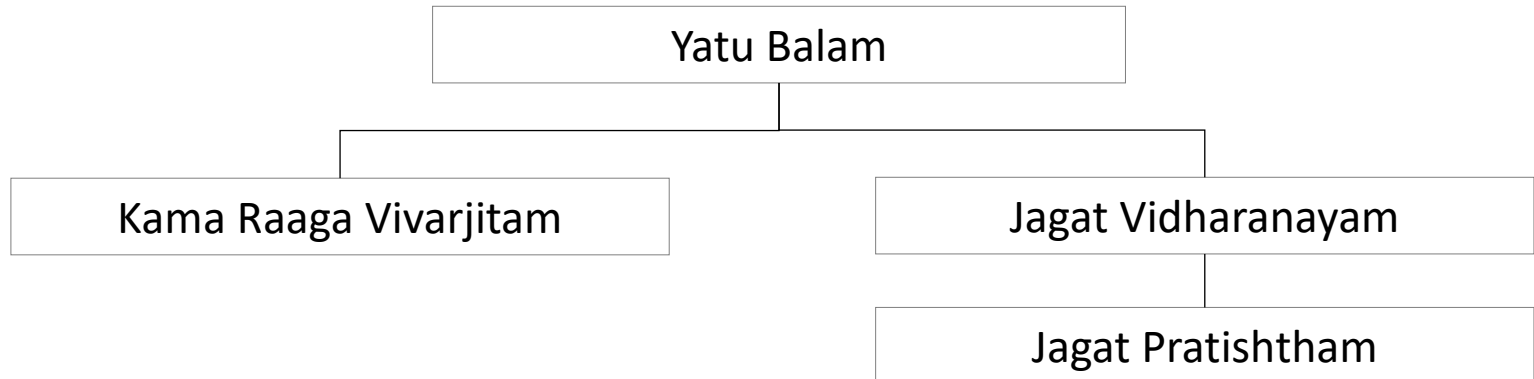
Of the strong, I am the strength devoid of desire and attachment and in (all) beings, I am the desire unopposed to dharma, O best among, the Bharatas. [Chapter 7 – Verse 11]

b) Noble power, not oppressive power

c) Aishwaryam belongs to Ishvara

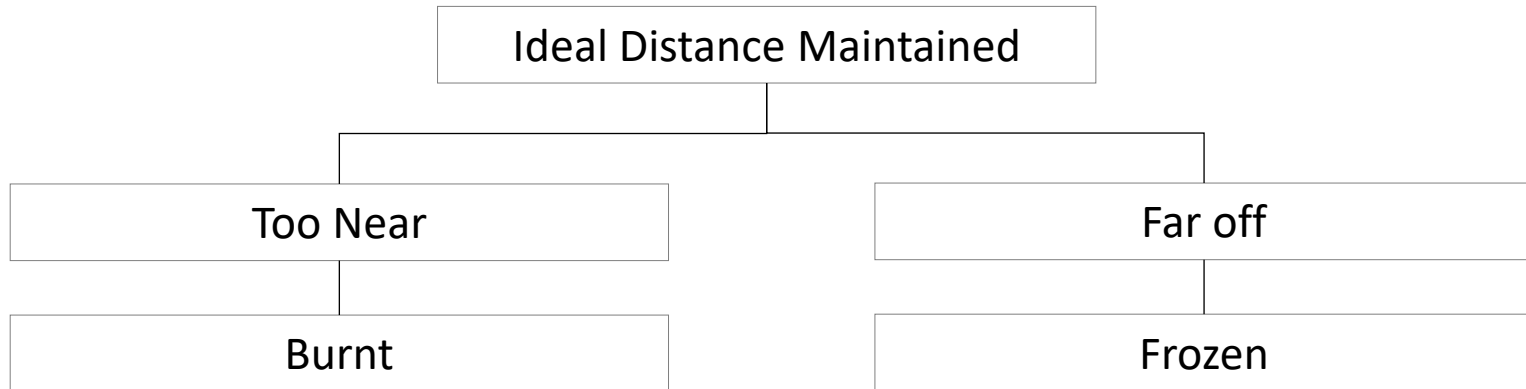
d) Lord enters Universe for its Sustainance

e)

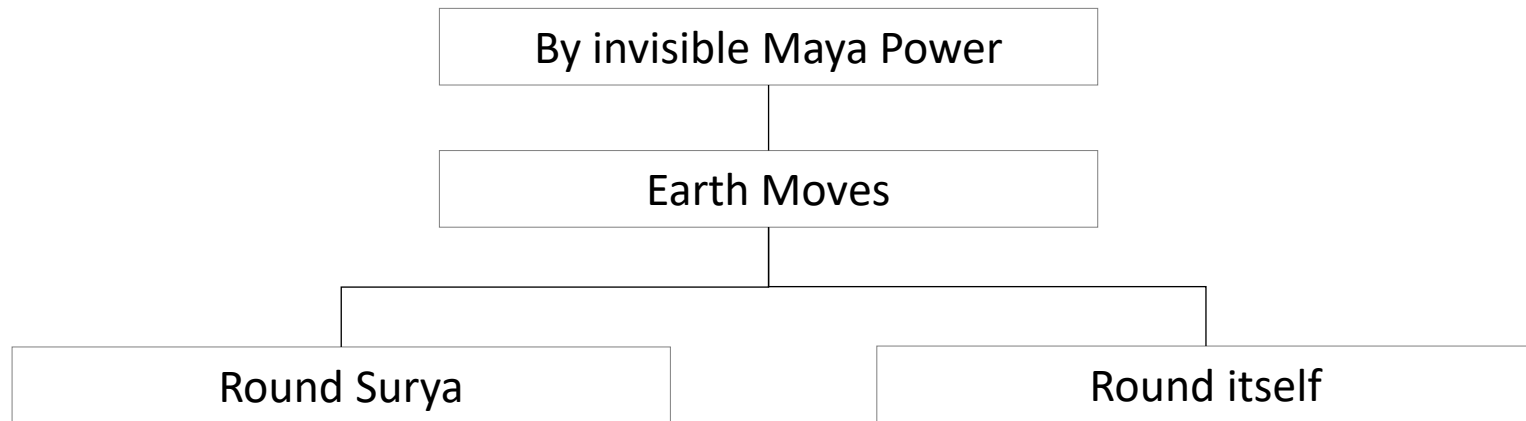


f) Lord enters Invisibly and Sustains Universe (Maya Shakti of Brahman)

