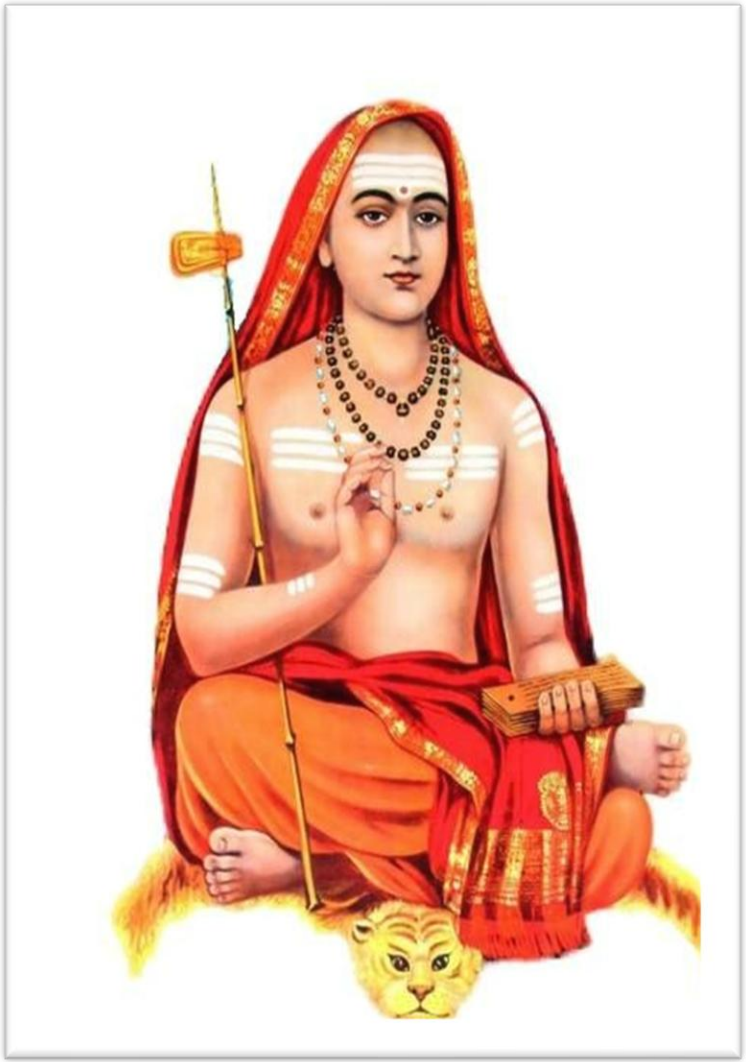


CHANDOGYA UPANISHAD

With

SHANKARABASHYAM

CHAPTER 6

SECTION 14 – VERSE 1 TO 3
SECTION 15 – VERSE 1 TO 3
SECTION 16 – VERSE 1 TO 3

VOLUME - 07

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CHAPTER 6 – SECTION 14
VERSE 1 TO 3

TOPIC 286 TO 300

286) Chapter 6 – Section 14 – Verse No. 1 :

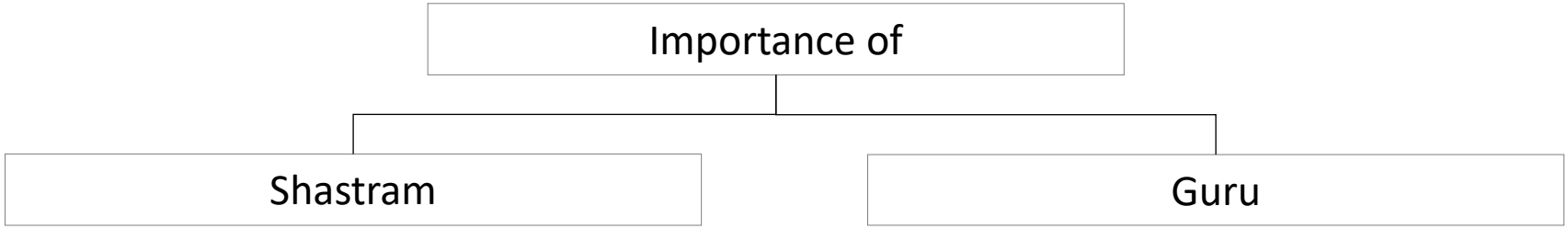
यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय
तं ततोऽतिजने विसृजेत्स यथा तत्र प्राङ्वोदङ्वाधराङ्वा
प्रत्यङ्वा प्रध्मायीताभिनद्धाक्ष आनीतोऽभिनद्धाक्षो
विसृष्टः ॥ ६.१४.१ ॥

yathā somya puruṣaṃ gandhārebhyo'bhinaddhākṣamānīya
taṃ tato'tijane visṛjetsa yathā tatra prāṅvodaṅvādharāṅvā
pratyaṅvā pradhmāyītābhinaddhākṣa ānīto'bhinaddhākṣo
visṛṣṭaḥ || 6.14.1 ||

O Somya, as when a person is brought blindfolded from the Gandhāra country and left in a deserted place, he turns sometimes to the east, sometimes to the north, sometimes to the south, and sometimes to the west, shouting: 'I have been brought here blindfolded! I have been left here blindfolded!'— [6 - 14 - 1]

I) a) Gandhara Purusha Drishtanta.

b)



c) Gandhara Desha = Afghanistan.

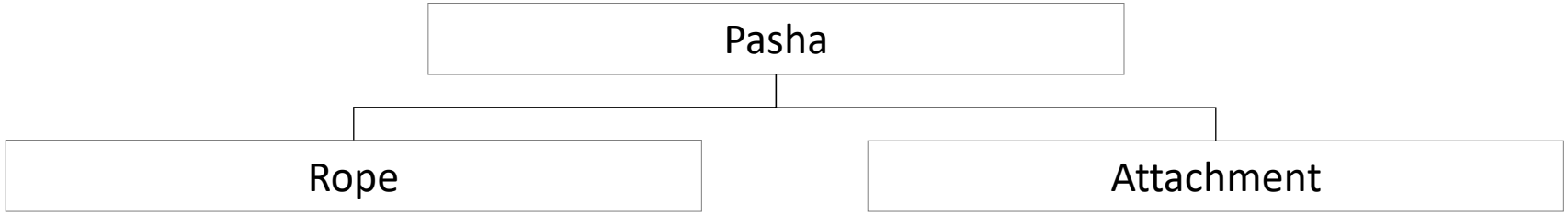
d) Purusha kidnapped, blindfolded, ornaments taken away, sent to interior forest, hands tied, dropped.

e) Every Jiva kidnapped by Karma.

f) Every Jiva is blindfolded by Agyanam, ignorance of Turiyam.

g) Hands tied by attachments, shackle.

h)



i) Gandhara Desha = Brahman.

j) Jiva = Chit + Chidabhasa + Karana Shariram.

k) Sthula Shariram - Comes and goes in every Janma.

- Sukshma Shariram – Comes and goes in every Srishti.
- Karana Shariram – Permanent feature, does not come.

l) Karana Shariram is there with Jiva from Anaadi Kala.

m) Jiva has got Karma which is the kidnapper, it has brought Jiva to the forest.

n) Forest = Physical Body.

o) Body has many problems.

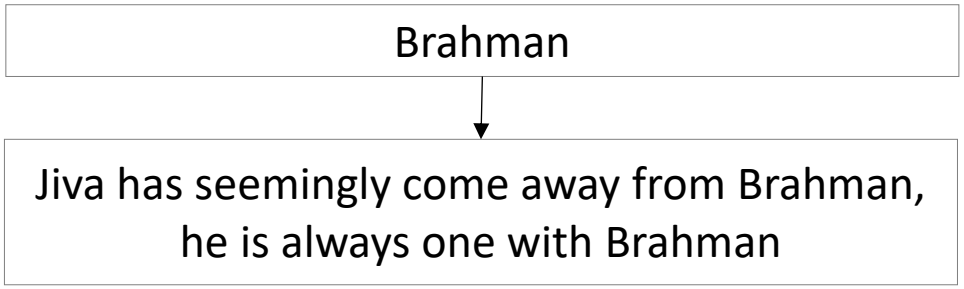
- Forest has countless problems.

p) Advesha, Kama, Krodha, Regrets, Sorrow = Sukshma Problems.

q) In the Shariram forest, the Karma has dropped me.

r) I have come away from Brahman.

II) a)



b) Jiva can't be physically away from Brahman.

c) Distance is caused by ignorance and misconception.

d) I think I am not Brahman because I claim I am Jiva.

e) I don't say :

- Aham Brahma Asmi.

f) We have to trace back through 5 Koshas, 3 Avasthas, 3 Sharirams.

g) Through knowledge trace back without physical movement.

h) Kidnapped person requires guide to help.

i) Every Jiva does not know how to go from Shariram to Brahman.

j) Does not know how to go from one Shariram to another.

k) Guru – Guide.

l) If there is a Guru, Sishya will reach Brahman.

m) Guru Prapti = Brahma Prapti.

287) Bashyam : Chapter 6 – Section 14 – Verse No. 1 starts…

यथा लोके हे सोम्य पुरुषं यं कञ्चिद्गन्धारेभ्यो
जनपदेभ्यो-ऽभिनद्धाक्षं बद्धचक्षुषमानीय द्रव्य- हर्ता तस्करस्तमभिनद्धाक्षमेव
बद्धहस्तमरण्ये ततोऽप्यतिजनेऽति- गतजनेऽत्यन्तविगतजने देशे
विसृजेत्स तत्र दिग्भ्रमोपेतो यथा प्राङ्वा प्रागञ्चनः प्राङ्मुखो
वेत्यर्थः। तथोदङ्वाधराङ्वा प्रत्यङ्वा प्रध्मायीत शब्दं कुर्या-
द्विक्रोशेत्, अभिनद्धाक्षोऽहं गन्धारेभ्यस्तस्करेणानीतोऽभिनद्धाक्ष
एव विसृष्ट इति॥ १ ॥

I) a) As experienced in the world, kidnapping is common.

b) In Gandhara Desha, person is blindfolded, brought to forest.

c) Thief who wants to take away person's ornaments.

d) Hands tied, blindfolded, taken to interior, dark forest, dropped.

e) Person helpless, requires external help.

f) Jiva should realise, he is in Samsara forest, requires external help.

g) Looks in 4 directions, screams, desperate.

h) Mundak Upanishad :

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

Pariksya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,

tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ll 12 ll

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

i) Jiva should become desperate Mumukshu.

j) Then only, will consistently search, pursue path, systematically, with sincerity.

k) Helplessness discerned by Jiva.

l) Free person rare in the world.

m) Value of Mumukshutvam, Athatho Brahma Jingyasa comes out of desperation alone

Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।	Athato Brahmajijnasa ।

Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]

n) Importance of Guru comes.

o) Has big Bramaha, delusion, does not know directions.

p) Faces east, screams.

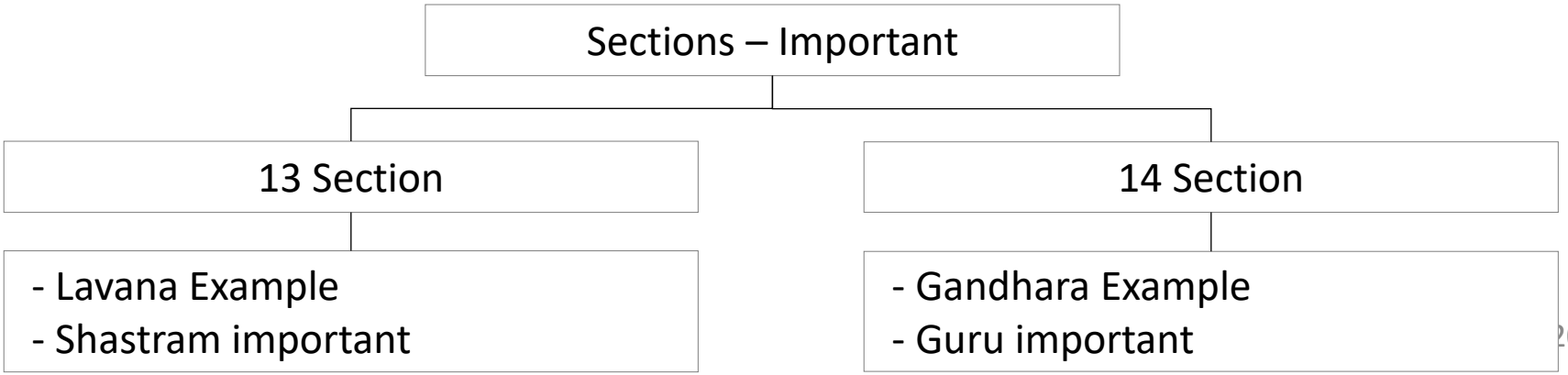
q) Looks at north, screams, looks at south, screams, looks at west, screams.

r) Blindfolded, I have been brought to this place by a thief, kidnapper.

s) Left for dying with blindfolded eyes.

Revision : Chapter 6 – Section 14 – Verse 1 - Topic 287

I) a)



b) Importance of Shastra and Guru is highlighted.

c) Section 13 :

- Sat Brahman is pervading the Universe.

d) No need to close the eyes and sit in meditation all the time.

- Like salt available in the water.

e) Available salt is recognised only when you use the appropriate Pramanam.

f) Use Eyes, Hands - don't know.

- Use Tongue - can recognize.

g) Ever available Brahman is in front, Paurusheya Pramanams can't reveal Brahman.

h) Scientists miserably fail, even though we say God is all pervading, Brahman is all pervading.

i) Recognise by using Vedanta Shastra.

j) Aupanishadam – Brahma.

k) Shanti Patha :

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो
बलमिन्द्रियाणि च सर्वाणि
सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोद
निराकरणमस्त्वनिराकरणं मेऽस्तु
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु
ॐ शान्तिः शान्तिः शान्तिः

Om apyayantu mamangani vak pranascaksuh
srotramatho balamindriyani ca sarvani
Sarvam Brahmaupanisadam ma'ham Brahma nirakuryam ma ma Brahma nirakarot
anirakaranamastvanirakaranam me stu
Tadatmani nirate ya Upanisatsu dharmah te mayi santu te mayi santu
Om Santihi! Santih! Santih!

May my limbs, speech, prana (vital air) eye, ear, strength of all my senses grow vigorous. All (everything) is the Brahman of the Upanishad-s. May I never deny the Brahman. May the Brahman never spurn me. May there be no denial of the Brahman. May there be no spurning by the Brahman. Let all the virtues recited by the Upanishad-s repose in me delighting in the Atman! May they in me repose! Om Peace! Peace! Peace!

l) Let me not reject Shastram and be Nastika.

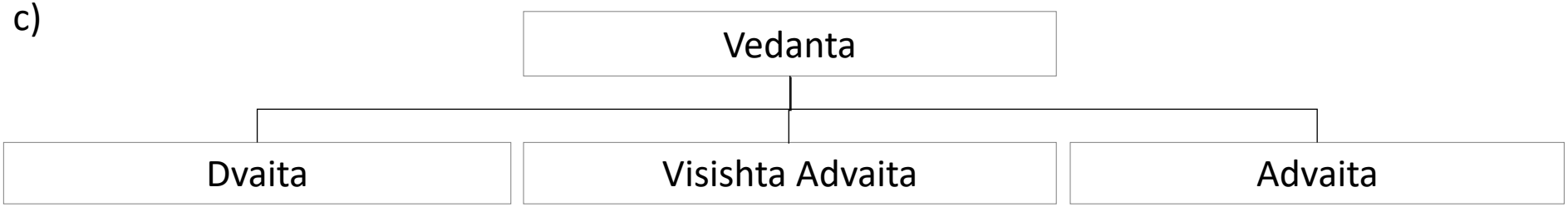
m) Upayavantaram = Pramnantaram

n) Use Veda Namanam

II) a) Vedanta Pramanam, only if handled by a traditional acharya.

b) If not handled, it will reveal Visishta Advaitam, Dvaitam.

c)



d) 3 interpretations.

e) Brahma Satyam, Jagan Mithya, Aham Braheiva Na Paraha.

f) Gandhara Purusha – Reveals importance of Guru.

III) a) Gandhara Purusha, kidnapped by robber, taken wealth, dropped in deep forest.

b) Similarly, we are dropped in this Universe.

c) Don't know directions to lead life.

d)

Udang	North
Prang	East
Adharang	South
Pratyang	West

Gandhara screams in all directions

288) Introduction to Chapter 6 – Section 14 – Verse No. 2 :

एवं विक्रोशतः—

- Thus he screamed.

289) Chapter 6 – Section 14 – Verse No. 2 :

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं
गन्धारा एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन्पण्डितो
मेधावी गन्धारानेवोपसम्पद्येतैवमेवेहाचार्यवान्पुरुषो वेद
तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति ॥ ६.१४.२ ॥

tasya yathābhinahanaṃ pramucya prabrūyādetāṃ diśaṃ
gandhārā etāṃ diśaṃ vrajeti sa grāmādgrāmaṃ pṛcchanpaṇḍito
medhāvī gandhārānevopasampadyetaivamevehācāryavānpuruṣo
veda tasya tāvadeva ciraṃ yāvanna vimokṣye'tha sampatsya iti || 6.14.2 ||

And as someone may remove that person's blindfold and say, 'Gandhāra is this way; go this way,' and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhāra; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 - 14 - 2]

I) a) Guru is rare.

b) Manushyatvam, Mumukshutvam, Mahapurusha Samshaya – 3 things are rare.

c) Person in middle of forest, no one comes.

d) Lucky to find rescuer.

e) Removes eyes bandage, untied hand.

f) Go in this direction.. to reach your destination.

g) Sunlight doesn't enter Amazon forest, cloudy day.

II) a) After travelling some time, keep checking, am I the right direction.

b) After Sravanam, do Mananam.

c) Otherwise - no confidence.

d) Panditaha - listens, does Sravanam.

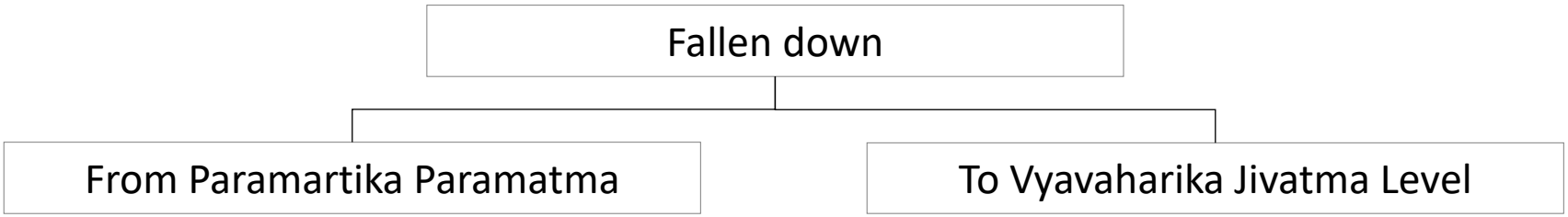
e) Medhavi – Mana Karta, Reflects, intelligently interacts and clarifies.

f) Reaches Gandhara.

III) a) Similarly, we are kidnapped by Punya Papa Karmas.

b) Ajnanam - has blindfolded us.

c)



d) Body = Forest, innermost, 5 Koshas.

e) Kathopanishad :

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् । अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥	Tam dr-darsam gudam-anupravistam guhahitam gahvarestham puranam, Adhyatma-yoga-dhigamena devam matva dhiro harsa-sokau jahati II12 II

"The wise sage, renounces joy and sorrow by means of meditation on the inner Self, recognises the Ancient, who is difficult to be seen, is hidden in the cave of the heart, dwells in the abyss, is lodged in the intelligence and seated amidst miserable surroundings indeed."

f) We are brought into Deha.

g) Our Gandhara Desha = Brahma Putcham Pratishta.

Taittriya Upanishad : Chapter 2 – 5 – 2

तस्यैष एव शारीर आत्मा । यः पूर्वस्य तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा तदप्येष श्लोको भवति ॥ २ ॥	tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya tasmādvā etasmādvijñānamayāt | anyo'ntara ātmā''nandamayaḥ | tenaiṣa pūrṇaḥ sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām | anvayaṃ puruṣavidhaḥ | tasya priyameva śiraḥ | modo dakṣiṇaḥ pakṣaḥ | pramoda uttaraḥ pakṣaḥ | ānanda ātmā | brahma pucchaṃ pratiṣṭhā tadapyeṣa śloko bhavati || 2 ||

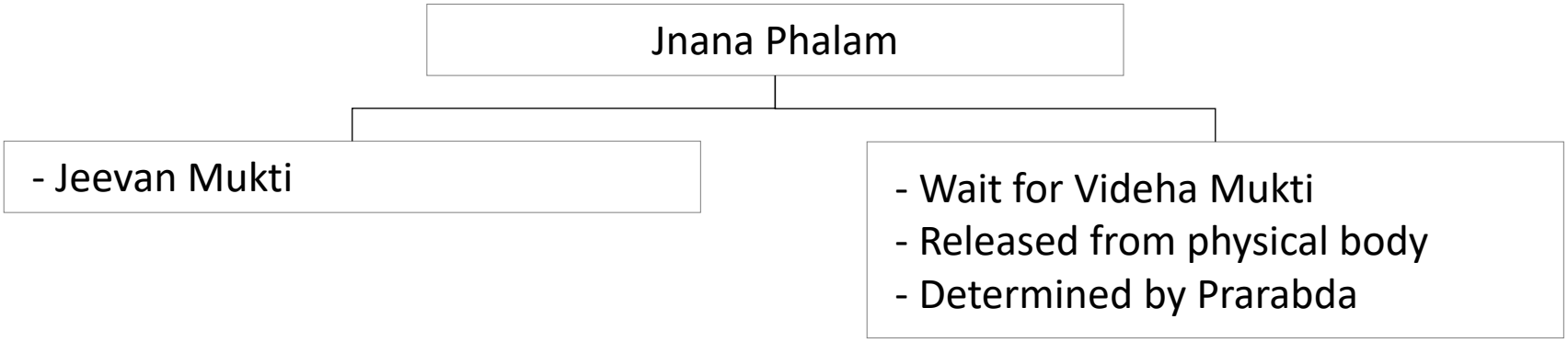
Of that, of the former, this one verily is the embodied self. Different from this self made up of intellect (Vijnanamaya) is another self within, formed of bliss (Anandamaya). By this, that is filled (By Anandamaya the Vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, Joy (Priya) is the right side, Rejoicing (Moda) is the left side, and bliss (Pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika Verse about it. [2 - 5 - 2]

h) From body - Annamaya, go to Veda.

i) Acharyavan Purusho Veda, famous quotation in this Mantra.

j) If traditional Acharya is there, Sishya will definitely know.

k)



l) This Mantra is Pramanam for Jivan Mukti and Videha Mukti.

m) Bashyam – Brilliant.

290) Bashyam : Chapter 6 – Section 14 – Verse No. 2 starts…

तस्य यथाभिनहनं यथा बन्धनं प्रमुच्य मुक्त्वा कारुणिकः
कश्चिदेतां दिशमुत्तरतो गन्धारा एतां दिशं व्रजेति प्रब्रूयात्स एवं
कारुणिकेन बन्धनान्मोक्षितो ग्रामाद्ग्रामान्तरं पृच्छन्पण्डित
उपदेशवान्मेधावी परोपदिष्ट- ग्रामप्रवेशमार्गावधारणसमर्थः
सन्गन्धारानेवोपसम्पद्येत, नेतरो मूढमतिर्देशान्तरदर्शनतृड्वा।

I) a) Bandage of Gandhara is removed by some kind of wayfarer.

b) Abhinahanam = Eye bandage.

c) Muktva - Removes bandage.

d) Don't say, some Prarabdam, he is suffering, struggling.

e) Guru passionate, hence teaches - Karunika Kashehitu.

f) Direction :

- Go to North - West, Afghanistan.

g) Long travel, Sravanam, Mananam, longest Nidhidhyasanam.

h) In this way, blind person is released.

i) No google map in olden days.

j) Asked confirmation for direction from other Gurus.

k) Mananam is always for re-confirmation, reinforcement.

l) Sravanam - gives essential teaching, Brahma Satyam, Jagan Mithya, Aham Breheiva Naparaha.

m) Are you sure, Brahman alone is real = Mananam.

n) World unreal, inspite of ETU - Experiencability (E), Transactability (T), Utility (U)?

o) I am Brahman, part, Dasa of Brahman.

II) a) Path for entering Gandhara Desha given by guide.

b) Confirms Marga

c) Avadharanam, ascertaining, reconfirming is the Mananam process.

d)

Samshaya Nivritti	Sravanam
Mananam	Jnana Prapti

e) Will definitely reach Moksha.

f) Nidhidhyasanam :

- To remove Viparita.

g) Person not sure, no self confidence, hence mysticism comes.

h) Guru :

- This is Brahman, nothing more.

i) Sishya :

- Accepts it as final destination.

j) Prasno Upanishad :

- What you have is Jnanam.
- We feel our Jnanam is deficient, self diffidence, I can't get it.

k) This is Viparita Bhavana.

l) Must assert, I am Brahman.

m) One who is not Panditaha, not Medhavi, one doesn't do Active Sravanam, only passive Sravanam done.

n) I want to visit Vaikunta once, want to see Rasa Krida, dance of Krishna.

o) Vichara Sagara - 3rd Student, Tarqa Drishti.

- Tarqa, Vyakarana craze, lost in Anya shastra = Seeing other places.

p) Has thirst to see other places.

III) a) Example :

- Camp - one day shopping.

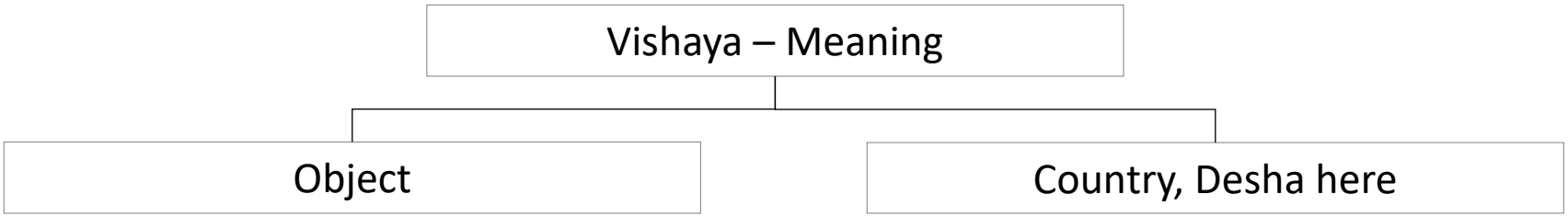
b) Buy plants which can't grow in Chennai.

c) Never reaches destination.

291) Bashyam : Chapter 6 – Section 14 – Verse No. 2 continues…

यथायं दृष्टान्तो वर्णितः, स्वविषयेभ्यो गन्धारेभ्यः पुरुषस्तस्करैरभिनद्धाक्षोऽविवेको दिङ्मूढोऽशनायापिपासादिमान्व्याघ्र-तस्कराद्यनेकभयानर्थव्रातयुतमरण्यं प्रवेशितो दुःखार्तो विक्रोश-न्बन्धनेभ्यो मुमुक्षुस्तिष्ठति स कथञ्चिदेव कारुणिकेन केनचि-न्मोक्षितः स्वदेशान्गान्धारानेवापन्नो निर्वृतः सुख्यभूत्—

I) a)



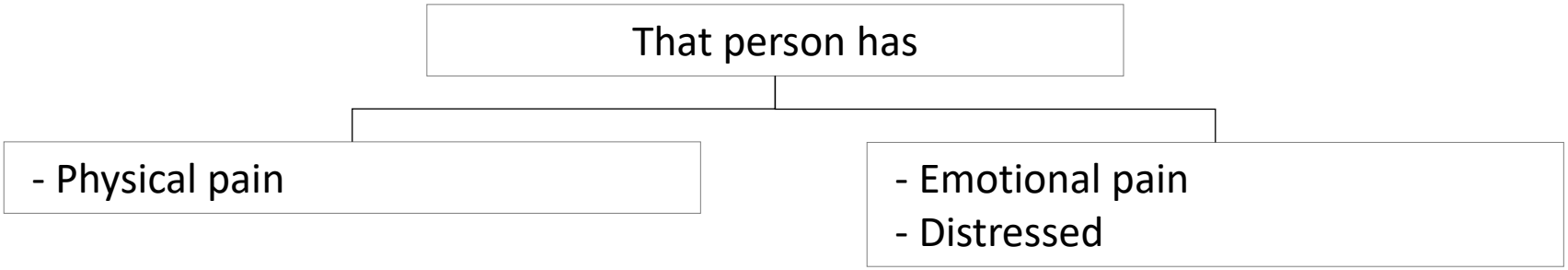
b) Victim of Robbery :

- Blindfolded, can't discriminate different directions, confused - Dik-moodaha, lying in forest several days without food, water, had intense thirst, hunger.

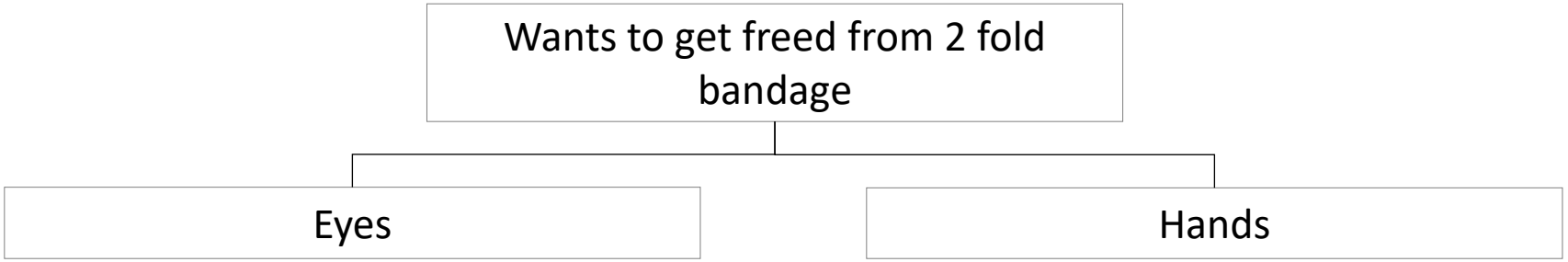
c) What type of forest (Aranyam)?

- Tigers there, more robbers come, varieties of sources of fear, dangers - Full of problems.

d)



e)



g) No strength, throat strained, again screams.

h) Fallen to a Gorge - in Readers Digest.

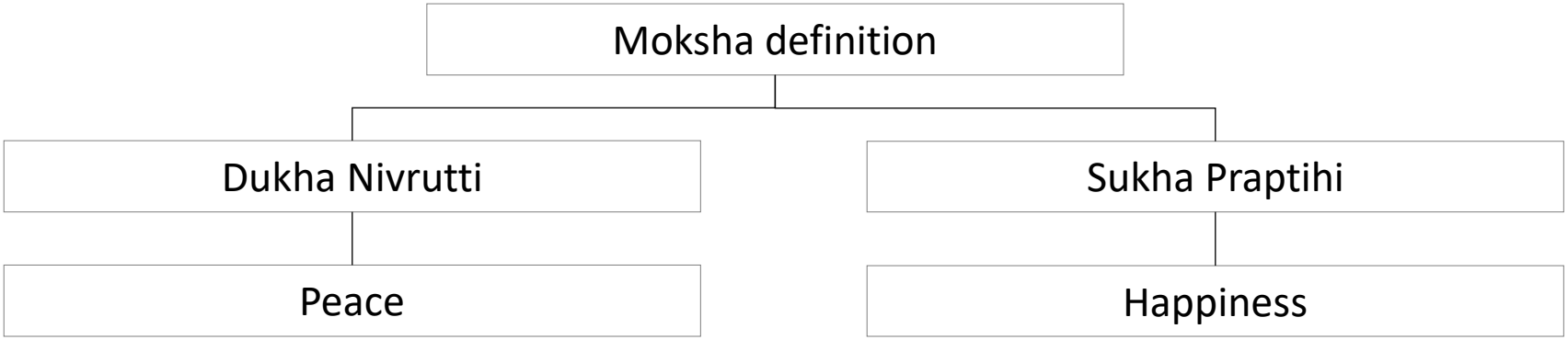
i) Because of Prarabdam, Deiva Anugraha, lucky to find a guide.

j) With Punyam gets released by kind hearted Way farer.

k) Nirvrutaha = Peaceful, freed from Dukham, relieved.

l) Sukha Prapti = Got Sukham, AC, cold drinks.

m)



n) Upto this is example.

o) Next :

- Samsari

292) Bashyam : Chapter 6 – Section 14 – Verse No. 2 continues…

एवमेव सतो जगदात्मस्वरूपा- त्तेजोऽबन्नादिमयं देहारण्यं
वातपित्तकफरुधिरमेदोमांसास्थि- मज्जाशुक्रकृमिमूत्रपुरीषव-
च्छीतोष्णाद्यनेकद्वन्द्वसुखदुःखवच्चेदं मोहपटाभिनद्धाक्षो भार्यापुत्रमित्र-
पशुबन्ध्वादिदृष्टानेकविषय- तृष्णापाशितः पुण्यापुण्यादितस्करैः
प्रवेशितः 'अहममुष्य पुत्रो ममैते बान्धवाः सुख्यहं दुःखी मूढः
पण्डितो धार्मिको बन्धुमाञ्ज्ञातो मृतो जीर्णः पापी पुत्रो मे मृतो

धनं मे नष्टं हा हतोऽस्मि कथं जीविष्यामि का मे गतिः किं मे त्राणम्?' इत्येवमनेकशतसहस्रा- नर्थजालवान्विक्रोशन्कथञ्चिदेव पुण्यातिशयात्परमकारुणिकं कञ्चित्सद्ब्रह्मात्मविदं विमुक्तबन्धनं ब्रह्मिष्ठं यदासादयति। तेन च ब्रह्मविदा कारुण्याद्दर्शितसंसार- विषयदोषदर्शनमार्गो विरक्तः संसारविषयेभ्यः 'नासि त्वं संसार्यमुष्य पुत्रत्वादिधर्मवान्' किं तर्हि? 'सद् यत्तत्त्वमसि' इत्यविद्यामोह- पटाभिनहनान्मोक्षितो गन्धारपुरुष- वच्च स्वं सदात्मानमुपसंपद्य सुखी निर्वृतः स्यादित्येतमेवार्थ- माहाचार्यवान् पुरुषो वेदेति।

I) a) In this manner, like Gandhara purusha.

b) Gandhara Desha = Brahman.

c) I am the Atma, truth of entire universe, centre.

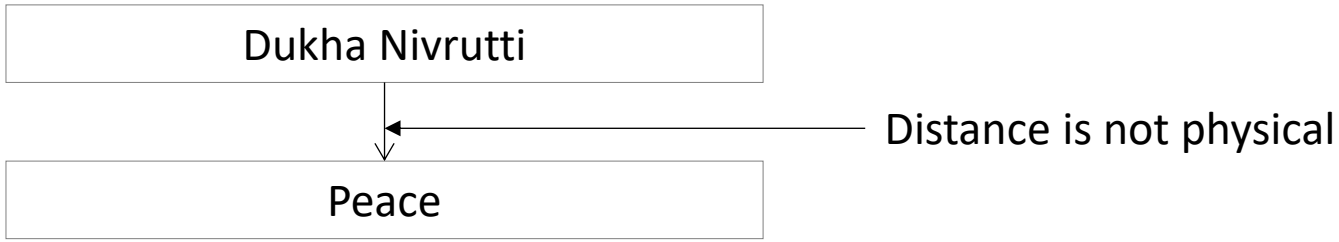
d)

Native place	Brought down to
- Brahman	- Body forest - Dropped in

e) Limitation of Example :

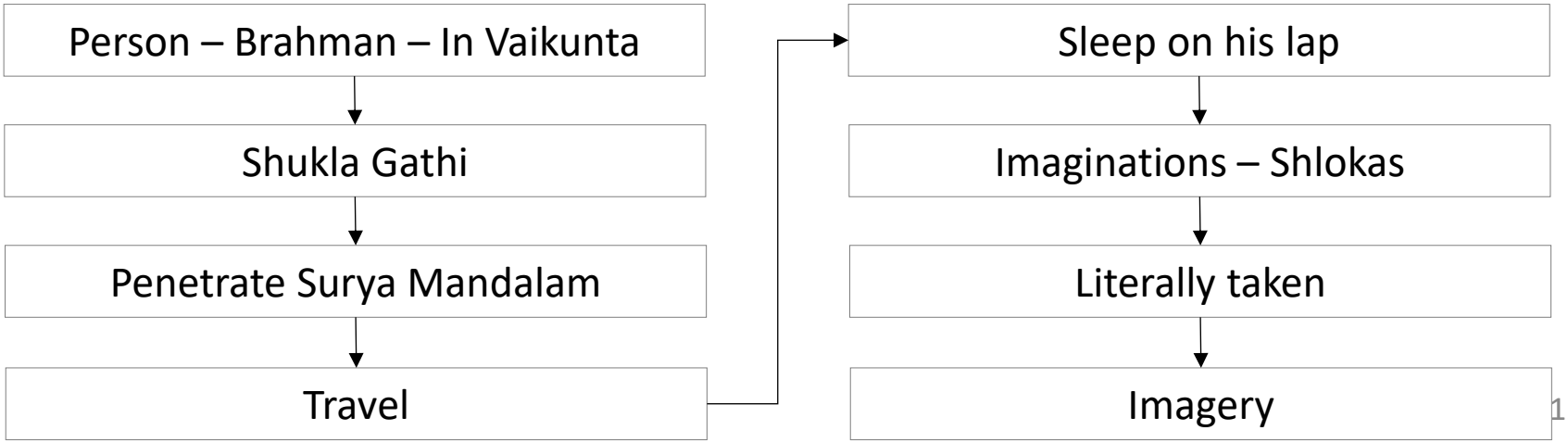
- There is a physical distance between Gahdhara Desha and the forest.
- Physical travel involved.

f)



g) Distance is ignorance and misconception.

h) Vision of Visishta Advaitin :



i) Brahman - Vishnu - Shiva = Sat chit Ananda Atma.

j) Distance = Zero

k) Katho Upanishad :

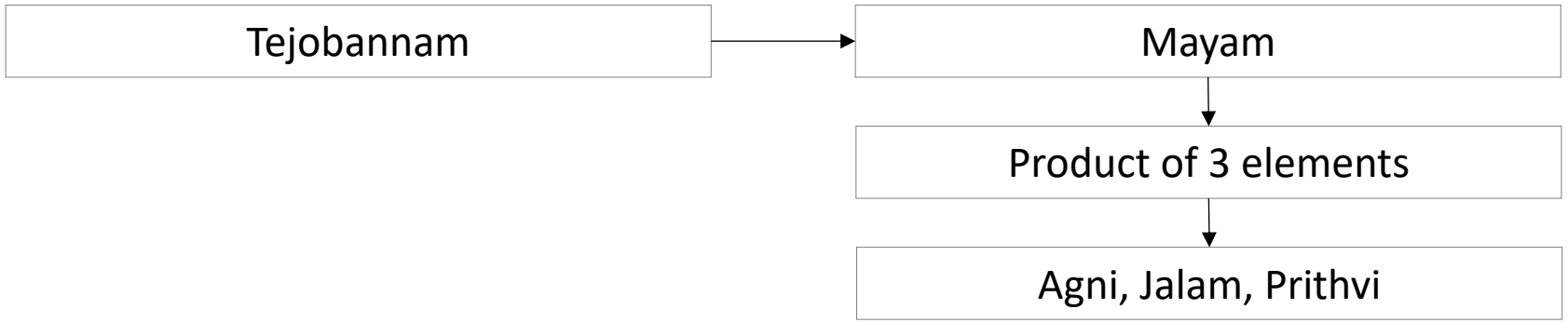
यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः । अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥	Yada sarve pramucyante kama ye'sya hrdi sritah, Atha martyo-'mrto bhavati atra Brahma samasnute II 14 II

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

l) Here is Brahman.

II) What type of body?

a)



b) Pancha Bautikam Shariram = Idam.

c) Robber = Punya, Papa Karma = Taskara.

d) Deva - because of Punyam.

e) Asuras - because of Papam.

f) Manushya – Mixture.

III) Description of Body :

a)

Vatha	Pitta	Kapah
Vayu	Agni	Water

b) Rudiram = Blood

c) Medhi = Fat

d) Mamsa = Flesh

e) Asti = Bone

f) Majja = Bone Marrow

g) Shukram = Purusha Beejam for Child

h) Kirimi = Worms, Bacteria

i) Mutram = Urine

j) Purishavath = Endowed with foecal matter, waste.

k) Body full of them, covered with nice dress, powder, lipstick, scent.

IV) a) Got Dukham caused by pairs of opposites :

- Heat / Cold

b) Vatu = Endowed with

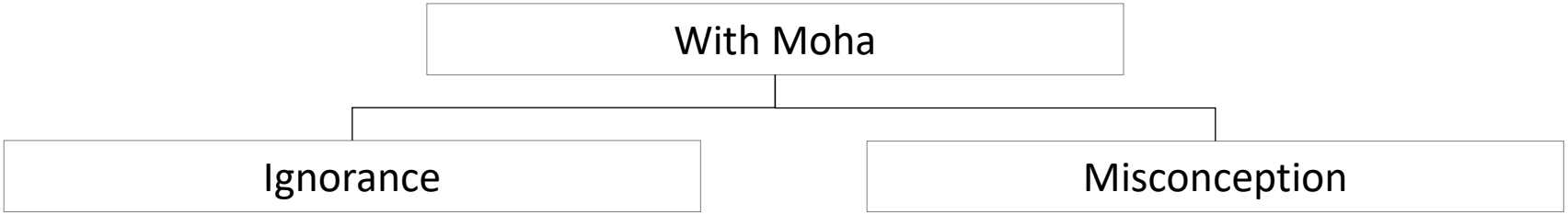
c) Idam Aranyam

d) Who is Praveshitaha? Indweller?

V) Who is Praveshitaha?

a) Jivaha

b)

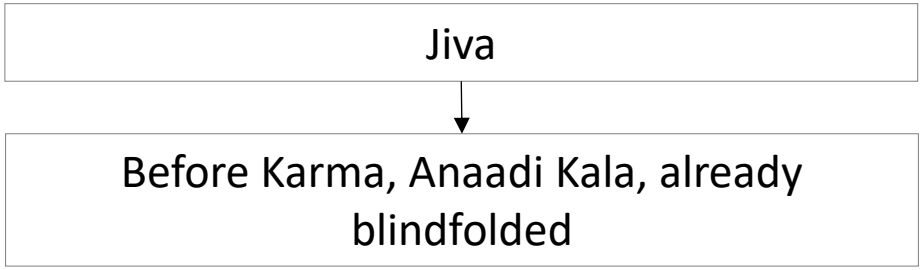


c) Pataha = Clothe of ignorance, misconception.

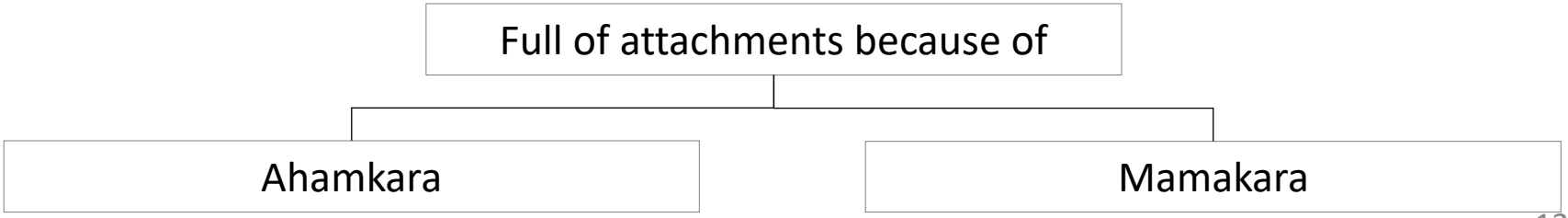
d) Example :

- Robber, blindfolds

e)



f)



g) Moha :

- Delusion, causes attachment towards Barya – Bartha - Husband, Wife, Son, Daughter, Animals.