g) This Maya Shakti keeps earth in Orbit

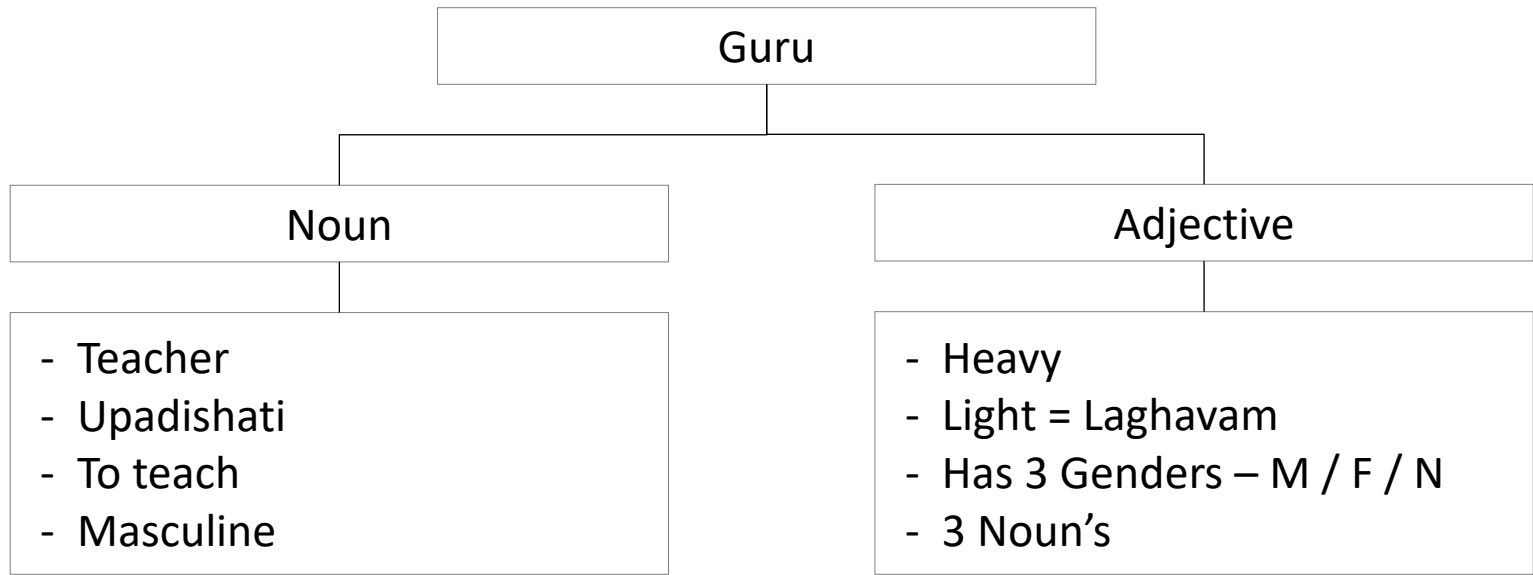


h)

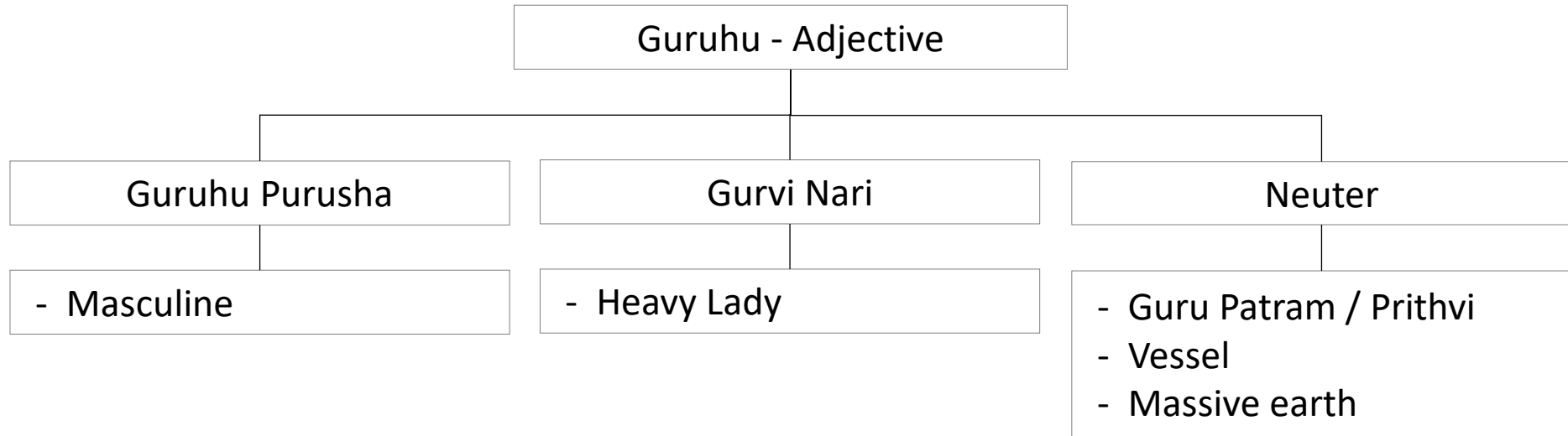


i) Krishna Maintains, otherwise, no rain.

III) a)



b)



c) Gita - Chapter 6 :

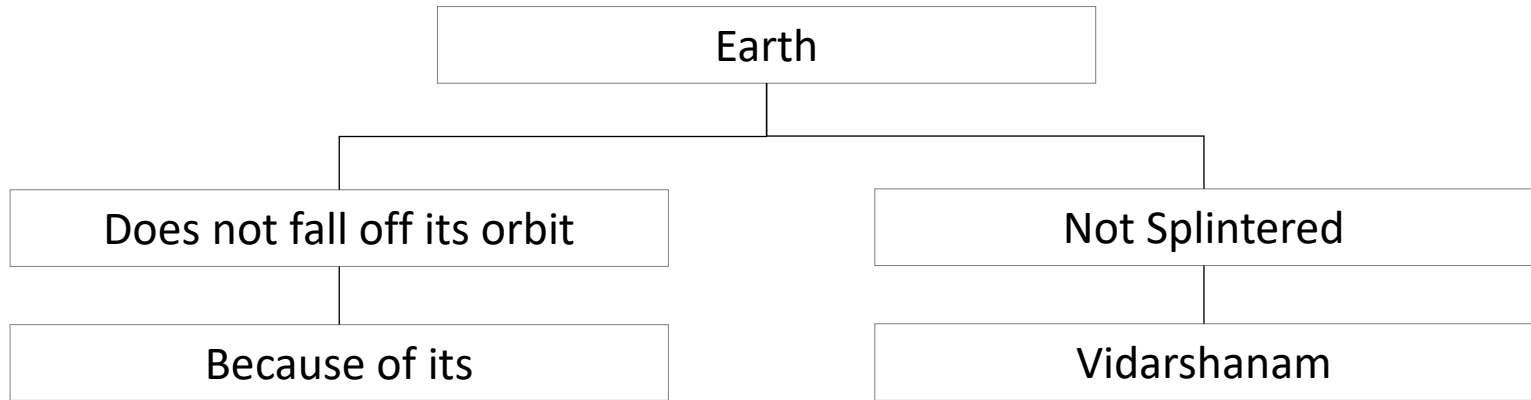
यं लब्ध्वा चापरं लाभं
मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन
गुरुणापि विचाल्यते ॥ ६-२२ ॥

yaṁ labdhvā cāparam̐ lābham̐
manyatē nādhikam̐ tataḥ |
yasmin sthitō na duḥkhēna
guruṇā'pi vicālyatē || 6-22 ||