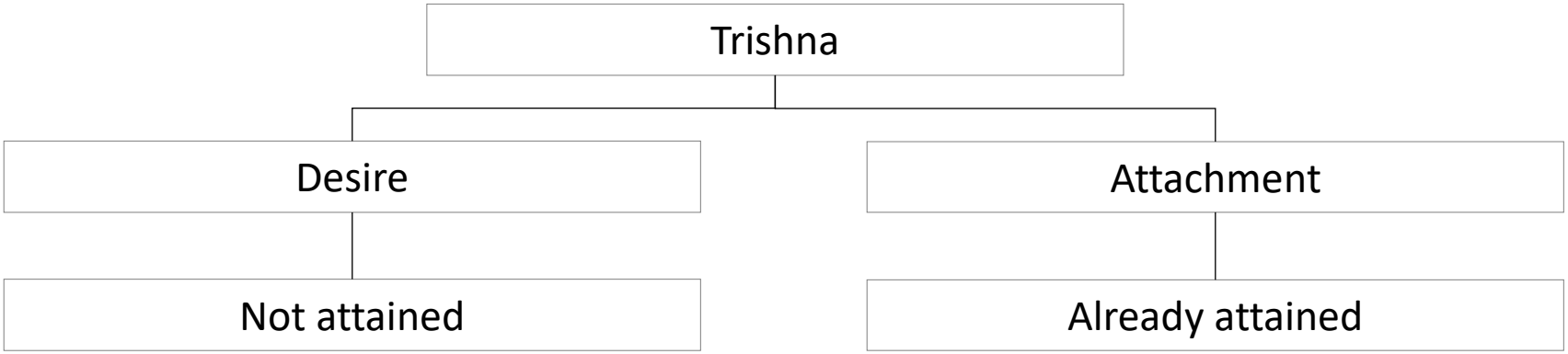
h) Bandhu = Relations

i) Drishtam, Adrishtam

↓

Desire for Punyam, attachment or Svarga

j)



k) Pashitaha = Completely bound.

l) Emotional mind does not allow the intellect to function.

m) Even if intellect studies Vedanta, remains book knowledge.

n) Family attachments do not allow Vedanta to be converted into Jivan Mukti.

o)

Knowledge	Samsara
- In one Corner	- Another Corner - Attachment

VI) How he screams?

a) Local Jiva Samsari how he screams?

b) I am son, father.

c) These are my relatives.

d) Sukhi Aham :

- Now happy - planets favouring

e) Dukhi Aham :

- Distant new

f) Moodaha :

- Confused, what to do with son, daughter.

g) How to sort out confusion?

- Moodaha = Full of conflicts in life.

h) Panditaha :

- Educated Samsari
- Phd Samsari
- Illiterate, literate Samsari.

i) Dharmikaha:

- Righteous person, Religious, does good action, has good habits.
- Dharma can't give Moksha.

j) Go to Brahman

- Anyatra Dharma Adharmat

Kathopanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् । अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥	Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat, Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada II 14 II

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

- Transcend Dharma.

k) Religious devotion can’t give Moksha.

l) You are in Dvaita, do Parayanam, Puja, visit Jyotir Linga.

m) 108 – gone to Divya Deshas – Muktinath.

n) Religious life does not Guarantee liberation.

o) It is useful to come to Vedanta, can’t give Moksha.

p) Full of ethical, religious values.

VII) a) Religion – incomplete without spirituality.

b)

Without spirituality	Without religion
Religion incomplete	Spirituality impossible

c) Understand this.

d) Obsessed with family problem, can't talk of Vedanta.

e) Upto page 115 – Badhumajatto

Revision :

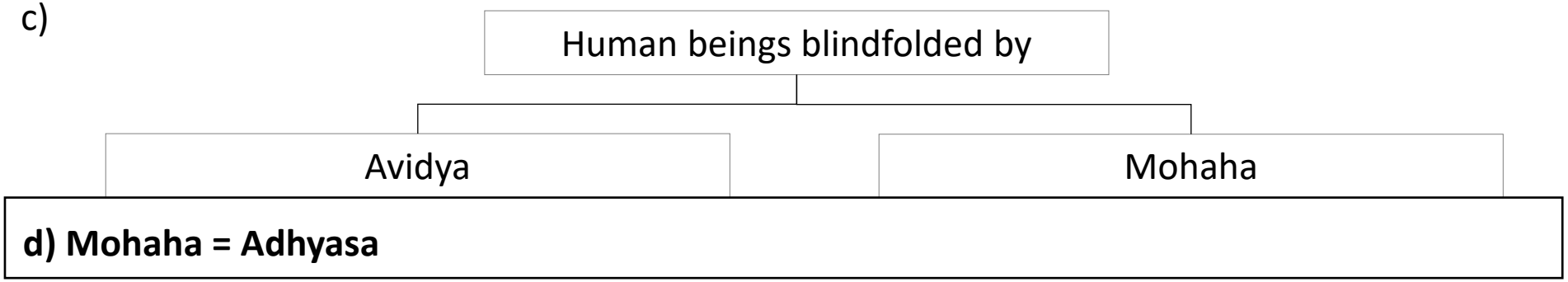
Chapter 6 – Section 14 – Verse No. 2 : Topic 292

I) a) Importance of Guru pointed out with the help of Gandhara Purusha Drishtanta.

b) Shankara :

- What happens to human beings.

c)

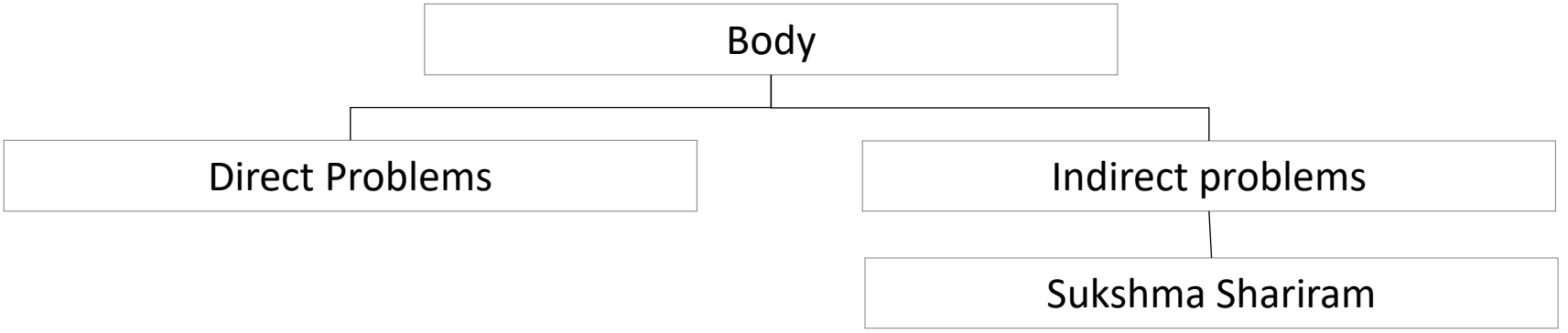


d) Mohaha = Adhyasa

e) Karma = Rober

f) Jiva – Blindfolded by Avidya takes to physical body.

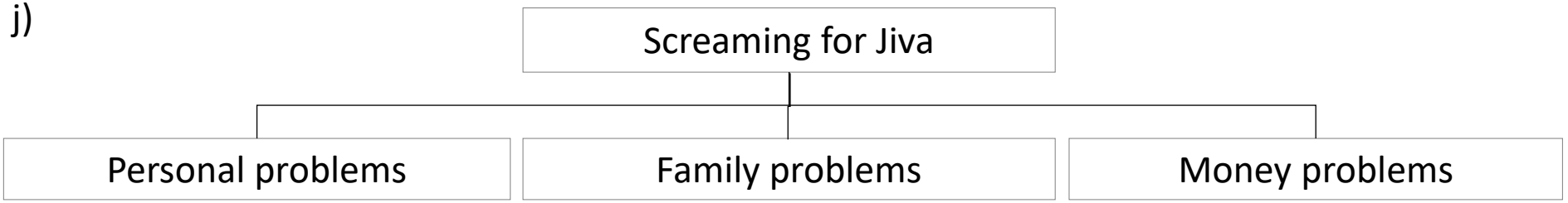
g)



h) Samsari Jiva screams.

i) I have been stolen, left in forest.

j)



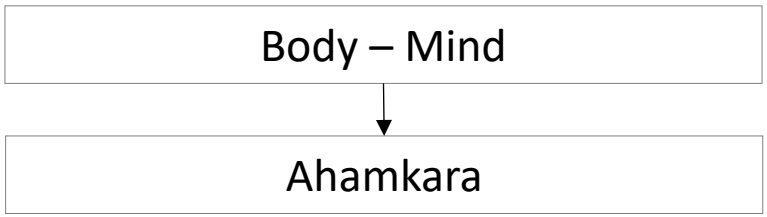
k) Complaint of Samsari = Screaming

II) a) I am Son, Ahamkara, Mamakara.

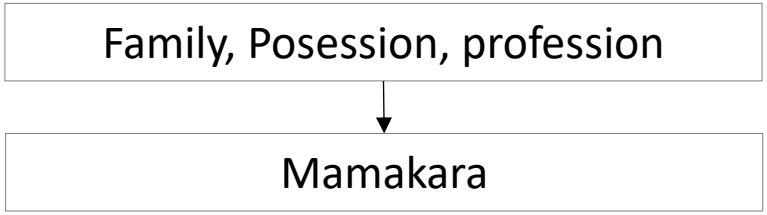
b) Identification with Sthula, Sukshma Shariram as I = Main Samasra problem.

c) Instantaneously produces Mamakara = Pancha Anatma, Body, Mind, Profession, Family, Possession.

d)

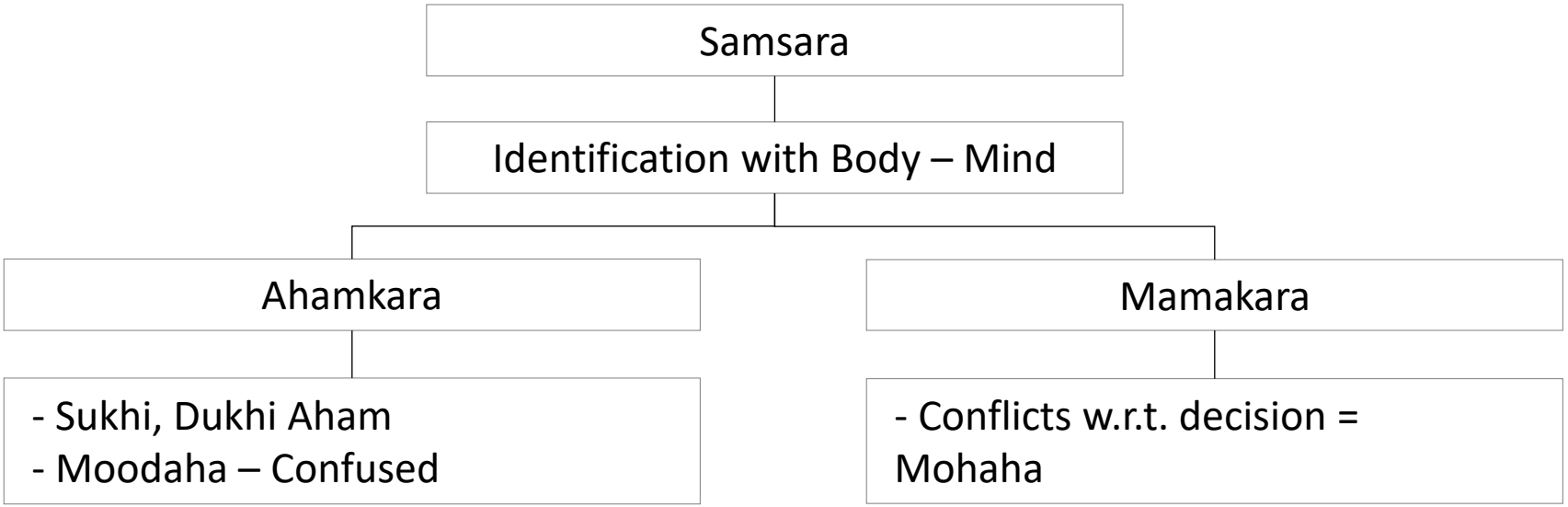


e)



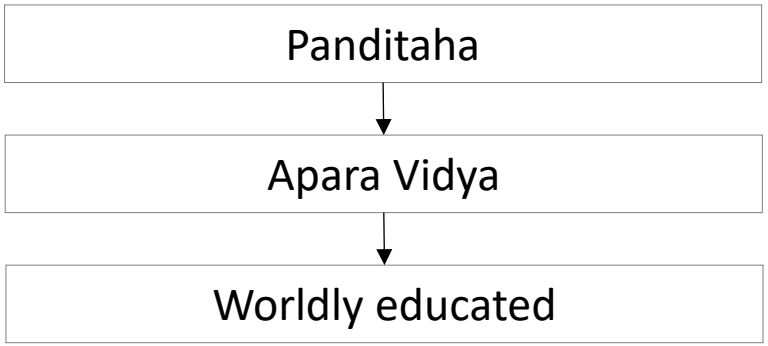
f) It is beginning of Samsara.

III) a)



b) More educated, more confusion.

c)



d) Dharmika – Suffering.

e) Have so many relations, nobody coming to help me.

f) Old age, senior citizen.

g) Papi - Problems, business losses, finished.

h) How to survive? Future?

i) Who is my support, protection?

j) These are screams of Samsaris based on Prarabda fructification.

k) Adhyatmika, Adhideivika, Adhibautika problems.

l) Surrounded by network of problems, shackles.

m) 100,000 problems, Vikroshati, screaming.

IV) Next stage - one Punyam fructifies.

a) Finds Guru.

b) Manushyatvam, Mumukshutvam over.

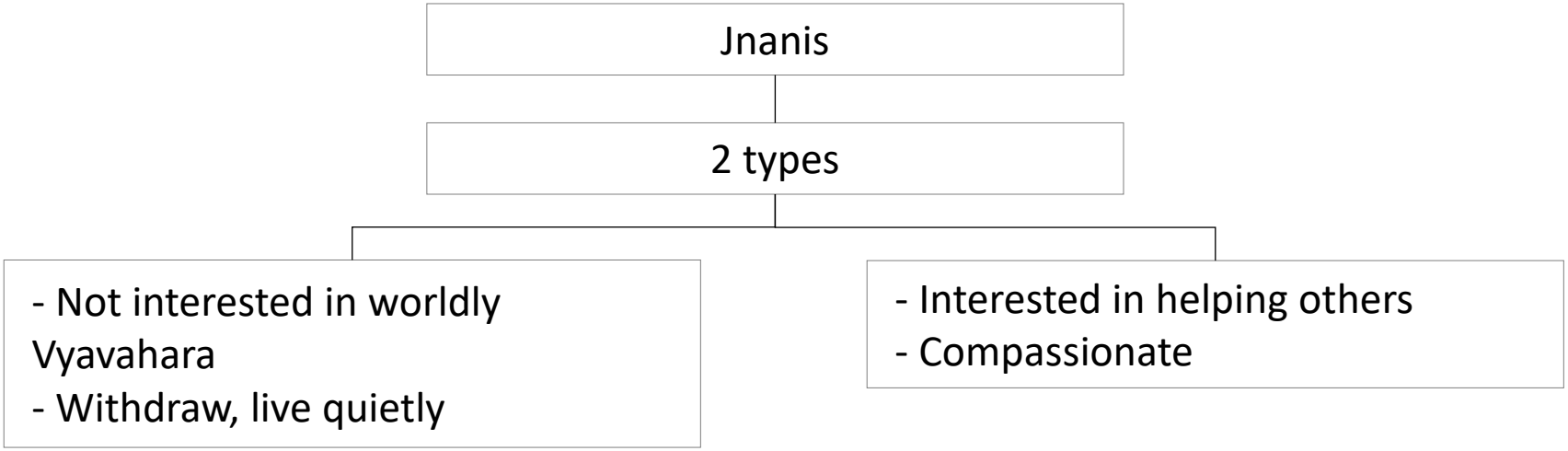
c) Maha Purushasyam Ashraya now.

d) Arthapatti Pramanam :

- I should have done Punyam in past Janma, I have Guru.

e) Guru ready to guide.

f)



g) Depends on Prarabda Vasana.

h) Sat Brahma Atma Vida Guru :

- One who knows Sat Brahma.

i)



j) If I am tied, can't release others hands.

k) Sat Guru

l) Srotriya Brahma Nishtam.

m) Asadayati :

- Guru approaches student.

V) a) Guru's 1st job :

- Check if Sishya has qualifications.

b) If no qualification, value of teaching not understood.

c) 1st – Karma Yoga + Upasana Yoga - to get sufficient Vairagyam.

d) Attachment to 5 Anatmas should be reduced.

e) Gita:

इन्द्रियार्थेषु वैराग्यम् अनहङ्कार एव च । जन्ममृत्युजराव्याधि दुःखदोषानुदर्शनम् ॥ १३-९ ॥	**indriyārthēṣu vairāgyam** **anahaṅkāra ēva ca |** **janmamṛtyujarāvyādhi** **duḥkhadōṣānudarśanam || 13.9 ||**

Indifference to the objects of the senses and also, absence of egoism, perception of (Or reflection Upon) evils in birth, death, old age, sickness and pain… [Chapter 13 - Verse 9]

f) Jiva problem is a huge problem.

g) Sishya should have desire to come out of Jiva Bhava.

h) If Ahamkara well established, Vairagyam becomes more difficult.

i) I am fine, healthy, good job, good family.

- **Why give up wonderful Jiva Bhava?**

j) When everything fine, Vairagyam difficult.

k) Do Pariksya Lokan….

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।

तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

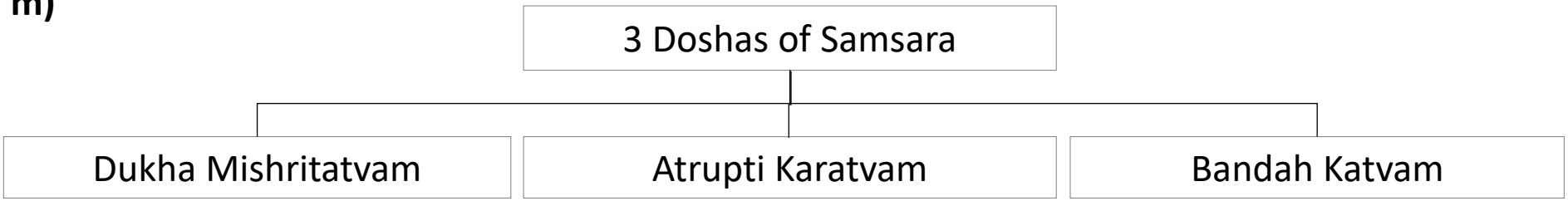
Pariksya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,

tad-vijnan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham II 12 II

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

l) Guru guides him, how to do Pariksha and see Dosha of Samsara.

m)



n) It should not be in the note book.

o) He should discover 3 Doshas in Samsara, in his deep mind.

p) Initially, Jnana Yoga not important.

q) Must train himself.

- How to experience the universe in such a way that you will get more Vairagyam and not more attachment.

r) Grihastha :

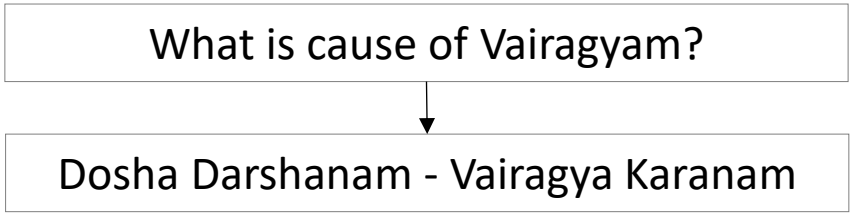
- Not for increasing attachment.
- Must lead to detachment.

s) Training = Karma Yoga, Parikshya Lokan for the Wise.

VI) a) Guru shows the path of developing Vairagyam not Moksha.

b) Drop Waking / Dream / Sleep - states, see Doshas, develop Vairagyam.

c)

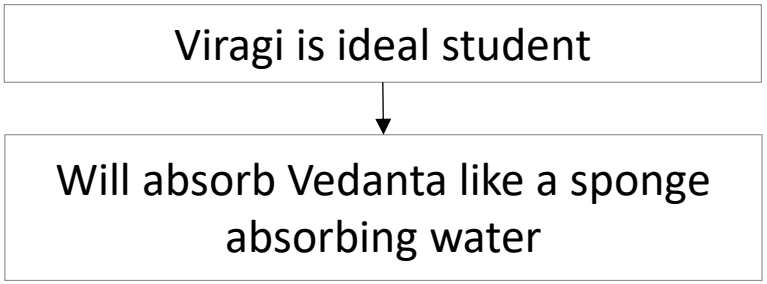


d) Dosha Darshanam means understanding, world gives only problems.

e) World can't give Sashvata Ananda.

f) Karma Yoga + Upasana Yoga - leads to Vairagyam.

g)



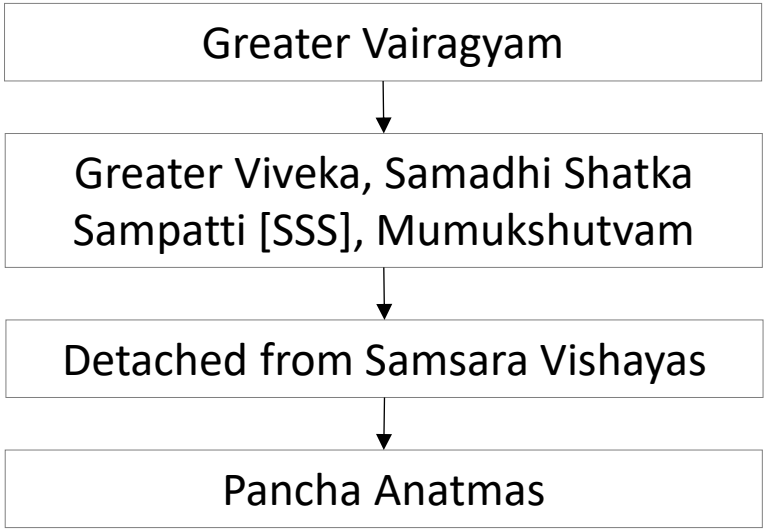
h) Arjuna got Vairagyam because of battlefield experience.

i) Viraktaha, because of Karma and Upasana.

j) Viraktaha = Viragi, includes Viveka, Samadhi Shatka Sampatti [SSS], Mumukshutvam.

k) All 3 directly proportional to Vairagyam.

l)



m) Student is a mental Sanyasi first.

n) Viraktaha Bhavati.

VII) 1st stage :

- Taught Karma Yoga + Upasana Yoga in Grihastha.
- Become mental Sanyasi.

2nd stage :

- Teaching

VIII) Guru tells :

a) You are not Samsari Jivaha.

b) Don't say :

- Son of ...
- Fatherhood, Husbandhood Vairagyam
- Each position, status = Jeeva.

c) In all Roles, develop Vairagyam.

d) Otherwise, Ahamkara will be strong in one area.

e) Education, family, wealth, profession...

f) Sarva Sangah Parityagaha, mentally, easy to write notes but practice takes Janmas.

g) You are not related to anyone.

h) Only 3 relationships allowed during Vedanta Sravanam.

i) Guru, Shastra, Ishwara Sambandha alone allowed.

j) Ishwara makes sure, I have Sadhana Chatustaya Sampatti.

k) Guru conveys message of Shastra.

l) Makes me total Sanyasi.

m) After Jnanam, these 3 Sambandhas also dropped.

n) ... Shiva kevala yoham ..

Dasha Shloki :

न भूमिर्न तोयं न तेजो न वायुः न खं नेन्द्रियं वा न तेषां समूहः । अनेकान्तिकत्वात् सुषुप्त्येकसिद्धः तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ १ ॥	na bhümir-na tejo na váyuh na kham nendriyam vá na teshám samühah I anaikántikatvát sushuptyekasiddhah tadeko'vashishtah shivah kevalo'ham II 1 II

Neither earth, nor water, nor fire, nor air, nor ether, nor sense-organ, nor their aggregate (am I) because they are inconstant. That which is the one established in sleep, that one which remains (after the sublation of all else) - that auspicious absolute (Self) I am. [Verse 1]

o) No Sambandha with Guru, Shastra, Ishwara.

p) Reason :

- **I am Kevalaha, Advaitam.**
- **Other than me, nothing exists.**
- **That Brahman I am.**

q) 3 Sambandhas to No Sambandha.

r) Many Sambandhas - 3 Sambandhas - Zero Sambandha

↓

Do Mentally

s) How do you look at all people?

t) All belong to Ishwara.

u) Ishwara has given responsibility to care for them.

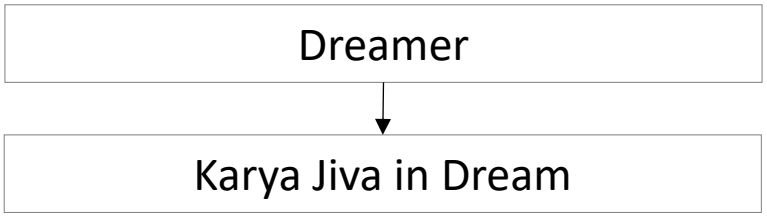
v) I am the Managing Agent / Trustee of the family.

IX) Who are you?

a) You are that which is introduced as Sat Brahma.

b) I am not Karyam Jiva but Karanam Brahma.

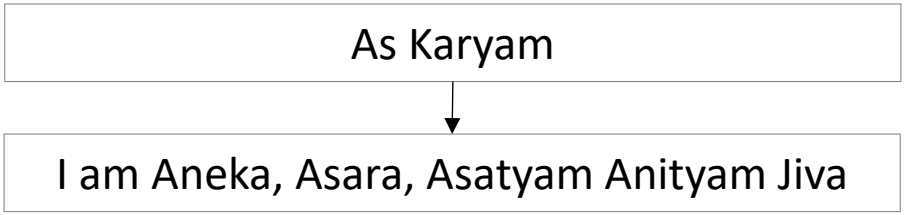
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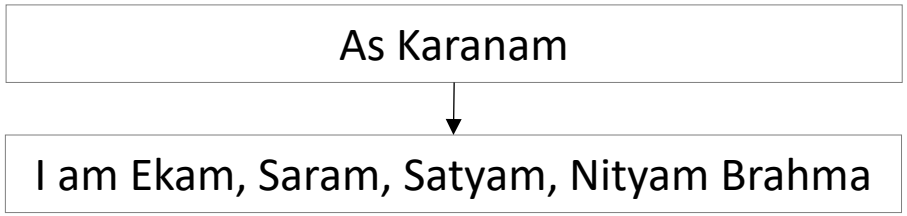
d) Karya Jeeva in Dream - Wakes up, becomes Karanam Waker.

e) Converting Karyam into Karanam is Mahavakya Prayojanam.

f)



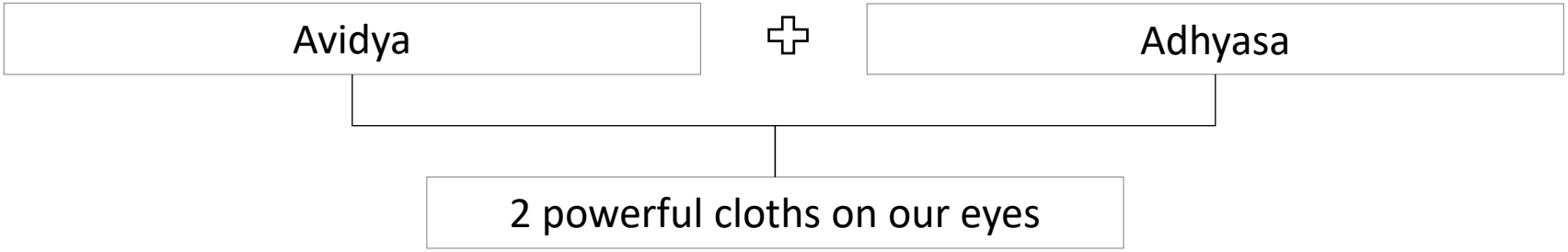
g)



X) a) Through this teaching, Avidya, Moha is eliminated.

b) Because of this Upadesha, I am free from blindfolded cloth.

c)



Guru Stotram :

ajñānatimirāndhasya jñānāñjanaśalākayā |
cakṣurunmīlitaṃ yēna tasmai śrīguravē namaḥ ‖ 2 ‖

Salutations are to that guru who opened the eye of one blind due to the darkness (cover) of ignorance with a needle coated with the ointment of knowledge. [Verse 2]

e) Ignorance dectomy - Cataract surgery over.

f) Freed, Mokshita.

g) He has become free, Jnani.

h) He has reached his native place, not far away, but Turiya Atma.

i) Mandukya Upanishad : Mantra 7

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

nāntaḥprajñaṃ na bahiḥprajñaṃ nobhayataḥ
prajñaṃ na prajñānaghanaṃ na prajñaṃ nāprajñam |
adṛśyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṃ
prapañcopaśamaṃ śāntaṃ śivamadvaitaṃ
caturthaṃ 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]

j)



k)

As Atma	As Ashamkara
- Sukhi	- Will have issues - Can't become free from problems - Ahamkara is in the grip of Prarabda - Will always be mixed bag always for all

l) I – Atma am free all the time, not Ahamkara.

m) Nirvana Shatkam :

मनोबुद्ध्यहङ्कारचित्तानि नाहं न च श्रोत्रजिह्वे न च घ्राणनेत्रे । न च व्योमभूमिः न तेजो न वायुः चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १	Mano Buddhi Ahankara Chitta Ninaham Nacha Shrotra Jihve Na Cha Ghrana Netre Nacha Vyoma Bhoomir Na Tejo Na Vayu Chidananda Rupa Shivoham Shivoham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

- I the Turiyam, Chidananda Rupaha.

n) I am free from the problems now.

o) I was free from the problems, all the time.

p) Now I have recognized that I am the Turiyam which is free from all the problems.

q) Ahamkara problems :

- My approach is Gita Chapter 2 – Verse 14.

Gita :

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः । आगमापायिनोऽनित्या तांस्तितिक्षस्व भारत ॥ २-१४॥	mātrāsparśāstu kauntēya śītōṣṇasukhaduḥkhadāḥ | āgamāpāyinō'nityāh tāṃstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

r) Ahamkara problems will go and Ahamkara itself will go away.

s) Acharyavan Purusho Veda

t) If you are hand held by Guru, you will reach Turiyam definitely.

u) Promise of Upanishads.

293) Bashyam : Chapter 6 – Section 14 – Verse No. 2 continues…

मुक्ताविद्याभिनहनस्य तावदेव तावानेव कालश्चिरं क्षेपः सदात्मस्वरूपसम्पत्तेरिति वाक्य-शेषः। कियान्कालश्चिरम्? इत्युच्यते—यावन्न विमोक्ष्ये न विमोक्ष्यत इत्येतत् पुरुषव्यत्ययेन, सामर्थ्यात्; येन कर्मणा शरीरमारब्धं तस्योपभोगेन क्षयाद्देहपातो यावदित्यर्थः। अथ तदैव सत्सम्पत्स्ये सम्पत्स्यत इति पूर्ववत्। न हि देहमोक्षस्य सत्सम्पत्तेश्च कालभेदोऽस्ति, येनाथशब्द आनन्तर्यार्थः स्यात्।

I) a) Jnani is Jeevan Mukta for some time.

b) When Prarabda is over, Shariram goes away.

c) Enclosed Consciousness becomes one with unenclosed Consciousness.

d) This is the spiritual journey of a Jnani.

e)

Ghatakasha

↓

Merges into Mahakasha when pot is broken

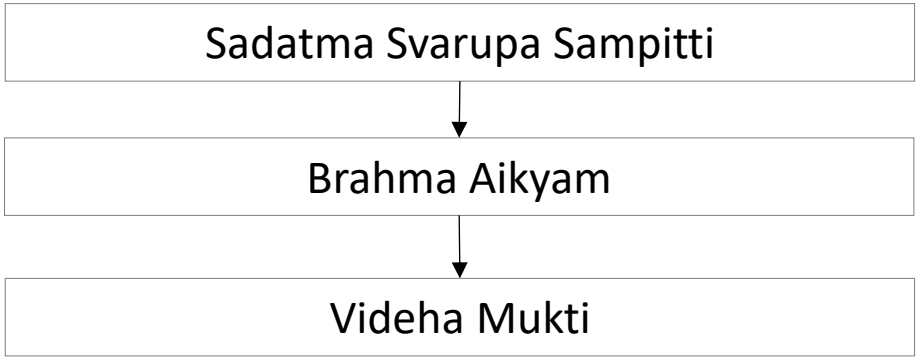
f) Videha Mukti given.

II) a) Jivan Mukti because Acharya is free from ignorance.

b) This Jivan Mukta instantaneous after Jnanam.

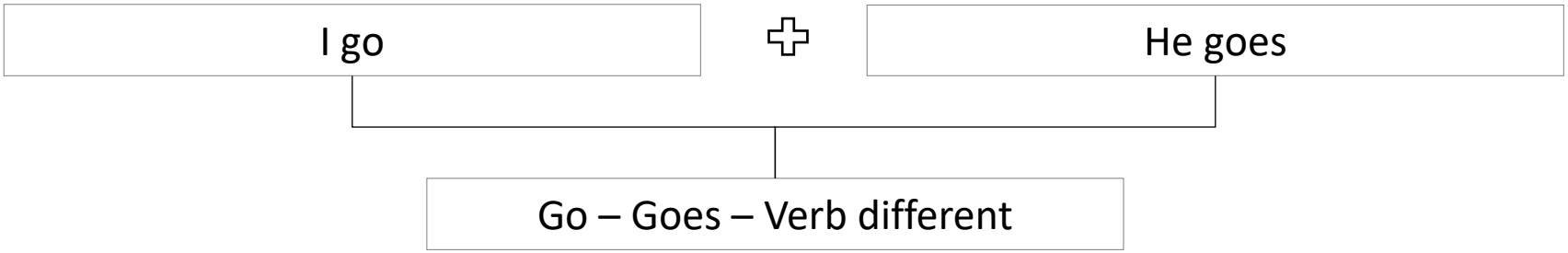
c) Delay for Videha Mukti depends on Prarabda.

d)



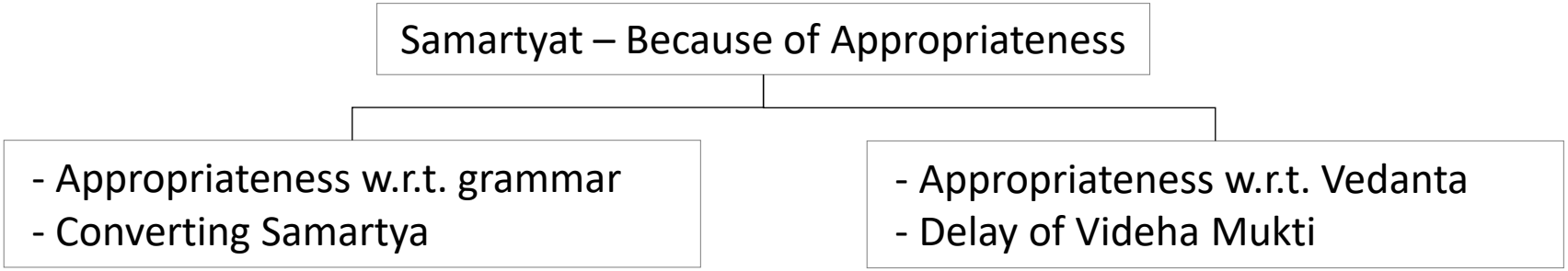
e) Released from Prarabda and Sharira Trayam by the Lord.

f)

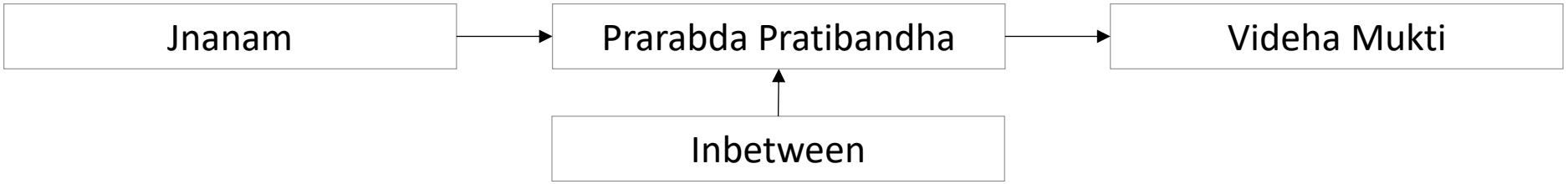


Vimokshye to	Vimokshayate
1st Person	3rd Person
Prathama	Uttama

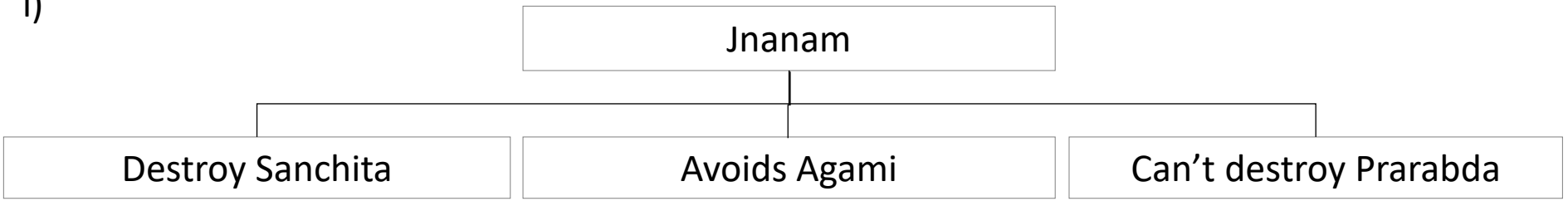
g)



h)



i)



j) Example :

- Arrow released, continues to travel till momentum is there.

k) Arrows in the quiver, not started, gone.

III) Vedantic appropriateness.

a) Tattva Bodha :

प्रारब्धं कर्म किमिति चेत्। इदं शरीरमुत्पाद्य इह लोके एव सुखदुःखादिप्रदं यत्कर्म तत्प्रारब्धं भोगेन नष्टं भवति प्रारब्धकर्मणां भोगादेव क्षय इति।	*Prārabdham karma kimiti cet| Idam śarīramutpādya iha loke eva sukhaduhkhādipradam yatkarma tatprārabdham bhogena nastam bhavati prārabdha-karmanām bhogādeva ksaya iti|*

Having given birth to this body, the actions which give result in this very world, in the form of happiness or misery and which can be destroyed only by enjoying or suffering them is called Prarabdha karma. [Verse 37. 4]

- Prarabda goes only by experiencing.

b) Until physical body falls, Videha Mukti wont come.

c)

Atha – 2 meanings

- Afterwards
- After Sadhana Chatustaya Sampatti, make Brahman enquiry

Brahma Sutra :

- Athatho Brahma TJingnyasa

- Body falling simultaneous is Videha Mukti
- Samana Kale
- Yugapathu

Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।	Athato Brahmajijnasa ।

Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]

IV) a) All w.r.t. Ahamkara.

b) Ahankara has Sthula Shariram after Jnanam, has to wait for end of Karma (worldly view).

c) From Atma stand point, no Brahma Aikyam happening.

V) Jnani says :

a) I am Nitya Mukta.

b) Presence, absence of body does not make difference to me.

c)

Body	Atma – I
Vyavaharika Satyam	Paramartika Satyam

d) Presence of movie and absence of movie does not make any difference to the screen.

e) Screen does not wait for end of movie for Videha Mukti.

f) Screen :

- I am Nitya Mukta always.
- I am free even when terrible is going on.

g) Jivan Mukti, Videha Mukti difference is from Ahamkara angle, not from Atma angle.

h) Jnani not Ahamkara.

i) From worldly stand point, we talk of Jivan Mukti, Videha Mukti.

294) Bashyam : Chapter 6 – Section 14 – Verse No. 2 continues…

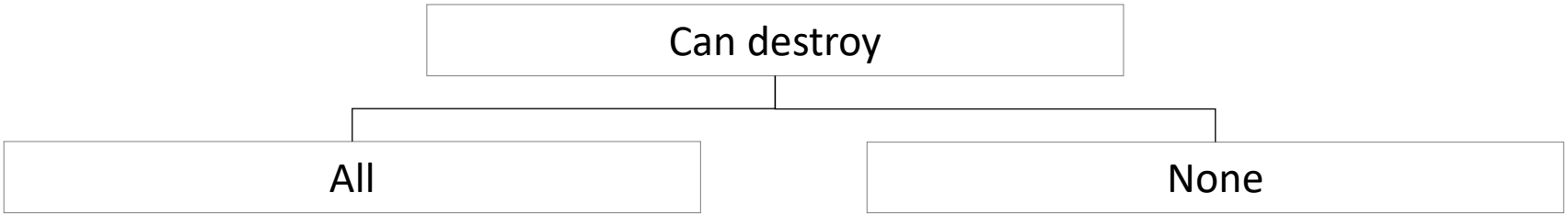
ननु यथा सद्विज्ञानानन्तरमेव देहपातः सत्सम्पत्तिश्च
न भवति कर्मशेषवशात्, यथाप्रवृत्तफलानि
प्राग्ज्ञानोत्पत्तेर्जन्मान्तरसञ्चितान्यपि कर्माणि सन्तीति
तत्फलोप- भोगार्थं पतितेऽस्मिञ्शरीरान्तर- मारब्धव्यम्।
उत्पन्ने च ज्ञाने यावज्जीवं विहितानि प्रतिषिद्धानि
वा कर्माणि करोत्येवेति तत्फलोप- भोगार्थं चावश्यं
शरीरान्तर- मारब्धव्यम्; ततश्च कर्माणि
ततः शरीरान्तरमिति ज्ञानानर्थक्यं कर्मणां फलवत्त्वात्।

I) Purva Pakshi : Technical question

a) Jnanam can destroy Karma or not?

b) If it destroys, it should destroy all the Karmas.

c)



II) a) All are Karma category.

b) All born out of Ajnanam only.

c) When Ajnanam goes, Karma goes.

d) Why partiality? illogical

e) Prarabda also should be destroyed like Sanchita.

III) a) If Jnana does not destroy any Karma, what will be the problem?

b) There will be no Moksha.

c) Karma is responsible for Samsara cycle.

d) We come to Jnanam to abolish Karma and declare freedom.

e) Nirmoksha Prasanga problem.

IV) a) If Jnanam destroys all Karma including Prarabda.

b) No Guru will be available.

c) In the class, Tap Tap, understand Tat Tvam Asi, gone.

d) No one will come to next class of Vedanta.

e) One will go to Guru when one is about to die.

f) Acharyavan Purusho Veda, meaningless.

V) How do you solve the problem?

a) All Karmas not same.

b)

Sanchita	Prarabdam
- Non fructifying - Anarabdam Karma	- Fructified Karma - Arabdam Karma

c)

Get 2 Advantages

- Sanchita Karma destroyed
- Videha Mukti possible

- Prarabda continues
- Acharya is possible
- Jivan Mukti possible

d) Future generation gets the benefit.

e) What is the Pramanam for this differentiation?

f) Why this grouping?

- What is the logic – basic?

VI) Shankara :

a) Shastram = Pramanam

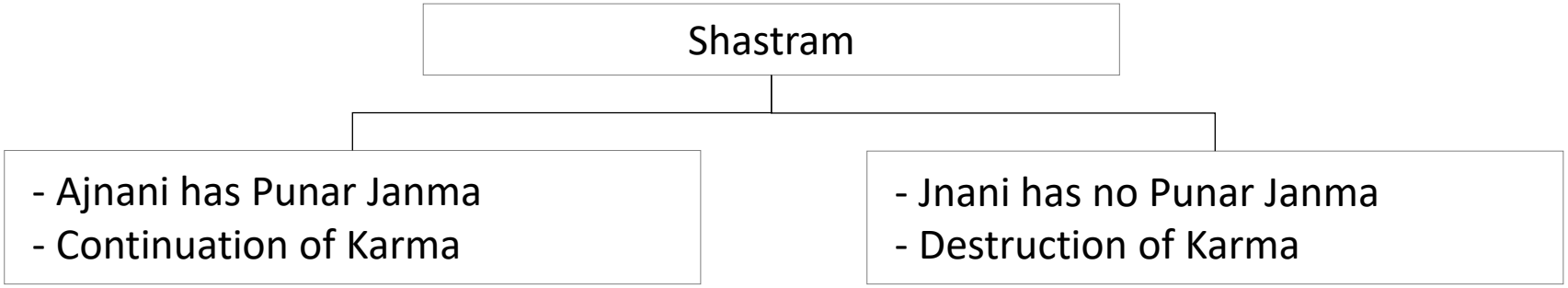
b) Jnani has no Punar Janma.

c) Apaurusheya Vishaya.

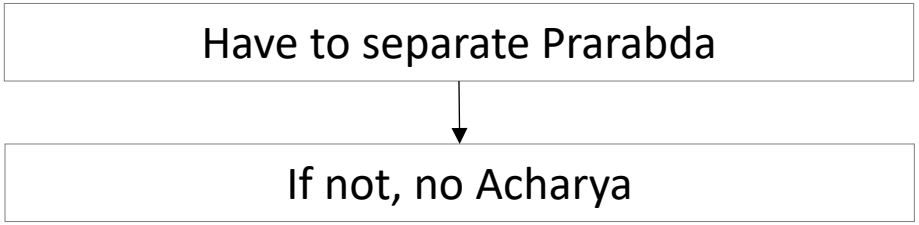
d) No scientific proof.

e) Rationalist does not believe in Punar Janma.

f)



g)



h) Sruti talks about Jnani Acharya, that is Pramanam for continuation of Prarabda.

i) Sambarana Yuktihi, logic :

- Supporting logic makes distinction.
- No proving logic.
- Apauru Vishaya, no proving logic, supporting logic exists (Released arrow).

Revision 48 :

Chapter 6 – 14 - 2 : Topic 294

I) a) 14th Section :

- Gandhara Purusha, guided to his native place.

b) All human beings are lost in forest of Samsara, will be guided by a Guru.

c) Native place, our own higher nature, Atma.

d) If a person has an Acharya, he will attain Atma -

e) Acharyavan Purusho Veda.

II) Phalam :

a) Jnani lived as Jeevan Mukta for some time.

b) Will get Videha Mukti after some delay.

III) Purva Pakshi :

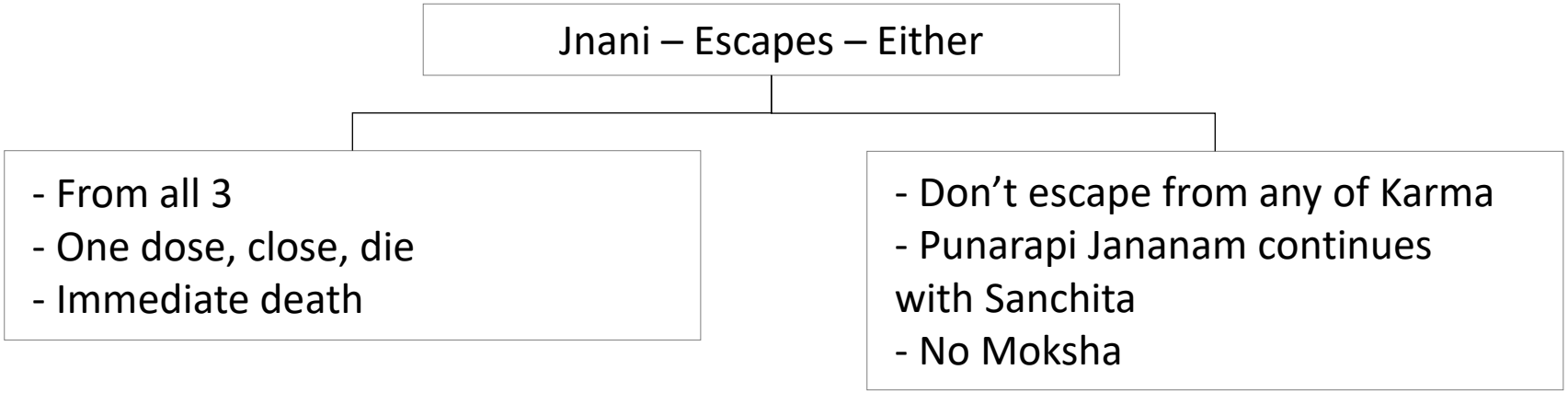
a) Jeevan Mukti means continuation of Prarabda Karma.

b) To explain Videha Mukti we have to talk about escape from Sanchita and Agami.

IV) Purva Pakshi – Question :

a) When all 3 are Karmas, born out of Agyanam and Ahamkara, how can you treat 3 Karmas differently?

b)



c) Jnani continues with Sanchita, Agami, and Prarabda – Purva Pakshi.

d) Hence, no merger into Brahman, can't escape 3 Karmas.

e) Before Jnanam, acquired in this Janma and previous Janma = Sanchita.

f) Reason :

- Prarabda not destroyed.

f) After fall of body, due to Prarabda, Jnani has to take future Karmas of Sanchita.

V) a) Agami also Jnani can't escape.

b) Jnani can't keep quiet, will be involved in some Karma, Yavat Jivam.

c)

Vihitam Karma	Pratishiddha Karma
- Shastric - Sraddham produces Punyam	- Non Shastric - Kill mosquito - Produce Papam

d) Some Body will come, again does more Karma.

e) Karma - Shariram series goes on for Jnani also – Purva Pakshi.

f) Ajnani and Jnani caught in cycle, why class?

g) Jnana Anarthakyam - Study futile, Karmas continue and produce Phalam.

VI) a) To avoid problem, say all 3 will go.

b) If all 3 goes, students will go.

295) Bashyam : Chapter 6 – Section 14 – Verse No. 2 continues…

अथ ज्ञानवतः क्षीयन्ते कर्माणि तदा ज्ञान- प्राप्तिसमकालमेव ज्ञानस्य सत्सम्पत्ति- हेतुत्वान्मोक्षः स्यादिति शरीरपातः स्यात्। तथा चाचार्याभाव इत्याचार्यवान्पुरुषो वेदेत्यनुपपत्तिर्ज्ञानान्मोक्षाभाव- प्रसङ्गश्च। देशान्तरप्राप्त्युपाय- ज्ञानवदनैकान्तिकफलत्वं वा ज्ञानस्य।

I) a) Suppose Jnanam destroys Ahamkara and 3 Karmas.

b) Sadyo Mukti Vada :

- At the time of rise of knowledge, instant Moksha will come.

c) All 3 Karmas go, merge into Brahman, will die, Videha Mukti.

d) Chandogya Upanishad :

- Chapter 6 - Sat Sampatti

e) There will be no Guru.

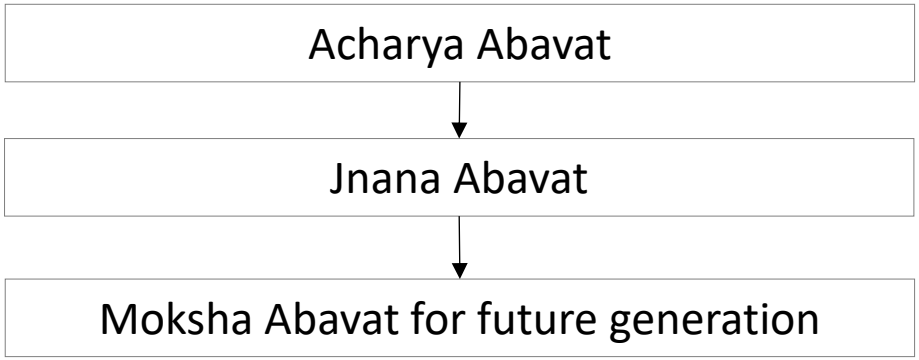
f) All Gurus alive will be Ajnanis, perpetuate Ajnana Prampara.

g) Therefore Veda says Prarabda continues.

II) a) Acharyavan Purusho Veda, will become meaningless.

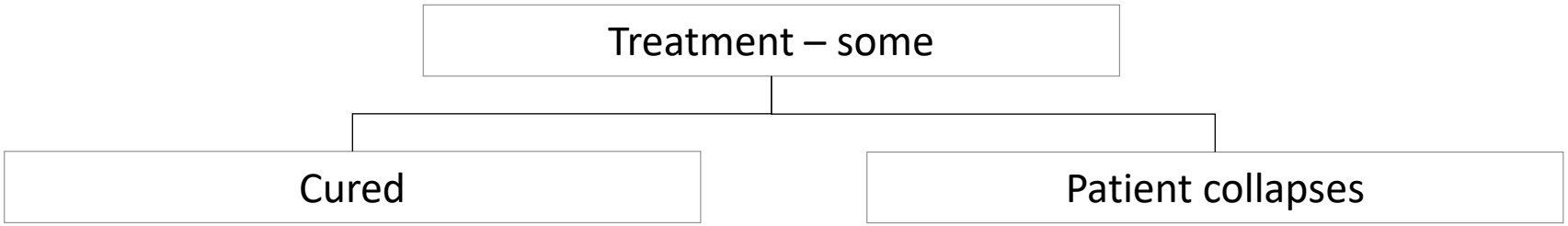
b) No more future Jnanis, no more Acharyas.

c)



III) a) To avoid this, can say, some Jnanis will have Prarabdam, some not.

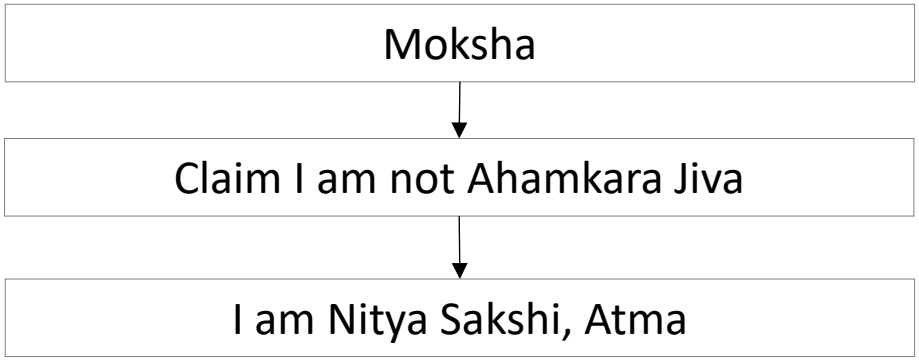
b)



c) Some become Acharya, some get Sadhyo Mukti.

d) Then Jnana Phalam will be doubtful.

e)



f) How can Seekers resort to doubtful solution?

g) For doubtful result, example given.

IV) Purva Pakshi :

Kedarnath :

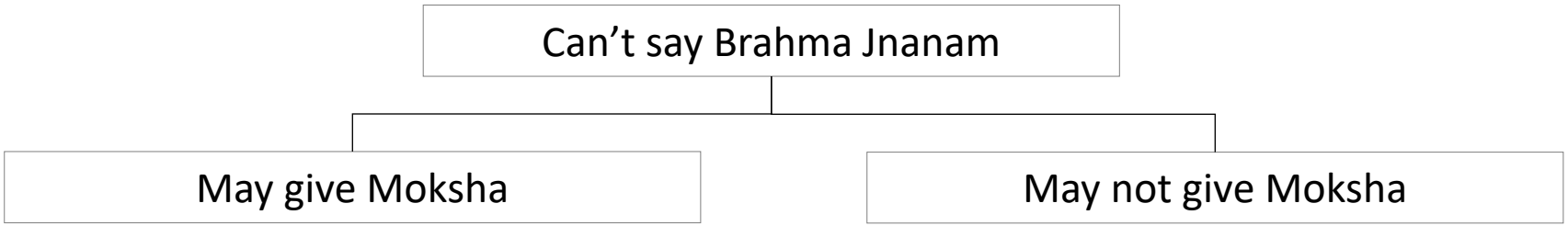
a) How to go to Kedarnth?

b) Some go, some may not reach.

c) Result will be partial.

d) Some may follow Jnana Marga partially, like Jnanam of going to another place.

e)



f) Jnanam definitely gives Moksha.

g) Gita :

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः । तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ ५-१६ ॥	jñānēna tu tadajñānaṃ yēṣāṃ nāśitamātmanaḥ | tēṣāmādityavajjñānaṃ prakāśayati tatparam || 5-16 ||

But to those whose ignorance is destroyed by the knowledge of the Self, like the sun, to them Knowledge reveals the Supreme (Brahman). [Chapter 5 – Verse 16]

तद्बुद्धयस्तदात्मान तन्निष्ठास्तत्परायणाः । गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ ५-१७ ॥	tadbuddhayastadātmānah tanniṣṭhāstatparāyaṇāḥ | gacchantyapunarāvṛttiṃ jñānanirdhūtakalmaṣāḥ || 5-17 ||

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

h) Brahma Jnanam Upadesha is not like Marga Upadesa.

i) Not teaching a path, road map for reaching some place.

j) When Brahma Jnanam is taught, Moksha is definite.

k) If you argue like this, Jnana Phalam will be doubtful.

l) Aneikantikam = Doubtful, indefinite.

296) Bashyam : Chapter 6 – Section 14 – Verse No. 2 continues…

न; कर्मणां प्रवृत्ताप्रवृत्त- फलत्वविशेषोपपत्तेः। यदुक्तमप्रवृत्तफलानां कर्मणां ध्रुवफलवत्त्वाद्ब्रह्मविदः शरीरे पतिते शरीरान्तरमारब्धव्य-मप्रवृत्तकर्मफलोपभोगार्थमिति, एतदसत्; विदुषः "तस्य तावदेव चिरम्" इति श्रुतेः प्रामाण्यात्।

Shankara :

I) a) There is a difference between Prarabda (started fructification), and Sanchita (not started fructification).

b) Apravrutta Phalam = Sanchita - don't die.

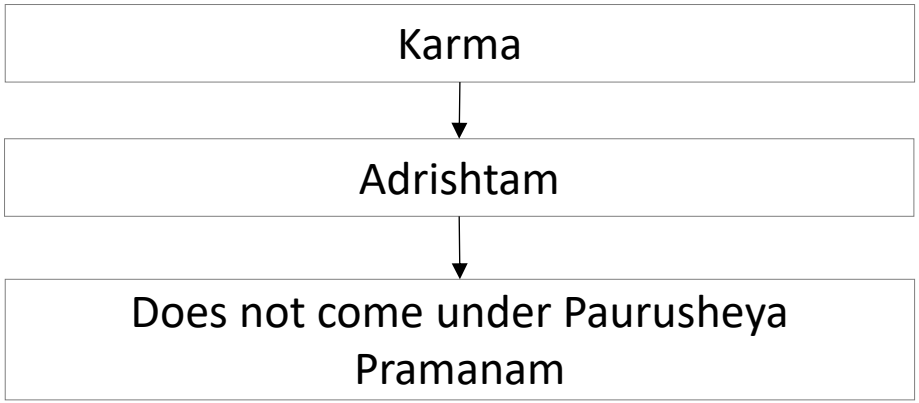
- Pravrutta Phalam = Prarabdam, dies.

c) Sanchita includes Agami also.

d) Agami has not come at all.

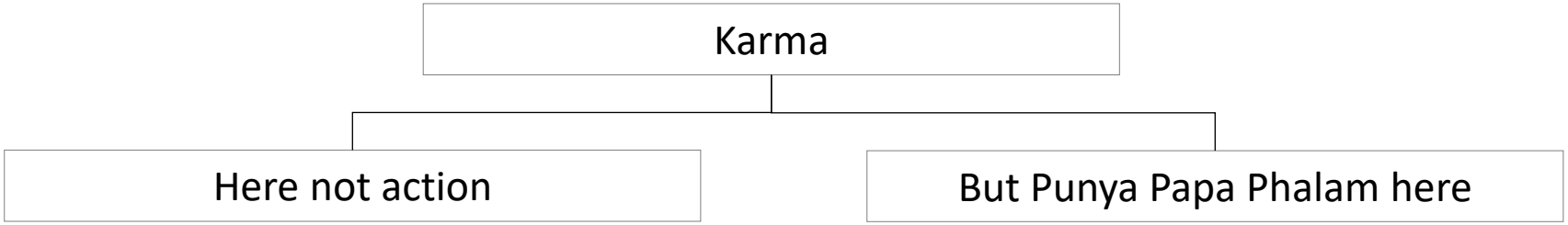
e) How do you know such a difference is there?

II) a)



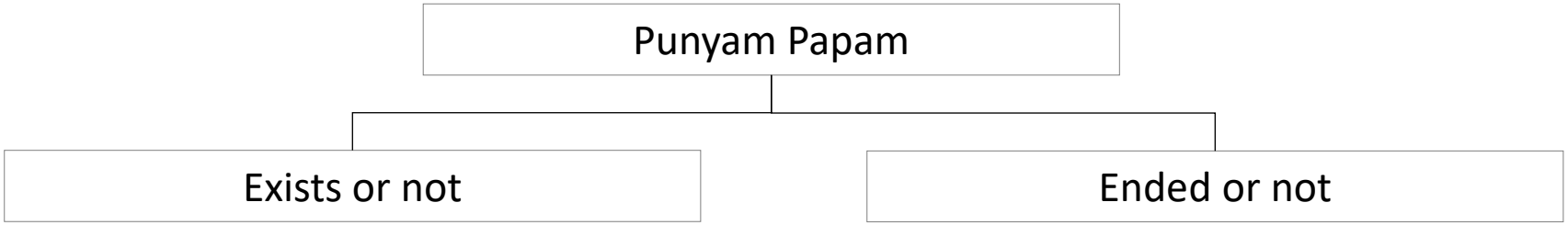
b) Pratyaksha can’t study Karma.

c)



d) Not available for Upamanam, Arthapatti, Anumana, Modern science, telescope, microscope.

e)

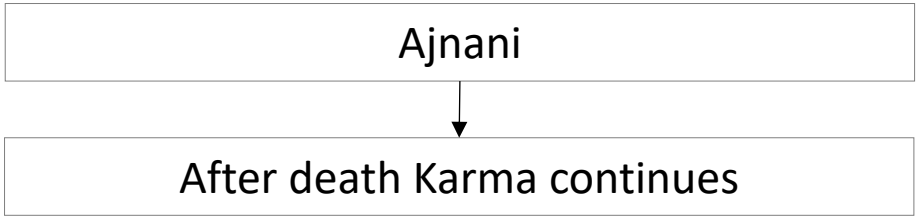


- Can’t know
- No Pramanam

f) Apaurusheya Vishaya (Punya, Papam) Pramanam = Shastra

g) For Jnanis and Ajnanis both.

h)

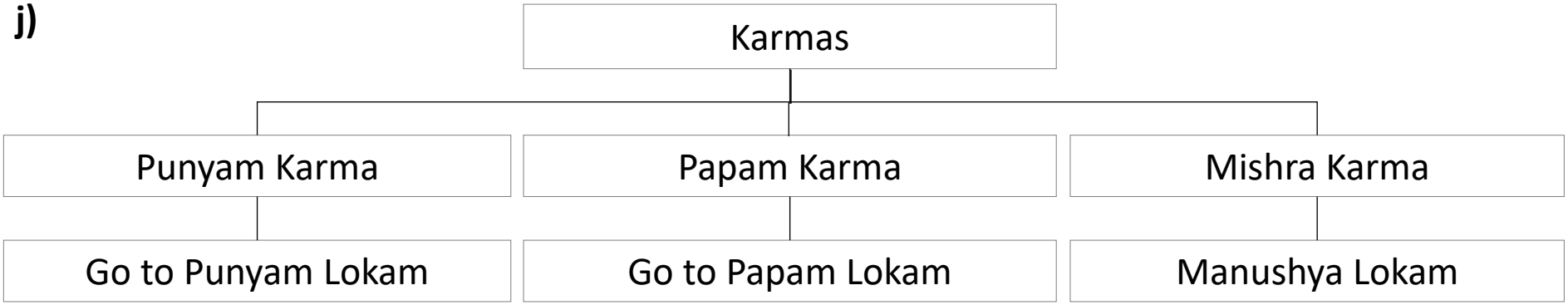


I) Prashno Upanishad :

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥ ७॥	Athaikayordhav udaanah punyena punyam lokam nayati paapena paapam, ubhaabhyaam-eva manushyalokam II 7 II

Again, through one special 'nerve', the Udana, ascending, leads us upward to the virtuous world by good work, and carries us to the lower worlds by sinful acts, and takes us to the world of men when sin and virtue are mixed.[III – 7]

j)



k) Veda declares Punya Papam.

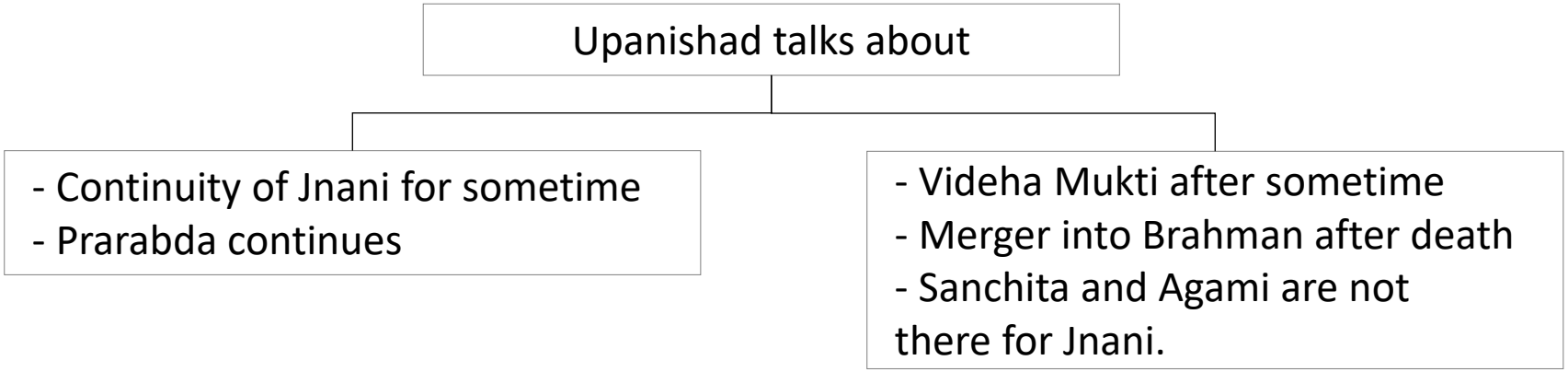
l) Veda Pramanam talks about Ajnani's continuity.

m) Same Veda Pramana says Jnani Videha Mukti.

n) Pramanam :

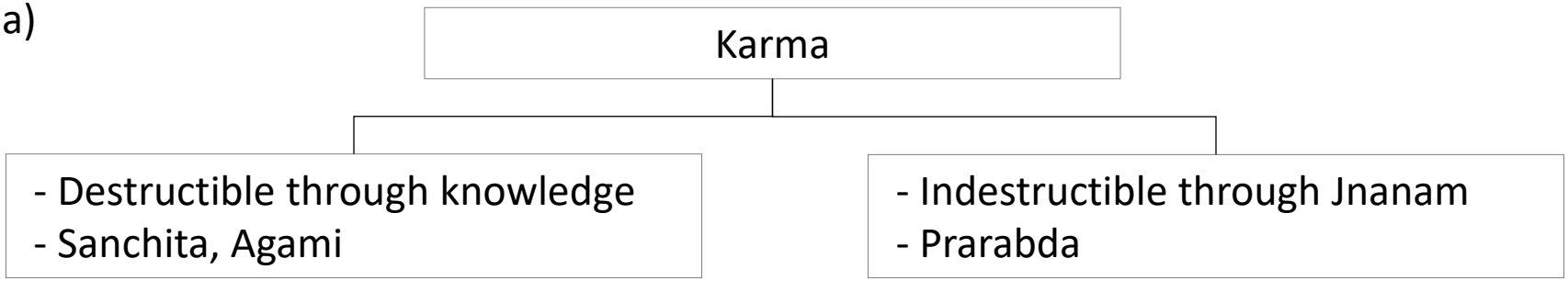
- This Shloka Chandogyo Upanishad 6 – 14 – 2

o)



p) Sruti is Pramanam for making this classification.

III) a)



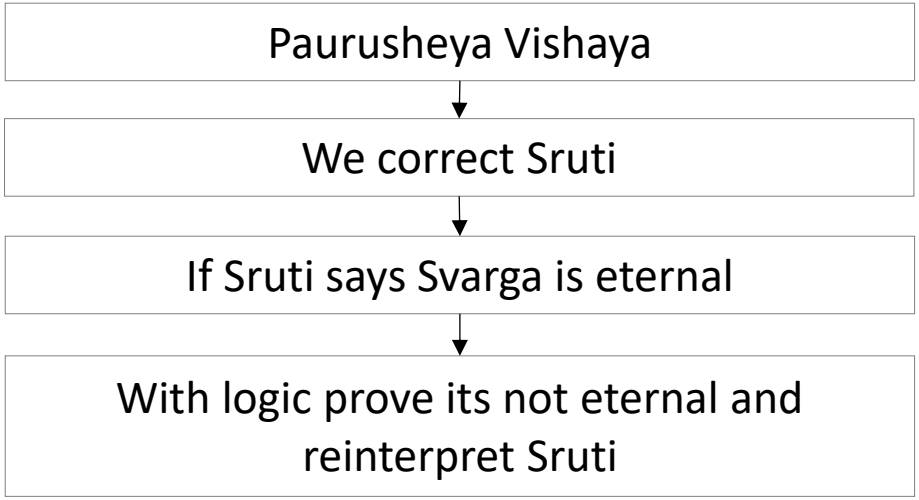
b) For the intellect to understand, it needs language of logic only.

c) We have to invent logic for intellectual assimilation, in alignment with Upanishadic conclusion.

d) Not proving logic but justifying logic.

e) Justify logic in the context of Apaurusheya Vishaya.

f)



g) In Apaurusheya Vishaya, Veda dominates.

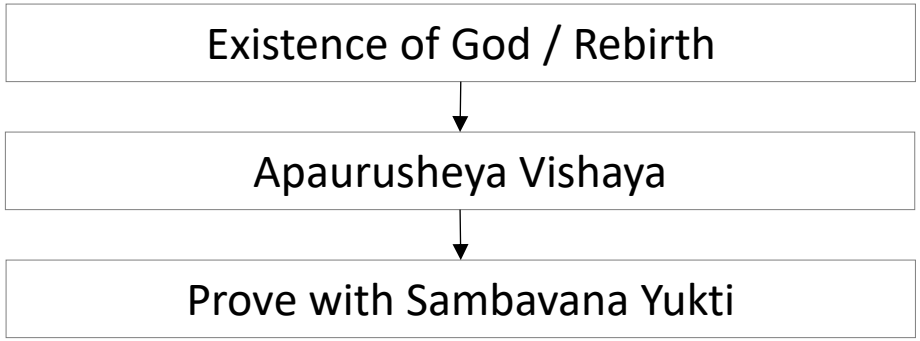
h) Example :

- If no teeth, make Cheedai powder and consume with some liquid.

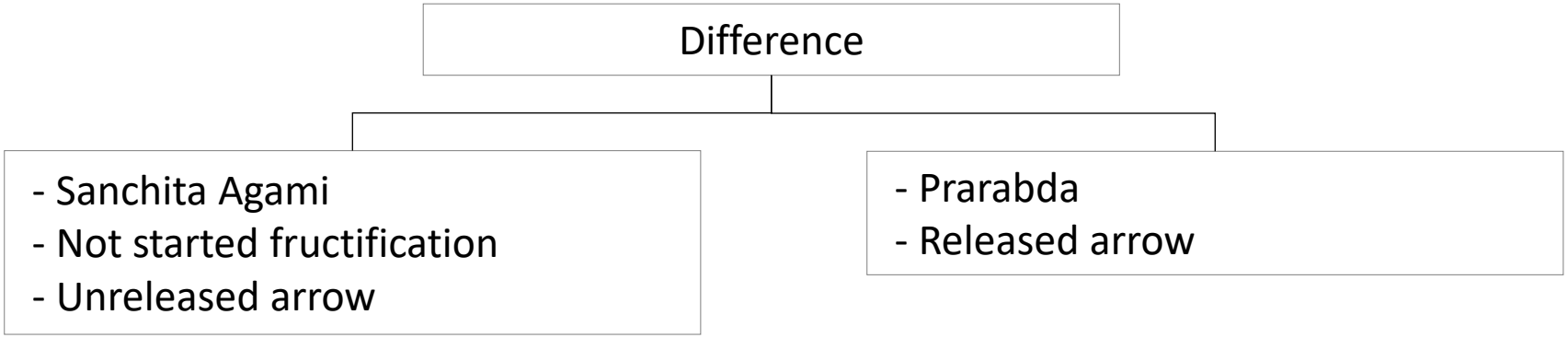
i) Apaurusheeya Vishaya + logic = Justification logic

= Sambavana Yukti

j)



k)



l) This is Veda Pramana justifying Tarqa Pradhana.

IV) a) Visesham Upapattam = Destruction is there.

b) Sankshepa Uttaram.

V) Paraphrase Purva Pakshi :

a) If Prarabdam is not destroyed, then Sanchita also will not be destroyed, he argued.

b) Apavrutta Phalam = Sanchita + Agami

c) Will have to give result like Prarabda.

d) After fall of body for Jnani also, another body will be born.

e) This is argument of Purva Pakshi.

VI) Shankara :

a) Don't treat all Karmas uniformly.

b) Must make division.

c) What is Pramanam?

d) This Shloka, Chapter 6 – 14 – 2, is Pramanam.

e) Most Verses in Brihadaranyaka Upanishad also - difficult to verify.

297) Bashyam : Chapter 6 – Section 14 – Verse No. 2 continues…

ननु "पुण्यो वै पुण्येन कर्मणा भवति" (बृ० उ० ३। २। १३)
इत्यादि श्रुतेरपि प्रामाण्यमेव। सत्यमेवम्, तथापि
प्रवृत्त-फलानामप्रवृत्तफलानां च कर्मणां विशेषोऽस्ति। कथम्? यानि
प्रवृत्तफलानि कर्माणि यैर्विद्व- च्छरीरमारब्धम्, तेषामुपभोगेनैव
क्षयः। यथारब्धवेगस्य लक्ष्य- मुक्तेष्वादेर्वेगक्षयादेव स्थितिर्न तु
लक्ष्यवेधसमकालमेव प्रयोजनं नास्तीति तद्वत्।

I) a) Purva Pakshi - Question : Shankara says

- Jnani gets Videha Mukti ,means Sanchita destroyed.
- We quoted Chapter 6 – 14 – 2.

b) Purva Pakshi Quotes Brihadaranyaka Upanishad : Chapter 3 – 2 – 13

याज्ञवल्क्येति होवाच,
यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति,
वातं प्राणः, चक्शुरादित्यम्, मनश्चन्द्रम्, दिशः
श्रोत्रम्, पृथिवीं शरीरम्, आकाशमात्म,
ओषधीर्लोमानि, वनस्पतीन्केशाः,
अप्सु लोहितं च रेतश्च निधीयते,
क्वायं तदा पुरुषो भवतीति;
अहर सोम्य हस्तमार्तभा,
आवामेवैतस्य वेदिष्यावः,
न नावेतत् सजन इति ।
तौ होत्क्रम्य मन्त्रयांचक्राते;
तौ ह यदूचतुः कर्म हैव तदूचतुः,
अथ यत्प्रशशंसतुः कर्म हैव तत् प्रशशंसतुः;
पुण्यो वै पुण्येन कर्मणा भवति, पापः
पापेनेति । ततो ह जारत्कारव आर्तभाग उपरराम ॥ १३ ॥

yājñavalkyeti hovāca,
yatrāsya puruṣasya mṛtasyāgniṃ vāgapyeti,
vātaṃ prāṇaḥ, cakśurādityam, manaścandram, diśaḥ
śrotram, pṛthivīṃ śarīram, ākāśamātma,
oṣadhīrlomāni, vanaspatīnkeśāḥ,
apsu lohitaṃ ca retaśca nidhīyate,
kvāyaṃ tadā puruṣo bhavatīti;
ahara somya hastamārtabhā,
āvāmevaitasya vedişyāvaḥ,
na nāvetat sajana iti |
tau hotkramya mantrayāṃcakrāte;
tau ha yadūcatuḥ karma haiva tadūcatuḥ,
atha yatpraśaśaṃsatuḥ karma haiva tat praśaśaṃsatuḥ;
puṇyo vai puṇyena karmaṇā bhavati, pāpaḥ
pāpeneti | tato ha jāratkārava ārtabhāga upararāma || 13 ||

'Yājñavalkya,' said he, 'when the vocal organ of a man who dies is merged in fire, the nose in air, the eye in the sun, the mind in the moon, the ear in the quarters, the body in the earth, the ether of the heart in the external ether, the hair on the body in the herbs, that on the head in the trees, and the blood and the seed are deposited in water, where is then the man?' 'Give me your hand, dear Ārtabhāga, we will decide this between ourselves, we cannot do it in a crowd.' They went out and talked it over. What they mentioned there was only work, and what they praised there was also only work. (Therefore) one indeed becomes good through good work and evil through evil work. Thereupon Ārtabhāga, of the line of Jaratkāru, kept silent. [3 - 2 - 13]

c) Punyo Vai Punya Karmaka Bavati here, also in Brihadaranyaka Upanishad

स वा अयमात्मा ब्रह्म
विज्ञानमयो मनोमयः
प्राणमयश्चक्शुर्मयः
श्रोत्रमयः पृथिवीमय आपोमयो
वायुमय आकाशमयस्तेजोमयोऽतेजोमयः
काममयोऽकाममयः क्रोधमयोऽक्रोधमयो
धर्ममयोऽधर्ममयः
सर्वमयस्तद्यदेतदिदंमयोऽदोमय
इति; यथाकारी यथाचारी तथा
भवति—साधुकारी साधुर्भवति,
पापकारी पापो भवति;
पुण्यः पुण्येन कर्मणा भवति,
पापः पापेन । अथो खल्वाहुः
काममय एवायं पुरुष इति;
स यथाकामो भवति तत्क्रतुर्भवति,
यत्क्रतुर्भवति तत्कर्म कुरुते,
यत्कर्म कुरुते तदभिसंपद्यते ॥ ५ ॥

sa vā ayamātmā brahma
vijñānamayo manomayaḥ
prāṇamayaścakśurmayaḥ
śrotramayaḥ pṛthivīmaya āpomayo
vāyumaya ākāśamayastejomayo
'tejomayaḥ kāmamayo'kāmamayaḥ
krodhamayo'krodhamayo
dharmamayo'dharmamayaḥ
sarvamayastadyadetadidaṃmayo'
domaya iti; yathākārī yathācārī
tathā bhavatisādhukārī sādhurbhavati,
pāpakārī pāpo bhavati;
puṇyaḥ puṇyena karmaṇā bhavati,
pāpaḥ pāpena | atho khalvāhuḥ
kāmamaya evāyaṃ puruṣa iti;
sa yathākāmo bhavati tatkraturbhavati,
yatkraturbhavati tatkarma kurute,
yatkarma kurute tadabhisaṃpadyate || 5 ||

That self is indeed Brahman, as well as identified with the intellect, the Manas and the vital force, with the eyes and ears, with earth, water, air and the ether, with fire, and what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything—identified, as is well known, with this (what is perceived) and with that (what is inferred). As it does and acts, so it becomes; by doing good it becomes good, and by doing evil it becomes evil—it becomes virtious through good acts and vicious through evil acts. Others, however, say, 'The self is identified with desire alone. What it desires, it resolves; what it resolves, it works out; and what it works out, it attains.' [4 - 4 - 5]

d) Jnani has Sanchita, will have to take Punar Janma.

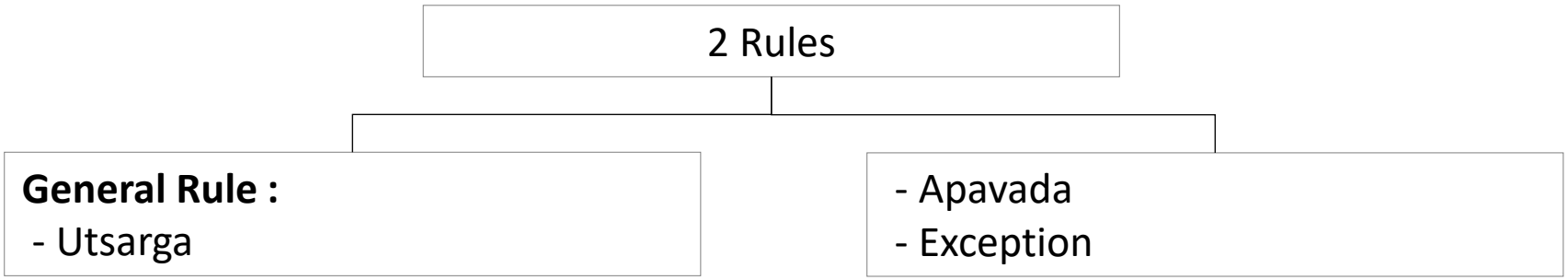
e) How do you decide?

- Both Sruti Vakyam.

Sruti	Smruti
Supreme Court	High Court

II) How to handle when 2 Sruti Vakyams if they contradict?

a)



c) General rule for Ajnanis – majority.

- Apavada - For minorities.

III) Example : Values in Gita

a) Gita : Chapter 16 – Verse 2

अहिंसा सत्यमक्रोधः त्यागः शान्तिरपैशुनम् । दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥१६-२॥	**ahiṃsā satyamakrodhaḥ** **tyāgaḥ śāntirapaiśunam |** **dayā bhūteṣvaloluptvaṃ** **mārdavaṃ hrīracāpalam || 16-2 ||**

Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness…[Chapter 16 - Verse 2]

b) Gita : Chapter 13 – Verse 8

अमानित्वमदम्भित्वम् अहिंसा क्षान्तिरार्जवम् । आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३-८॥	**amānitvam adambhitvam** **ahiṃsā kṣāntirārjavam |** **ācāryōpāsanaṃ śaucaṃ** **sthairyam ātmavinigrahaḥ || 13.8 ||**

Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self-control…[Chapter 13 - Verse 8]

c) Krishna emphasises Ahimsa.

d) Advise to Arjuna :

Gita : Chapter 2 – Verse 18

अन्तवन्त इमे देहाः नित्यस्योक्ताः शरीरिणः । अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ २-१८॥	antavanta imē dēhāh nityasyōktāḥ śarīriṇaḥ | anāśinō'pramēyasya tasmād yudhyasva bhārata || 2-18 ||

It is said that these bodies of the embodied self have an end. The self is eternal, indestructible, incomprehensible. Therefore, fight, O Bharata.[Chapter 2 - Verse 18]

e) Ahimsa is very important, therefore fight…

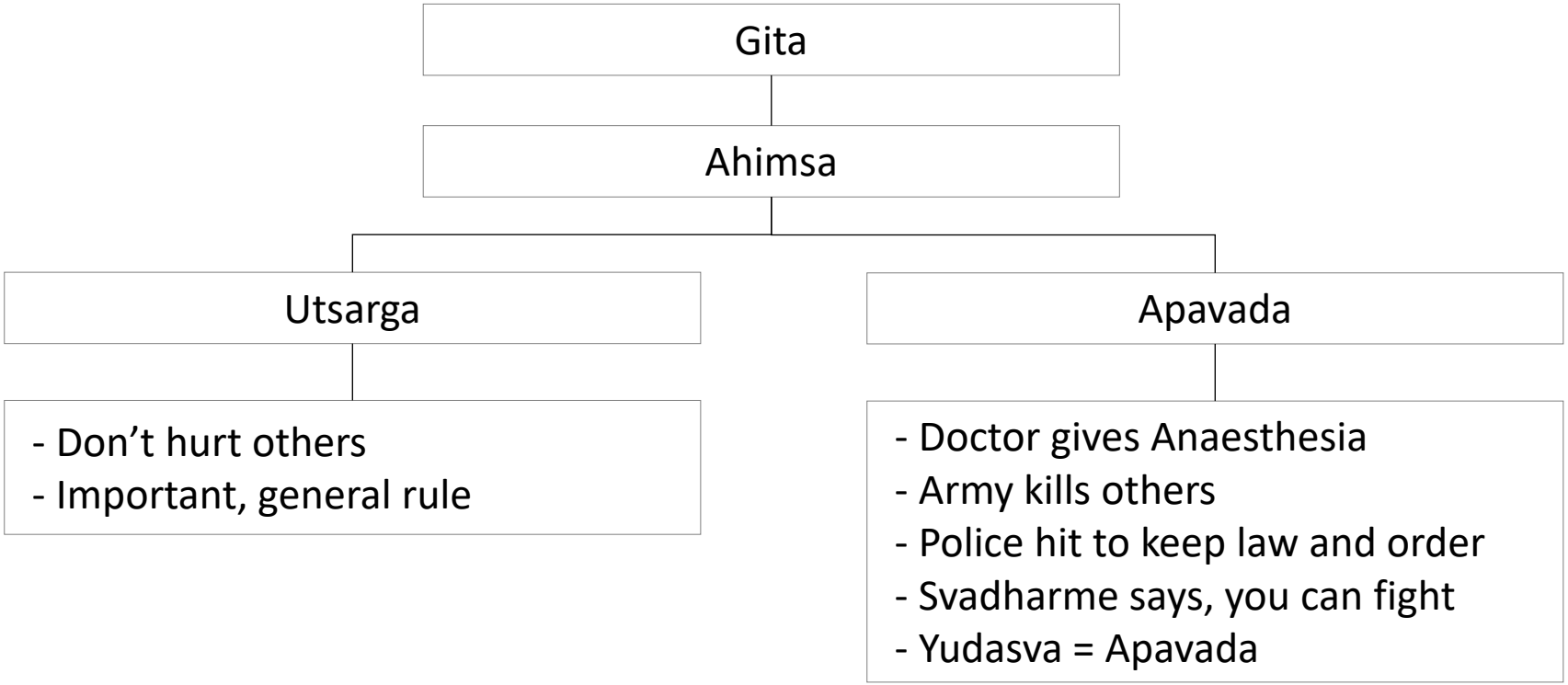
- Contradiction.

f) Krishna does not contradict.

g) Analyse seeming contradiction.

h) How to understand?

IV)



V) a) Tasya Tavad Deva Chiram (Apavada)

b) Punyo Vai Punyena Karmana (General rule - Utsarga).

c)

Utsarga	**Apavada**
Maximum Number	Minority

d) Gita :

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये । यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ७-३ ॥	manuṣyāṇāṃ sahasrēṣu kaścidyatati siddhayē | yatatām api siddhānāṃ kaścinmāṃ vētti tattvataḥ||7-3||

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

e) Very few come for Moksha, among them very few succeed.

g) For them Apavada, Tasya Tavad Eva Chiram.

i) Mukta Ishuvat – 1st Reason

j) 2nd Reason :

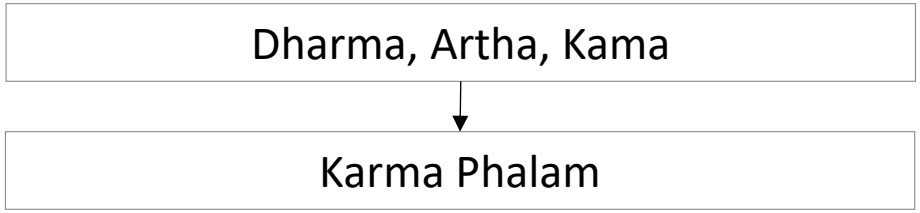
- If don't accept exception entire Moksha Shastra will become redundant, meaningless.

k) If Jnanam does not destroy Sanchita Karma, Jnana Shastram, Moksha Shastram, Vedanta Shastram becomes redundant.

l) Why should Veda take so much pain to introduce a Shastram which will not be of any use.

VI) a) Jnanam can't give Dharma, Artha, Kama because it is Pravrutti Marga.

b)



c) Jnanam useful only if it gives Moksha.

d) If Jnanam can't give Moksha, it will be useless.

e) So many Mahavakya Upanishads, Upadesha will become useless.

f) To accept validity of Veda, have to be Sraddhavan.

g) If no Sraddha, don't attend class.

VII) a) How do I know I will get Videha Mukti?