Which having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow. [Chapter 6 – Verse 22]

- Guru = Dukham
- Yogi not affected by heavy Sorrow.

d)



e) Maya Shakti keeps in Balance, no Centripetal or Centrifugal force affects earth.

तथा च मन्त्रवर्णः— 'येन द्यौरुग्रा पृथिवी च दृढा' [तै. सं. ४.१.८.] इति,
'स दाधार पृथिवीम् [तै. सं. ४.१.८.] इत्यादिश्च । अतः गामाविश्य च
भूतानि चराचराणि धारयामि इति युक्तमुक्तम् ।

tathā ca mantravarṇaḥ — 'yēna dyaurugrā pṛthivī ca dṛ ḍhā' (tai. saṁ. 4 | 1 | 8) iti,
'sā dādḥāra pṛthivīm' (tai. saṁ. 4 | 1 | 8) ityādiśca | ataḥ gāmāviśya ca
bhūtāni carācarāṇi dhārayāmi iti yuktamuktam ।

I) a) Sruti Quotations :

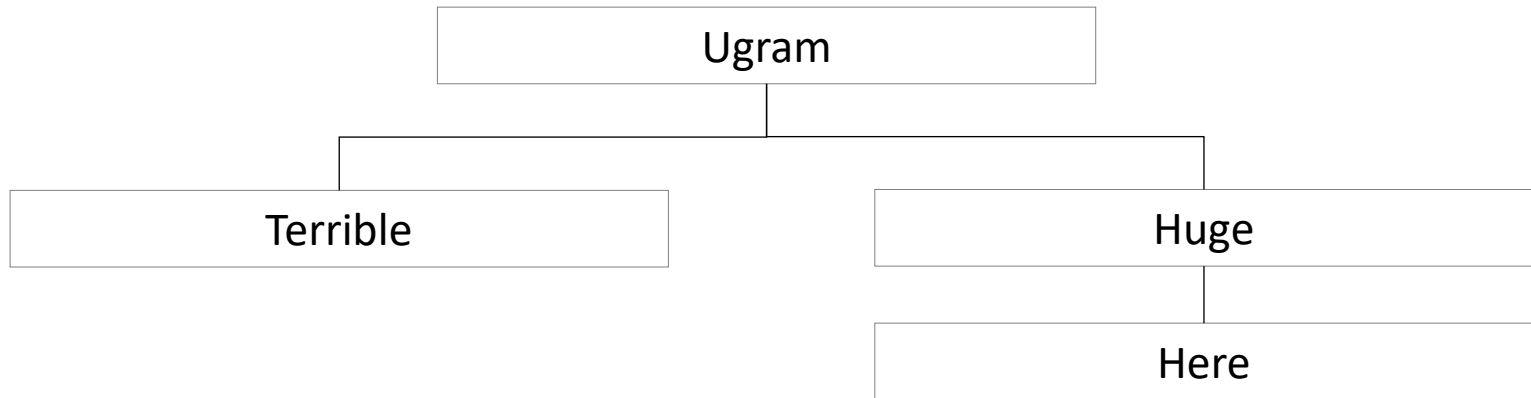
b) Taittriya Samhita Upanishad :

यश्चिदापो महिना पर्यपश्यद्दक्षं दधानाः जनयन्तीरग्निम् ।
ततो देवानां समवर्ततासुरेकः कस्मै देवाय हविषा विधेम ॥

yaś cid āpo mahinā paryapaśyad dakṣaṁ dadhānā janayantīr agnim |
tato devānāṁ samavartatāsuraḥ kasmai devāya haviṣā vidhema ||

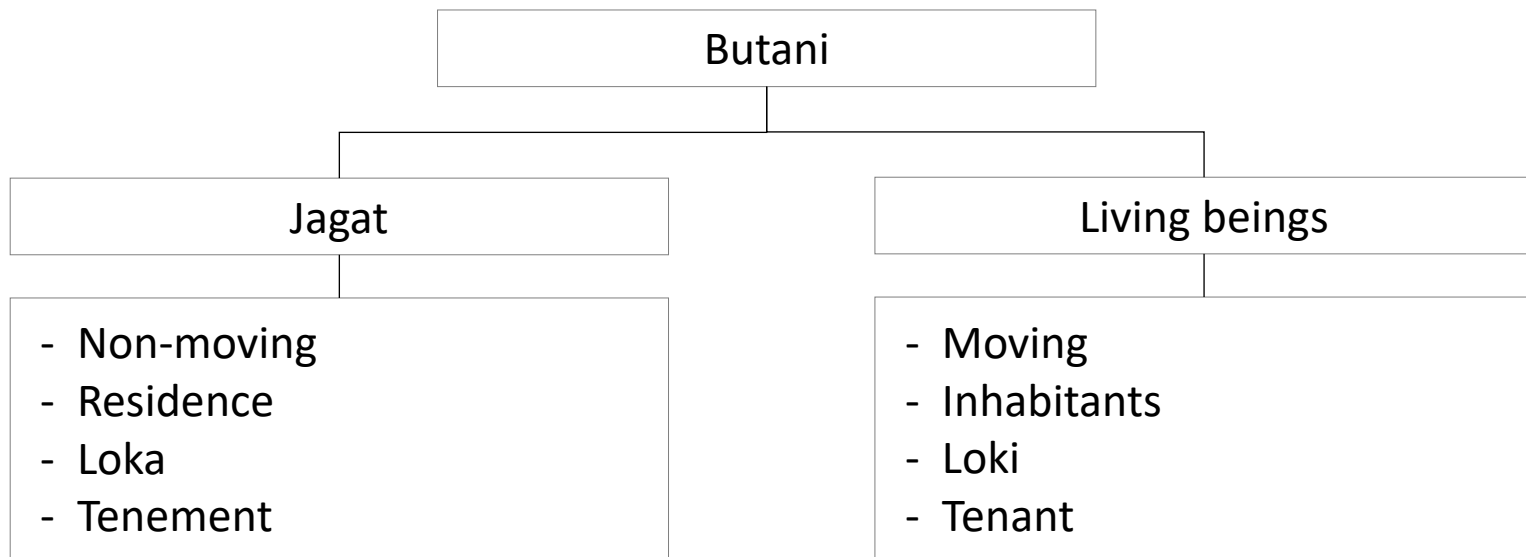
"He who perceived the mighty waters bearing the principle of creative power and bringing forth Agni—from Him arose the one Lord of the gods. To which God should we offer our oblation?" [4.1.8]

- c) Smruti - Gita by Vyasa not Svata Pramanyam
- d) Has no Independent Validity.
- e) Prithvi Dridham kept firm in its Position.
- f) Drim - Dhatu
- g) Both Heaven and earth Kept firm in their Positions
- h)



- i) Quotation comes in Mahanyasa also
 - Sada Dhara Prithvi
- j) Maya Shakti enters Creation and Sustains
- k) Glory of Brahman.

L)



m) Both Held Yogether by Maya Shakti.

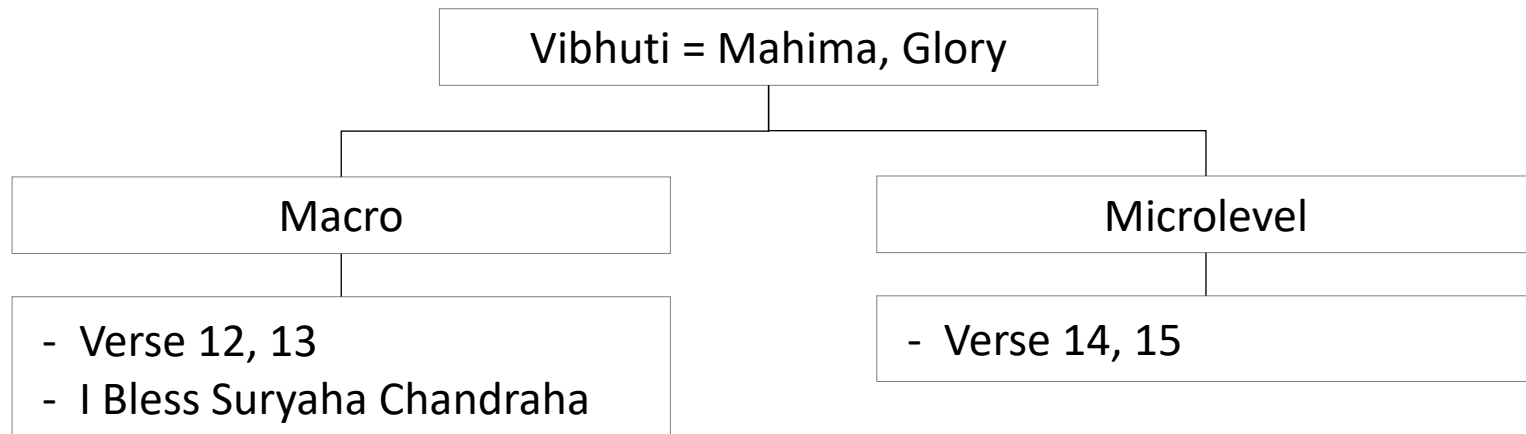
Revision : Chapter 15 – Verse 13 :

l) a) Verses 12, 13, 14, 15 :

- Ishvarasya Vibhuti Sankshepaha

b) Elaborated in Chapter 10 – Gita.

c)



d) Through Surya and Chandra Prakasha, I bless the animal kingdom.

e) Through Surya Prakasha :

- **Animals**
- **Get energy and Strength**

f) Through Chandra Prakasha

- Bless Plant Kingdom
- Give Nutrients to Plants.

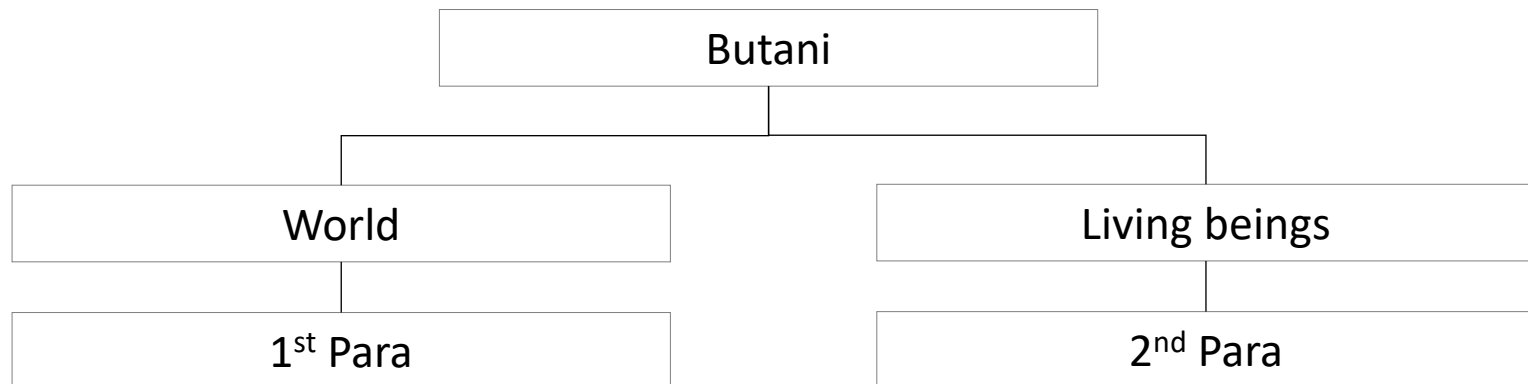
II) a) Ojas = Balam = Strength
= Prana Shakti

b) In the form of Chandra Prakasha, I Nourish Plant kingdom by giving them all Nutrients

c) This alone blesses Animal and Human beings.

III) a) Taittiriya Samhita - Quotes this

b)



c) Both inert and Sentient beings I bless with my Maya Shakti, Reflected Consciousness.