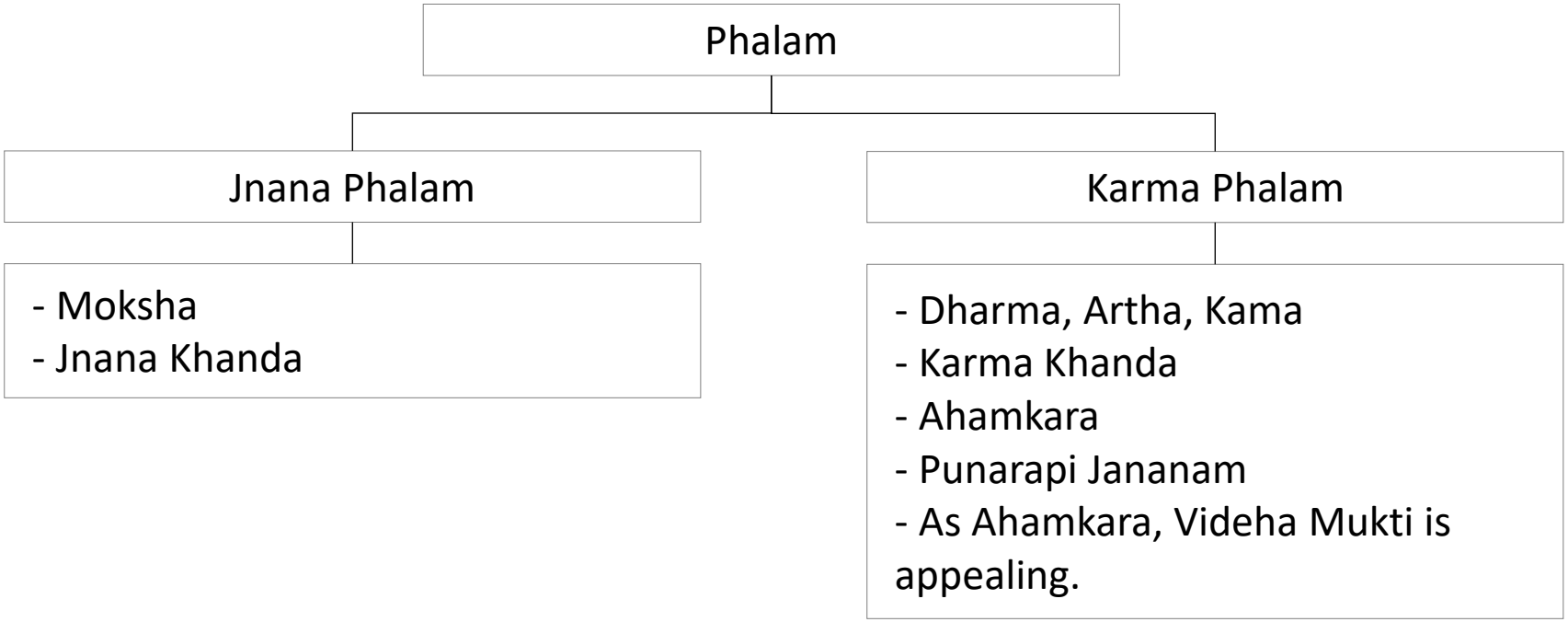
b) Sraddha helps.

VIII) For Jnani :

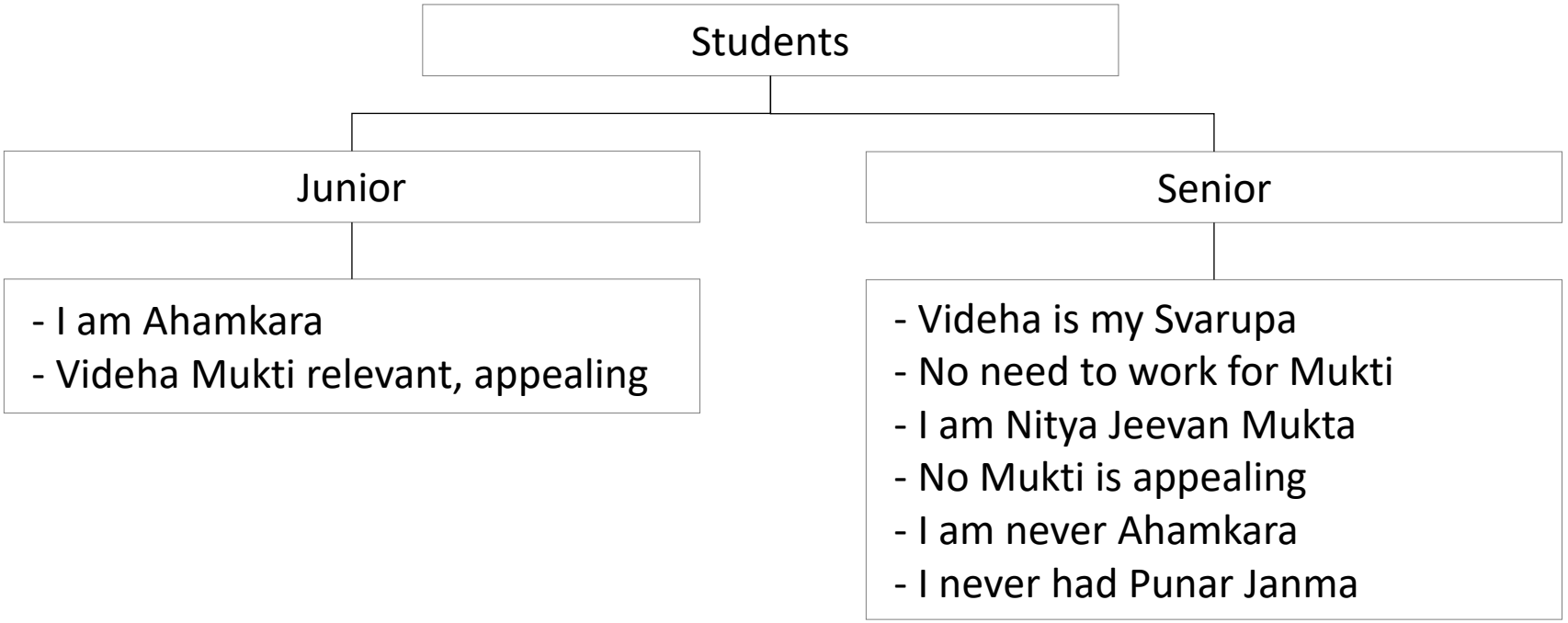
a) Videha Mukti is non-relevant

b) Videha Mukti relevant as long as I look at myself as Ahamkara.

c)


Phalam
Jnana Phalam
Karma Phalam
- Moksha
- Jnana Khanda
- Dharma, Artha, Kama
- Karma Khanda
- Ahamkara
- Punarapi Jananam
- As Ahamkara, Videha Mukti is appealing.

d)


Students
Junior
Senior
- I am Ahamkara
- Videha Mukti relevant, appealing
- Videha is my Svarupa
- No need to work for Mukti
- I am Nitya Jeevan Mukta
- No Mukti is appealing
- I am never Ahamkara
- I never had Punar Janma

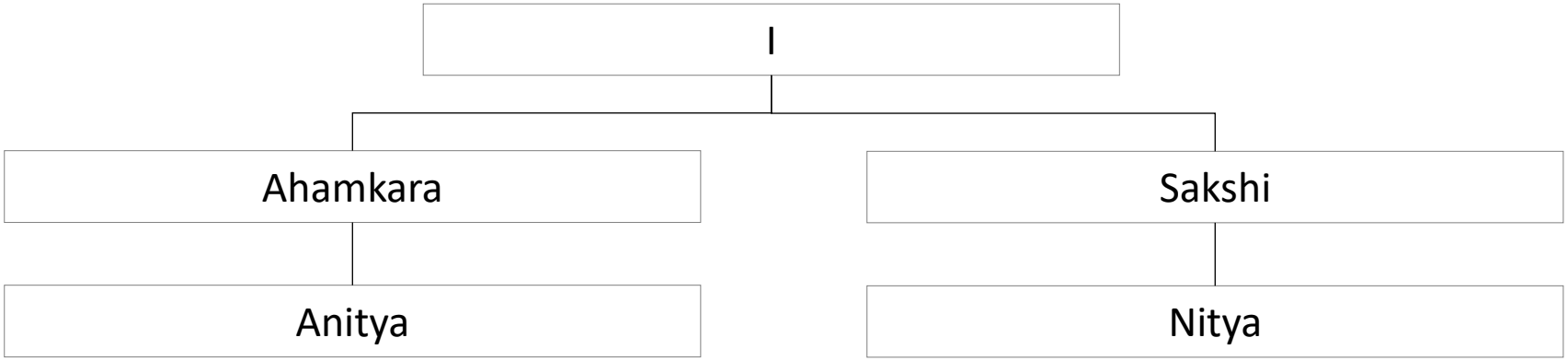
e) Continuity, discontinuity, non-relevant.

IX) a) How to find I am Junior or Senior student?

b) Ask your mind, is Videha Mukti appealing?

c) If so, must look for more, study more.

d) Distinction :



e) Videha Mukti is incidental result promised for Ahamkara.

f) Jnani believes in Videha Mukti of Ahamkara, Shastram is Pramanam.

g) It does not appeal to him.

h) Aside note, not in Bashyam.

X) Purva Pakshi : How do you account for Sruti?

Brihadaranyaka Upanishad : Chapter 3 – 2 – 13

याज्ञवल्क्येति होवाच,
यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति,
वातं प्राणः, चक्शुरादित्यम्, मनश्चन्द्रम्, दिशः
श्रोत्रम्, पृथिवीं शरीरम्, आकाशमात्म,
ओषधीर्लोमानि, वनस्पतीन्केशाः,
अप्सु लोहितं च रेतश्च निधीयते,
क्वायं तदा पुरुषो भवतीति;
अहर सोम्य हस्तमार्तभा,
आवामेवैतस्य वेदिष्यावः,
न नावेतत् सजन इति ।
तौ होत्क्रम्य मन्त्रयांचक्राते;
तौ ह यदूचतुः कर्म हैव तदूचतुः,
अथ यत्प्रशशंसतुः कर्म हैव तत् प्रशशंसतुः;
पुण्यो वै पुण्येन कर्मणा भवति, पापः
पापेनेति । ततो ह जारत्कारव आर्तभाग उपरराम ॥ १३ ॥

yājñavalkyeti hovāca,
yatrāsya puruṣasya mṛtasyāgniṃ vāgapyeti,
vātaṃ prāṇaḥ, cakśurādityam, manaścandram, diśaḥ
śrotram, pṛthivīṃ śarīram, ākāśamātma,
oṣadhīrlomāni, vanaspatīnkeśāḥ,
apsu lohitaṃ ca retaśca nidhīyate,
kvāyaṃ tadā puruṣo bhavatīti;
ahara somya hastamārtabhā,
āvāmevaitasya vedişyāvaḥ,
na nāvetat sajana iti |
tau hotkramya mantrayāṃcakrāte;
tau ha yadūcatuḥ karma haiva tadūcatuḥ,
atha yatpraśaśaṃsatuḥ karma haiva tat praśaśaṃsatuḥ;
puṇyo vai puṇyena karmaṇā bhavati, pāpaḥ
pāpeneti | tato ha jāratkārava ārtabhāga upararāma || 13 ||

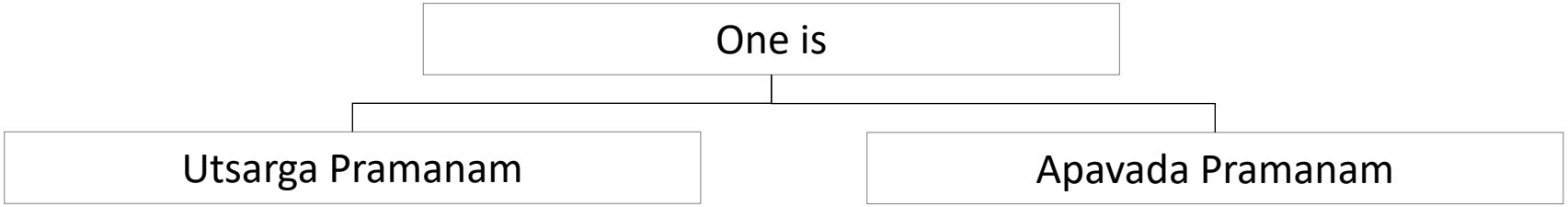
'Yājñavalkya,' said he, 'when the vocal organ of a man who dies is merged in fire, the nose in air, the eye in the sun, the mind in the moon, the ear in the quarters, the body in the earth, the ether of the heart in the external ether, the hair on the body in the herbs, that on the head in the trees, and the blood and the seed are deposited in water, where is then the man?' 'Give me your hand, dear Ārtabhāga, we will decide this between ourselves, we cannot do it in a crowd.' They went out and talked it over. What they mentioned there was only work, and what they praised there was also only work. (Therefore) one indeed becomes good through good work and evil through evil work. Thereupon Ārtabhāga, of the line of Jaratkāru, kept silent. [3 - 2 - 13]

XI) Shankara :

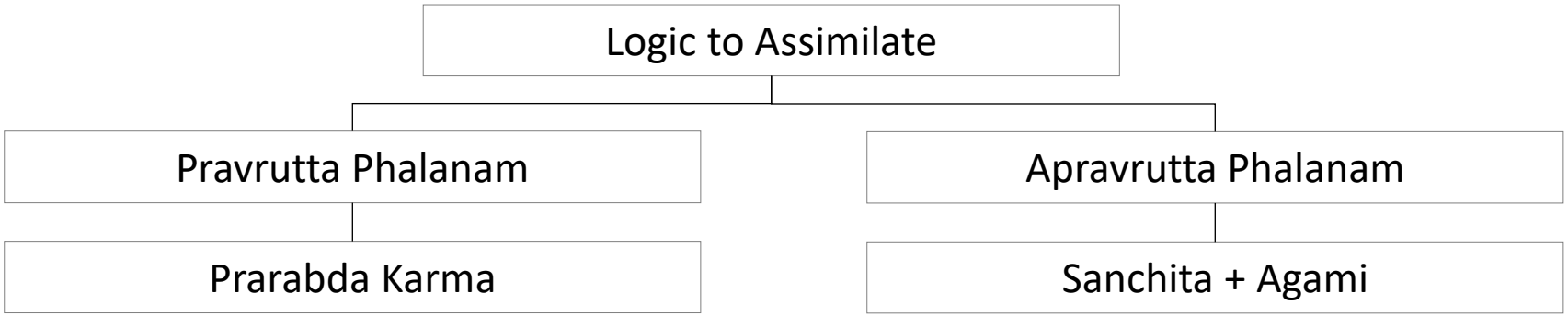
a) It is true - It is Pramanam.

b) You have to make differentiation in Karma to validate both Sruti Pramanam.

c)



d)



e) Difference is there.

f) How?

X) Shankara :

a) Karmas which have started the motion.

b) Because of that Prarabda only, Jnani's body is born.

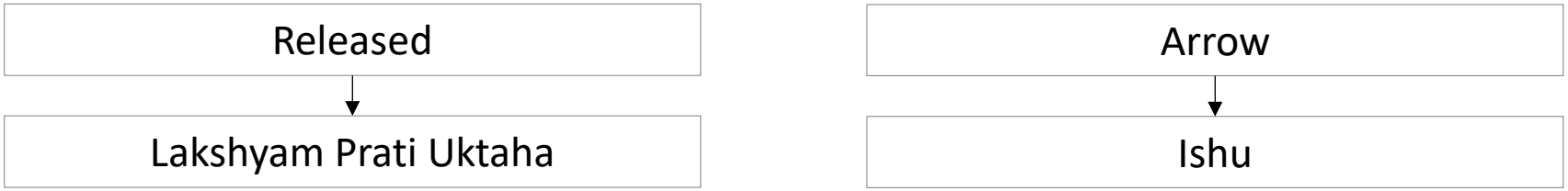
c) Without the body, Jnani is Sakshi.

d) Sakshi is eternal.

e) Jnani's body is called Vidwat Shariram.

f) Those Prarabda Karmas end only with the completion.

g) Example :



h) Starts travelling with a speed, velocity, momentum.

i) Will stop when the momentum ends.

j) Force has exhausted itself.

k) If arrow aimed at a deer, pierces body of deer.

l) After piercing, arrow stops after hitting the deer, purpose fulfilled.

m) Whether the purpose fulfilled or not is the question.

n) Arrow released with a purpose.

o) Stoppage of arrow is not dependent on fulfillment of the purpose.

p) Stoppage depends on force of the arrow.

q) If arrow comes with a huge fore, it will come out from other side of the body of deer and travel a little bit more.

r) Rama piercing 7 Sala Vrikshas.

- Pierces 6
- Hit with big force.

s) Fulfillment of purpose is not the deciding factor.

t) Momentum is the deciding factor.

XI) a) When Vidwat Shariram has started, Prarabda's aim is Jnanam.

b) Vivekachudamani :

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।	*durlabhaṁ trayamevaitaddevānugrahahetukam* |
मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ 3 ॥	*manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ* || 3||

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

c) Jnani's Prarabda wants to give Moksha with cooperation of Free will.

d) Charama Janma = Astrologer

↓

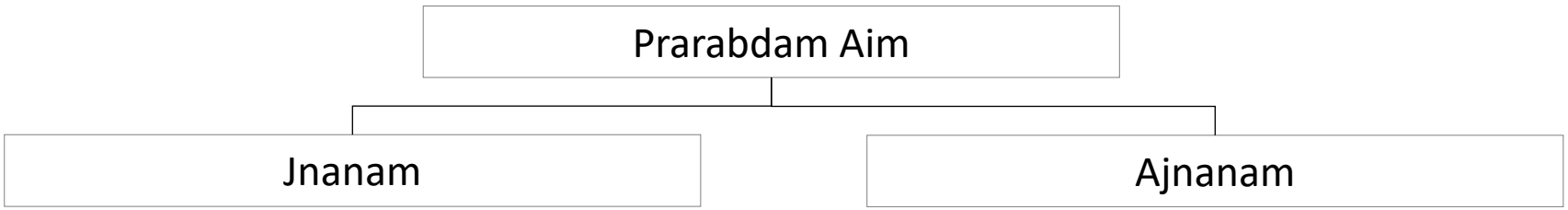
Final birth

e) Sometimes he does not use free will properly, does not get Jnanam.

f) Sometimes Astrologer says no Janma Prarabdam.

g) Person gets Moksha.

h)



i) Even if Aim of Prarabda is Jnana Prapti, after the fulfillment of the aim, you can't say, Prarabda will end.

j) Because, fulfillment of purpose is not the criterion for the stoppage of Prarabda.

k) Arrow's purpose may be served, Arrow doesn't stop, travels further.

l) If Prarabda ends after Jnana Prapti, he will get both Jeevan Mukti, Videha Mukti.

m) If Prarabda's force has not ended even after Jnanam, it will continue.

Revision : Chapter 6 – 14 – 2 : Topic 252

I) a)

14^{th} Section – 6^{th} Chapter

Significance of

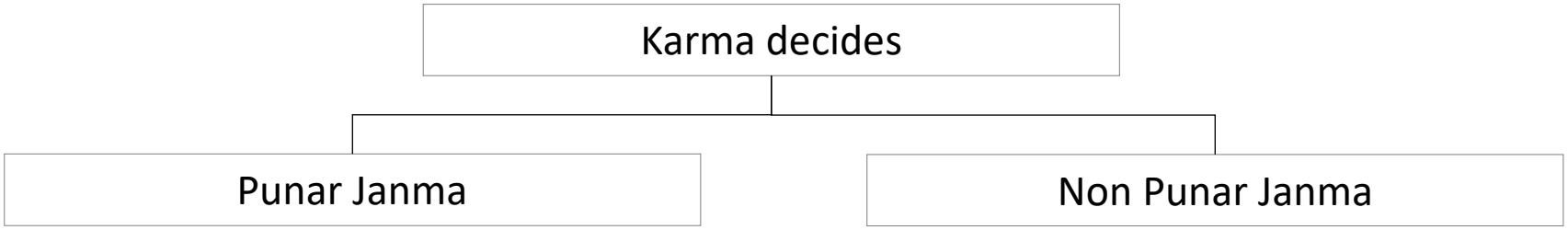
- Acharyavan Purusho Veda
- One who has a competent Guru will certainly gain knowledge
- If student has Sadhana Chatustaya Sampatti
- Competent student, teacher understands Brahman
- Attainment of Jnanam

- Tasya Ta Deva Chiram Yavana Vimokshyetha Sampathasya Iti
- Pramanam for Jeevan Mukti
- Visishta and Dvaitam don’t accept Jeevan Mukti here and now
- Mukti for them is in another Loka after death in Vaikunta

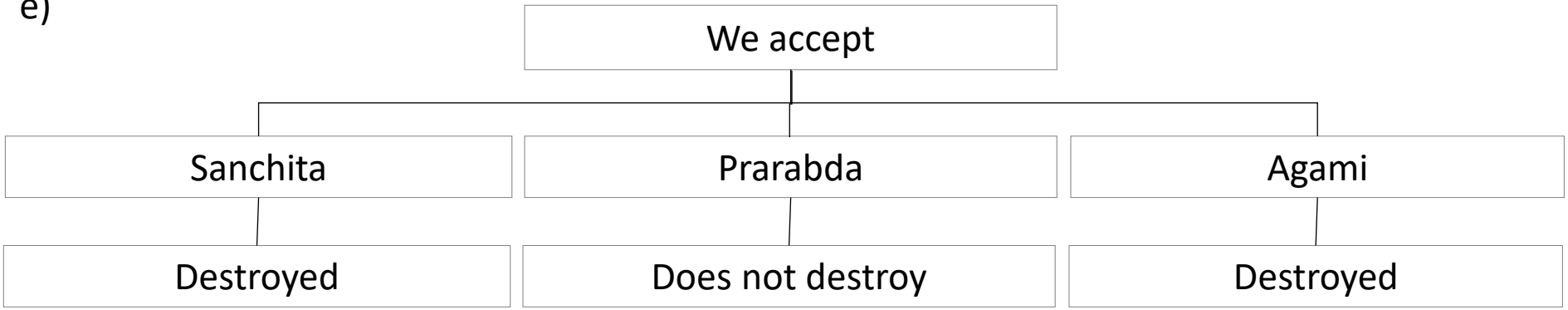
b) Waits for Videha Mukti means - Jeevan Mukti.

c) Advaitam defends Jeevan Mukti which is difficult.

d)



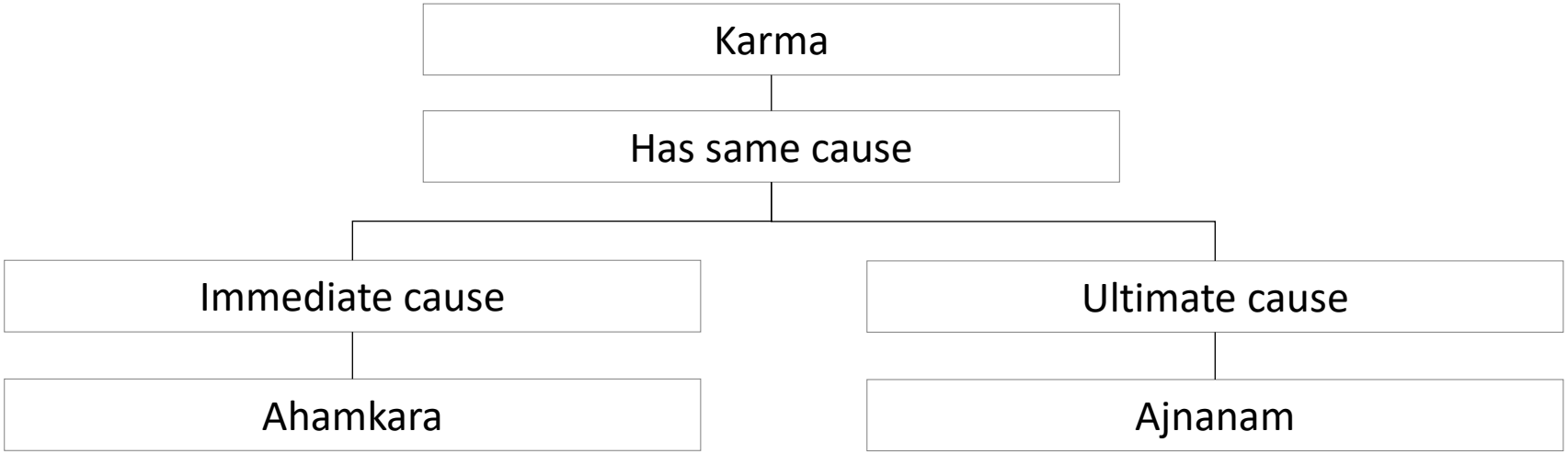
e)



f) Others say :

- It is illogical approach.

g)



h) If Jnanam removes Ajnanam, it should remove all 3 Karmas not selectively Sanchita, Agami.

i) Example :

- Muslim - 3 wives
- Who becomes 1st widow.
- All 3 become widows simultaneously.
- Cause, Husband gone, effect is simultaneous on all 3.

j) Irrespective of time difference in marriage.

k) Once Agyanam is gone, all 3 Karmas must go away is the argument of others.

II) Shankara :

a) All 3 Karmas are not equal.

b) Some Karmas Mature, rest not Mature.

c) Prarabda starts operation, continues till its force is exhausted.

d) In between Jnanam comes, it can't stop force of Prarabda Karma.

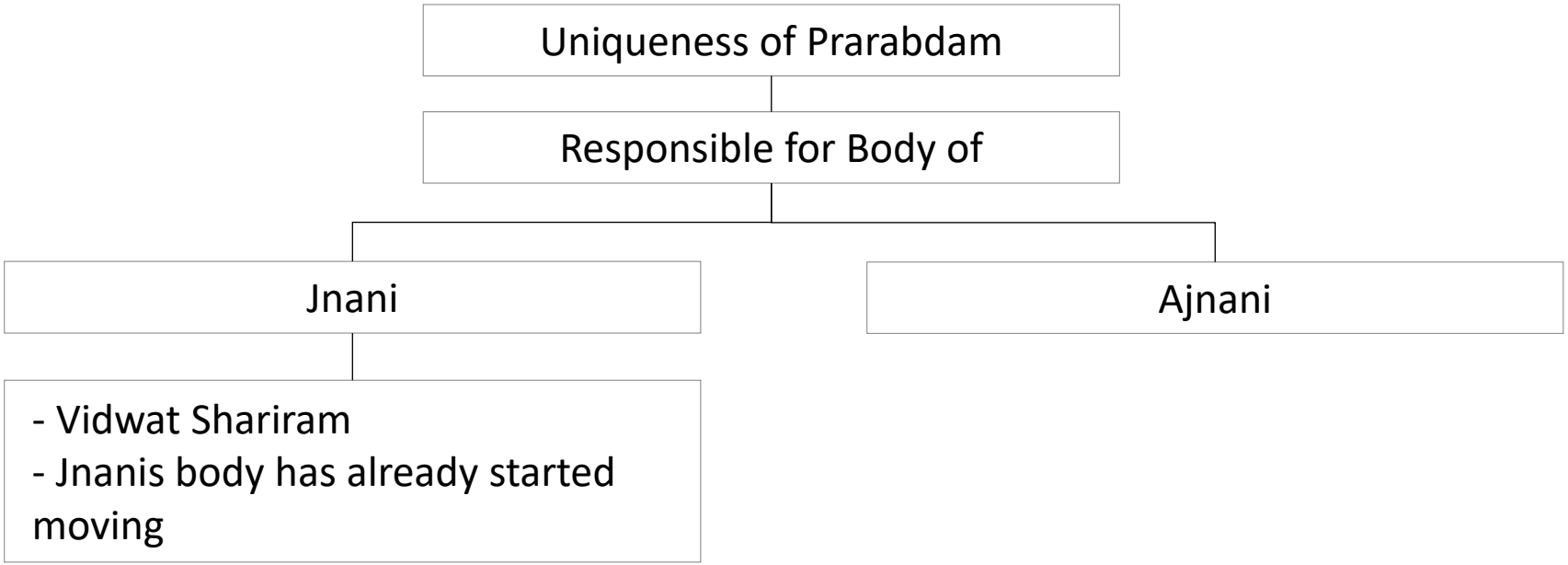
III) a) Shankara's synonymous of Prarabda = Pravrutta Phalam Karmani.

b) Shankara does not use Prarabdam.

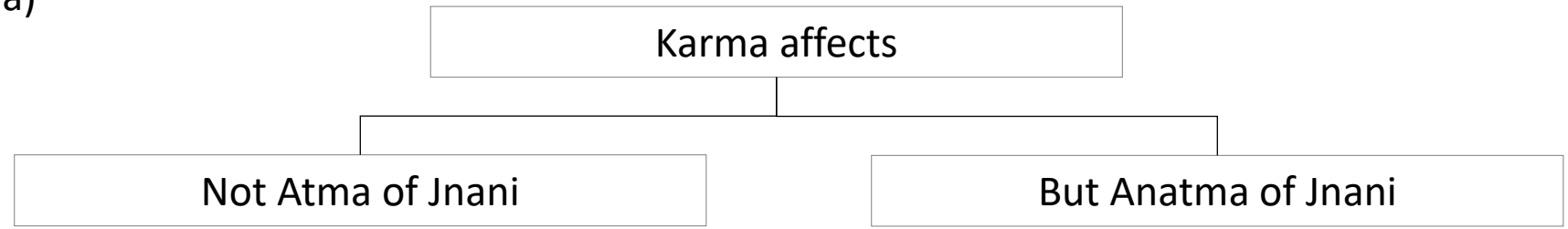
c) Vocabulary added by post Shankara.

d) Sanchitam, Agami = Apravrutta Phalam.

IV)



V) a)



b) That is the law of Karma and of the Universe.

c) Tattwa Bodha : [Verse 37.4]

प्रारब्धं कर्म किमिति चेत्।

इदं शरीरमुत्पाद्य इह लोके एव सुखदुःखादिप्रदं यत्कर्म तत्प्रारब्धं भोगेन नष्टं भवति प्रारब्धकर्मणां भोगादेव क्षय इति।

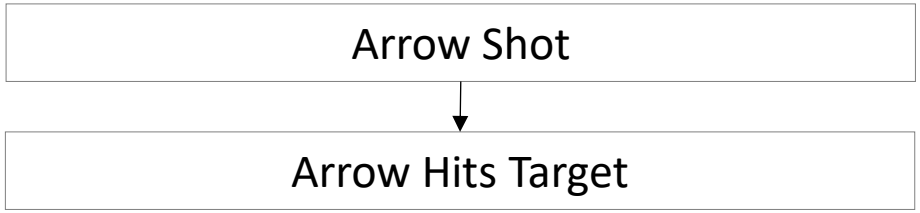
Prārabdham karma kimiti cet|

Idam śarīramutpādya iha loke eva sukhaduhkhādipradam yatkarma tatprārabdham bhogena nastam bhavati prārabdha-karmanām bhogādeva ksaya iti|

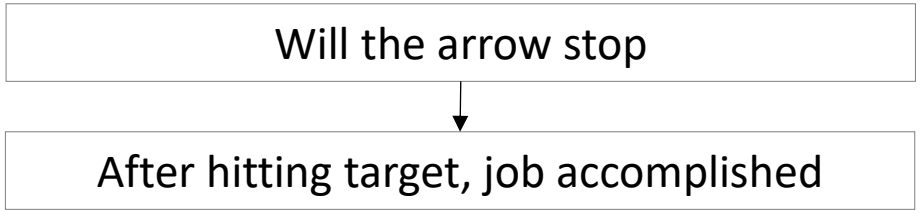
Having given birth to this body, the actions which give result in this very world, in the form of happiness or misery and which can be destroyed only by enjoying or suffering them is called Prarabdha karma. [Verse 37. 4]

VI) Example :

a)

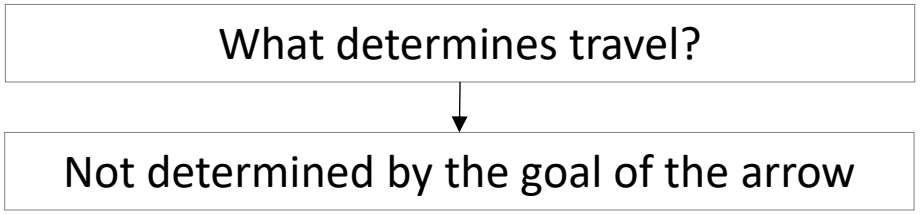


b)



c) Arrow continues to travel after piercing the Target also because of higher force.

d)



VII) a) Here body = Arrow

b) Bodys travel not determined by the goal of the arrow = Moksha

c) Not determined mission of the arrow.

d) Determined by speed of the arrow.

e)

Speed

- Exhausted
- Drops after Goal reached

- Not exhausted
- Travels after target is hit

f) Determining factor is not Lakshyam Prapti.

g) It is the Vegaha.

VII) a) Jnani has accomplished goal, once Jnanam is attained.

b) Prarabdam happy.

c) Prarabdam has generated the body.

d) Vivekachudamani :

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् । मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ 3 ॥	*durlabhaṁ trayamevaitaddevānugrahahetukam | manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ || 3||*

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

e)

Prarabdam brought

Human birth | Mumukshutvam | Mahapurusha

f) Prarabdam seems to have a mission.

g) Somehow get Jnanam.

h) Purushartha is also required, Prarabda has an important role to play.

i) Prarabda procures Jnanam, goal accomplished.

j) Does not stop.

k) No more Purushartha to be accomplished by Purushartha - Ahamkara - I notion in the Body.

l) Prarabda does not go by the success of the Journey.

m) Prarabda goes by the momentum of the Karma.

IX) a) Lakshya Mukta Ishuhu :

- Arrow released in the direction of the Target.

b) Vega Kshayad Eva Sthithihi :

- Momentum comes to stop when velocity ends.

c) Natu Lakshyam Sama Kale Eva :

- Special point
- Not at the time of hitting the target.
- Not because goal is achieved.

d) Prarabda does not think, hereafter I have nothing more to accomplish.

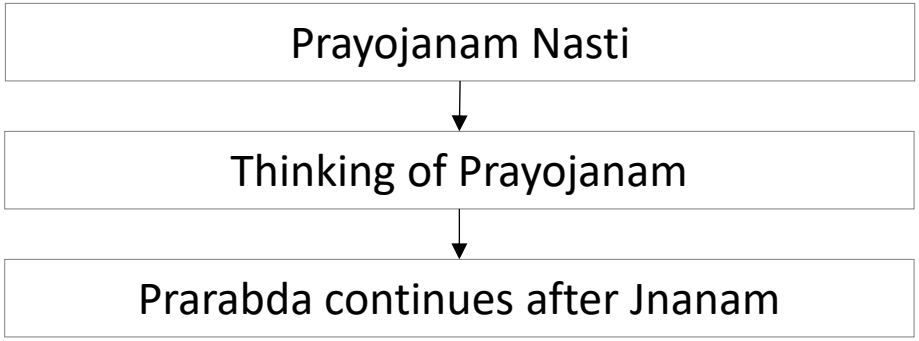
e) Prarabda has given Moksha to Jnani.

f) No work to do for Prarabda.

g) Office time : 9 AM to 5 PM

- Some stay back after 5 PM
- Some go at 4 PM

h)

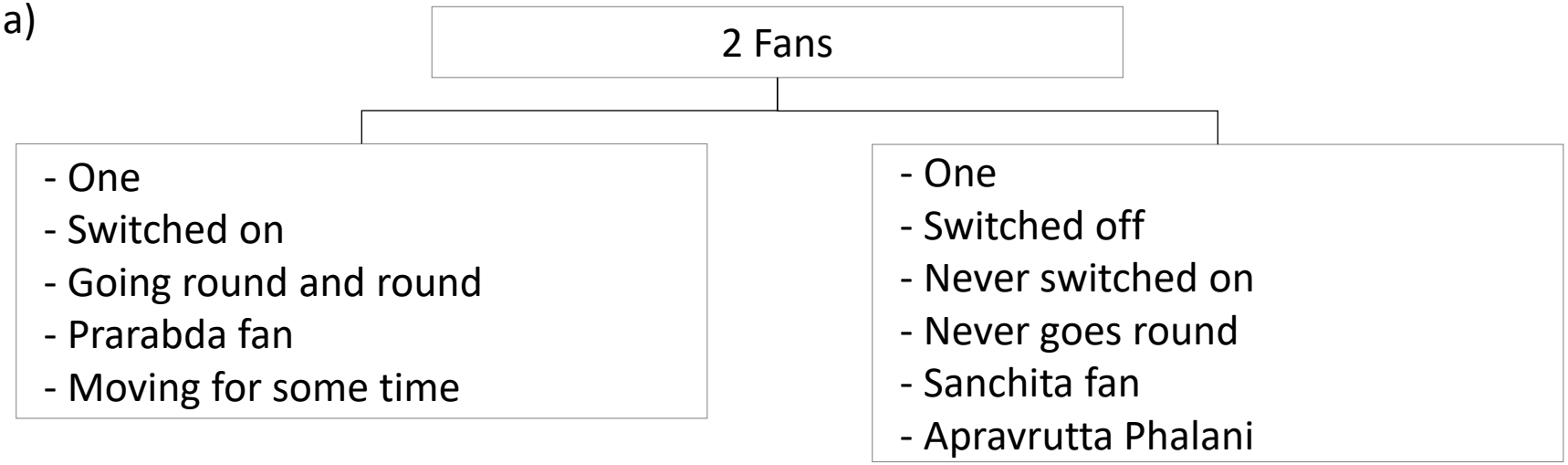


i) Special treatment for Prarabda.

j) Sanchita :

- Not started

X) a)



b) In Jnanis Janma before attainment Jnanam.

c) It is generally combined with Sanchitam, Apravrutta Phalani.

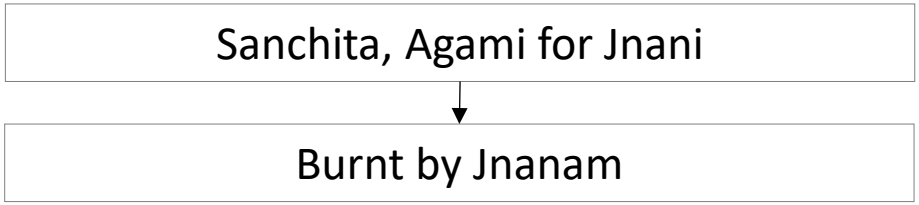
d) Ajnanis :

- Have only Prarabdam
- Sanchita classified as Agami.

e) What is done after Jnanam – Agami…, during Pursuit of Jnanam…

f) Before Jnana Yoga – During Jnana Yoga – After Jnana Yoga – all Karmas of current and in past infinite Janmas – which has not joined to Prarabdam.

g)



XI) a) Wild fire destroys buildings etc.

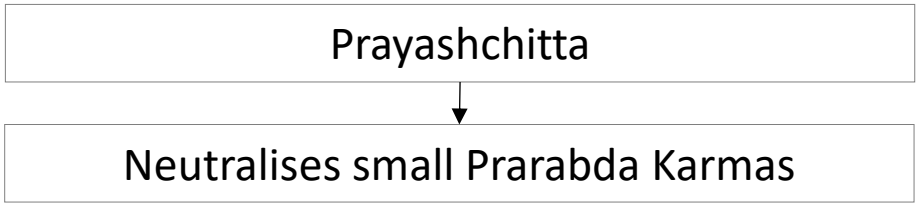
b) Jnanam = Wild fire

c) Karmas = Forest

- All Dahyate

XII) a) Like Prayaschitta Karma, Neutralise a small bunch of Karmas.

b)



c) Similarly, Jnanam is like Maha Prayashchitam, which destroys all Sanchita Karma.

298) Bashyam : Chapter 6 – Section 14 – Verse No. 2 continues…

अन्यानि त्वप्रवृत्तफलानीह प्राग्ज्ञानोत्पत्ते- रूर्ध्वं च कृतानि वा क्रियमाणानि वातीतजन्मान्तरकृतानि वाप्रवृत्त- फलानि ज्ञानेन दह्यन्ते प्रायश्चित्तेनेव। "ज्ञानाग्निः सर्व- कर्माणि भस्मसात्कुरुते तथा" (गीता ४। ३७) इति स्मृतेश्च। "क्षीयन्ते चास्य कर्माणि" इति चाथर्वणे। अतो ब्रह्मविदो जीवनादि- प्रयोजनाभावेऽपि प्रवृत्तफलानां कर्मणामवश्यमेव फलोपभोगः स्यादिति मुक्तेषुवत् 'तस्य तावदेव चिरम्' इति युक्तमेवोक्त- मिति यथोक्तदोषचोदनानुप- पत्तिः। ज्ञानोत्पत्तेरूर्ध्वं च ब्रह्मविदः कर्माभावमवोचाम 'ब्रह्मसंस्थोऽमृतत्वमेति' इत्यत्र तच्च स्मर्तुमर्हसि॥ २॥

I) a) Smruti Pramanam :

b) Gita : Chapter 4 – Verse 37

यथैधांसि समिद्धोऽग्निः र्भस्मसात्कुरुतेऽर्जुन । ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४-३७ ॥	yathaidhāṁsi samiddhō'gniḥ bhasmasāt kurutē'rjuna | jñānāgniḥ sarvakarmāṇi bhasmasāt kurutē tathā ||4-37||

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes. [Chapter 4 – Verse 37]

c) Does not support totally.

- Purva Pakshi can take Chapter 6 – 14 – 2 Chandogyo Upanishad.

d) Gita : We say

- **Sanchita burnt by Jnanam.**

e) Purva Pakshi :

- Prarabdam also burnt by Jnanam quoting Gita itself.