170) Bashyam : Chapter 15 - Verse No. 13 Continues

किंच—पृथिव्यां जाताः ओषधीः सर्वाः व्रीहियवाद्याः पुष्णामि पुष्टिमतीः
रसस्वादुमतीः च करोमि सोमः भूत्वा रसात्मकः सोमः सन् रसात्मकः रसस्वभावः ।
सर्वरसानां आकरः सोमः । स हि सर्वरसात्मकः सर्वाः ओषधीः स्वात्मरसान्
अनुप्रवेशयन् पुष्णाति ॥

kiñca, pṛthivyām jātāḥ oṣadhīḥ sarvāḥvṛīhiyavādyāḥ puṣṇāmi puṣṭimatīḥ
rasasvād umatīśca karōmi sōmō bhūtvā rasātmakaḥ sōmaḥ san rasātmakaḥ rasasvabhāvaḥ |
sarvarasānām ākaraḥ sōmaḥ | sahi sarvarasātmakaḥ sarvāḥ oṣadhīḥ svātmarasān
anupravēśayan puṣṇāti || 13 ||

l) a) 2nd Line of Shloka

b) All plant kingdom = Herbal kingdom

= Oshadi

c) Medicine from plants = Aushadam

d) Oshadi = Grains - Rice, Barley, I nourish

e) Pushnami = I nourish, Bhagawan.

f) What is nourishment?

- Nutrients - Carbohydrates, Protein, Fats, all nourishments I give to plant kingdom.

- g) We derive from plant kingdom by eating them
- h) We are full of nutrients
- i) Swadhumati - Nutrients are tasty also
- j) Plants become tasty, nourishing, because of Chandra Prakasha
- k) Plants nutritious and delicious

L) Corollary : Be a Vegetarian.

m) How Bhagawan does that?

II) a) Somo Butva :

- By becoming moon, moon light.

b) Rasatmakaha :

- Moon and Moonlight give all nourishment that we need for sustenance.

c) Rasa Svabhavaha :

- Moon = Repository, bank of all types of nutrients.

d) In the form of moon light, moon alone enters all plants and make plants nutrient, delicious.

e) I alone am in the form of Soma, I enter plant kingdom and nourish them.

III) Anvaya - Verse 13 :

- Gam Avishya Cha Aham Ojasa Butani Dharayami
- Rasamatmakaha Somaha Butva
- Aham Sarvaha Oshadihi Pushnami Cha...

171) Introduction to Chapter 15 - Verse No. 14

किञ्च—

kiñca —

Besides,

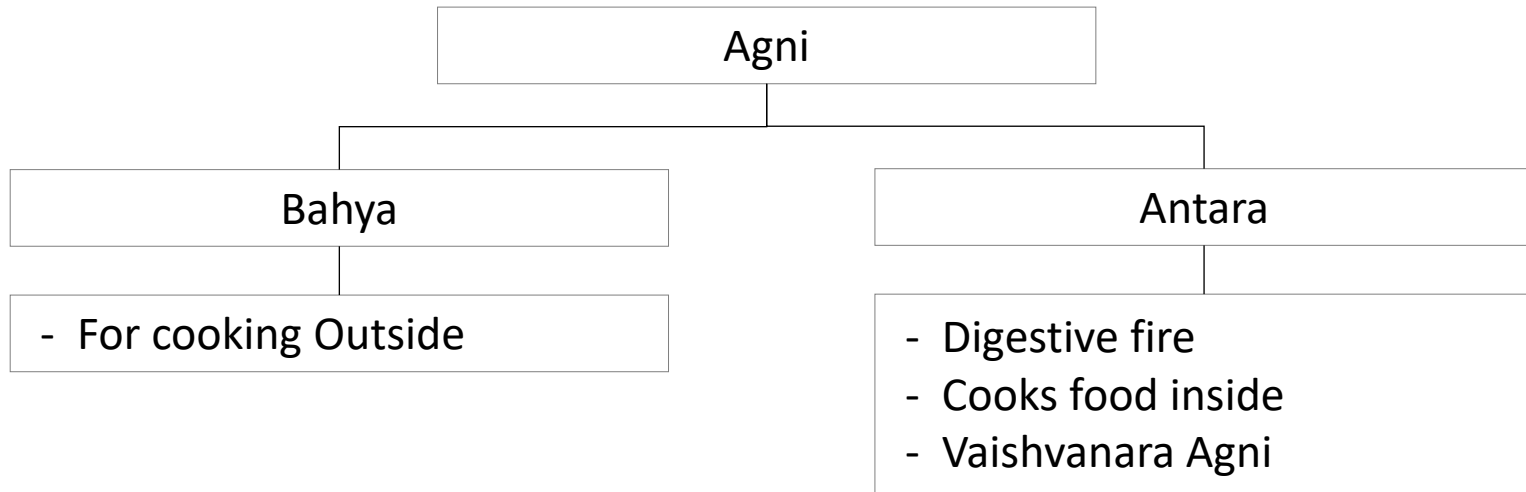
- Moreover, I also Nourish Micro Universe
- Another Glory of Bhagawan.
- Surya Tejaha, Chandra Tejaha, Agni Tejaha also.

अहं वैश्वानरो भूत्वा
प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः
पचाम्यन्नं चतुर्विधम् ॥१५-१४॥

aham vaiśvānarō bhūtvā
prāṇināṃ dēham āśritaḥ |
prāṇāpānasamāyuktaḥ
pacāmyannaṃ caturvidham || 15 - 14 ||

Having become (the fire) Vaisvanara, I abide in the body of beings and associated with prana and Apana, digest the fourfold food.
[Chapter 15 - Verse 14]

l) a)



b) Essence of Verse 14.

अहं एव वैश्वानरः उदरस्थः अग्निः भूत्वा—‘अयमग्नि- वैश्वानरो योऽयमन्तः पुरुषे येनेदमन्नं पच्यते’ [बृ. उ. ५.९.१.] इत्यादिश्रुतेः— वैश्वानरः सन् प्राणिनां प्राणवतां देहं आश्रितः प्रविष्टः प्राणापानसमायुक्तः प्राणा- पानाभ्यां समायुक्तः संयुक्तः पचामि पक्तिं करोमि अन्नं अशनं चतुर्विधं चतुष्प्रकारं— भोज्यं, भक्ष्यं, चोष्यं, लेह्यं च ।
 “भोक्ता वैश्वानरः अग्निः, अग्नेः भोज्यं अन्नं सोमः तदेतत् उभयं अग्नीषोमौ सर्वम्” इति पश्यतः अन्नदोषलेपः न भवति ॥

ahamēva vaiśvānaraḥ udarasthaḥ agniḥ bhūtvā — ‘ayamagnirvaiśvānarō yō:'yamantaḥ puruṣē yēnēdamannaṁ pacyatē’ (br. u. 5 | nine | 1) ityādiśrutēḥ ityādiśrutēḥ; vaiśvānaraḥ san prāṇinām prāṇavatām dēham āśritaḥ praviṣṭaḥ prāṇāpānasamāyuktaḥ prāṇāpānābhyām samāyuktaḥ samyuktaḥ pacāmi paktim karōmi annam āśanaṁ caturvidhaṁ catusprakāram bhōjyam bhakṣyam cōṣyam lēhyam ca |
 ‘bhōktā vaiśvānaraḥ agniḥ, agnēḥ bhōjyam annaṁ sōmaḥ, tadētat ubhayam agniṣōmau sarvam’ iti paśyataḥ annadōṣalēpaḥ na bhavati || 14 ||

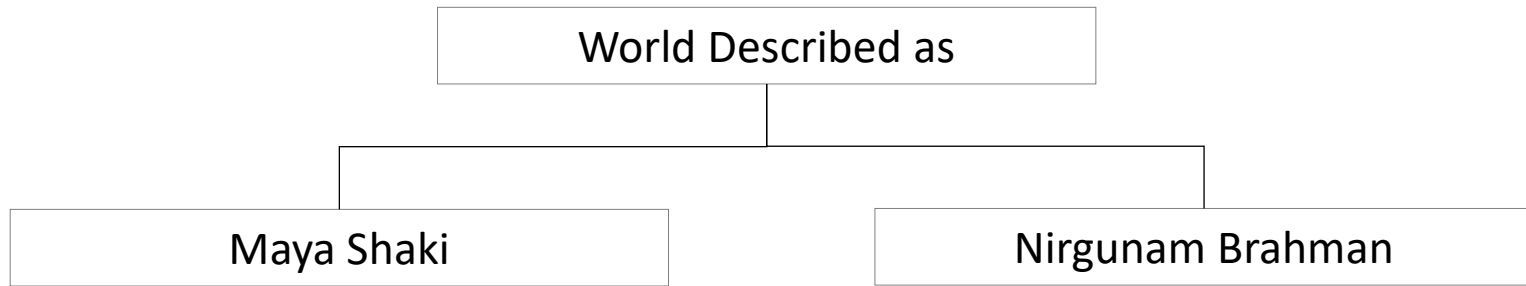
Becoming the fire in the Stomach, the Vaishvanara, and dwelling in the bodies of living beings, conjointly with the inbreath and the Outbreath, I digest the four kinds of food. Vide: 'This fire is Vaishvanara who is inside man and by whom food is digested' (BU.5.9.1). The four kinds of food are : What is Masticated, Swallowed, licked and Sucked. He who perceives that the eater is Vaishvanara fire and what it consumes, its food, is Soma, - those two, the fire and Soma, Constituting all that exists – is never affected by the defects of food.

173) Bashyam : Chapter 15 - Verse No. 14 Starts

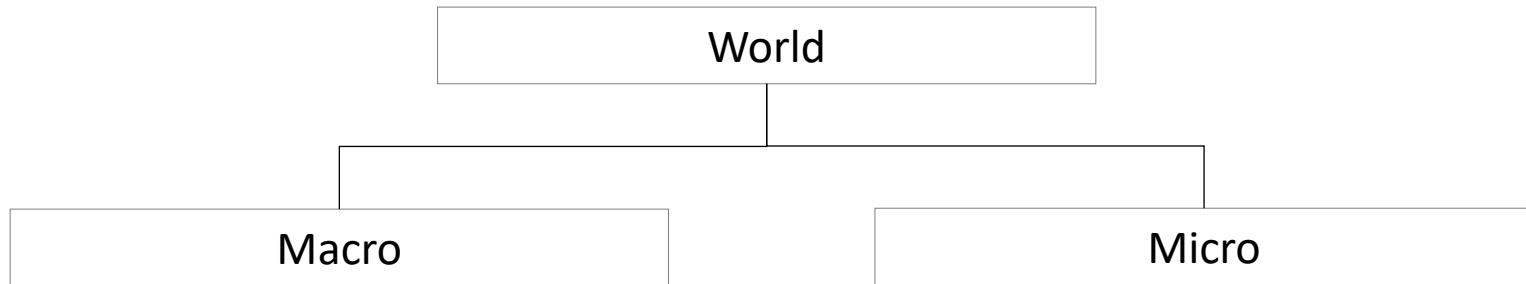
अहं एव वैश्वानरः उदरस्थः अग्निः भूत्वा—‘अयमग्नि- वैश्वानरो योऽयमन्तः पुरुषे येनेदमन्नं पच्यते’ [बृ. उ. ५.९.१.] इत्यादिश्रुतेः— वैश्वानरः सन् प्राणिनां प्राणवतां देहं आश्रितः प्रविष्टः प्राणापानसमायुक्तः प्राणा- पानाभ्यां समायुक्तः संयुक्तः पचामि पक्तिं करोमि अन्नं अशनं चतुर्विधं चतुष्प्रकारं— भोज्यं, भक्ष्यं, चोष्यं, लेह्यं च ।

ahamēva vaiśvānaraḥ udarasthaḥ agniḥ bhūtvā — ‘ayamagnirvaiśvānarō yō:'yamantaḥ puruṣe yēnēdamannaṁ pacyatē’ (br̥. u. 5 | nine | 1) ityādiśrutēḥ ityādiśrutēḥ; vaiśvānaraḥ san prāṇināṁ prāṇavatāṁ dēham āśritaḥ praviṣṭaḥ prāṇāpānasamāyuktaḥ prāṇāpānābhyāṁ samāyuktaḥ samyuktaḥ pacāmi paktim̐ karōmi annam aśanaṁ caturvidham̐ catuṣprakāraṁ bhōjyaṁ bhakṣyaṁ cōṣyaṁ lēhyaṁ ca |

l) a)



b)



c) Aham Eva, i same Brahman, am Vaishvanara – Agni, in the Stomach, Jatar Agni, Ausheya Agni, Udarastha Agni, Digestive fire, Samana Prana.

d) Chandogyo Upanishad :

- Vaishvanara Vidya Upasana
- Meditate on Ishwara as Vaishvanara in the stomach.

e) Brahma Sutra :

- Vaishvanara Adhikaranam
- Virat - Agni in stomach in form of Vaishvanara.

f) Annam Pachami :

- I digest the food inside
- Invisible Ishwara in Saguna form
- All powers of Turiyam Brahma.