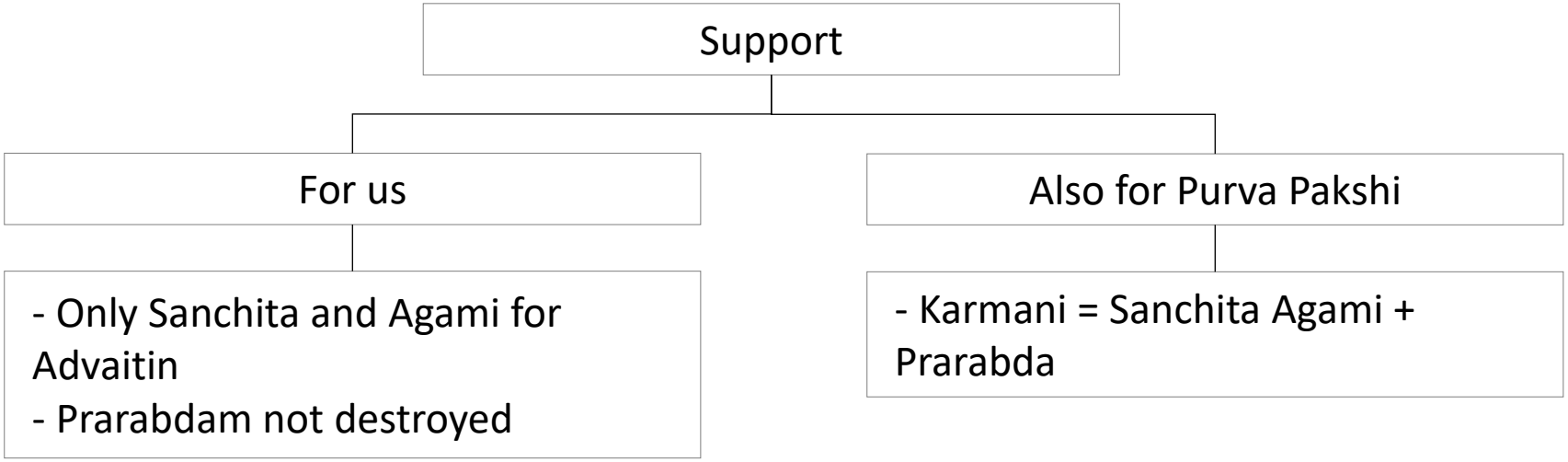
f) Sarva Karmani = Sarva Sanchita Karmani

II) a) Atharvana Upanishad – 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)

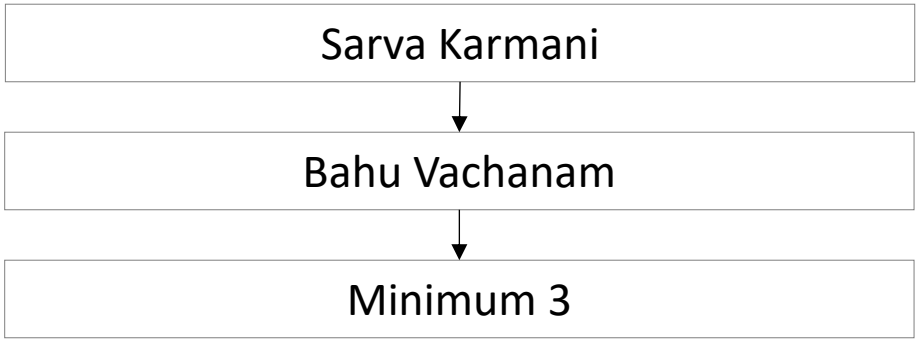


III) Aparoksha Anubhuti :

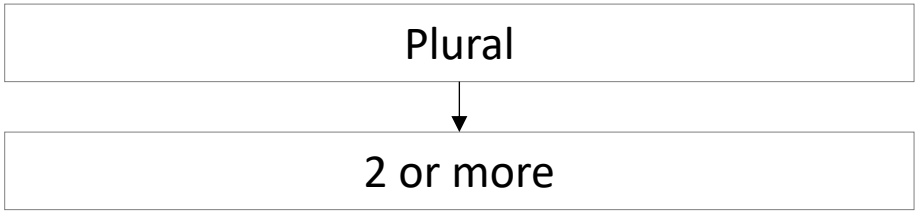
a) Prarabdam also destroyed.

b) Shankara quotes Gita and Mundak Upanishad.

c)



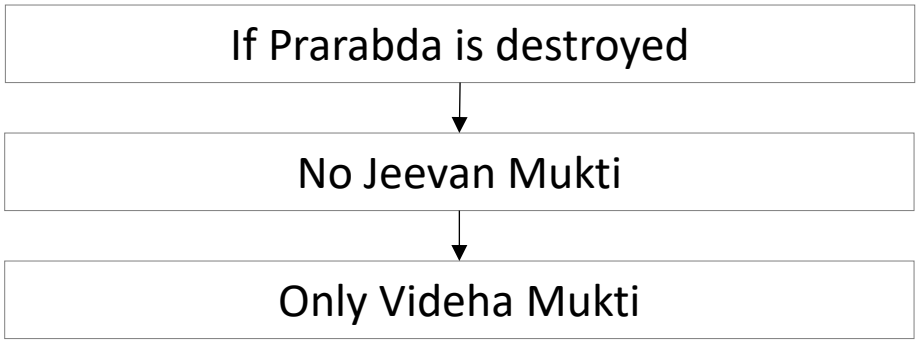
d)



e) Sarva Karmani = Plural

= All plural

IV) Purva Pakshi :



V) Shankara :

From Jnanis Angle

↓

Prarabda is as good as destroyed

b) It will affect the Body.

c) Body also is as good as destroyed.

d) When body is negated, Sarvam Brahma Mayam.

e) Other than Brahman, nothing else exists, all are mere Mithya appearances.

f) That is Jnani's vision, Mithya Prarabdam, affects Mithya Shariram is a Mithya phenomenon.

g) From Jnani's angle, Prarabda is also as good as not there.

h) Not there means, falsified.

i) Here, Jnanam does not destroy Prarabda.

j) Even though continuity of Prarabda, gives no benefit to a Jnani.

k) Jnani has attained all Purushartha with the attainment of Moksha.

l) Gita :

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

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsya sarvabhūtēṣu
kaścidarthavyapāśrayaḥ || 3-18 ||

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

m) Doing - No Punyam

- Not doing – No Pratya Vaya Papam.

n)

Jnani Grihastha

- Has no fear of Pratya Vaya
- I am Jnani

- Ajnani has fear of Pratyavaya

o) Jnani respects Veda, continues Sandhya and Nitya – Naimitta.

p) Gita :

यदि ह्यहं न वर्तेयं
जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते
मनुष्याः पार्थ सर्वशः ॥ ३-२३॥

yadi hyahaṃ na vartēyaṃ
jātu karmaṇyatandritaḥ |
mama vartmānuvartantē
manuṣyāḥ pārtha sarvaśaḥ || 3-23 ||

For, should I not ever engage myself in action without relaxation, men would in every way follow My path, O son of Prtha. [Chapter 3 – Verse 23]

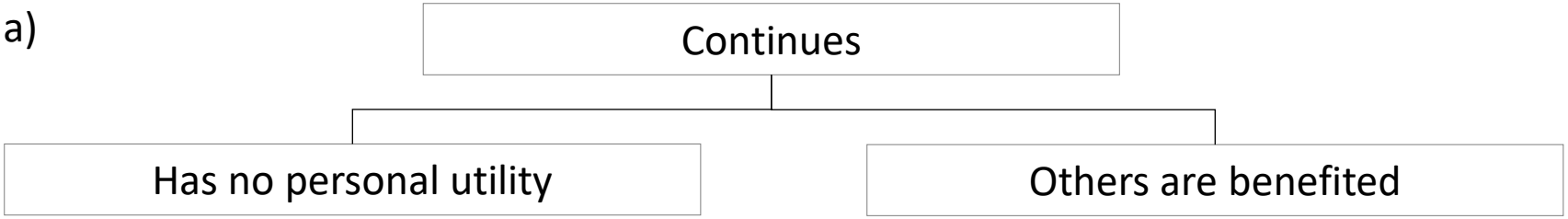
q) Krishna :

- I am Jnani - I am doing duty as a driver.

r) Jnani has no Pratyavaya Bayam, Prarabda continues because of the momentum.

s) Even though the goal has been established.

IV) a)



b) Jnani - absolutely knows.

c) Prarabda has started and till momentum continues, body will exhaust Prarabda conditions.

V) Mukta Ishuvatu :

a) Like the released arrow.

b) Tasya Tada Eva Chiram.

c) Continues to live, Anatma goes through problems.

d) Will never say, I am exhausting Prarabda.

e) If he says, he has not understood Veda.

VI) a) After Mahavakyam, I must use word I for Brahman.

b) I - being Brahman, where is Prarabda?

c) Will say, Body is exhausting the Prarabda.

d) Law takes its own course.

VII) Upanishad :

- Tasya Tada Eva Shiram Yavanna Vimokshayati.

a) Statement is logical, Yuktam.

b) Purva Pakshi :

- Can't charge Advaitam with this Dosha.

c) After Jnanam, whatever actions Jnani does, will not produce Punya Papam.

VIII) Shankara tells Purva Pakshi :

Chandogya Upanishad : Chapter 2 – 23 – 1

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तप एव द्वितीयो ब्रह्मचार्याचार्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्यकुलेऽवसादयन्सर्व एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति ॥ २.२३.१ ॥	trayo dharmaskandhā yajño'dhyayanaṃ dānamiti prathamastapa eva dvitīyo brahmacāryācāryakulavāsī tṛtīyo'tyantamātmānamācāryakule'vasādayansarva ete puṇyalokā bhavanti brahmasaṃstho'mṛtatvameti || 2.23.1 ||

There are three divisions of religion: The first comprises sacrifices, study, and charity; the second consists of austerities, such as fasting; and the third is the life of celibacy and living with the teacher in his house till death. People devoted to these three divisions of religion go to heaven after death. But one who is devoted to Brahman attains immortality. [2 - 23 - 1]

a) Jnani will not have Agami Karma after gaining Jnanam.

b) Whatever good he does - No Punyam, Bad - No Papam.

c) Highlights Brahman Samstham Amrutatvameti as Sanyasi.

d) Glorifies Sanyasi.

e) Here, Agami not there for Jnani.

IX) Diversion :

a) Sanchita and Prarabda.

b) Brahma Sutra : Sutra 4 – 1 – 13

तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ तद्व्यपदेशात् ।	Tadadhigama uttarapurvaghayorasleshavinasau tadvyapadesat

On the attainment of this (viz., Brahman) (there takes place) the non-clinging and the destruction of later and earlier sins; because it is so declared by the scriptures. [4 – 1 – 13]

c) Sanchita is not Burnt.

d) Simple Jnanam - Aham Brahma Asmi.

e) Sanchita = Infinite Karma

f) People accept half heartedly.

g) Shankara says :

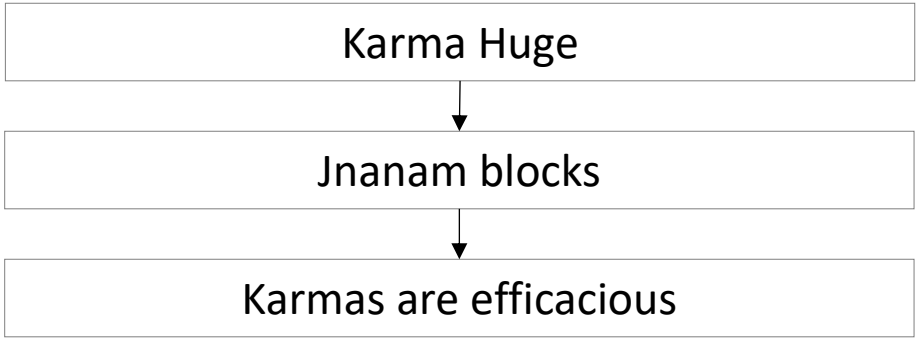
- Jnanam blocks Sanchita not that it burns, destroys Sanchita.

h) Huge Dam, blocks waters, has shutters.

i) Sutter blocks water.

j) Sometimes, shutters opened.

k)



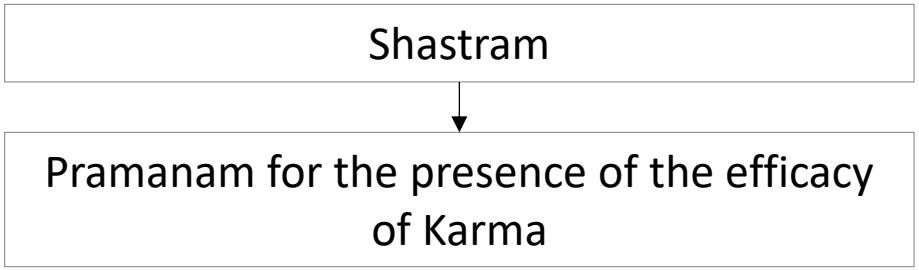
l) Sanchita is there and has momentum speed Vyavaharikaly like Dam Water.

m) Efficacy of Karma is blocked by Vidya.

n) Prayaschitta blocks some Karma.

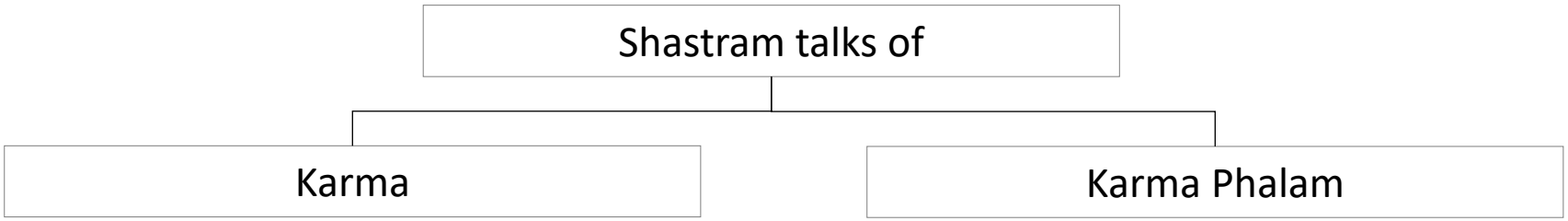
o) Jnanam blocks all Karmas.

X) a)



b) It does not negate the possibility of blocking.

c)



d)

Blocking – 2 Possibilities

- Prayashchittam
- Some Karmas blocked

- Jnanam
- Blocks all Sanchita Karma

e) Instead of burning, Shankara uniquely uses the word blocking in Brahman Sutra – Chapter 4 – 1 – 13.

तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ तद्व्यपदेशात् ।	Tadadhigama uttarapurvaghayorasleshavinasau tadvyapadesat

On the attainment of this (viz., Brahman) (there takes place) the non-clinging and the destruction of later and earlier sins; because it is so declared by the scriptures. [4 – 1 – 13]

XI) a) Upadesa Sahashri : Chapter 4 – Verse 4

आरब्धस्य फले ह्येते भोगो ज्ञानं च कर्मणः । अविरोधस्तयोर्युक्तो वैधर्म्यं चेतरस्य तु ॥ ४ ॥	As knowledge and the experiencing of pain and pleasure are both results of actions that have given rise to the present body and have begun to produce results it is reasonable that they are not incompatible with each other. But other kinds of actions are different in nature. [Chapter 4 – Verse 4]

b) Why Jnanam does not destroy Prarabda?

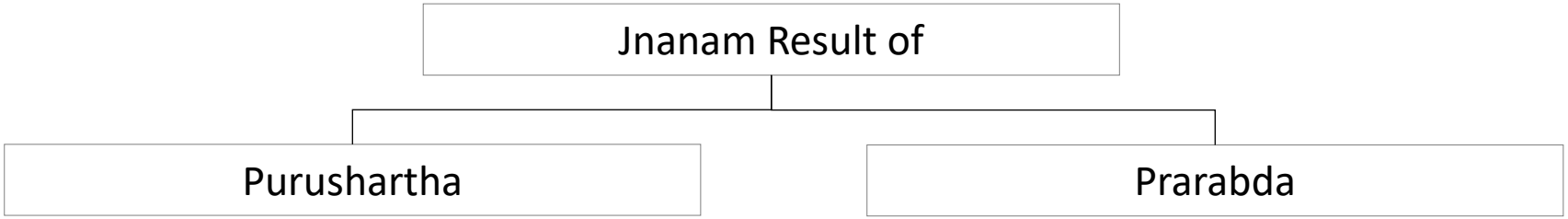
c) Here in Chandogyo Upanishad - Mukta Ishuhu, momentum.

XII) In Upadesha Sahashri :

a) For production of Jnanam, Purushartha of student is involved.

b) Co-operation of Prarabdam is also involved.

c)



d) Both have contributed.

e) Manushya Janma, basic requirement for attending class, contribution of Prarabda.

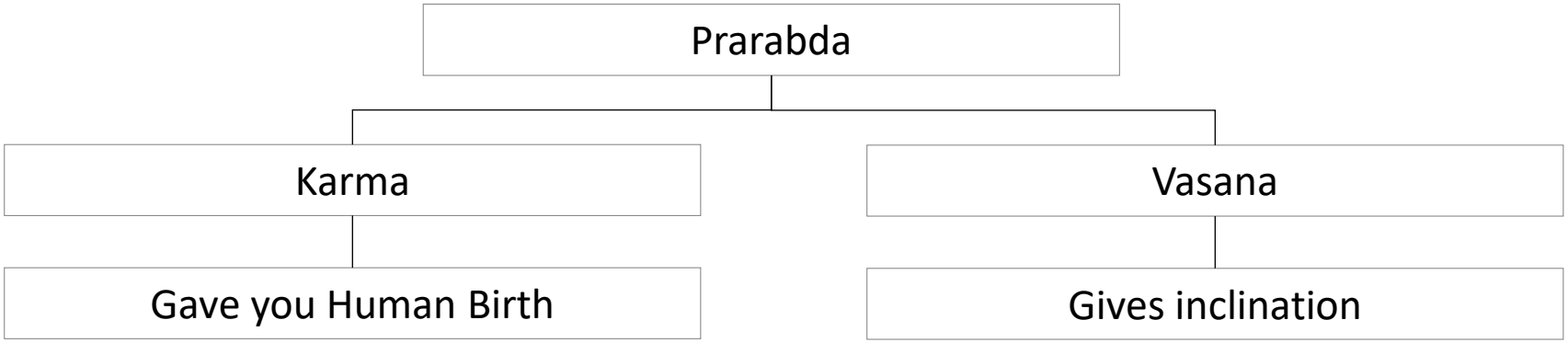
f) Prarabdam alone gives inclination to Spirituality.

Gita :

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् । यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ६-४३॥	**tatra taṁ buddhisaṁyōgaṁ** **labhatē paurvadēhikam |** **yatatē ca tatō bhūyaḥ** **saṁsiddhau kurunandana || 6-43 ||**

There, he comes to be united with the knowledge acquired in his former body and strives more than before for perfection, O son of the Kurus. [Chapter 6 – Verse 43]

h)



i) Prarabda Karma gives a Guru, I don't know who is a qualified teacher.

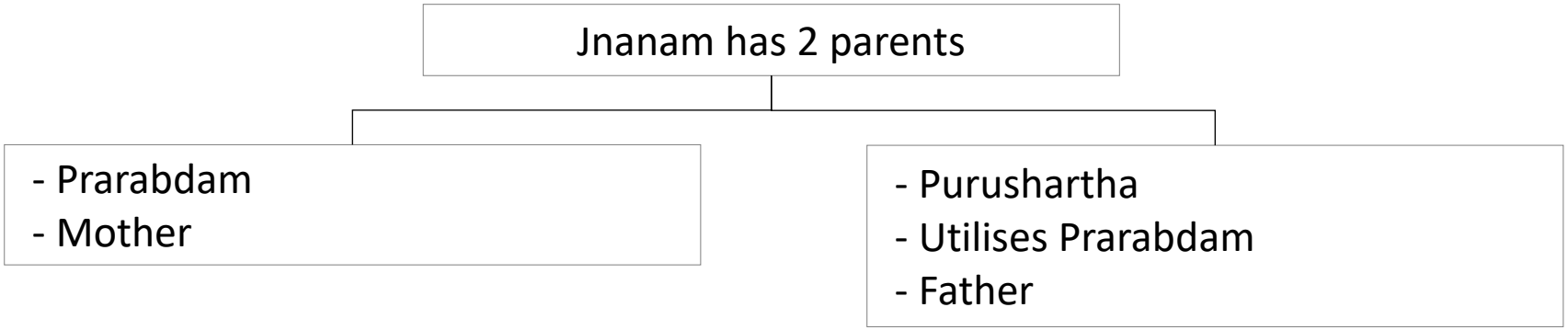
j) If I have capacity to interview teacher, then we will choose wrong teacher.

k) For Moksha, heavy Prarabda influence is there.

l) Vivekachoodamani :

- Mumukshutvam, Mahapurusha Shamshaya, Deiva Anugraha is required for Moksha.

m)



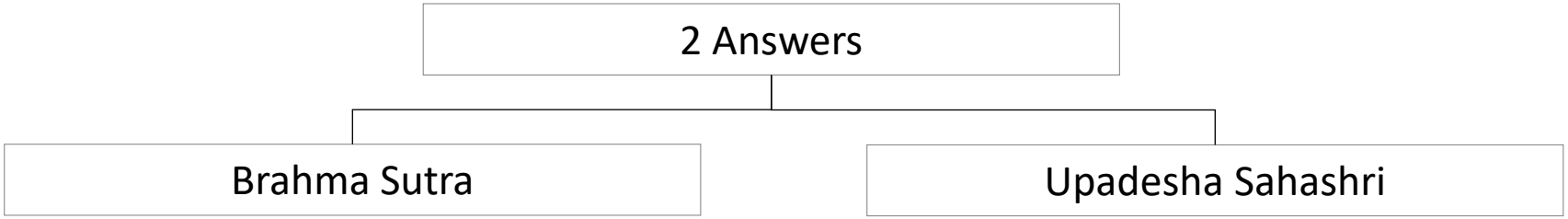
n) Jnanam feels indebted, grateful to 2 parents.

o) As an expression of gratitude, Jnanam leaves Prarabda but destroys all other Karmas.

p) Jnanam not enemical to Prarabda

q) Therefore, Tasya Tava Deva Chiram is ok.

r)



s) Mantra 2 – over.

299) Chapter 6 – Section 14 – Verse No. 3 :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.१४.३ ॥

॥ इति चतुर्दशः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca || 6.14.3 ||

|| iti caturdaśaḥ khaṇḍaḥ ||

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.' [Śvetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain it again,' replied his father. [6 - 14 - 3]

1st time :

- Chapter 6 - Section 8, 9, 10, 11, 12, 13, 14 (7 times repeated).

300) Bashyam : Chapter 6 – Section 14 – Verse No. 3 starts…

स य इत्याद्युक्तार्थम्। आचार्यवान्विद्वान्येन क्रमेण सत्सम्पद्यते तं क्रमं दृष्टान्तेन भूय एव मा भगवान्विज्ञापयत्विति। तथा सोम्येति होवाच॥ ३॥

I) a) 3rd Mantra already commented in 8th Section itself.

b) Shvetaketu :

- May you continue to teach.

c) Uddalaka discerns the doubt.

d) Invincible discerned doubt.

II)

Is the process, Phenomenon, of death same for

- Jnani
- No Body taken

Mundak Upanishad :

- Parantah Kala

- Ajnani
- Travels and take another Body
- Antah Kala
- Chapter 6 – 8 to 13 – 6 section discussed

Mundak Upanishad :

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयः शुद्धसत्त्वाः । ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥ ६॥	Vedanta-vijnana-suniscit-arthah sannyasa-yogad yatayah suddha-sattvah, te brahma-lokesu paranta-kale paramrtah pari-muchyanti sarve II 6 II

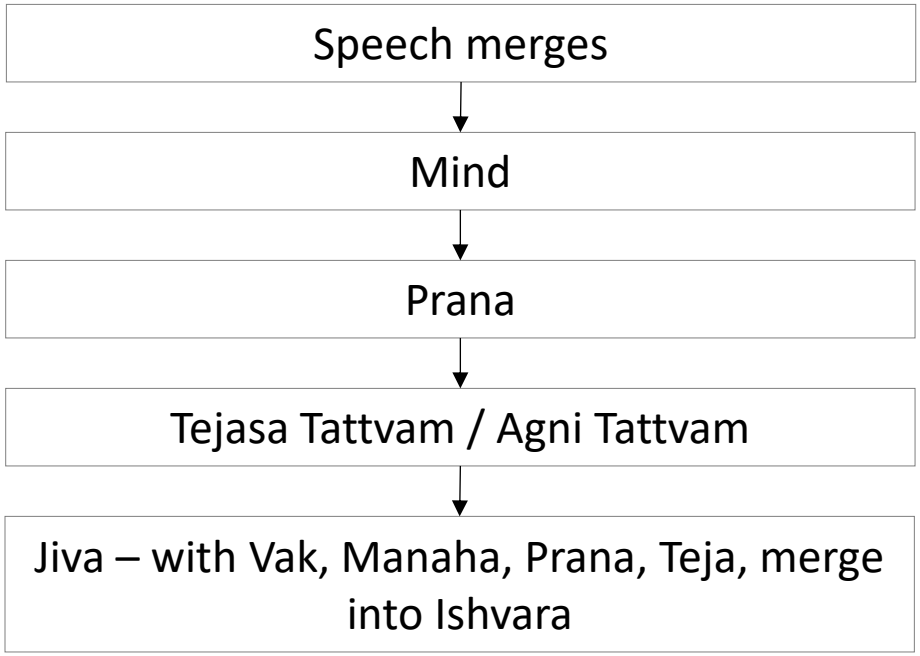
Having well ascertained beyond all doubts the exact import of the Upanisads and having purified their minds with the 'Yoga of renunciation' all anchorites attain the world of Brahman having attained immortality and at the time of death become fully liberated. [III – II – 6]

Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.८.७ ॥ ॥ इति अष्टमः खण्डः ॥	sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca || 6.8.7 || || iti aṣṭamaḥ khaṇḍaḥ ||

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

III) Ajnani + Jnanis Death :



IV)

Ajnani	Jnani
- Merges and comes back	- Merges and never returns to another Body

V) Merging process is the same or not?

VI) Answer :

- Same - Speech, Prana, Mind, Tejaha – Brahman.

VII) a) Jnani becomes Vidwan because of Guru.

b) What are steps he will merge into Ishwara or Brahman?

c) Para Devata = Ishwara or Brahman.

d) What are the steps?

e) Remembers what was said in 8^{th} Section for Ajnani.

f) Is it same or different?

g) 14^{th} Section over.

CHAPTER 6 – SECTION 15
VERSE 1 TO 3

TOPIC 301 TO 308

301) Chapter 6 – Section 15 – Verse No. 1 :

पुरुषं सोम्योतोपतापिनं ज्ञातयः पर्युपासते
जानासि मां जानासि मामिति तस्य यावन्न
वाङ्मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः
परस्यां देवतायां तावज्जानाति ॥ ६.१५.१ ॥

puruṣaṃ somyotopatāpinaṃ jñātayaḥ paryupāsate
jānāsi māṃ jānāsi māmiti tasya yāvanna vāṅmanasi
sampadyate manaḥ prāṇe prāṇastejasi tejaḥ parasyāṃ
devatāyāṃ tāvajjānāti || 6.15.1 ||

When a person is seriously ill, O Somya, his relatives sit around him and ask: 'Do you recognize me? Do you recognize me?' So long as his speech does not merge with his mind, his mind with his prāṇa, his prāṇa with the heat in his body, and the heat with the Supreme Self, he will be able to recognize them. [6 - 15 - 1]

Gist of Section :

I) a) Upanishad does not clearly differentiate.

b) Ajnani - Will come back.

- Jnani - Will not come back.
- Upanishad does not say.

c) Upanishad makes a general observation.

d) Shankara extracts answer.

II) a) Before death, people connected to him will assemble.

b) Do you recognise me - All will ask.

c) He will answer until speech is withdrawn into the Mind.

d) Same for Jnani or Ajnani.

e) He will answer only till Vak merges into the mind.

f) Mind merges into Prana, Tejaha, Para Devata.

III) a) Until then, he will be able to answer.

b) Once merger happens, he dies.

c) Upanishad repeats phenomenon of death.

d) Vang Manasi Sampadyate Manas, Prane, Tejas – Devata.

IV) a) Process is same during death for Jnani and Ajnani.

b) Jnani gets Videha Mukti after exhaustion of Prarabda, said in Section 14.

c)

Jnani	Ajnani
- Gets Videha Mukti - Infer based on section 14 - Can't notice Videha Mukti	- Gets Punar Janma

d) Last doubt :

- I have Jnanam, sometimes I get angry, jealous, am I Jeevan Mukta? Will I get Videha Mukti?

e) We have no way of knowing.

f) Jnani :

- Will not bother about what is going to happen to Sukshma Shariram.

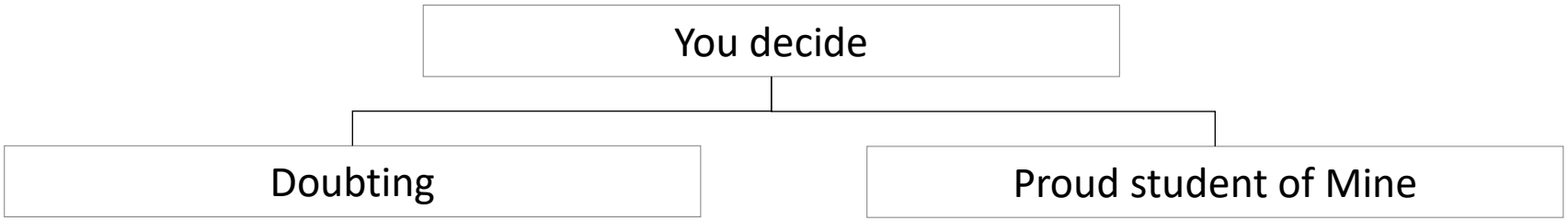
g) Once not bothered, you will get Videha Mukti.

h) If doubtful, Jnanam is doubtful.

i) After attaining Brahman, don't worry.

j) Worry indicates doubt whether I am Ahamkara or Atma.

k)



Revision : Chapter 6 - 15 – 1 :

I) a) Section 14 :

- Importance of Guru.
- Acharyavan Purushaha Veda.

b) Jeevan Mukti – indirectly, Prarabda continues.

c) At the end of Prarabda, Jiva will merge into Ishwara, Brahman, called Videha Mukti, Sat Sampatti.

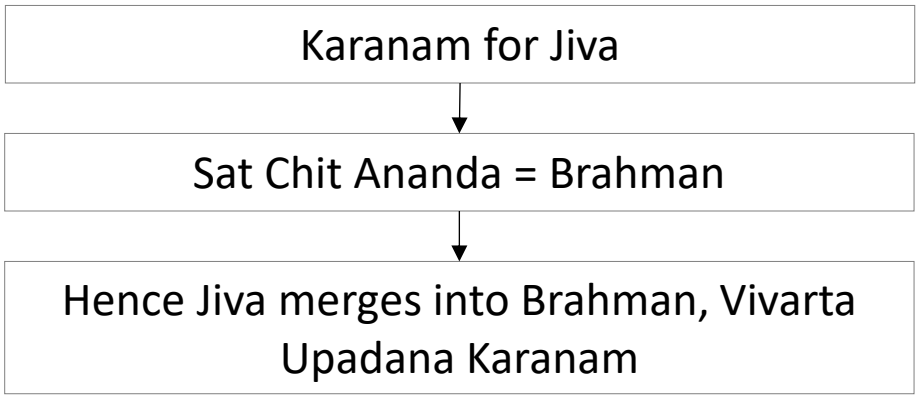
d)

Sat	Sampatti
Brahman	Merger here

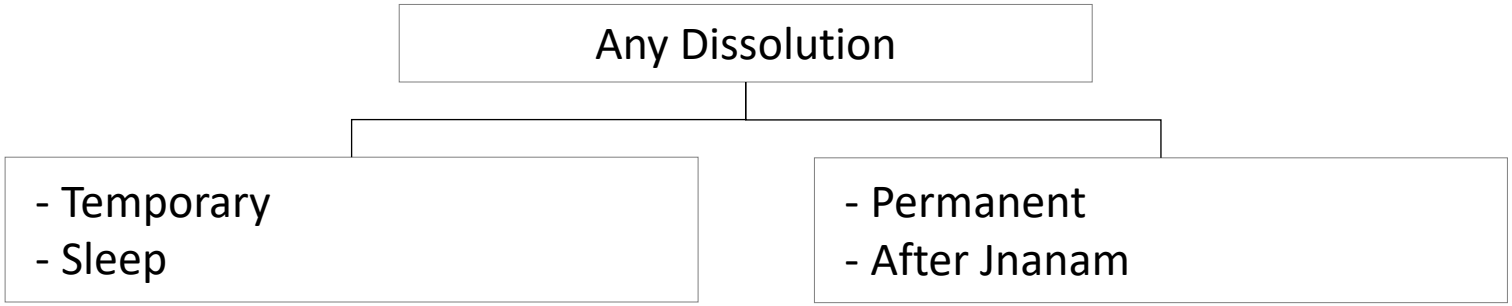
e) Sadhana Chatushtaya Sampatti - not merger.

II) a) Whenever anything gets dissolves, it with go back to its Karanam only.

b)

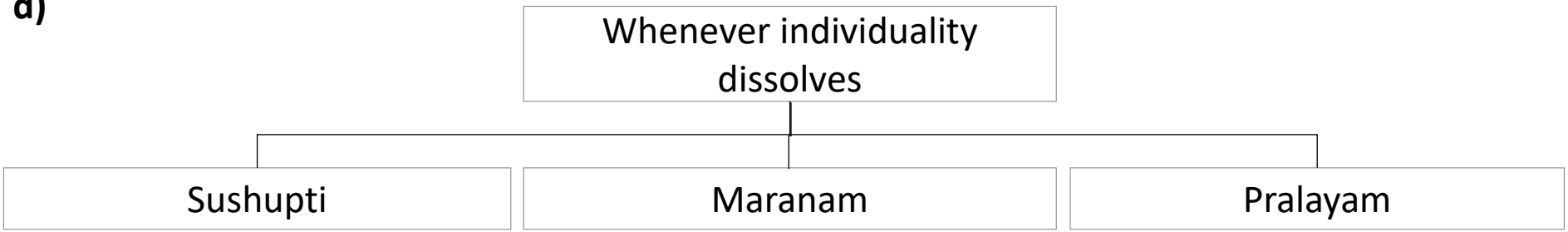


c)



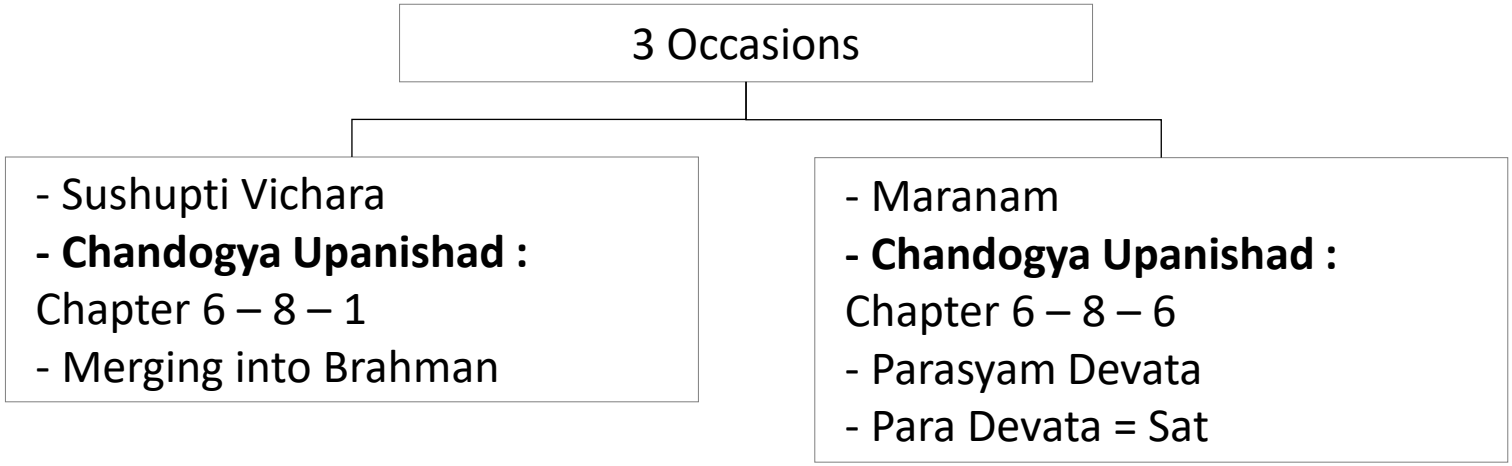
- Resolves, dissolves into Karanam.

d)



- Resolution is into Karanam Sat.

e)



Chandogya Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं
मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम
सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति
तस्मादेनं स्वपितीत्याचक्षते स्वंह्यपीतो भवति ॥ ६.८.१ ॥

uddālako hāruṇiḥ śvetaketuṃ putramuvāca svapnāntaṃ
me somya vijānīhīti yatraitatpuruṣaḥ svapiti nāma satā
somya tadā sampanno bhavati svamapīto bhavati
tasmādenaṃ svapitītyācakṣate svaṃhyapīto bhavati || 6.8.1 ||

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

तस्य क्व मूलं स्यादन्यत्राद्भ्य्ऽद्भिः सोम्य
शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन
सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः
सदायतनाः सत्प्रतिष्ठा यथा तु खलु सोम्येमास्तिस्रो
देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं
पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि
सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६.८.६ ॥

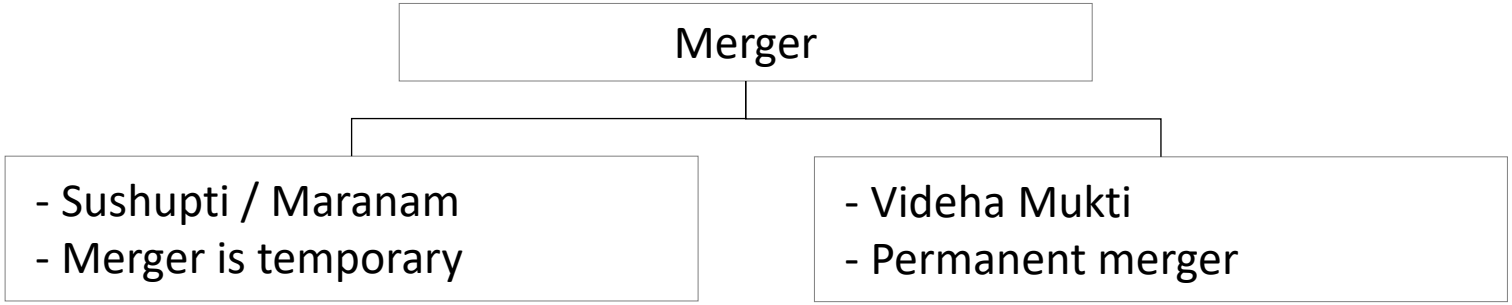
tasya kva mūlaṃ syādanyatrādbhy'dbhiḥ somya
śuṅgena tejo mūlamanviccha tejasā somya śuṅgena
sanmūlamanviccha sanmūlāḥ somyemāḥ sarvāḥ prajāḥ
sadāyatanāḥ satpratiṣṭhā yathā tu khalu somyemāstisro
devatāḥ puruṣaṃ prāpya trivṛttrivṛdekaikā bhavati
taduktaṃ purastādeva bhavatyasya somya puruṣasya
prayato vāṅmanasi sampadyate manaḥ prāṇe
prāṇastejasi tejaḥ parasyāṃ devatāyām || 6.8.6 ||

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O Somya, as this person is dying, his speech merges into the mind, his mind into prāṇa, his prāṇa into fire, and then fire merges into Brahman, the Supreme Deity. [6 - 8 - 6]

f) Videha Mukti :

- During Videha Mukti also Jiva merges into Sat Brahman, Karanam.

g) What is the difference?



III) What are the stages of Merger at Maranam?

a) Chapter 6 - 8 - 4 :

तस्य क्व मूलं स्यादन्यत्रान्नादेवमेव खलु सोम्यान्नेन शुङ्गेनापो मूलमन्विच्छाद्भिः सोम्य शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥ ६.८.४ ॥

tasya kva mūlaṃ syādanyatrānnādevameva khalu somyānnena śuṅgenāpo mūlamanvicchādbhiḥ somya śuṅgena tejo mūlamanviccha tejasā somya śuṅgena sanmūlamanviccha sanmūlāḥ somyemāḥ sarvāḥ prajāḥ sadāyatanāḥ satpratiṣṭhāḥ || 6.8.4 ||

Where else, except in food, can the body have its root? In the same way, O Somya, when food is the sprout, search for water as the root; when water is the sprout, O Somya, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. [6 - 8 - 4]

b) 4 stages :

- Speech - Mind - Prana - Fire - Sat

c) During Videha Mukti, stages of Merger are same as Ajnani's death or is it different?

d)

Death	Videha Mukti
Temporary merger	Permanent merger

e) There is a difference in Merger.

f) For Jnani, stages same in death and Videha Mukti.

IV) Event :

a) Jnani's merger into Brahman.

b) Person critically ill, sick.

c) People surround, to send him off.

d) Put Ganga Jal, Utter Rama Nama in the right ear.

e) Lord Shiva does when someone dies in Kashi.

f) We represent Lord Shiva and Utter Rama Nama.

302) Bashyam : Chapter 6 – Section 15 – Verse No. 1 starts..

पुरुषं हे सोम्योतोपतापिनं ज्वराद्युपतापवन्तं ज्ञातयो बान्धवाः परिवार्योपासते मुमूर्षुम्— जानासि मां तव पितरं पुत्रं भ्रातरं वा—इति पृच्छन्तः। तस्य मुमूर्षोर्यावन्न वाङ्मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायामित्येतदुक्तार्थम्॥ १ ॥

I) a) Eh Soumya - Student cum Son.

- Uddalaka - Teacher

b) Due to fever etc. one is about to die.

c) Relatives surround him and pay attention to him, critical fever (Mumukshuhu - Martum ichhuhu - about to die).

d) Corona fever - caused death.

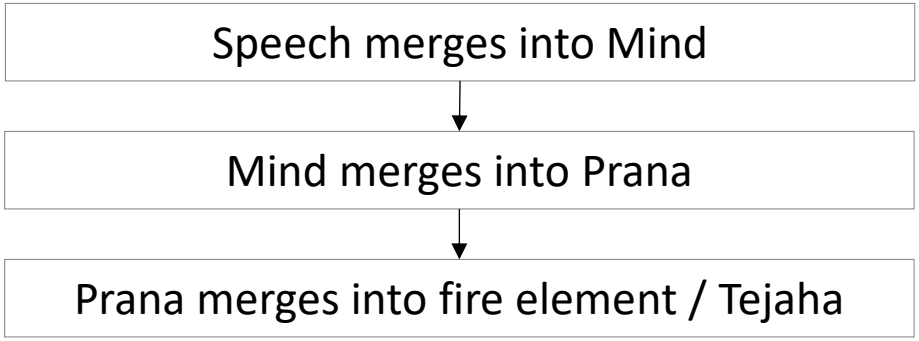
e) Are you conscious? Do you recognise me - they ask.

f) I am son, brother - do you recognise me?

g) If alive, he will respond.

h) As long as 4 stages of death have not happened, he will answer.

II) a)



b) Tejaha = Chidabhasa Jiva.

c) Chidabhasa Jiva = Parasyam Devata.

d) As long as Jiva has not merged into Original Consciousness - Para Devata, Sat - so long he will be alive.

e) So long, Janati ...

f) Discussed in 4 stages.

g) Maranam of Ajnani : Chapter 6 - 8 – 6 :

तस्य क्व मूलं स्यादन्यत्राद्भ्य्ऽद्भिः सोम्य
शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन
सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः
सदायतनाः सत्प्रतिष्ठा यथा तु खलु सोम्येमास्तिस्रो
देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं
पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि
सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६.८.६ ॥

tasya kva mūlaṃ syādanyatrādbhy'dbhiḥ somya
śuṅgena tejo mūlamanviccha tejasā somya śuṅgena
sanmūlamanviccha sanmūlāḥ somyemāḥ sarvāḥ prajāḥ
sadāyatanāḥ satpratiṣṭhā yathā tu khalu somyemāstisro
devatāḥ puruṣaṃ prāpya trivṛttrivṛdekaikā bhavati
taduktaṃ purastādeva bhavatyasya somya puruṣasya
prayato vāṅmanasi sampadyate manaḥ prāṇe
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h) 4 stages discussed there.

i) As long as alive, Vak works, eyes open, recognises, sometimes shedding tears.

j) Responses before death.

k) Death :

- 4 stages have happened.

303) Introduction to Chapter 6 – Section 15 – Verse No. 2 starts..

संसारिणो यो मरणक्रमः स एवायं विदुषोऽपि सत्सम्पत्तिक्रम इत्येतदाह—

a) 4 stages of death explained in Verse 2 for Ajnani mentioned in Chapter 6-8-6

304) Chapter 6 – Section 15 – Verse No. 2 :

अथ यदास्य वाङ्मनसि सम्पद्यते मनः प्राणे
प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति ॥ ६.१५.२ ॥

atha yadāsya vāṅmanasi sampadyate manaḥ prāṇe
prāṇastejasi tejaḥ parasyāṃ devatāyāmatha na jānāti || 6.15.2 ||

Then when his speech merges into his mind, his mind into prāṇa, his prāṇa into the heat in his body, and the heat into the Supreme Self, he no longer knows them. [6 - 15 - 2]

I) a) Atha :

- If 4 stages happened, then no response.

b) Jivatma has merged into Paramatma.

c) Merger of Jnani - Section 14.

305) Bashyam : Chapter 6 – Section 15 – Verse No. 2 starts..

परस्यां देवतायां तेजसि सम्प- न्नेऽथ न जानाति।
अविद्वांस्तु सत उत्थाय प्राग्भावितं व्याघ्रादि-
भावं देवमनुष्यादिभावं वा विशति।
विद्वांस्तु शास्त्राचार्योप-देशजनितज्ञानदीपप्रकाशितं
सद्ब्रह्मात्मानं प्रविश्य नावर्तत इत्येष सत्सम्पत्तिक्रमः।

I) a) 4 states same in Jnani and Ajnani of merger into Brahman.

b) Chapter 6 - 15 -2 & 6 - 8 - 6 - Chandogyo Upanishad – same.