II) a) Brihadaranyaka Upanishad :

अयमाग्निर्वैश्वानरो योऽयमन्तः
पुरुषे, येनेदमन्नं पच्यते
यदिदमद्यते;
तस्यैष घोषो भवति
यमेतत्कर्णावपिधाय शृणोति;
स यदोत्क्रमिष्यन्भवति
नैनं घोषं शृणोति ॥ १ ॥

ayamāgnirvaiśvānaro yo'yamantaḥ
puruṣe, yenedamannaṁ pacyate
yadidamadyate;
tasyaiṣa ghoṣo bhavati
yametatkarṇāvapidhāya śṛṇoti;
sa yadotkramiṣyanbhavati
nainaṁ ghoṣaṁ śṛṇoti || 1 ||

This fire that is within a man and digests the food that is eaten, is Vaiśvānara. It emits this sound that one hears by stopping the ears thus. When a man is about to leave the body, he no more hears this sound. [5 - 9 - 1]

b) Fire in stomach = Vaishvanara

c) Annam cooked by that fire

d) When hungry and close ears, you can hear Gadabada sound.

- e) Means there is Lord inside, who wants food
- f) Eat and feed that fire
- g) As we grow older, don't hear sound, indicates, digestive power becomes weaker
- h) One Dosai enough for the day at night
- i) No hunger for whole day

III) a) Remaining as digestive fire inside

b) It is maintained by regular fanning

c)



d) Saliva comes if blown directly

e) Blow of through the Hand

f) Inside Agni, we fan by Breathing in-out.

g)

Prana	Apana
Exhalation	Inhalation

h) Praninam - Resides in the body, Pravishtaha

i) Enlivened by Prana, Apana

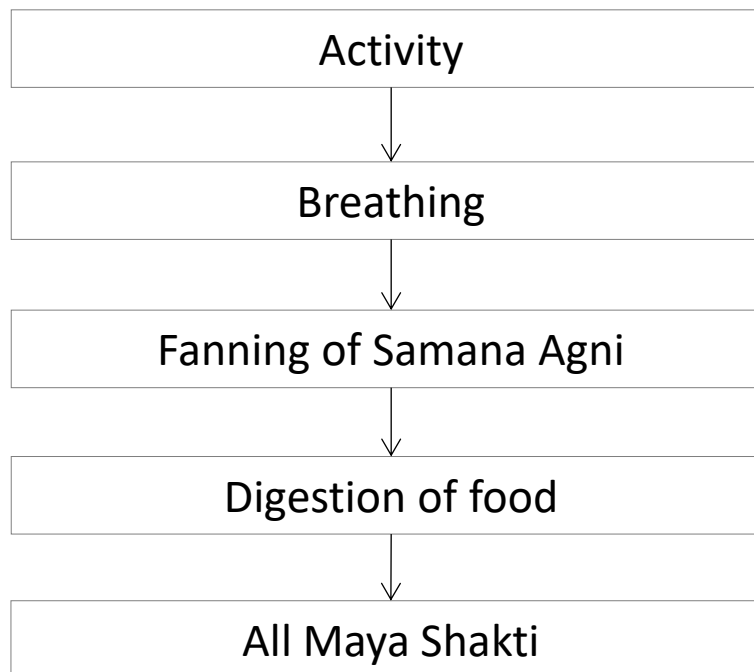
j) When you run, inhalation - Exhalation becomes faster.

k) More activity, more inhalation, exhalation.

L) More breathing, more Samana Kindled and fanned

m) Naturally, more hungry

n)

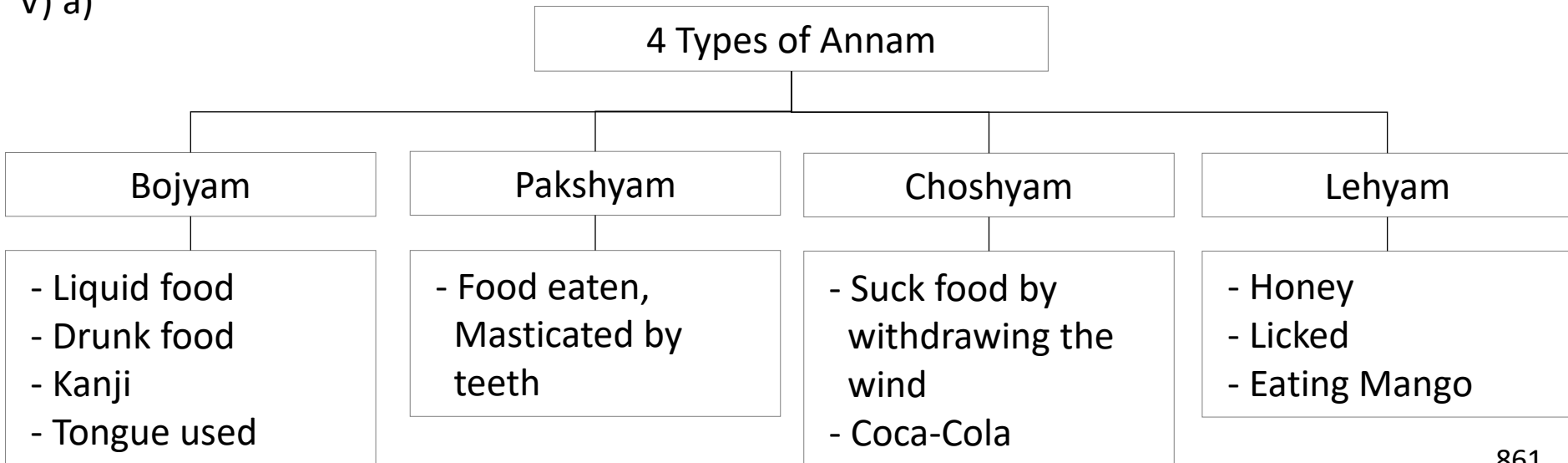


- o) Prana, Apana, Samana, if Mild
- p) We eat even when not Hungry, Extra food gone to Waste / Waist.
- q) By Eating without Activity
- r) Prana Apanabyam Samayuktaha = Samyuktaha
 - = Fanned by Prana
 - = Nourished by Prana

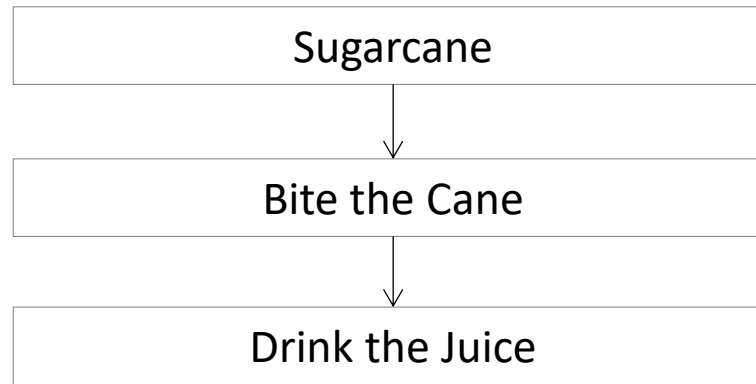
IV) Pachami :

- a) Paktim Karomi cooked
- b) 2nd Cooking inside the Stomach
- c) Chaturvidham Annam, I cook
- d) Annam = Ashanam.