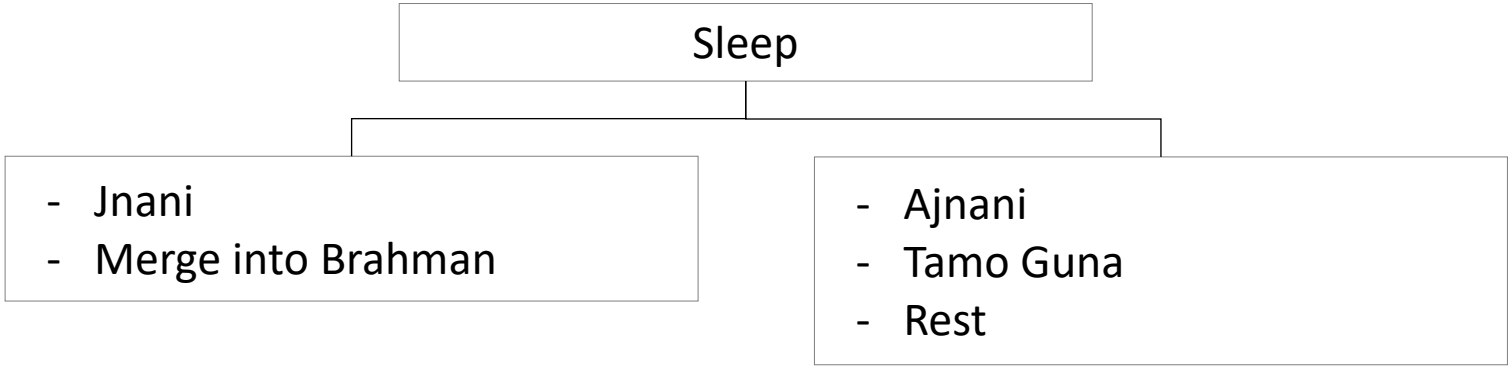
c) Tejas Tattvam = Jiva = Chidabhasa Jiva

↓

Merges into Para Devata, Sat Brahma

d) No need of any new experience of Brahman as we experience daily in sleep.

e)



f) Adhikarana Saptami :

- Parasyam Devatayam Sampanne Sati.

g) Atha, thereafter, Na Janati.

h) Do you remember "you are Brahman"?

- No answer

i) Until then he blasted to students - You are Brahman.

j) Responding medium is gone, hence can't respond.

k) Videha Mukta doesn't know.

II) a) Avidwan - Ajnani - mentioned in Chapter 6 - 8 – 6.

b) Even though Jiva merges with Brahman / Ishwara.

c) Brahman is always with Maya.

d)

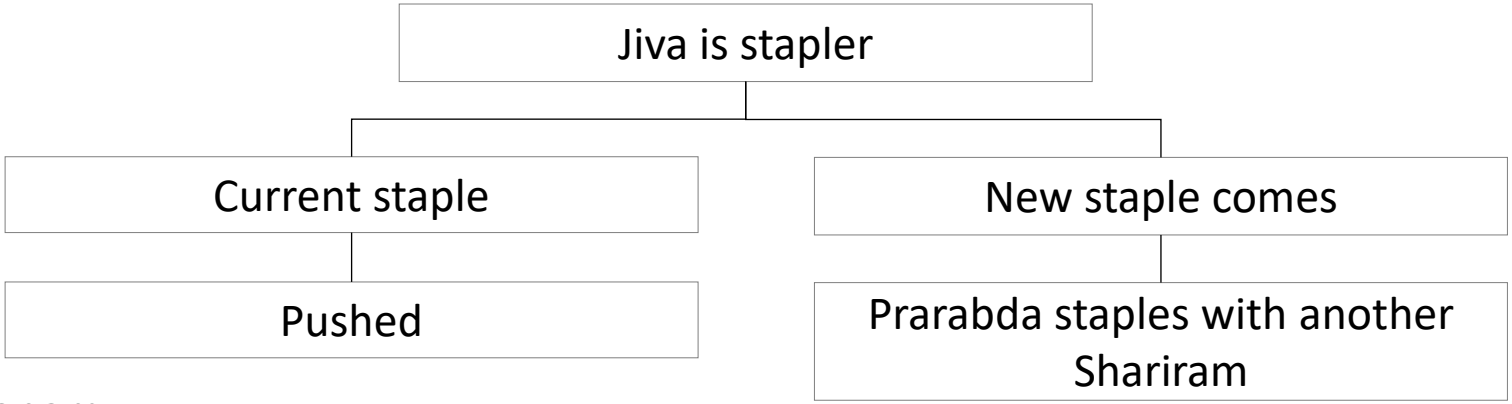
Include Maya	Exclude Maya
- Name him Ishvara - Jagrat Avastha	- Name him Brahman - Turiyam - Not any of 3 Avasthas

e) Once he has merged into Ishwara, Sataha Vyuthaya.

- Ajnani comes back.
- Sthula, Sukshma merges.
- Karana retains its individuality.

f) As in the case of Pralayam.

- Sanchita + Chidabhasa is there - Next Prarabda in Question.



g) Uttanam :

- Gets Jiva Bhava again.
- Punaha Jiva Bhasa comes.
- Karana Shariram + Chidabhasa join a new body.

h) Sukshma in potential form in Karana Shariram wakes up, Sthula Shariram wakes up.

i) Punarapi Jananam – Uttanam.

j) From Ishwara comes out.

k) Will identify with Sthula Shariram again.

l) 84 lakhs - 8.4 million species of living beings.

m) Vyagra (Animal or Deva body).

III) In the case of Vidwan.

a) Has lit the lamp of knowledge.

- Prajvadipo Jnana Maya Pradipaha - Lit up by Shastra - Acharya Upadesha Janitam.

b) Shastra - 13th Section - Lavanam - Tongue - 14th Acharya.

c)

If a person teaches

↓

Adyaropa – Apavada method of Shastra

d) Guru must use Shastra – combination important.

e)

CD	CD Player
- Recording there - Keep on ears - Shastram	- No use without CD - Guru

f) Combination highlighted.

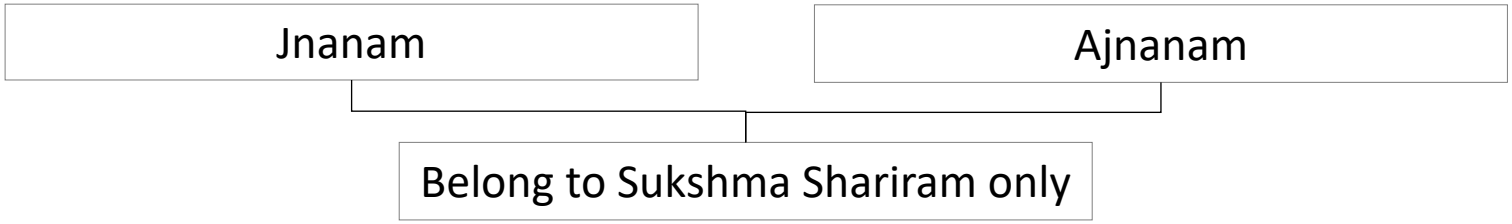
g) Sat Brahma Atmanam revealed.

h) That Brahman is revealed as I – myself.

i) Jnani never forgets.

j) Even if in Coma, Jnanam will be there in Sukshma Shariram.

k)



l) Sthula Shariram expresses the Jnanam.

m) Location of Jnanam is not Brain.

- Dimentia, Coma is related to Brain, not locus of Jnanam.

n) Locus = Buddhi, Sukshma Shariraam.

o) In that Buddhi, Jnanam is there whether he can express it or not.

p) Pravishya :

- Merges into Jnanam - Aham Brahma Asmi (Known before death).

IV) Aside Note :

a) It looks as though Jnani Jiva merges into Brahman after death.

b) Jnani is one with Brahman during Jivan Mukti also.

c) What is the difference?

V) a) Seeming difference.

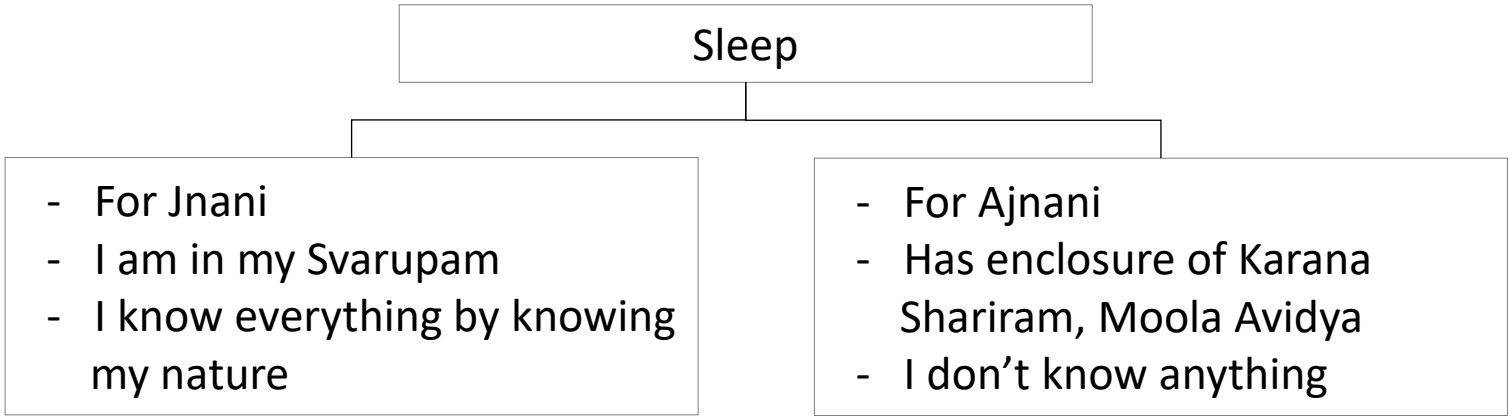
b) Jnani's consciousness is enclosed consciousness, enclosed within body.

c) Brahman = Outside consciousness.

d) There was a seeming difference during Jivan Mukti.

e) During Videha Mukti, no enclosed consciousness, enclosure is not there as in sleep.

f)



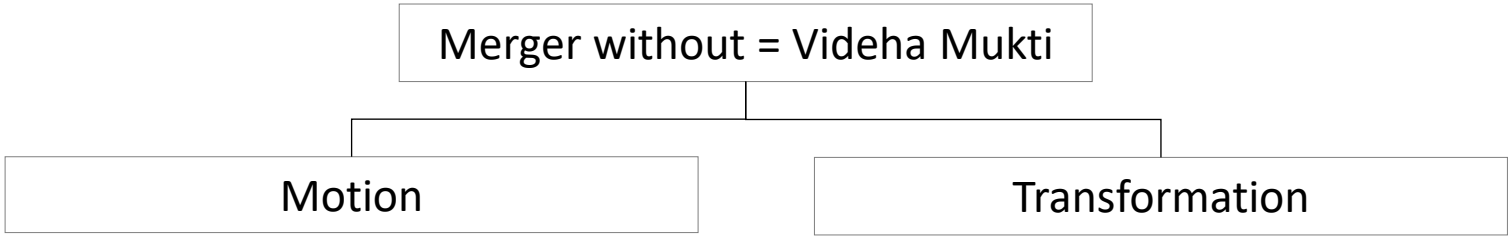
g) During Jivan Mukti :

- Jnani has as good as merged into Brahman (Seeming difference).

h) During Videha Mukti, seeming difference is not there.

i) "Pravishya" - As though Jnani is merging into Brahman.

j)



k) Na Avartate :

- Jnani does not come back into another Sukshma or Sthula Shariram.

l) Karana Shariram is burnt.

m) This Kramaha in the case of wise person also.

306) Bashyam : Chapter 6 – Section 15 – Verse No. 2 continues…

अन्ये तु मूर्धन्यया नाड्यो- त्क्रम्यादित्यादि-
द्वारेण सदुच्छ- न्तीत्याहुः, तदसत्; देशकाल- निमित्तफलाभिसंधानेन
गमन- दर्शनात्। न हि सदात्मैकत्व- दर्शिनः सत्याभिसन्धस्य
देश- कालनिमित्तफलाद्यनृताभिसंधिरुप- पद्यते, विरोधात्।
अविद्याकाम- कर्मणां च गमननिमित्तानां
सद्विज्ञानहुताशनविप्लुष्टत्वा- दूमनानुपपत्तिरेव, "पर्याप्तकामस्य
कृतात्मनस्त्विहैव सर्वे प्रविलीयन्ति कामाः" इत्याद्याथर्वणे।
नदीसमुद्रदृष्टान्तश्रुतेश्च ॥ २ ॥

I) Purva Pakshi :

a) Alternative interpretation.

b) Jnani does not merge into Brahman at the time of death.

c) Similar of Visishta Advaitin.

d) Individuality continues, travels through Sukshma Nadi, Brahma Randram, Shukla Gathi, pierces Solar discs, goes to Vishnu Loka, will permanently remain.

e) Individuality remains and continues to travel.

f) No Shastra Pramanam - Shankara says.

g) It is there for Upasaka.

II) a) Upasaka is Pakka Ajnani, travel is possible.

b) Misinterpretors :

- Through Sukshma Nadi, which starts from the heart.

c) Katho Upanishad

d) Comes through middle of Skull, Jnani goes out, Shukla Gathi, Aditya Mandalam, goes to Brahman, Krama Mukti for Upasaka, gets Jnanam in Brahma Loka.

e) Krama Mukti applied for Upasaka, not for Jnanis.

f) This is Purva Pakshi.

III) Shankara :

a) That is wrong interpretation (Asatu).

b) Gamanam involves person desiring to go and doing Karma for various Phalams.

c) Phala Abhisandanena - in next Janma.

d) Moksha in next Janma.

e) Next Janma, must travel, Ajnani, hopes and desires to get body, in keeping with Desha, Kala, Nimittam.

f) Uttarayanam, time of death, place of death, Kashi, Karma, Upasanam (Nimittam).

g) Various bodies are possible.

h) Person wants to get such bodies.

i) Because of desire, travel comes.

IV) a) Mundak Upanishad :

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र । पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥ २॥	**Kaman yah kamayate manya-manah sa kamabhir-jayate tatra tatra I** **paryapta-kamasya krt-atmanas-tu ihaiva sarve pravi-liyanti kamah II 2 II**

Whoever longs for objects of desire, brooding over them, they are born here and there for the fulfillment of those desires. But in the case of a Seer whose longings have found their final consummation in the Atman and who has realized the Self, his desires vanish even here, in the life. [III – II – 2]

b) Whatever is deep desire, decides next Shariram, Parentage, location.

c) Abhisandanam = Kamaha

V) What is desire of Jnani?

a) I am Brahman, no Punar Janma.

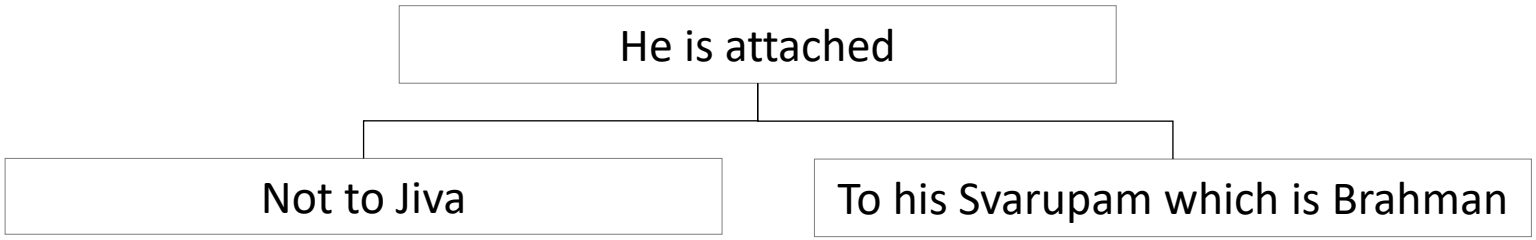
b) Gita : Chapter 2 – Verse 55 :

श्रीभगवानुवाच । प्रजहाति यदा कामान् सर्वान्पार्थ मनोगतान् । आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ २-५५॥	**śrībhagavānuvāca** **prajahāti yadā kāmān** **sarvān pārtha manōgatān |** **ātmanyēvātmanā tuṣṭaḥ** **sthitaprajñastadōcyatē || 2-55 ||**

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

c) For Jnani who has understood I am Brahman, has no family relationship, no next Janma, not same wife.

d)



e) Satya Abhisandaha :

- One who is holding to Satyam.

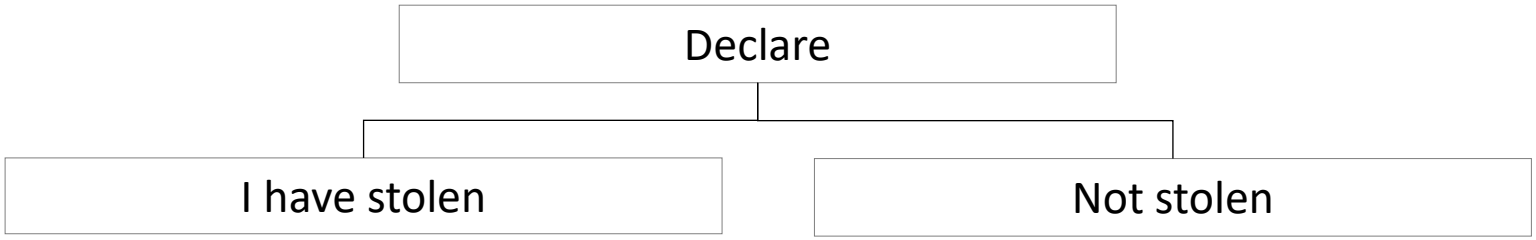
VI) Example :

a) Person accused of stealing.

b) Truth test.

c) Bring hot iron rod.

d)



e) If a thief - lies - Not stolen, says untruth.

f) Called Anruta Abhisandaha.

g) Hand = Protected by Anrutam, false protection, holds iron bar, will burn, not save him.

h) Telling the truth - Not stolen.

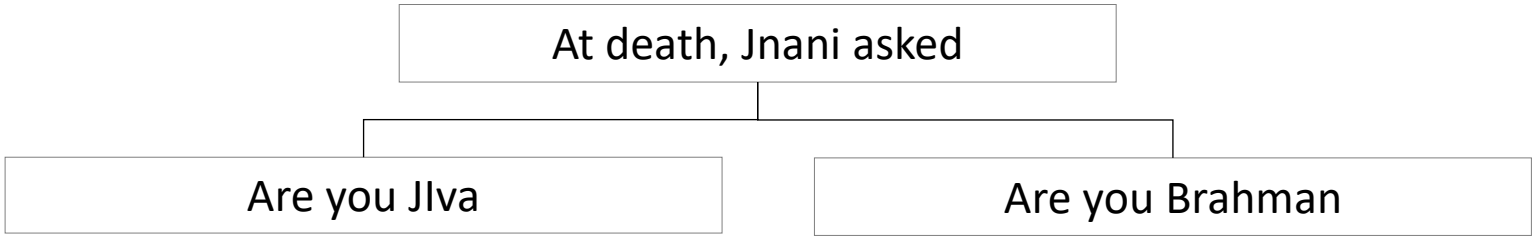
i) Hand is protected by True cover, protective glove.

j) Holds hot bar, nothing happens.

k) Satya Abhisandaha

- Anruta Abhisandaha

l)

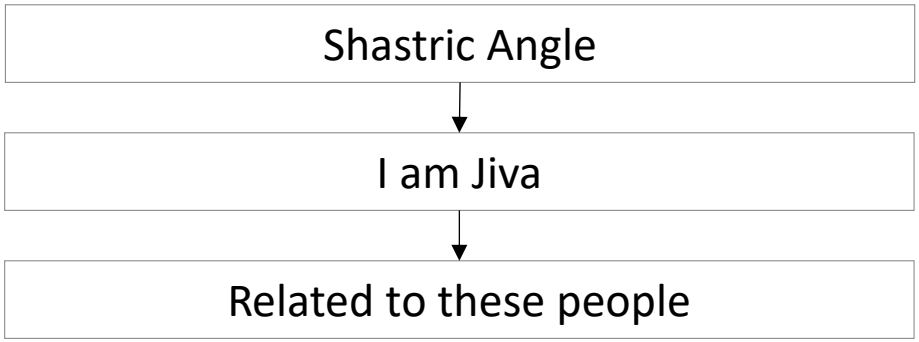


m) Imagine such a question.

n) Says, I am a Jiva.

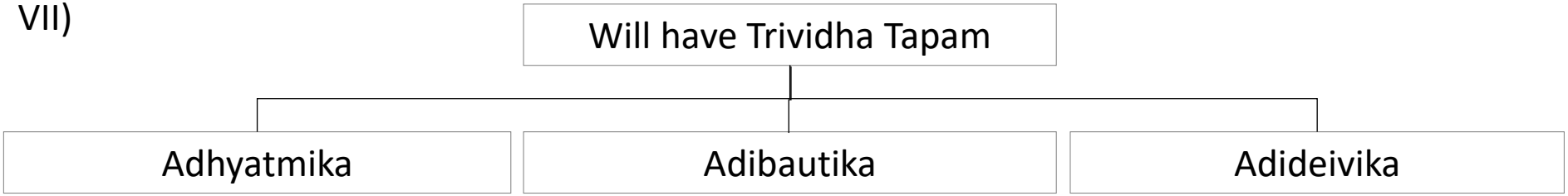
- All people surrounding me.

o)



p) Holding to false idea, he dies.

VII)



- Burns, arrested put in body, family Jail.

VIII) If he says:

a) Nirvana Shatkam :

मनोबुद्धह्ङ्कारचित्तानि नाहं न च श्रोत्रजिह्वे न च घ्राणनेत्रे । न च व्योमभूमिः न तेजो न वायुः चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १	Mano Buddhi Ahankara Chitta Ninaham Nacha Shrotra Jihve Na Cha Ghrana Netre Nacha Vyoma Bhoomir Na Tejo Na Vayu Chidananda Rupa Shivoham Shivoham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

b) What you think of yourself?

c) Satya Abhisandaha :

- Holding on to idea and words.

d) Aham Brahma Asmi :

- Thought and words.

e) Even in Coma, he will not be able to declare.

f) Jnanam is there in Sukshma Shariram.

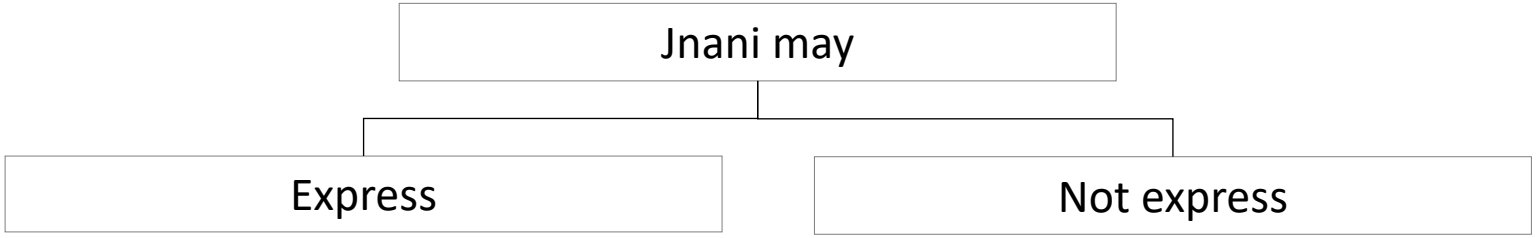
g) Others will say - Jiva has left.

h) According to Jnani :

- I am Nitya Mukta Brahman Asmi.

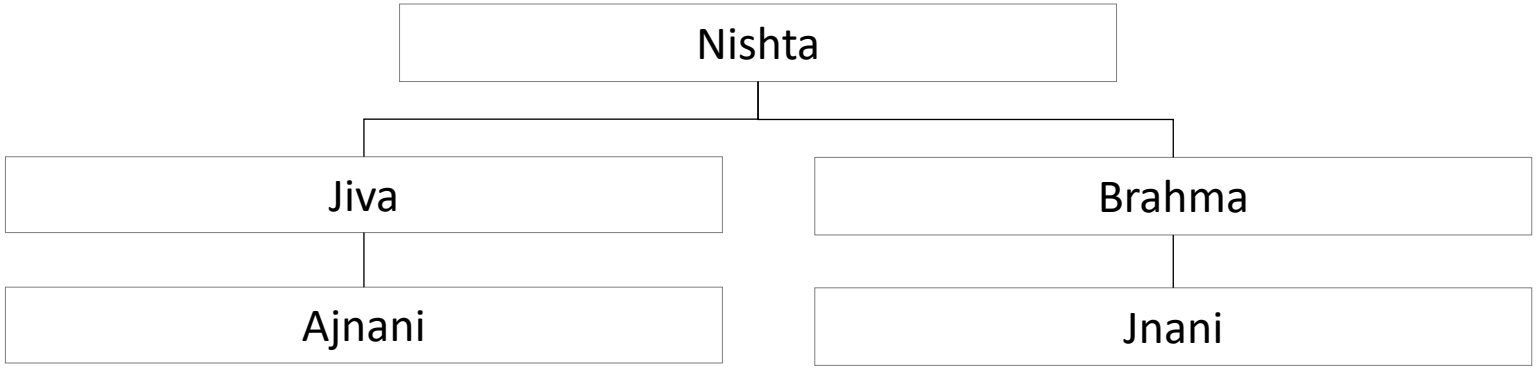
i) Bhagawan knows his Sukshma Shariram, we won't know.

j)

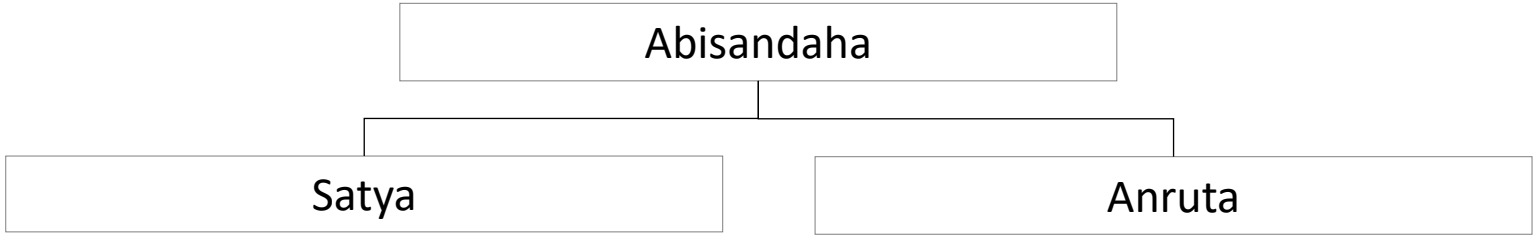


k) What is knowledge about himself, he alone knows.

l)

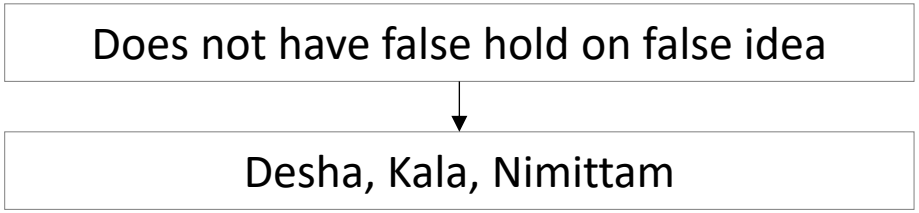


m) Example in next section



n) Comes in section 16.

o)



p) For Jnani Desha, Kala, Nimittam is Brahman, Karma is Brahman, every Shariram is Brahman.

q) Does not have Anruta Abhisandhi.

r) Dvaitam = Anrutam.

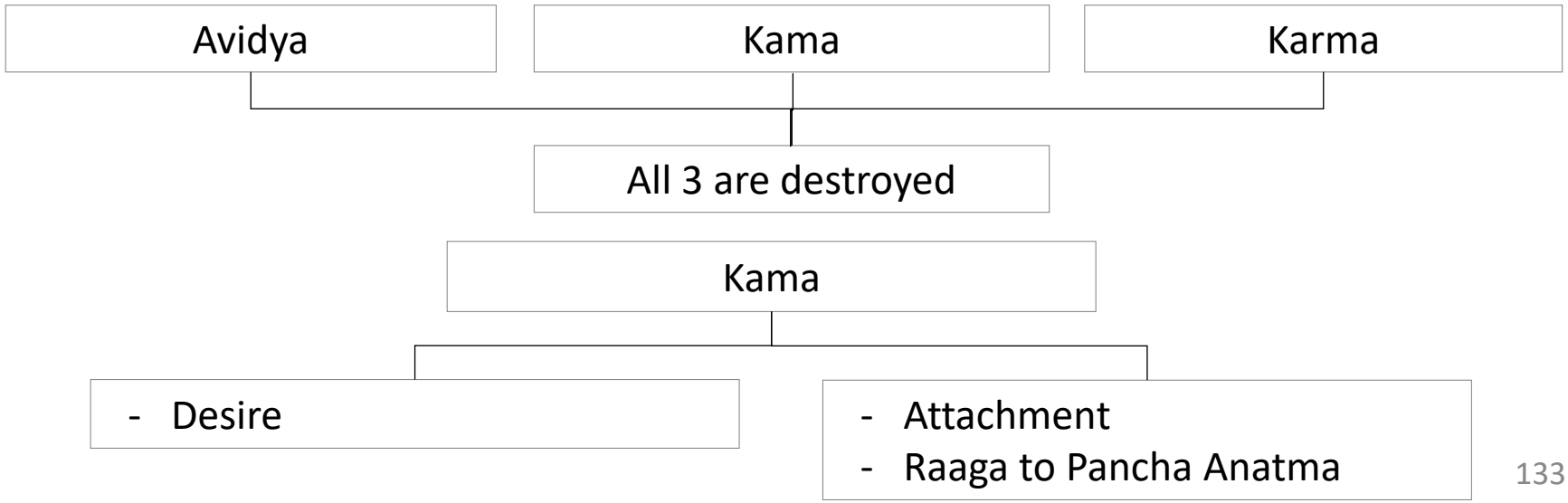
s) Dvaita Abhisandhi Na Upapadyate, he is incapable of claiming, I am Jivaha.

IX) Why?

a) Virodhat

b) Idea is against his Jnanam.

c)



d) Gamana Nimittam :

- Avidya, Kama, Karma are cause of travel in Punar Janma.

e) Jnani :

- Viphushtam, Daghdam, burnt, blocked.
- Sanchita is blocked.

f) Burnt by fire of Brahma Jnanam, Sat Vigyanam Kutashanaha, Agni.

g) Agni Swallows, consumes oblations in a Yaga.

- Hutam Ashnati

h) Does not travel.

i) Brihadaranyaka Upanishad : Chapter 4 – 4 – 6

तदेष श्लोको भवति ।
तदेव सक्तः सह कर्मणैति
लिङ्गं मनो यत्र निषक्तमस्य ।
प्राप्यान्तं कर्मणस्तस्य
यत्किञ्चेह करोत्ययम् ।
तस्माल्लोकात्पुनरैत्यस्मै
लोकाय कर्मणे ॥
इति नु कामयमानः;
अथाकामयमानः—योऽकामो
निष्काम आप्तकाम आत्मकामो
न तस्य प्राणा उत्क्रामन्ति,
ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tadeṣa śloko bhavati |
tadeva saktaḥ saha karmaṇaiti
liṅgaṃ mano yatra niṣaktamasya |
prāpyāntaṃ karmaṇastasya
yatkiñceha karotyayam |
tasmāllokātpunaraityasmai
lokāya karmaṇe ||
iti nu kāmayamānaḥ;
athākāmayamānaḥ—yo'kāmo
niṣkāma āptakāma ātmakāmo
na tasya prāṇā utkrāmanti,
brahmaiva sanbrahmāpyeti || 6 ||

Regarding this there is the following verse: ‘Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.’ Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self—the organs do not depart. Being but Brahman, he is merged in Brahman. [4 - 4 - 6]

तदेष श्लोको भवति ।

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत ॥ इति ।
तद्यथाहिनिर्व्लयनी वल्मीके मृता प्रत्यस्ता शयीत,
एवमेवेदं शरीरं शेते, अथायमशरीरोऽमृतः
प्राणो ब्रह्मैव तेज एव; सोऽहं भगवते सहस्रं
ददामीति होवाच जनको वैदेहः ॥ ७ ॥

tadeṣa śloko bhavati |

yadā sarve pramucyante kāmā ye'sya hṛdi śritāḥ |
atha martyo'mṛto bhavatyatra brahma samaśnuta || iti |
tadyathāhinirvlayanī valmīke mṛtā pratyastā śayīta,
evamevedaṃ śarīraṃ śete, athāyamaśarīro'mṛtaḥ
prāṇo brahmaiva teja eva; so'haṃ bhagavate sahasraṃ
dadāmīti hovāca janako vaidehaḥ || 7 ||

Regarding this there is this verse: ‘When all the desires that dwell in his heart (mind) are gone, then he, having been mortal, becomes immortal, and attains Brahman in this very body.’ Just as the lifeless slough of a snake is cast off and lies in the ant-hill, so does this body lie. Then the self becomes disembodied and immortal, (becomes) the Prāṇa (Supreme Self), Brahman, the Light. ‘I give you a thousand (cows), sir,’ said Janaka, Emperor of Videha. [4 - 4 - 7]

याज्ञवल्क्येति होवाच,
यत्रायं पुरुषो म्रियत उदस्मात्प्राणाः
क्रामन्त्यहो3 नेति; नेति होवाच याज्ञवल्क्यो:,
अत्रैव समवनीयन्ते, स उच्छ्वयति,
आध्मायति, आध्मातो मृतः शेते ॥ ११ ॥

yājñavalkyeti hovāca,
yatrāyaṃ puruṣo mriyata udasmātprāṇāḥ
krāmantyaho3 neti; neti hovāca yājñavalkyoḥ,
atraiva samavanīyante, sa ucchvayati,
ādhmāyati, ādhmāto mṛtaḥ śete || 11 ||

'Yājñavalkya,' said he, 'when this (liberated) man dies, do his organs go up from him, or do they not?' 'No,' replied Yājñavalkya, '(they) merge in him only. The body swells, is inflated, and in that state lies dead.' [3 - 2 - 11]

j) Jnani Prana will not leave his body.

k) Here itself, Prana dissolves into Ishvara.

l) No question of Travel.

X) a) Paryapta Kama - Jnani whose desires have gone.

b) Has Poornatvam, non-binding desires, incapable of causing Samsara.

c) Krutatmana :

- He has converted his Jivatma into Paramatma.

d) While living itself, while dying - all desires end.

e) Has no desire for taking birth in a particular Family, Wife, Husband, Children.

f) Atharvana - Mundak Upanishad : Chapter 3 – 2 – 8

यथा नद्यः स्यन्दमानाः समुद्रेऽ स्तं गच्छन्ति नामरूपे विहाय । तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८॥	Yatha nadyah syanda-manah samudre-stam gacchanti nama-rupe vihaya I tatha vidvan nama-rupat vimuktah parat-param purusam-upaiti divyam II 8 II

As flowing rivers get themselves disappeared in the ocean losing their special names and distinct forms, so the wise man free from all his identifications with names and forms goes unto the highest of the high – the Supreme Divinity. [III – II – 8]

- Rivers merging into ocean.
- Loosing their individuality.

g) River looses Name and form, merges into ocean.

h) Inside the ocean, can't say Ganga, Jamuna, Kaveri.

307) Chapter 6 – Section 15 – Verse No. 3 :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत् सत्यं
स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.१५.३ ॥
॥ इति पञ्चदशः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tat satyaṃ
sa ātmā tattvamasi śvetaketo iti bhūya eva mā
bhagavānvijñāpayatviti tathā somyeti hovāca || 6.15.3 ||
|| iti pañcadaśaḥ khaṇḍaḥ ||

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.' [Śvetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain it again,' replied his father. [6 - 15 - 3]

I) 9th time - it is coming

II) Svetaketu :

- Has doubt, asks for further teaching.

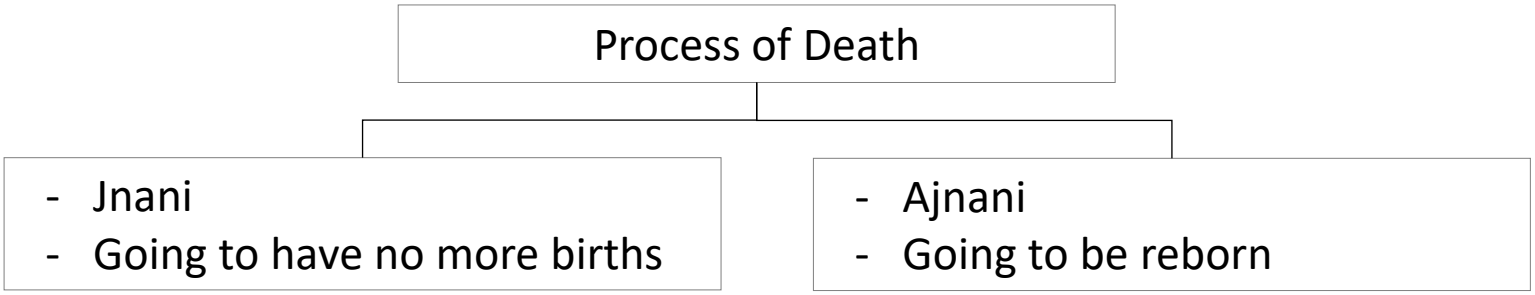
Revision : Chapter 6 - 15 - 3

I) Section 15 :

a) Videha Mukti of Jnani.

b) Acharyavan Purusho Veda.

c)



d) Process of death is same.

II) 4 stages :

Chapter 6 – 15 – 1 :

पुरुषं सोम्योतोपतापिनं ज्ञातयः पर्युपासते
जानासि मां जानासि मामिति तस्य यावन्न
वाङ्मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः
परस्यां देवतायां तावज्जानाति ॥ ६.१५.१ ॥

puruṣaṃ somyotopatāpinaṃ jñātayaḥ paryupāsate
jānāsi māṃ jānāsi māmiti tasya yāvanna vāṅmanasi
sampadyate manaḥ prāṇe prāṇastejasi tejaḥ parasyāṃ
devatāyāṃ tāvajjānāti || 6.15.1 ||

When a person is seriously ill, O Somya, his relatives sit around him and ask: 'Do you recognize me? Do you recognize me?' So long as his speech does not merge with his mind, his mind with his prāṇa, his prāṇa with the heat in his body, and the heat with the Supreme Self, he will be able to recognize them. [6 - 15 - 1]

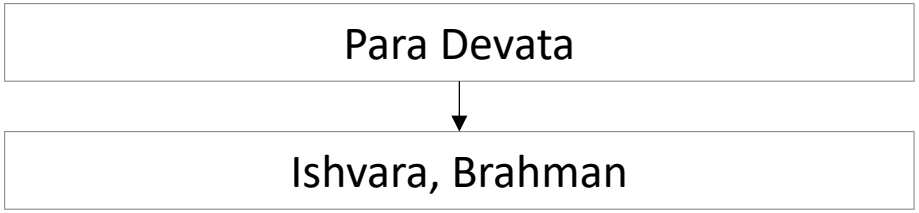
a) Vann Manasi Sampadyate -

b) Manaha - Prane

c) Pranasya - Tejasi -

d) Tejasi - Parasyam Devatayam

III)



IV) Shankara's additional note in Section 14.

a) Jnani's merger into Ishwara is permanent.

b) All 3 Sharirams will merge into relevant Samashti.

- Vishwa – Virat
- Tejasa – Hiranyagarbha
- Pragnya – Antaryami – Ishwara

c) Enclosed consciousness merges into unenclosed consciousness.

d) That Paradevata is the Reality.

V) Mantra repeated 9th time in Chapter 6 – 15 – 3.

Svetaketu :

- Wants teaching again.
- Buya Evama Bhagawan…

VI) Svetaketu has following doubt inferred by Shankara.

308) Bhasyam : Chapter 6 – Section 15 – Verse No. 3 starts…

स य इत्यादि समानम्। यदि मरिष्यतो मुमुक्षतश्च तुल्या
सत्सम्पत्तिस्तत्र विद्वान्सत्सम्पन्नो नावर्तत आवर्तते
त्वविद्वा-नित्यत्र कारणं दृष्टान्तेन भूय एव मा भगवान्विज्ञापयत्विति।
तथा सोम्येति होवाच॥ ३॥

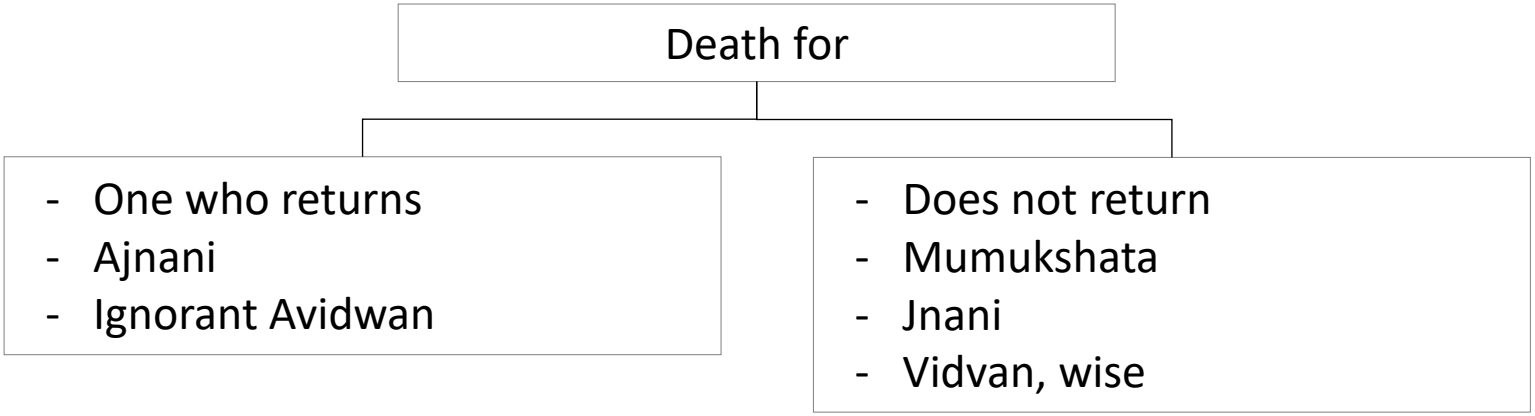
I) a) 1st part of Mantra :

- Commented before

b) Buya Eva ...

c) If process of death for a dying person - Ajnani and Jnani (About to become Videha Mukta).

d)



e) Merging into Ishwara is the same.

f) How do you explain the difference between them?

g) Uddalaka :

- I will tell you with example.

CHAPTER 6 – SECTION 16
VERSE 1 TO 3

TOPIC 309 TO 319

309) Introduction to Chapter 6 – Section 16 – Verse No. 1 starts

शृणु यथा—

- Listen carefully.
- Uddalaka to Svetaketu.
- Introduction to Mantra 1.

310) Chapter 6 – Section 16 – Verse No. 1 :

पुरुषं सोम्योत
हस्तगृहीतमानयन्त्यपहार्षीत्स्तेयमकार्षीत्परशुमस्मै
तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं
कुरुते सोऽनृताभिसंधोऽनृतेनात्मानमन्तर्धाय परशुं तप्तं
प्रतिगृह्णाति स दह्यतेऽथ हन्यते ॥ ६.१६.१ ॥

puruṣaṃ somyota
hastagṛhītamānayantyapahārṣītsteyamakārṣītparaśumasmai
tapateti sa yadi tasya kartā bhavati tata evānṛtamātmānaṃ
kurute so'nṛtābhisaṃdho'nṛtenātmānamantardhāya paraśuṃ
taptaṃ pratigṛhṇāti sa dahyate'tha hanyate || 6.16.1 ||

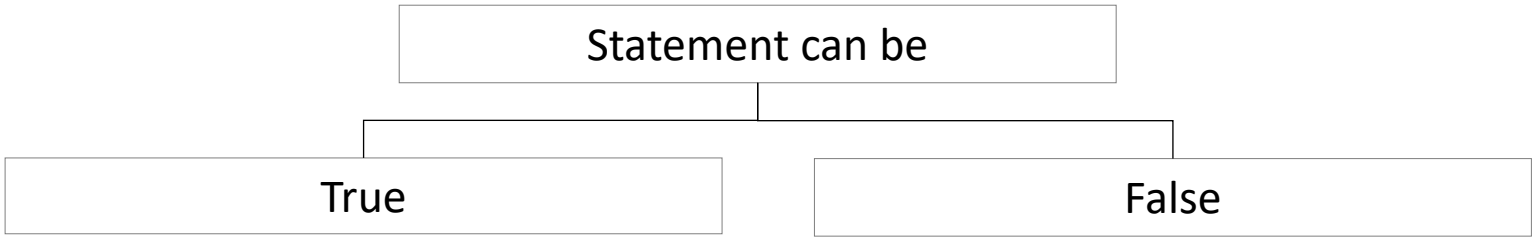
O Somya, suppose a man is brought with his hands tied, and they say: 'This man has stolen something. He has committed robbery. Heat up an axe for him.' If he has committed the offence, then surely he will prove himself to be a liar. Being dishonest and trying to hide under the cover of falsehood, he will be burned when he grasps the hot axe, and then he will be killed. [6 - 16 - 1]

I) Example :

- Person caught by Police (Rajabataha - Servant of King) and accused of theft.

b) Person claims - I have not stolen.

c)



d) Person has to hold hot Iron Rod and repeat, I have not stolen.

e) If statement and thought, Abhisandhi, are true, it is called Satya Abhisandhi.

f) Person is called Satyabhi Sanda Purushaha.

g) Holds to truth as a protective cover.

h) Prevents him from burning.

i) Fire walk in Devi festival, take Aarti, bath, without fear, walks slowly, 30 feet.

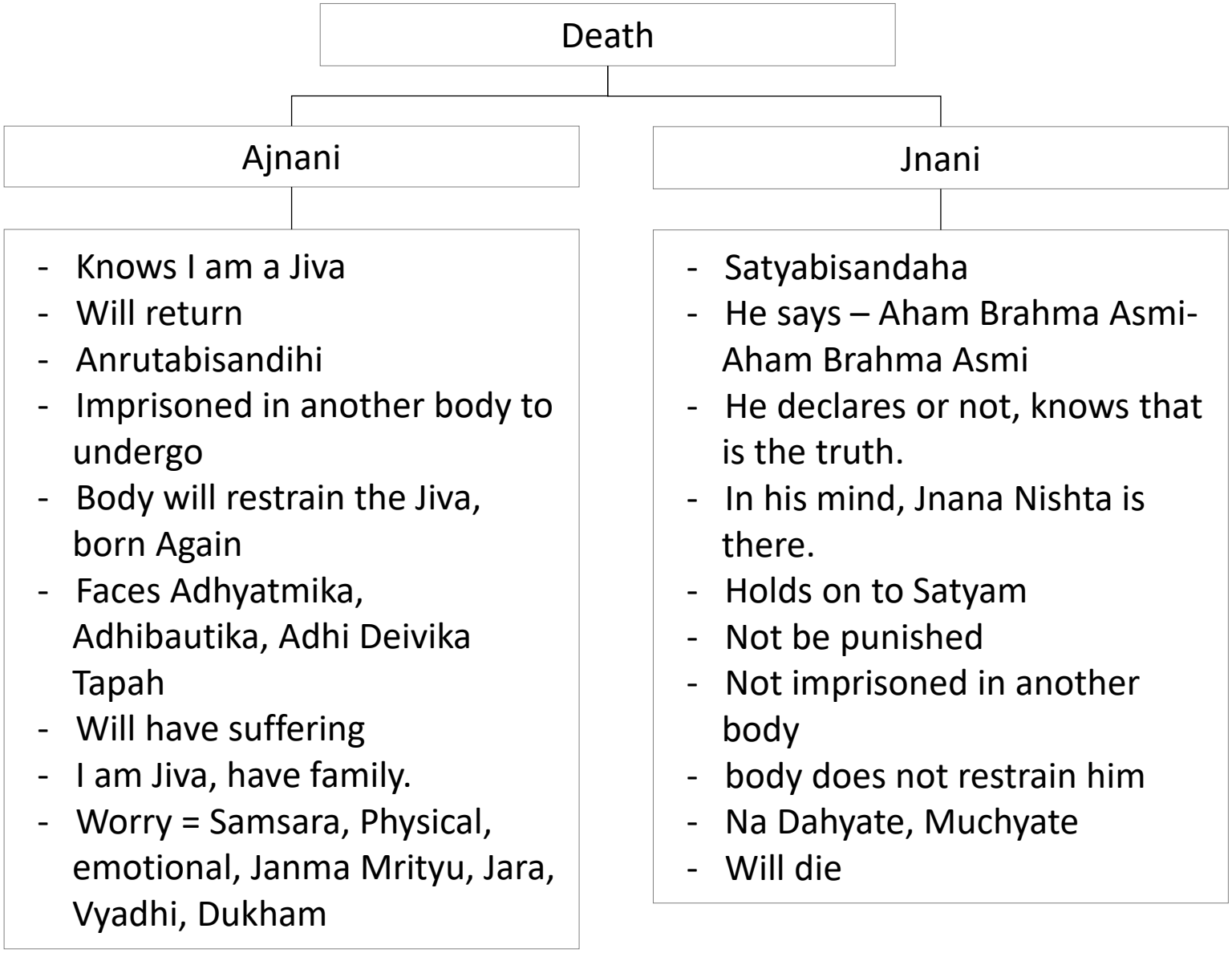
j) Nothing happens

k) If person has Anrutabi Sandhi, will burn his hand.

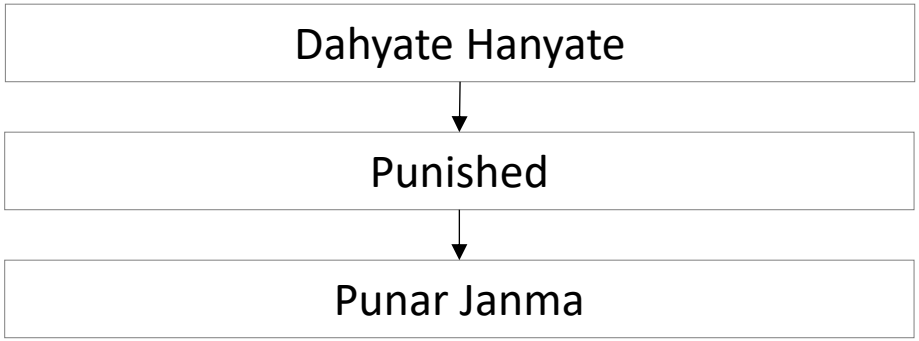
l) Prove that he has stolen, lied.

m) Gets stealing punishment.

II)


Death
Ajnani
- Knows I am a Jiva
- Will return
- Anrutabisandihi
- Imprisoned in another body to undergo
- Body will restrain the Jiva, born Again
- Faces Adhyatmika, Adhibautika, Adhi Deivika Tapah
- Will have suffering
- I am Jiva, have family.
- Worry = Samsara, Physical, emotional, Janma Mrityu, Jara, Vyadhi, Dukham
Jnani
- Satyabisandaha
- He says – Aham Brahma Asmi- Aham Brahma Asmi
- He declares or not, knows that is the truth.
- In his mind, Jnana Nishta is there.
- Holds on to Satyam
- Not be punished
- Not imprisoned in another body
- body does not restrain him
- Na Dahyate, Muchyate
- Will die

III)



IV) Bartruhari :

a) Calls Pancha Butas

b) You have gifted me, Pancha Bautika Shariram.

c) You have given me Manushya Shariram for knowing the truth about myself.

d) I have utilised the Shariram very well.

e) I am Brahman, dying as a Jnani, body useful, Returning body, with a thank you note.

f) This is the difference between Ajnani and Jnani's death.

311) Bashyam : Chapter 6 – Section 16 – Verse No. 1 starts..

सोम्य पुरुषं चौर्यकर्मणि संदिह्यमानं निग्रहाय परीक्षणाय वोतापि हस्तगृहीतं बद्धहस्त- मानयन्ति राजपुरुषाः। किं कृतवानयमिति पृष्टाश्चाहुरपहार्षी- द्धनमस्यायम्। ते चाहुः कि- मपहरणमात्रेण बन्धनमर्हति?

अन्यथा दत्तेऽपि धने बन्धन- प्रसङ्गात्; इत्युक्ताः पुनराहुः—स्तेय- मकार्षीच्चौर्येण धनमपहार्षीदिति। तेष्वेवं वदत्स्वतरोऽपह्नुते नाहं तत्कर्तेति।

ते चाहुः संदिह्यमानं स्ते- यमकार्षीस्त्वमस्य धनस्येति।

तस्मिंश्चापह्नुवान आहुः परशु- मस्मै तपतेति शोधयत्वात्मान- मिति।

I) a) There is a person charged with theft of wealth.

b) Stolen my money.

c) Police bring suspected person.

d) Bring to court to examine, to arrest or release him.

e) Handcuffed, brought to Raja Purusha, Police.

II) Police ask :

a) What wrong person has done.

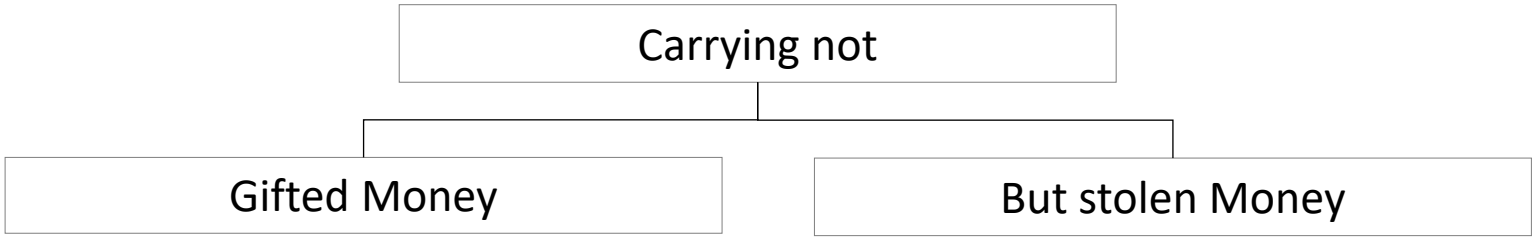
b) Stolen money.

c) Apaharshi - Took money.

d) May have taken gifted money.

e) May be carrying money for other person.

f)



- Police told the Judge.

III) a) Police addressed accused thief, suspected thief.

b) You have stolen the money.

IV) a) Accused stoutly denies.

b) I have not stolen.

c) Thief not stolen.

d) Owner says stolen.

e)

Judge given 2 views

- Accusation
- Punish

- Denial
- Relieve

v) Experiment :

a) To test person, may you heat Axe, Iron becomes hot

b) Let person conduct test by holding Iron rod.

c) Atma here = Himself, Reflexive pronoun.

312) Bashyam : Chapter 6 – Section 16 – Verse No. 1 continues…

स यदि तस्य स्तैन्यस्य कर्ता भवति बहिश्चापह्नुते स एवं भूतस्तत एवानृतमन्यथाभूतं सन्तमन्यथात्मानं कुरुते। स तथानृताभिसन्धोऽनृतेनात्मानमन्त- र्धाय व्यवहितं कृत्वा परशुं तप्तं मोहात्प्रतिगृह्णाति स दह्यते-ऽथ हन्यते राजपुरुषैः स्वकृतेना- नृताभिसन्धिदोषेण ॥ १ ॥

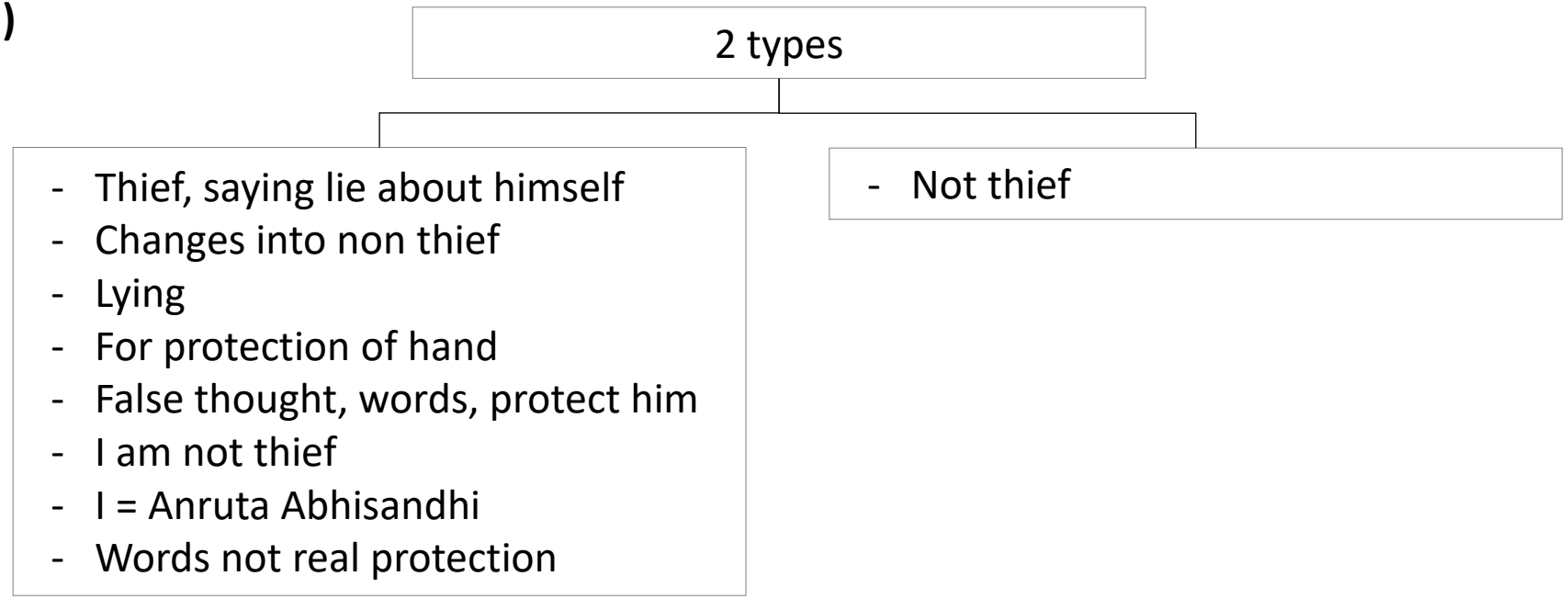
I) a) If a person has really stolen.

b) Actual thief, internally knows stolen, externally denying the fact.

c) Has double standard.

d) Thought - Word split = lie.

II) a)



b) Protecting himself with a cover, unprotectable.

c)

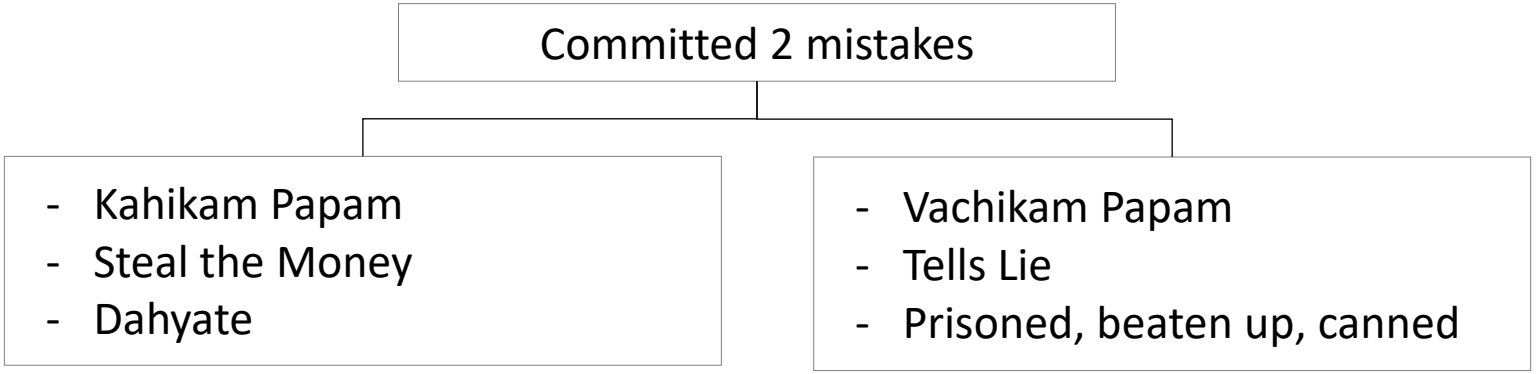


d) Moha :

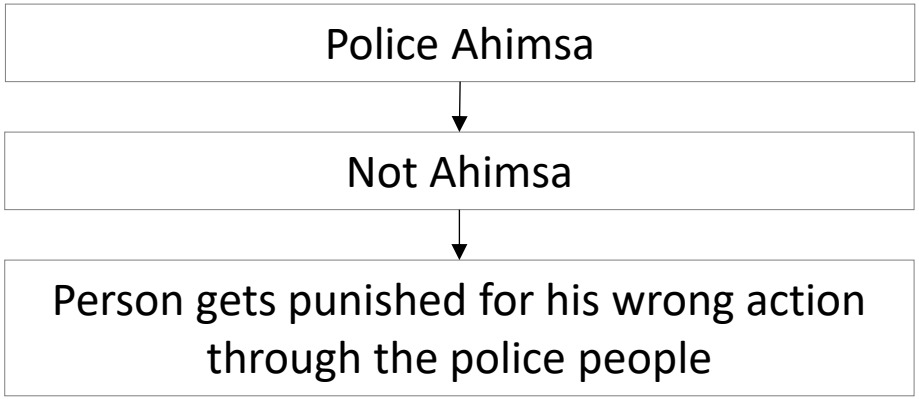
- He can cheat the judge, Bhagawan.

e) Can never cheat God.

III)



IV) a)



b) Anruta Anusandhena, I am not a thief, Anruta Kathanam, lie.

c) If he admitted, might have been released.

d) With lie punished.

313) Chapter 6 – Section 16 – Verse No. 2 :

अथ यदि तस्याकर्ता भवति ततेव सत्यमात्मानं कुरुते
स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशुं
तप्तं प्रतिगृह्णाति सन दह्यतेऽथ मुच्यते ॥ ६.१६.२ ॥

atha yadi tasyākartā bhavati tateva satyamātmānaṃ kurute
sa satyābhisandhaḥ satyenātmānamantardhāya paraśuṃ
taptaṃ pratigṛhṇāti sana dahyate'tha mucyate || 6.16.2 ||

But if he has not committed the offence, then surely he will prove himself to be truthful. Being honest, he will be protected by the cover of truth and will not be burned when he grasps the hot axe. He will then be set free. [6 - 16 - 2]

I) a) Suppose person had not stolen.

b) Neither there is Kahika Papam or Vachika Papam.

c) When he holds Iron bar, not burnt, no Kahika or Vachika Papam.

d) Not punished, this is contrast.

314) Bashyam : Chapter 6 – Section 16 – Verse No. 2 starts…

अथ यदि तस्य कर्मणोऽकर्ता भवति, तत एव सत्यमात्मानं कुरुते। स सत्येन तया स्तैन्याकर्तृतयात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति। स सत्याभिसन्धः सन्न दह्यते सत्यव्यवधानात्, अथ मुच्यते च मृषाभियोक्तृभ्यः। तप्तपरशुहस्ततलसंयोगस्य तुल्य-त्वेऽपि स्तेयकर्त्रकर्त्रोरनृताभिसन्धो दह्यते न तु सत्याभिसन्धः॥ २॥

I) a) Atha :

- On the other hand.

b) If person had not stolen.

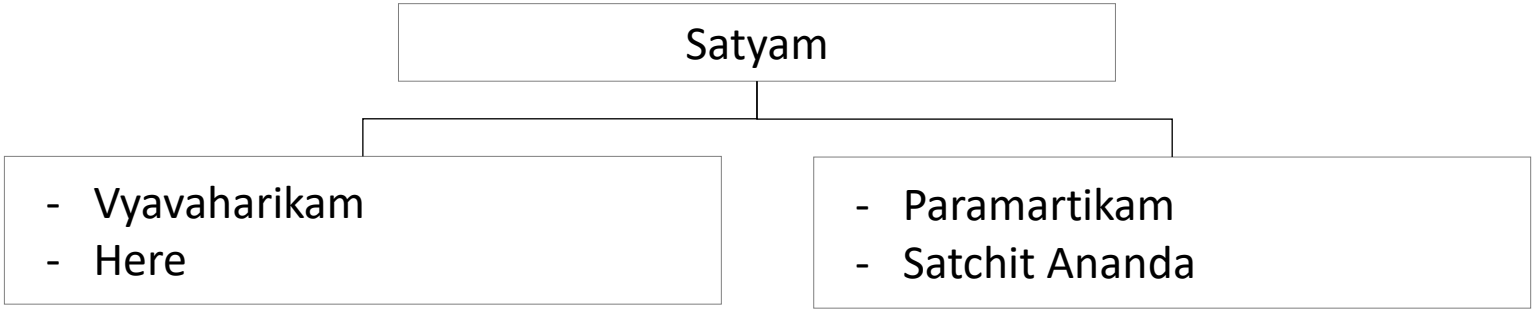
c) Declares I have not stolen.

d) Becomes Satya Abhisandaha.

e) Both verbally, physically, mentally.

f) He is truthful, Satyam.

g)



h) Since he is truthful, not stolen.

i) His words are truthful.

j) It is the truth that is standing between Hand and Hot Iron bar.

k) Antardaya - Protecting, shieling, covering the truth.

l) It is invisible glove of the Truth.

II) a) Being truthful, his hands not burnt.

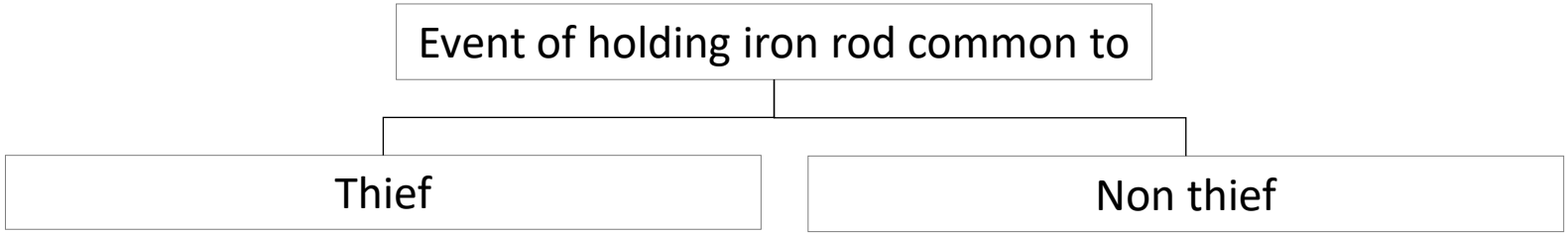
b) Between Red hot Iron Rod and hand, there is invinsible Satyam -

c) Atha Muchyate :

- They release him from the people who are falsely accusing him, saved, released.

III) Why it happened?

a)



b) Physically no difference.

IV) Even though Jnani's death and Ajnani's death resemble, are same.

V) Chapter 6 – 15 – 1 :

पुरुषं सोम्योतोपतापिनं ज्ञातयः पर्युपासते जानासि मां जानासि मामिति तस्य यावन्न वाङ्मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायां तावज्जानाति ॥ ६.१५.१ ॥	puruṣaṃ somyotopatāpinaṃ jñātayaḥ paryupāsate jānāsi māṃ jānāsi māmiti tasya yāvanna vāṅmanasi sampadyate manaḥ prāṇe prāṇastejasi tejaḥ parasyāṃ devatāyāṃ tāvajjānāti || 6.15.1 ||

When a person is seriously ill, O Somya, his relatives sit around him and ask: 'Do you recognize me? Do you recognize me?' So long as his speech does not merge with his mind, his mind with his prāṇa, his prāṇa with the heat in his body, and the heat with the Supreme Self, he will be able to recognize them. [6 - 15 - 1]

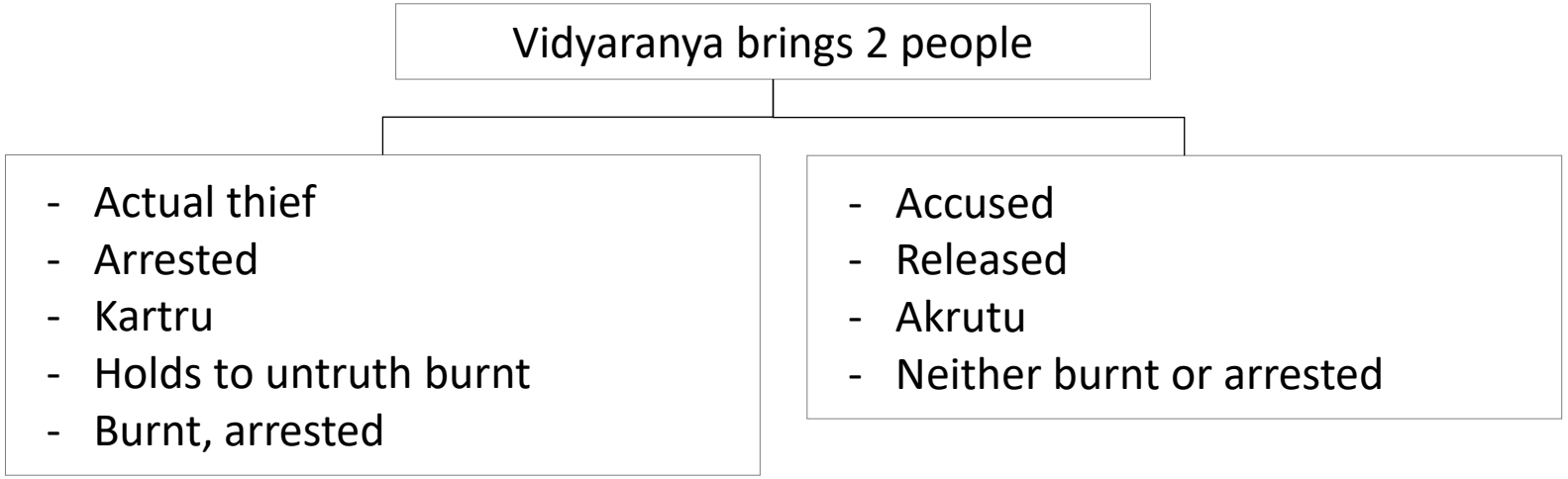
VI) Example :

- Holding Iron Rod same for truthfulness, untruthfulness.

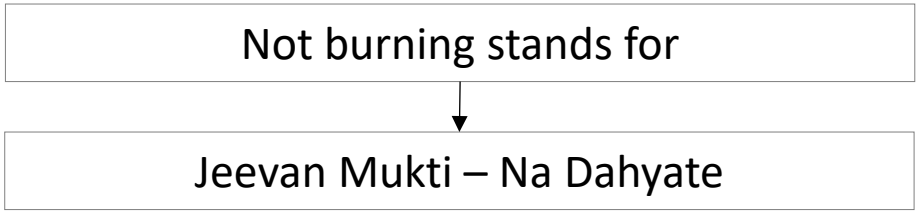
VII) a) Surface of hand, contact, physically don't see difference.

b) Between thief, non-thief, no difference.

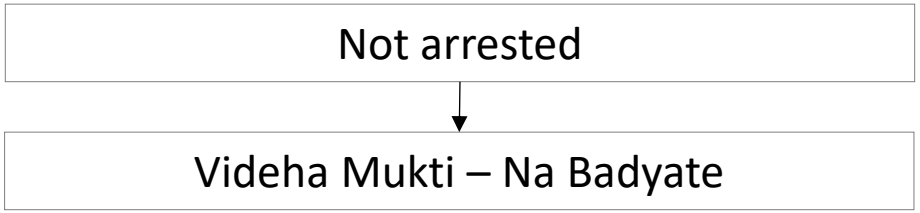
c)



d)



e)



f) Arresting = Getting prison of body.

g) We are the Mind imprisoned in the body today and are forced to go through Samsara Dukham.

315) Chapter 6 – Section 16 – Verse No. 3 :

स यथा तत्र नादाहयेतैतदात्म्यमिदं सर्वं
तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति तद्धास्य
विजज्ञाविति विजज्ञाविति ॥ ६.१६.३ ॥
॥ इति षोडशः खण्डः ॥
॥ इति षष्ठोऽध्यायः ॥

sa yathā tatra nādāhyetaitadātmyamidaṃ sarvaṃ
tatsatyaṃ sa ātmā tattvamasi śvetaketo iti taddhāsya
vijajñāviti vijajñāviti || 6.16.3 ||
|| iti ṣoḍaśaḥ khaṇḍaḥ ||
|| iti ṣaṣṭho'dhyāyaḥ ||

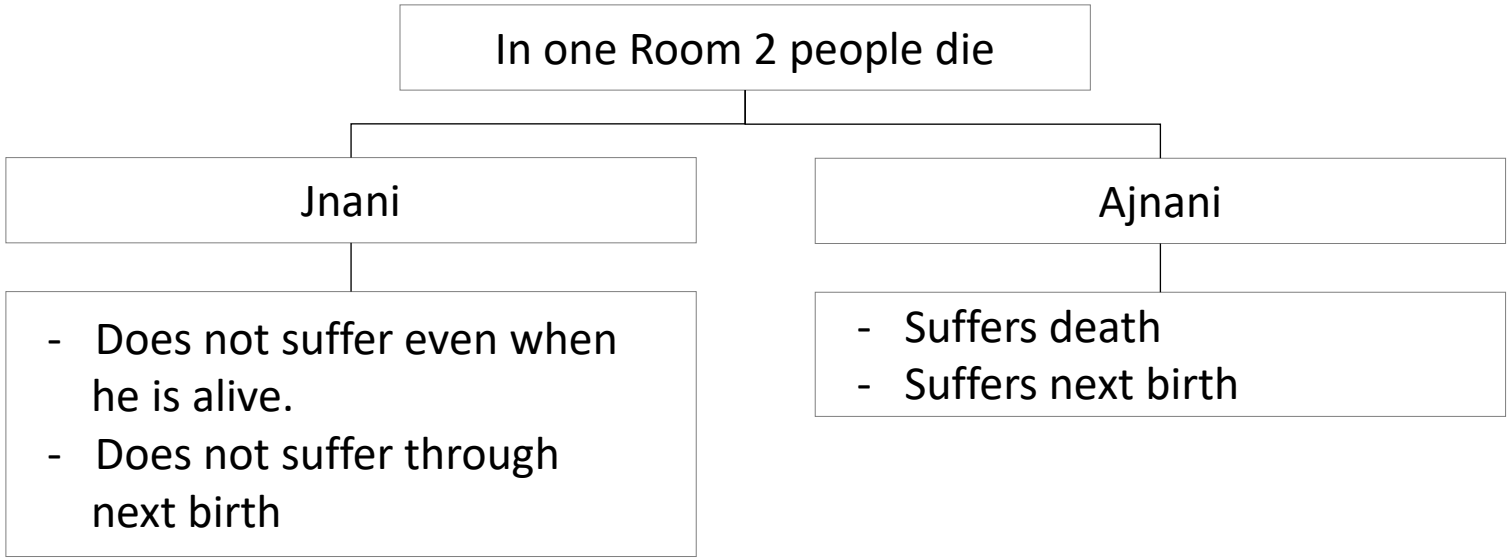
'That man, being honest, is not affected by the hot axe. That [Self] is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.' Śvetaketu learnt this well from his father. [6 - 16 - 3]

I) a) Last verse of Chapter 6.

b) Just as truthful, non-thief person is not burnt, not arrested.

c) Upanishad does not complete sentence.

d)



e)

Jnani	Ajnani
- Satya Abisandaha - One who says Aham Brahma Asmi	- Anrutabi Sandaha - One who says Aham Jivosmi

f)

Waker	One waking from sleep
- Says I am Brahman before sleeping - Tat Tvam Asi	- Will say I am Brahman - Aham Brahma Asmi

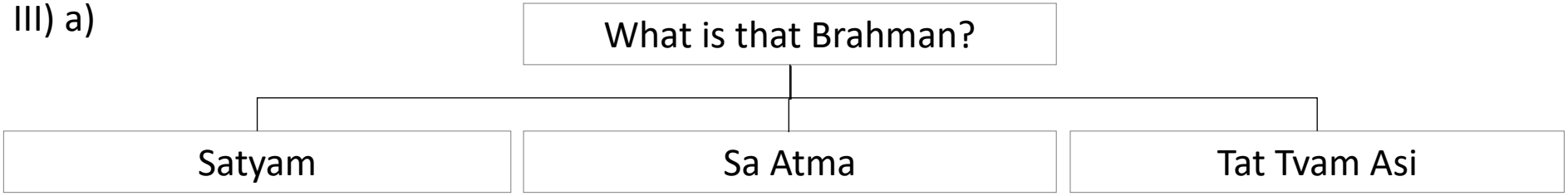
II) a) As long as I have Ahamkara, Mamakara, I look upon myself as individual Jiva.

- I am not Anrutadhi Sandaha.

b) Being individual Jiva, I will loose Jeevan Mukti.

c) After death I will loose Videha Mukti.

III) a)



b) Upanishad concludes.

c) Svetaketu does not ask further questions.

d) Upanishad comes back :

- Svetaketu understood : Aham Brahma Asmi

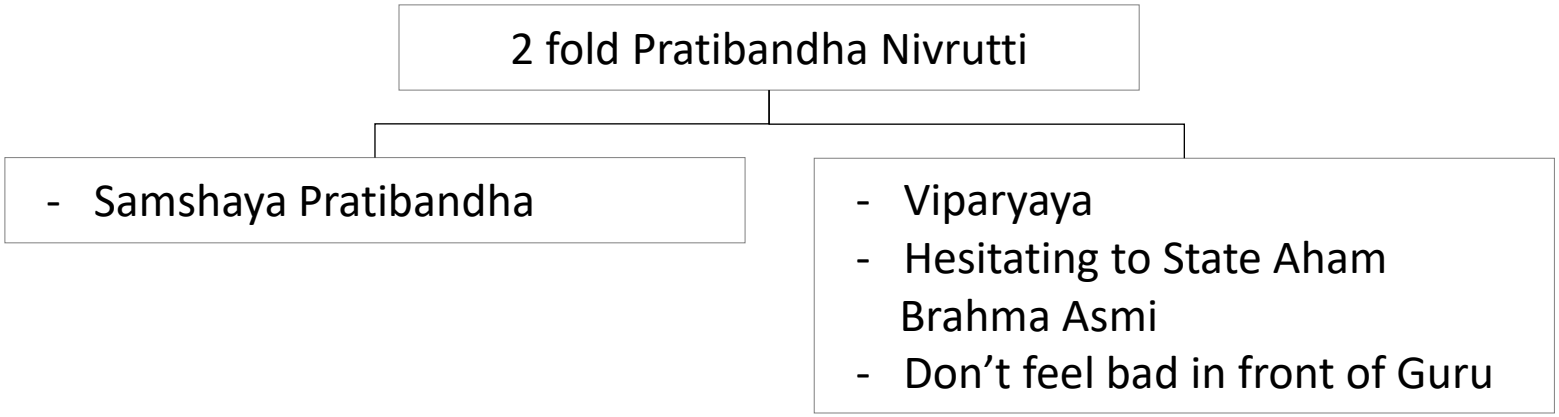
e) These are Pramanam for :

- Sravanad Eva Jnanam.

f)

Bamati	Vivaranam
- Nididhyasanam gives knowledge - Do Meditation - Have intellectual knowledge, need experiential knowledge	- Quote Chapter 6 – 15 – 3 - Sravanam gives Jnanam - Svetaketu understood Aham Brahma Asmi - Not possible experiential knowledge - It is subject of all experiences, witness - No enlightenment - Only understanding - Sravanam gives Aparoksha Jnanam - Mananam and Nididhyasanam are not for Aparoksha Jnanam

g)



316) Bashyam : Chapter 6 – Section 16 – Verse No. 3 starts..

स यथा सत्याभिसन्धस्तप्त- परशुग्रहणकर्मणि सत्यव्यवहित-
हस्ततलत्वान्नादाह्येत न दह्येतेत्येतदेवं सद्ब्रह्मसत्याभिसन्धी- तरयोः
शरीरपातकाले च तुल्यायां सत्सम्पत्तौ विद्वान्सत्सम्पद्य
न पुनर्व्याघ्रदेवादिदेहग्रहणाया- वर्तते। अविद्वांस्तु विकारानृताभि- सन्धः
पुनर्व्याघ्रादिभावं देवतादि- भावं वा यथाकर्म यथाश्रुतं प्रतिपद्यते।

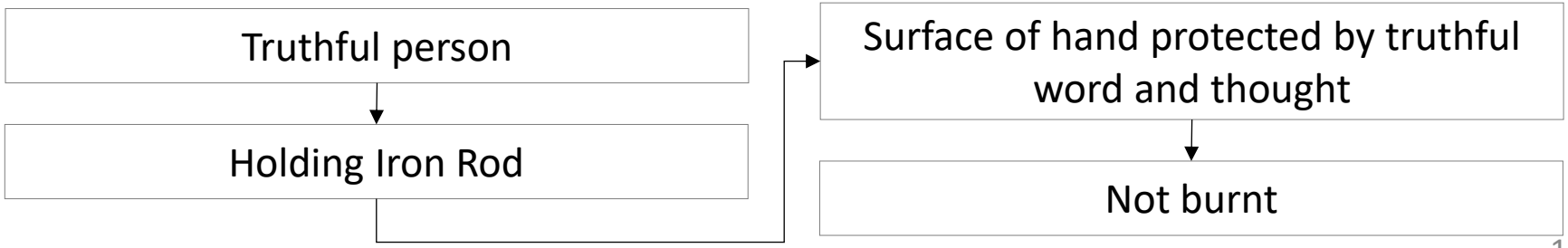
I) a) Taskara Drishtanta :

- Thief example.

b) Tapta Parashu Drishtanta :

- Hot iron example.

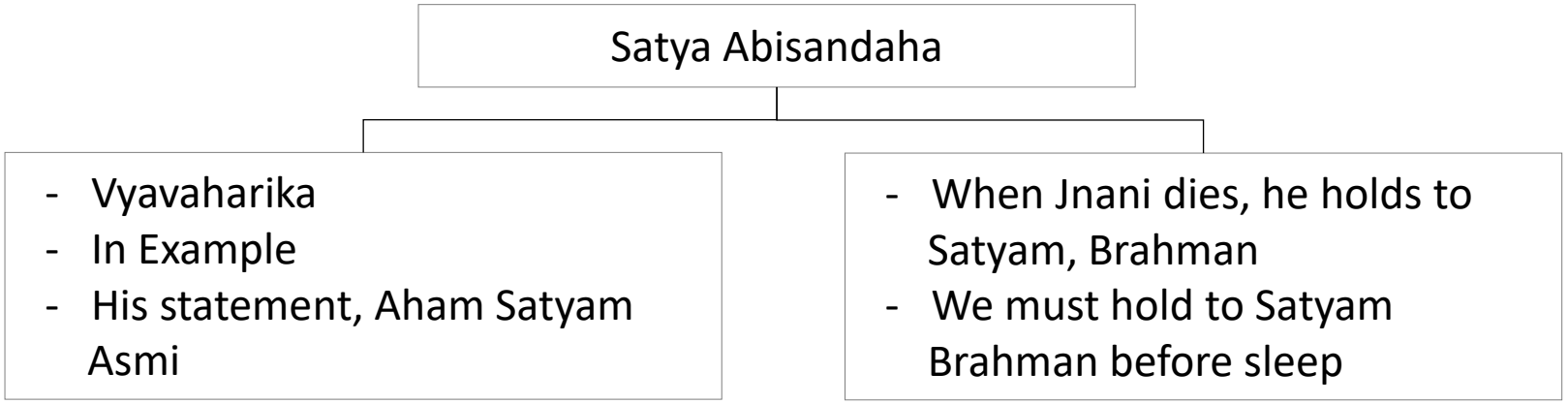
II) a)



b) Na Dahyate, not burnt.

c) When it comes to Vedantic student - Satya Abhisandaha is different.

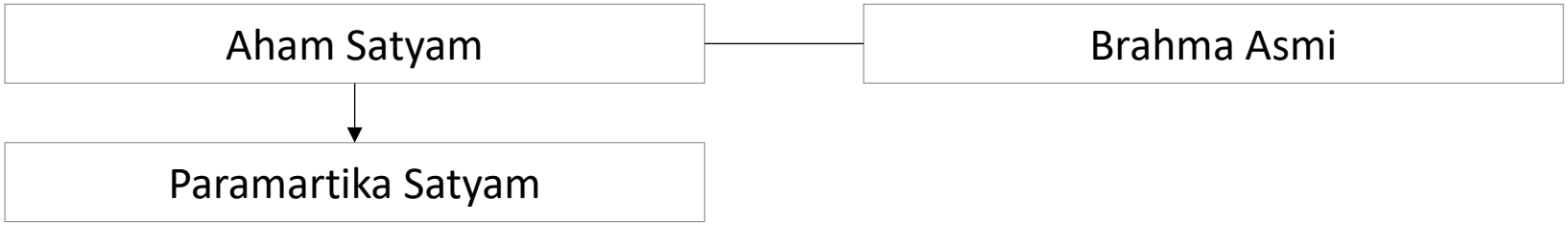
d)



e) Satyam = Paramartika Satyam Brahman.

f) Statement = Vyavaharika Satyam.

g)



h) Sentence is Vyavaharika Satyam.

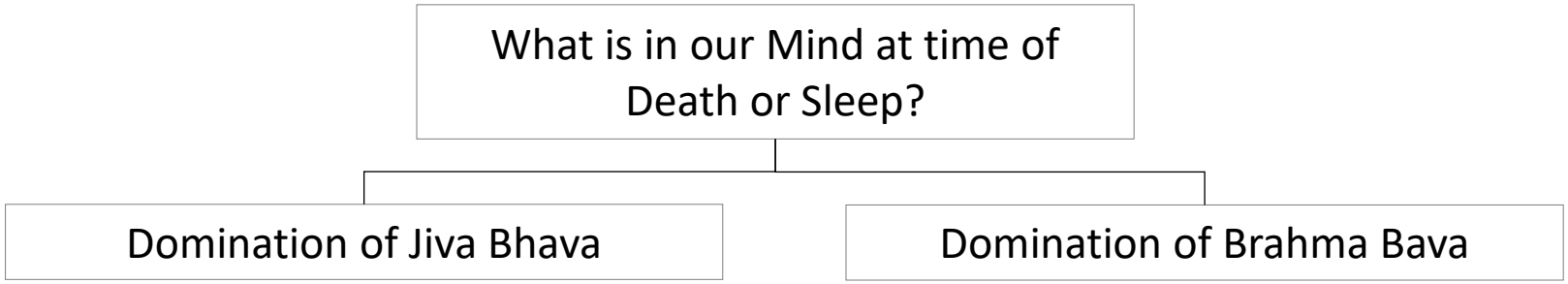
i) Vyavaharika, Paramartika Abisandhaha.

III) a) Tat Brahma Tat Satyam - Satyabhisandaha is Paramartikam.

b) Itara :

- One who claims, I am Jiva = Anruta Abisandaha.

c)



d) Person may die in Coma, no opportunity to test.

e) Are you a Taskara?

f) Jnanam inside will be firm, whether the expression is there or not.

g) Bhagawan knows :

- How Jiva looks upon himself.

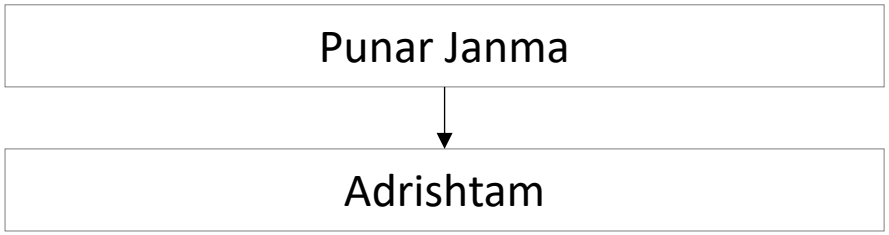
h) I know, Bhagawan knows, others will never know.

IV) a) Bhagawan alone knows if any Punar Janma.