V) a)



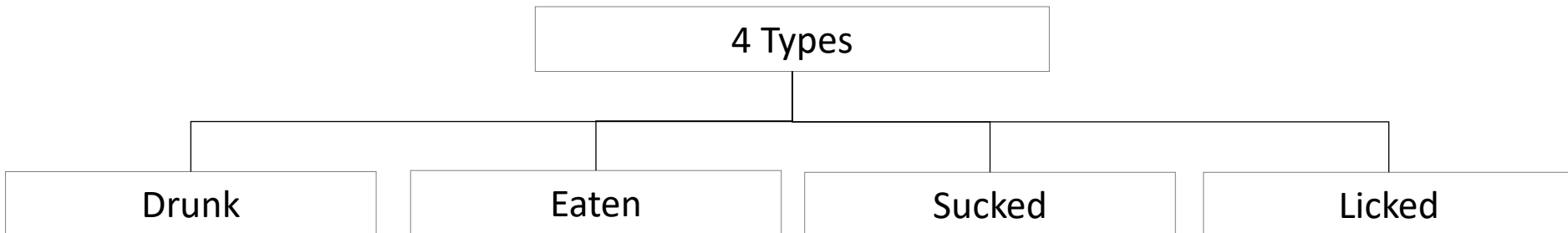
b)



c) **Lehyam Example :**

- Mango Rasam
- Sucking Example
- Choshyam.

d)



e) All 4 I am - Ishvaras Maya Shakti.

174) Bashyam : Chapter 15 - Verse No. 14 Continues

“भोक्ता वैश्वानरः अग्निः, अग्नेः भोज्यं अन्नं सोमः तदेतत् उभयं अग्नीषोमौ सर्वम्”
इति पश्यतः अन्नदोषलेपः न भवति ॥

‘bhōktā vaiśvānaraḥ agniḥ, agnēḥ bhōjyam annam sōmaḥ, tadētat ubhayam agniṣōmau sarvam’
iti paśyataḥ annadōṣalēpaḥ na bhavati || 14 ||

I) a) What is Corollary from Verse 14 :

b) Borrowed from Brihadaranyaka Upanishad

c)

Vaishvanara Agni	Soma Tattvam
- Bokta, Atta - Eater - Receiver of food - Bogtru - Digestive fire Prapancha	- Bojyam - Consumed food - Annam

d) General Experiencer of everything = Eater of food

= Vaishvanara Agni = Atta

= Bokta

= Consumer of entire Universe

e) Universe = Bokta and Bogyam

= Agni and Soma

= Sarvam

II) a) Brihadaranyaka Upanishad :

अथेत्यभ्यमन्थत्, स मुखाच्च योनेर्हस्ताभ्यां चाग्निमसृजत;
तस्मादेतदुभयमलोमकमन्तरतः, अलोमका हि योनिरन्तरतः ।
तद्यदिदमाऽः, अमुं यजामुं यजेत्य्, एकैकं देवम्,
एतस्यैव सा विसृष्टिः, एष उ ह्येव सर्वे देवाः ।
अथ यत्किंचेदमार्द्रम्, तद्रेतसोऽसृजत, तदु सोमः;
एतावद्वा इदं, सर्वम् अन्नं चैवान्नादश्च; सोम एवान्नम्,
अग्निरन्नादः; सैषा ब्रह्मणोऽतिसृष्टिर्यच्छ्रेयसो देवानसृजत,
अथ यन्मर्त्यः सन्नमृतानसृजत तस्मादतिसृष्टिः;
अतिसृष्ट्यं हास्यैतस्यां भवति य एवं वेद ॥ ६ ॥

athetyabhyamanthat, sa mukhācca yonerhastābhyām cāgnimasṛjata;
tasmādetadubhayamalomakamantarataḥ, alomakā hi yonirantarataḥ |
tadyadidamāḥuḥ, amuṃ yajāmuṃ yajety, ekaikaṃ devam,
etasyaiva sā viśṛṣṭiḥ, eṣa u hyeva sarve devāḥ |
atha yatkiṃcedamārdram, tadretaso'sṛjata, tadu somah;
etāvadvā idaṃ, sarvam annaṃ caivānnādaśca; soma evānnam,
agnirannādaḥ; saiṣā brahmaṇo'tisṛṣṭiryacchreyaso devānasṛjata,
atha yanmartyaḥ sannamṛtānasṛjata tasmādatiśṛṣṭiḥ;
atisṛṣṭyaṃ hāsyaitasyām bhavati ya evaṃ veda || 6 ||

Then he rubbed back and forth thus, and produced fire from its source, the mouth and the hands. Therefore both *these* are without hair at the inside. When they talk of particular gods, saying, 'Sacrifice to him,' 'Sacrifice to the other one,' (they are wrong, since) these are all his projection, for he is all the gods. Now all this that is liquid, he produced from the seed. That is Soma. This universe is indeed this much—food and the eater of food. Soma is food, and fire the eater of food. This is the super-creation of Virāj that he projected the gods, who are even superior to him. Because he, although mortal himself, projected the immortals, therefore this is a super-creation. He who knows this as such becomes (a creator) in this super-creation of Virāj. [1 - 4 - 6]

b) Etavatva Idagum Sarvam

c) Whole creation is only this Much

d)

Annam	Annadaha
- Bogyam - Soma - Experienced	- Bokta - Agni - Experienter

e) Annam Cheiva Annadashcha

f) Some Eva Annam Agni - Annadaha

g) Agni and Shomau = Sarvam Universe

III) a) Shankara gives Upasana exercise, Meditation, based on Chapter 15 - Verse 14

b) Before eating Meditate on this principle.

c) Bhagawans Vibhuti = Vaishvanara

d) Benefit :

- No food Poisoning
- Otherwise, immobile for weeks
- Afflicted by food problem.

e) Bhagavan = Digestor and Digested

f) Entire Chapter 15 – Chanted before food or at least Verse 14.

IV) a) Anvaya – Verse 14 :

- Aham Vaishvanara Butva Praninam Deham Ashritaya
- Prana Apana Samayuktahasan
- Chaturvidham Annam Pachami.