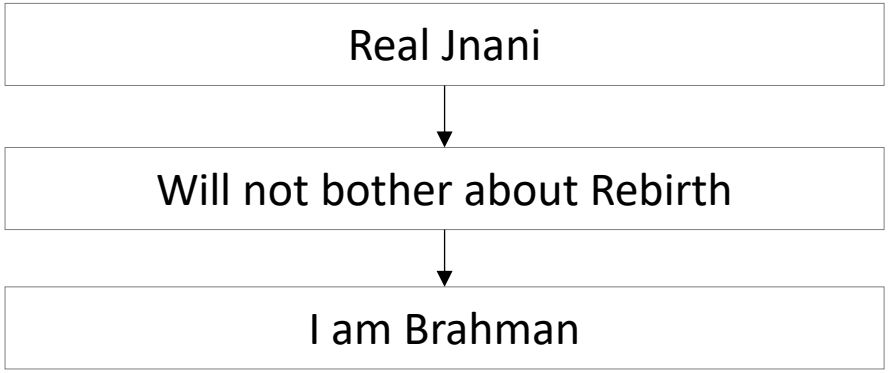
b) Takes appropriate steps.

c) We have no way of knowing if any Punar Janma or not.

V) a)



b)



c) Bhagawan may give rise to Sukshma Shariram or not.

d) There are billions of Sukshma Sharirams.

e) One more Sukshma Shariram may, may not merge.

f) Jnani will not know, will not come to know.

Revision : Chapter 6 - 16 - 3 - Topic 1

I) a) Taskara Drishtanta, final section of Chapter 6.

b) One who tells a lie will be burnt by an iron rod.

c) One who tells the truth will not be burnt by the iron rod.

II) Conclusion :

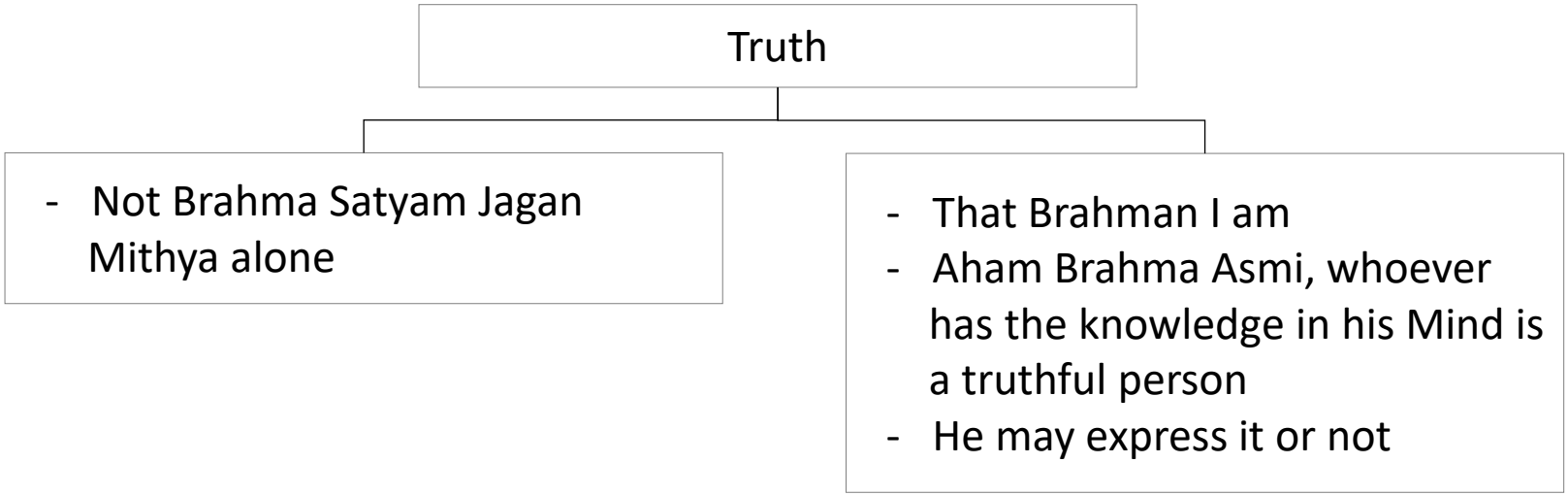
a) Truthful person, not burnt but released.

b) In Vedantic context also, truthful person will not be burnt by Samsara but will be released.

III) What is the Truth in Vedanta?

a) One who knows Vedantic truth is released.

b)



c) At time of death also, he may not express.

d) Knowledge he has gained in his mind will remain at the time of death.

e) Bhagawan knows :

- That person is a fit person for Videha Mukti.

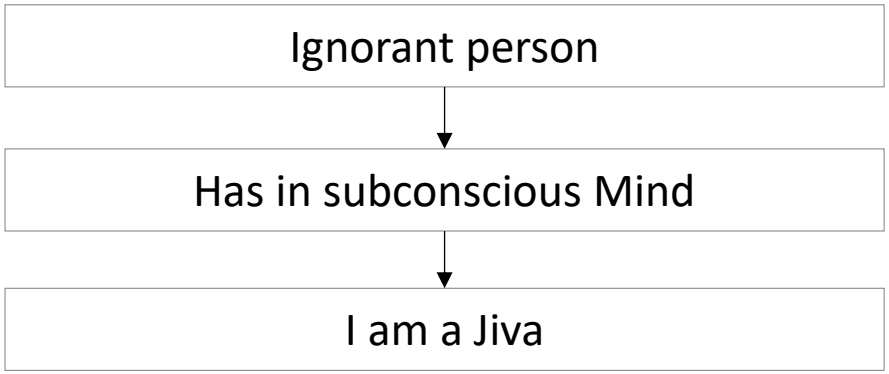
IV) a) Another person, who looks at himself as a Jiva and is planning next birth, will be born again.

b) He is called Abisandaha.

c) Whether he expresses or not, Bhagawan knows.

d) Will be given Punar Janma according to regular law of Karma.

V) a)



b) Vikara Anruta Abisandaha.

c) Jiva Bhavam = Vikaram

d) Holding on to that verbally and mentally, will get Punar Janma - as Vyagra or Deva Bhavam (Punyam).

e) Not Bhagawan's choice, Bhagawan implements Law of Karma.

f) According to type of Karma, Jnanam, Upasana, rebirth comes.

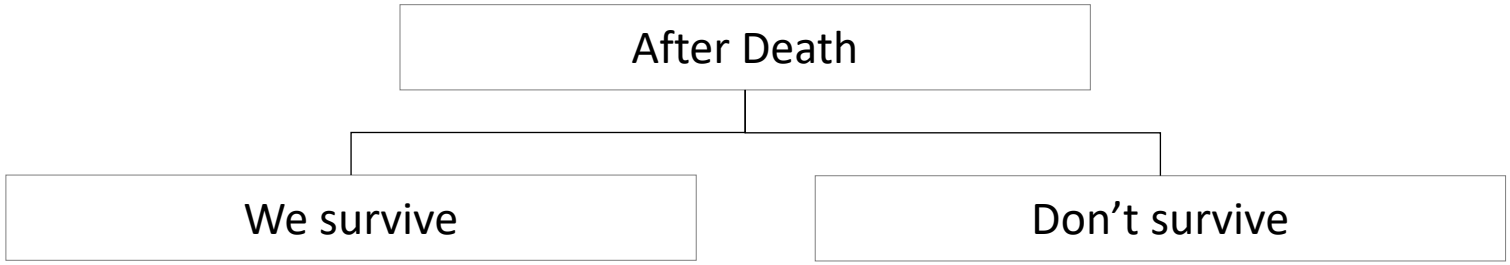
VI) a) Katho Upanishad :

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

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

There is that doubt. “When a man is dead,” Some say ‘He exist’ and some again say ‘He does not.’ this I should like to know, being taught by thee. This is the third boon, that I ask. [I-I-20]

b)



c) Nachiketa asked Yamadharma Raja.

d) Answer :

Kathopanishad :

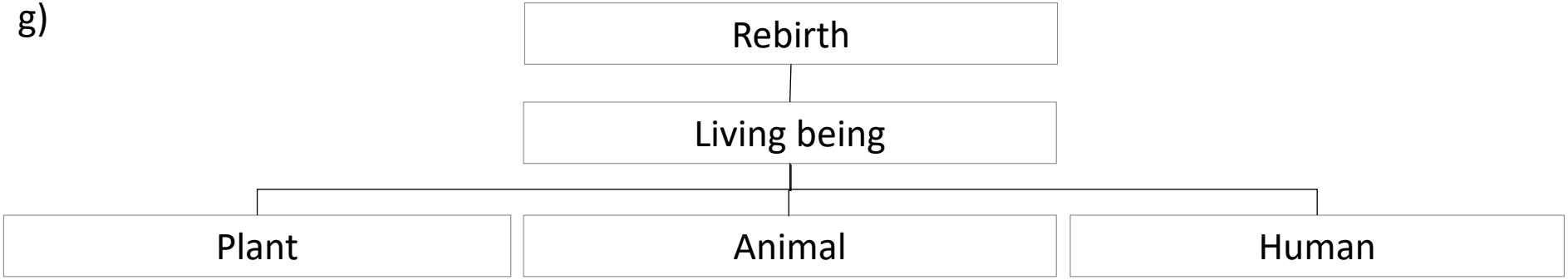
योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः । स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥	**Yonim anye prapadyante sariratvaya dehinah,** **Sthanum anye 'nusamyanti yatha karma yatha srutam II 7 II**

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

e) He enters another womb or plant, not rock.

f) Nobody returns as Rock, because Rock cannot exhaust the Prarabda, has no life.

g)



h) Ahalya - born as Rock

- She became stonelike, Tamasic form.

i) We are all stone like in deep sleep state.

j) Example :

- Rama wanted to cross River with Guha's boat.
- Dust from your feet becomes a woman.
- I have double problem.
- **Misconception :**

  Stone can turn into a woman.
- Stone like woman got life.

VII) a) Videha Mukti :

- Will it depend on our remembrance at the time of death or not?

b) Antah Kala Smaranam decides our Mukti or not?

VIII) Senior Bashyam student :

a) Marana Kala Smaranam relevant only for a Ajnani.

b) I am Sat Chit Ananda always, beyond Kala.

c) Ajnani, Karmi, Upasaka, will have to remember Bhagavan at the time of death.

d) Sit in Asanam, invoke Devata Meditated.

d) Gita : Chapter 8 – Verse 5

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् । यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः॥८-५॥	antakālē ca māmēva smaran muktvā kalēvaram | yaḥ prayāti sa madbhāvaṃ yāti nāstyatra saṃśayaḥ || 8-5 ||

And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My being; there is no doubt about this. [Chapter 8 – Verse 5]

f) This chapter is for Upasaka.

g) For Jnani, Jnanam gives him Jeevan and Videha Mukti, whatever be his last thought, or in any condition of death.

h) Tattva Bodha - Pramanam :

तथा चात्मवित्संसारं तीर्त्वा ब्रह्मानन्दमिहैव प्राप्नोति। तरति शोकमात्मवित् इति श्रुतेः। तनुं त्यजतु वा काश्यां श्वपचस्य गृहेऽथ वा। ज्ञानसंप्राप्तिसमये मुक्तोऽसौ विगताशयः। इति स्मृतेश्च।	*Tathā cātmavitsamsāram tīrtvā brahmānanda-* *mihaiva prāpnoti | Tarati śokamātmavit iti śruteh |* *Tanum tyajatu vā kāśyām śvapacasya grhe 'tha vā |* *Jñānasamprāptisamaye mukto 'sau vigatāśayah |* *Iti smrteśca |*

Thus the knower of the Self, having crossed samsara, attains supreme Bliss here itself. The Sruti affirms - the knower of the Self goes beyond all sorrow. Let the wise man cast off his body in Kasi or in the house of a dog-eater (it is immaterial because) at the time of gaining knowledge (itself) he is liberated, being freed from all the results of his actions. So assert the Smrtis too. [Verse 38. 4]

i) At the time of gaining Atma Jnanam, knowledge itself, gets Jeevan Mukti and Videha Mukti.

j) Where he dies, how he dies, what he remembers, is irrelevant.

k) Due to Sravana, Manana, Nididhyasana his subconscious mind is soaked in truthful knowledge, Aham Brahma Asmi.

l) Don't worry about Antahkala Smaranam.

m) We are not Karmis, Upasakas.

n) We are all Jnanis.

317) Bashyam : Chapter 6 – Section 16 – Verse No. 3 continues…

यदात्माभिसन्ध्यनभिसन्धिकृते मोक्षबन्धने यच्च मूलं जगतो
यदायतना यत्प्रतिष्ठाश्च सर्वाः प्रजा यदात्मकं च सर्वं यच्चाज-
ममृतमभयं शिवमद्वितीयं तत्सत्यं स आत्मा तवातस्तत्त्वमसि
हे श्वेतकेतो इत्युक्तार्थमसकृ- द्वाक्यम्।

I) a) Chandogya Upanishad : Chapter 6 – 8 – 7

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.८.७ ॥ ॥ इति अष्टमः खण्डः ॥	sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca || 6.8.7 || || iti aṣṭamaḥ khaṇḍaḥ ||

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

b) Repeating again.

c) Tatu Tvam Asi.

II) a) Tat = Pronoun

b) Student :

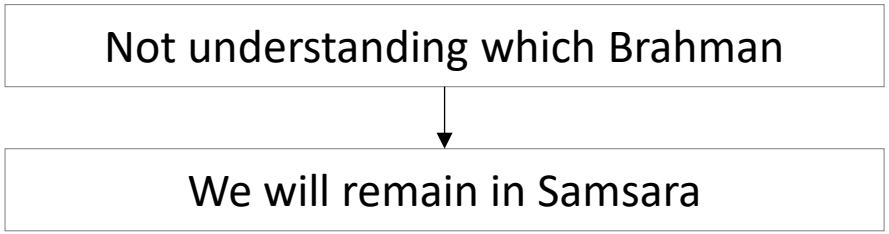
- Not understood I am donkey outside window.

c) Summary of discussion from 8 to 16 - What type of Brahman?

III) a) 1st Description :



b)



c) Yadu Atma Abhisandhi.

d) Brahma Atma Abhisandhi will give you Moksha, Brahmam Bhava.

e) Brahma Atma Anabhisandhi will give you Bandanam, Jiva Bhava.

2nd Description :

IV) Yatcha Moolam Jagataha :

a) It is Moola Karanam of entire Universe.

b) Chandogyo Upanishad : Chapter 6 - 8 - 4

तस्य क्व मूलं स्यादन्यत्रान्नादेवमेव खलु सोम्यान्नेन शुङ्गेनापो मूलमन्विच्छाद्भिः सोम्य शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥ ६.८.४ ॥	tasya kva mūlaṃ syādanyatrānnādevameva khalu somyānnena śuṅgenāpo mūlamanvicchādbhiḥ somya śuṅgena tejo mūlamanviccha tejasā somya śuṅgena sanmūlamanviccha sanmūlāḥ somyemāḥ sarvāḥ prajāḥ sadāyatanāḥ satpratiṣṭhāḥ || 6.8.4 ||

Where else, except in food, can the body have its root? In the same way, O Somya, when food is the sprout, search for water as the root; when water is the sprout, O Somya, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. [6 - 8 - 4]

c) Yat = Satu

d) All living beings are based on that Brahman alone.

e) Ayathanam = The base

V) a) Yat Pratishta - Laya Sthanam

- Into which Brahman, all Prajas will resolve.

b) Moolaha = Srishti Karanam.

c) Ayathana = Sthithi Karanam.

d) Pratishtaha = Laya Karanam.

VI) a) All these are descriptions of "Tat" in Mahavakhyam Tat Tvam Asi.

b) Yadatmakam Cha Sarvam :

Chandogyo Upanishad : Chapter 6 - 8 - 7

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ६.८.७ ॥ ॥ इति अष्टमः खण्डः ॥	sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca || 6.8.7 || || iti aṣṭamaḥ khaṇḍaḥ ||

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

c) Everything has that Brahman as its very essence, content, core, Atma.

VII) a) Yatcha Ajam :

- Birthless

b) Amrutam :

- Deathless

c) Abhayam :

- Fearless

d) Shivam :

- Mangala Svarupam
- Ananda Svarupam

e) Advitiyam :

- Non dual

f) Tatu Satyam Saha Atma :

- That is the Satyam.

VIII) Corollary :

a) That Brahman is Satyam

b) Other things are - Asatyam, Mithya

c) Example :

- This boy is very intelligent.
- Other boy not so intelligent.

d) Saha Anya Dharakam :

- That is your own essential nature.

e) Tatu Tvam Asi, Svetaketu :

- That Brahman you are.

f) This meaning said 9 times, Reminder 9 times.

g) Till now "Tat" - next Tvam -

318) Bashyam : Chapter 6 – Section 16 – Verse No. 3 continues…

कः पुनरसौ श्वेतकेतुस्त्वं- शब्दार्थः। योऽहं श्वेतके-
तुरुद्दालकस्य पुत्र इति वेदात्मानमादेशं श्रुत्वा मत्वा विज्ञाय
चाश्रुतममतमविज्ञातं विज्ञातुं पितरं पप्रच्छ कथं नु भगवः स आदेशो
भवतीति। स एषोऽधिकृतः श्रोता मन्ता विज्ञाता तेजोऽबन्नमयं
कार्यकरणसङ्घातं प्रविष्टा परैव देवता नामरूपव्याकरणायादर्श
इव पुरुषः सूर्यादिरिव जलादौ प्रतिबिम्बरूपेण स
आत्मानं कार्यकरणेभ्यः प्रविभक्तं सद्रूपं सर्वात्मानं प्राक् पितुः
श्रवणान्न विजज्ञौ। अथेदानीं पित्रा प्रतिबोधितस्तत्त्वमसीति-
दृष्टान्तैर्हेतुभिश्च तत्पितुरस्य ह किलोक्तं सदेवाहमस्मीति विजज्ञौ
विज्ञातवान्। द्विर्वचनमध्याय- परिसमाप्त्यर्थम्।

I) Tvam – Details

a) Tat Tvam Asi Svetaketo.

b) What is the meaning of Tvam?

c) Who is the student Svetaketu?

- Meaning of word Tvam, occurring in Mahavakhyam?

II) a) Traces whole story.

b) Claims - I am Svetaketu, Uddalaka's son.

c) Before Jnanam :

- I am Mr. S - son of Uddalaka

d) Who wanted to gain the knowledge?

III) a) Chandogya Upanishad: Ch. 6 - 1 - 3

श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्यः येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु भगवः स आदेशो भवतीति ॥ ६.१.३ ॥

śvetaketo yannu somyedaṃ mahāmanā anūcānamānī stabdho'syuta tamādeśamaprākṣyaḥ yenāśrutaṃ śrutaṃ bhavatyamataṃ matamavijñātaṃ vijñātamiti kathaṃ nu bhagavaḥ sa ādeśo bhavatīti || 6.1.3 ||

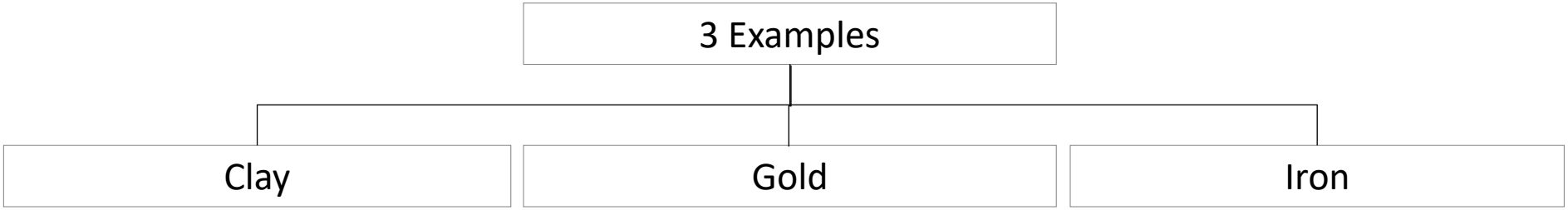
that teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?' [Śvetaketu asked,] 'Sir, what is that teaching?'. [6 - 1 - 3]

- From Gurukulam, have you got knowledge of one thing from which everything can be known?

b) Svetaketu :

- How is it possible?

c) Uddalaka :



d) How is such a teaching possible?

IV) Srutva, Matra, Vignyaya Cha :

a) Srutva – Sravanam

b) Matva – Mananam

c) Vignyaya – Nididhyasanam

- Svetaketu wanted to do Sravanam, Mananam, Nididhyasanam.

V) a) Through that knowledge, wanted to know everything in the creation.

b) Kenopanishad :

यस्यामतं तस्य मतं मतं यस्य न वेद सः अविज्ञातं विजानतां विज्ञातमविजानताम् ३	*Yasyamatam tasya matam matam yasya na veda sah* *Avijnatam vijanatam vijnatam - avijanatam*

He understands It who comprehends It not; and he understands It not, who feels he has comprehended It. It is the unknown to the Master of True Knowledge but to the ignorant It is the known. [Chapter 2 – Verse 3]

Asrutam, Amatam, Avignyatum, Vigyatum :

- Svetaketu wanted to hear.
- What he has not heard, see what is seen, known what is not known.

c) Idiom

d) Means to know everything.

e) All these meaning of "Tvam“.

VI) a) How is such a teaching possible?

b) Now Svetaketu, who asked for the knowledge is the Adhikari.

c) Gita : Chapter 4 – Verse 34

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४॥	tadviddhi praṇipātēna paripraśnēna sēvayā | upadēkṣyanti tē jñānaṁ jñāninastattvadarśinaḥ || 4-34||

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

d) Became Srota, Manta, Vijnyata.

e) That Svetaketu is Sat Brahman, Para Devta Eva.

VII) a) Brahman = Seyam Devata in Chapter 6.

b) What is that Brahman based on Chapter 6.

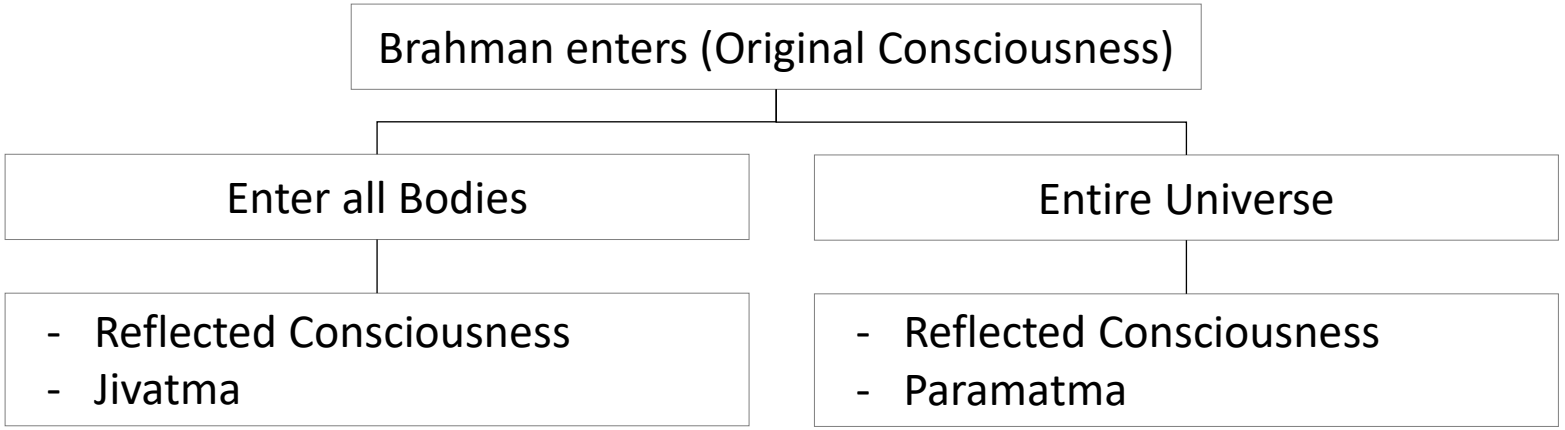
c) Brahman created the world and decided to enter.

d) Chandogya Upanishad : Chapter 6 - 3 - 2

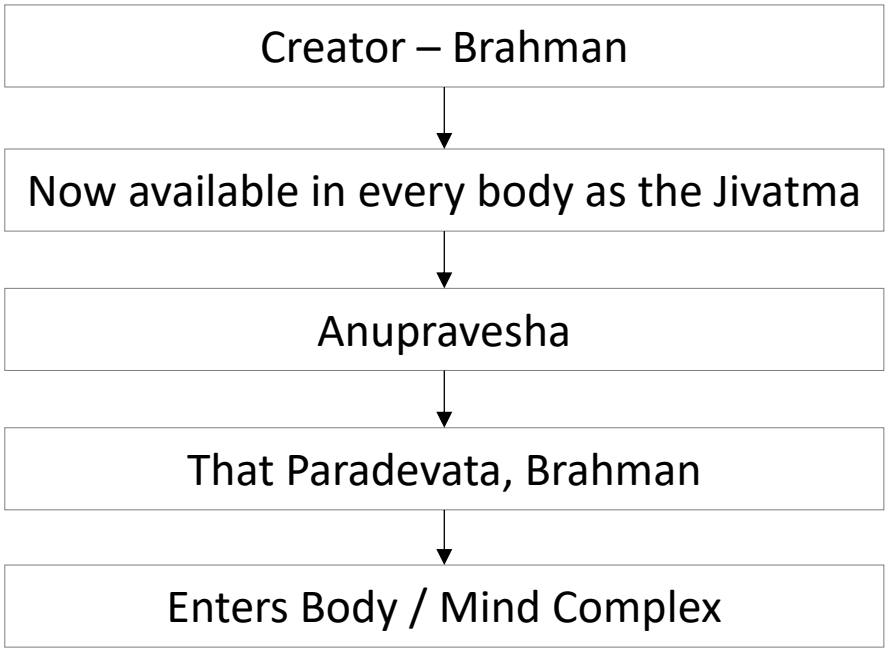
सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥ ६.३.२ ॥	seyaṃ devataikṣata hantāhamimāstisro devatā anena jīvenātmanānupraviśya nāmarūpe vyākaravāṇīti || 6.3.2 ||

That god [Existence] decided: 'Entering into these three deities [fire, water, and earth], as the individual self, I shall manifest myself in many names and forms'. [6 - 3 - 2]

e)



f)



g) Pravishta = Devatra = Strilinga

h) Body = tejobannam Mayam Agni, Ab (Jalam), Prithvi (Annam), Mayam (Product).

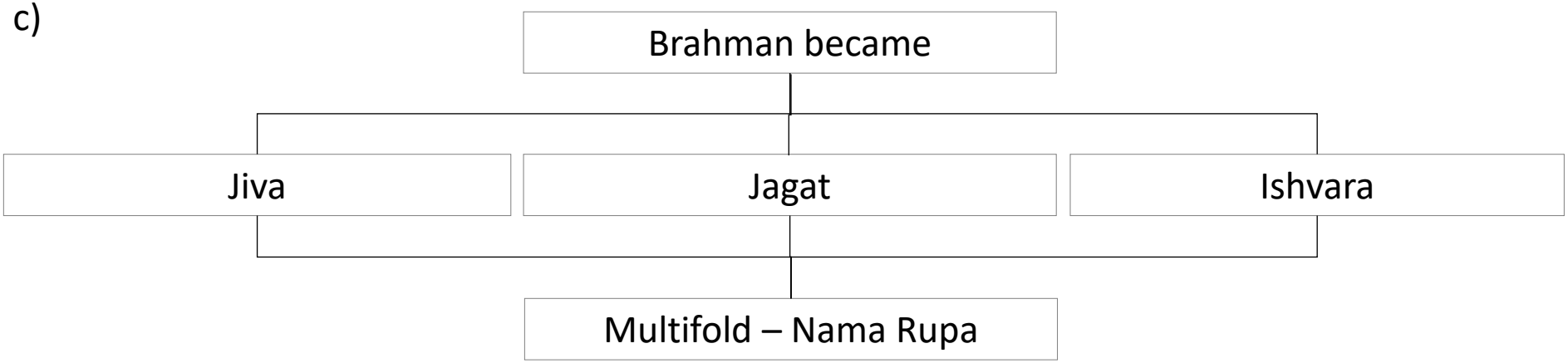
i) Body – Mind = Product of 5 elements.

VIII) For what purpose Brahman entered the Universe?

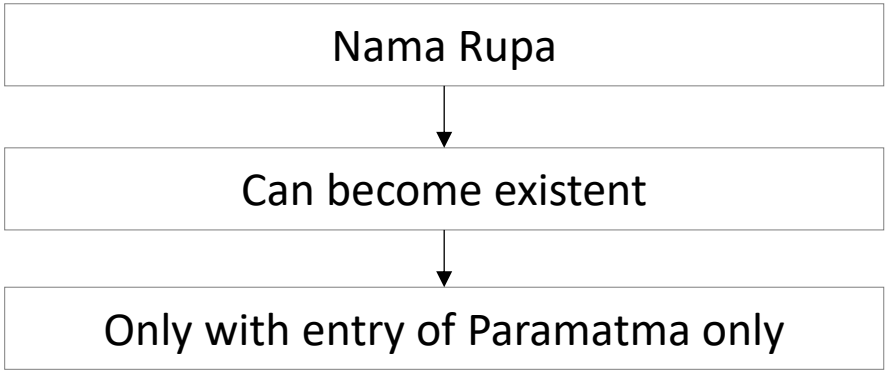
a) Nama Rupa Vyakaranaya

b) For multiplying itself as the manifold, Nama Rupa Jagat.

c)



d)



e) Matter / World / Jagat has no existence of its own.

f) Paramatma has to enter to make every Nama Rupa to become existent.

g) In sleep state, unmanifest condition, I sat Brahman alone exist without Nama Rupa Jagat.

h) Nitya Mukta Svarupa.

i) Jagat = Mithya, Nama Rupa.

j) Purusha Sukhtam :

वेदाहमेतं पुरुषं महान्तम् । आदित्यवर्णं तमसस्तु पारे । सर्वाणि रूपाणि विचित्य धीरः । नामानि कृत्वाऽभिवदन् यदास्ते । १६ ।	vedāham etaṁ puruṣaṁ mahāntam̐ | āditya varṇaṁ tamasas tu pāre | sarvāṇi rūpāṇi vicitya dhīraḥ | nāmāni kṛtvā'bhivadan yadāste̐ || 16 ||

I have realized that “First Person” resplendent like the sun, ever shining, beyond all “Darkness”, who, having created all forms and names, in His wisdom, exists as though functioning through them all. [Verse 16]

k) Bhagawan is alone doing all transactions with that Nama Rupa (Enlivening factor).

l) I am talking ...

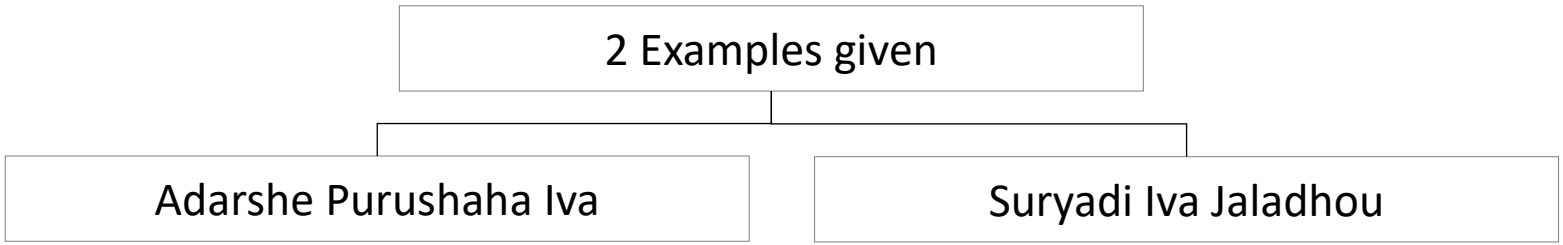
- Brahman alone entered this Nama Rupa as Jivatma.

m) Brahman alone is doing transactions, Nama Rupa Vyakaranaya Pratishta.

n) Brahma enters for the elaboration of Nama Rupa.

IX) How is the entry of Brahman?

a)



b) Just as a man enters a mirror in the form of Pratimbimbam.

c) Brahman entered as Chidabhasa Rupa Jiva.

d) Chit Pratibimba Rupa Jivaha.

e) 2nd Example :

- Sun / Moon entering water in a Lake / Tank.
- Pratibimba Surya, Chandra.

f) I am Chit Brahman always, eternally.

g)

I am Turiyam – Chit

↓

In 3 states of Mind I appear as Chidabhasa

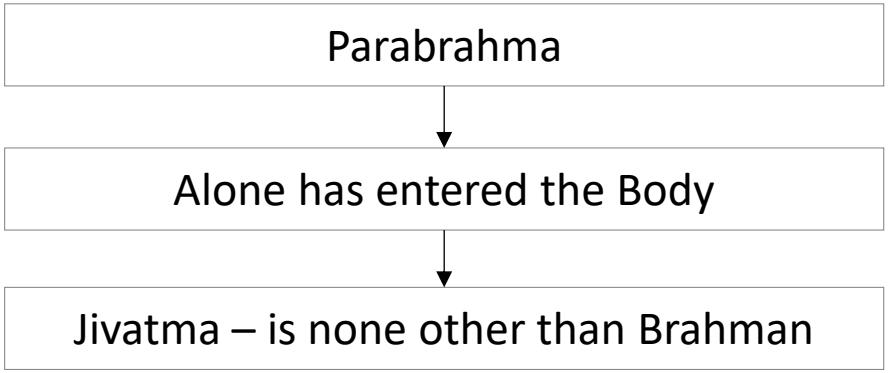
↓

My Nature of Turiyam Chit is changeless, Shantam, Shivam, Advaitam

h) These are descriptions of Svetaketu who is none other than entered Brahman.

i) This fact Svetaketu did not know

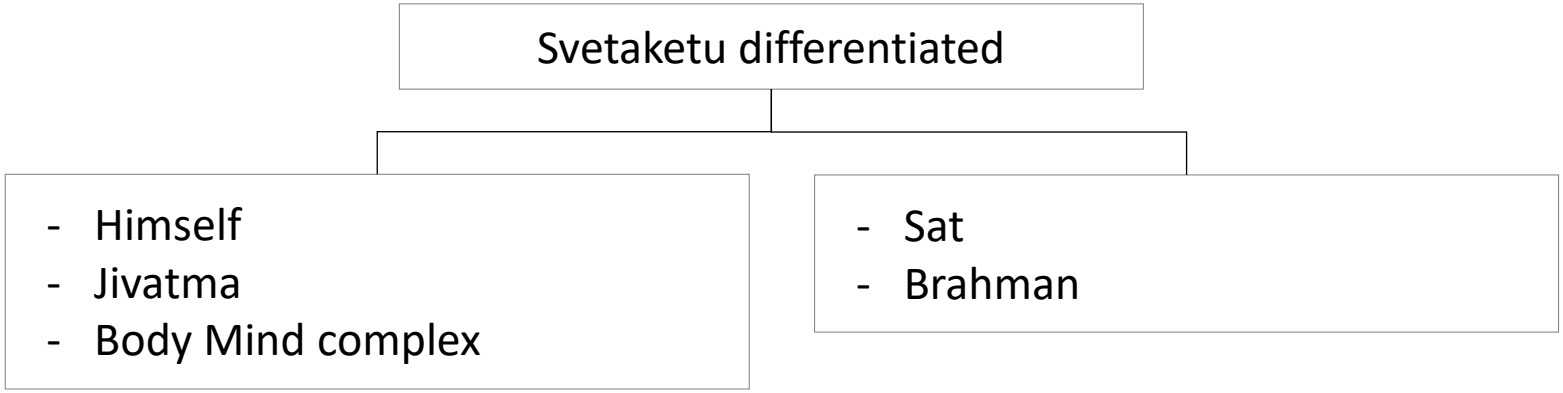
j) Fact :



k) Svetaketu did not know, he had not done Atma Anatma Viveka.

X) a) After teaching alone.

b)



XI) a) Tad Dasya Vijagnou Svetaketu

b) After completion of 16 Sections.

c) Repeating Tat Tva Asi - 9 times.

d) Svetaketu Tatu Vijanou :

- Svetaketu understood Brahman as himself.

XII) Following portion is commentary of Tad Dasya Vijagnou.

a) He separated himself.

b) Understood, I am not Karyam, Sthula Shariram.

c) Karanam = Sukshma Shariram.

d) I am different from Sthula, Sukshma, Karana Shariram.

e) Pravibaktam :

- Distinct from Body - Mind complex.

XIII) What is my nature?

a) Sat Rupam

b) What is the logic?

c) Sat Rupam introduced as Karanam.

d) Karanam must be inherent in all the Karyams.

e) Gold in all Ornaments.

f) Body – Mind – Product – Karyam - Ahamkara I.

g) Karanam must be inherent in Me also.

h)

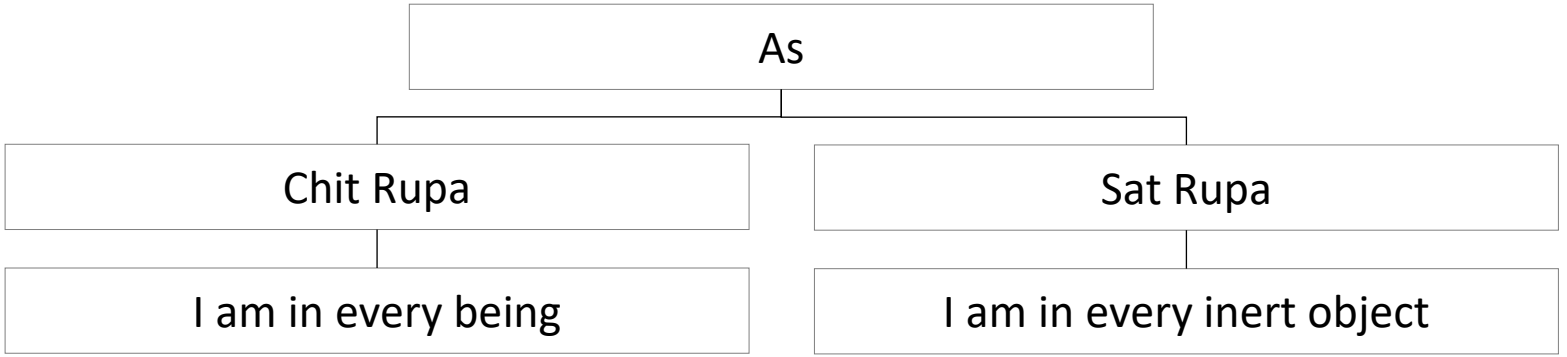


i) I am originally Sat Brahman, I am with Jiva Nama Rupa now.

XIV) a) I am not only Sat in this Body but Sarva Atmanam.

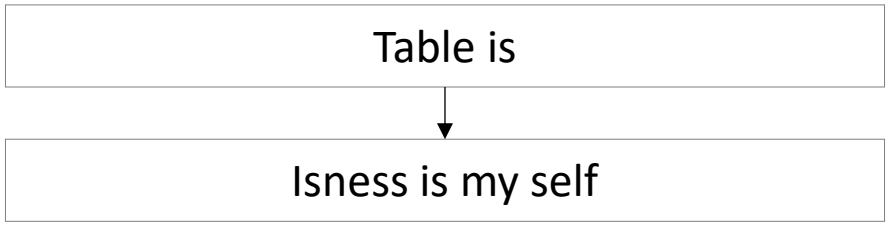
b) I am Sat Rupa Atma in every thing and every being.

c)



d) I am Nirguna Svarupa and Saguna Rupa (As inert Jagat, Jiva, Ishvara also).

e) I am in the table, as Sat Rupa.



f) Dakshinamurthi Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṃ sadātmakamasatkalpārthakaṃ bhāsate
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

g) Chapter 6 - Very important.

h) Instead of Chit Rupa Atma, Sat Rupa Atma is mentioned.

i) Then only I can comfortably claim - I am all pervading Brahman.

j) As Chit, all pervading not clear.

k) As Sat, all pervading is very clear.

XV) Chandogyo Upanishad : Chapter 6

- Very important to establish all pervading "Sat" Brahman -

b) Before going through Teaching :

- Svetaketu Jignou.
- Svetaketu did not know until now.

c) Now after attending class, Pitra Abodita talk.

d) Now he has awakened from Waker to Superwaker.

e) He has been taught by Uddalaka by Honeybee, Lavana, Seed, Gandhara Purusha ...

f) Taught through logic.

XVI) Sleep definition :

a) Sata Soumya Sampanno Bavati.

b) When we go to sleep, we are going to pure existence form, Relaxing, Resting form, Svarupam.

c)

During sleep I am existent

↓

Not as Nama Rupa Sahita

↓

But Nama Rupa, location Rahita

↓

Others say I am sleeping in the Room

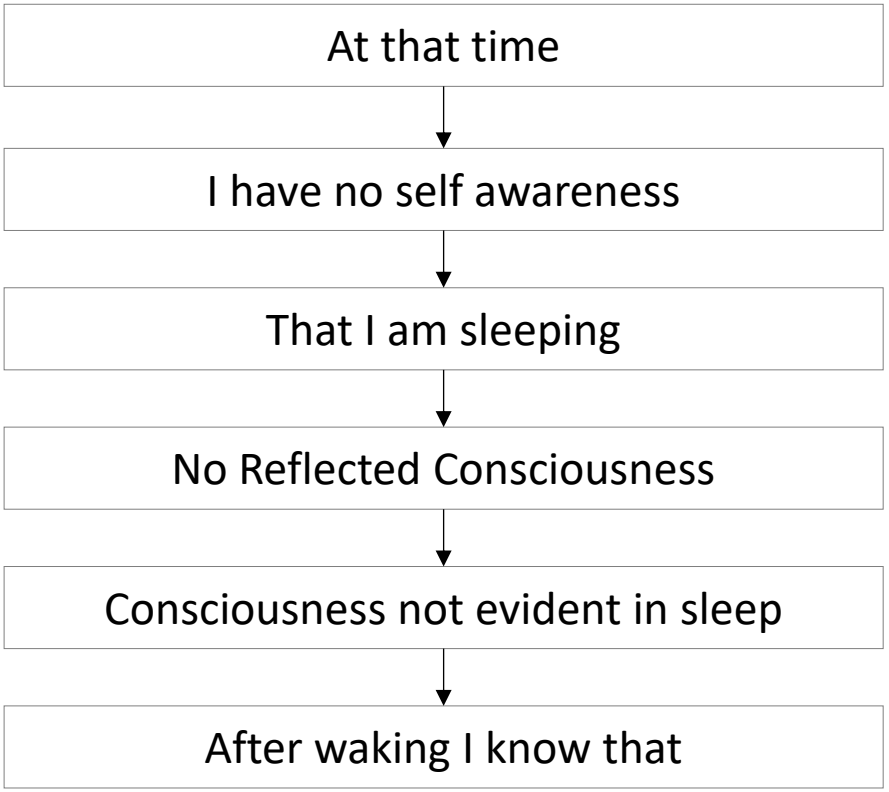
d) Dakshinamurthi Stotram:

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात् सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् । प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भज्ञायते तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६॥	rāhugrasta divākarendu sadṛśo māyā samācchādanāt sanmātraḥ karaṇopa saṃharaṇato yo–bhūtsuṣuptaḥ pumān | prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

e) Sleep = Important logic to prove that my essential nature is pure existence.

f)



g) During sleep, I am not conscious but I am existence.

h) This is the logic - Hetubihi - Sushupti Vichara in Chapter 6 - Section 8.

i) Profound logic of sleep used.

j) Told 9 times 'Tat Tvam Asi'.

k) That was enough for Svetaketu to claim "Aaham Brahma Asmi".

XVI) Tatu, Ma, Asya Uktam :

a) That Brahman

b) Teaching of father Uddalaka.

c) Ha - Kida Vijagnou

- Svetaketu understood in Section 16 - Verse 3.

d) 6th Chapter is over.

e) Sad Eva Aham Asimi Vijignou :

- Svetaketu understood in this manner.

XVII) a) Sad Eva Aham Asmi.

b) I am Sat Brahman only.

c) Upanishad quotes Svetaketu.

d) Twice in the Mantra 3 it is said :

- Vijingya Iti, Vijingya iti

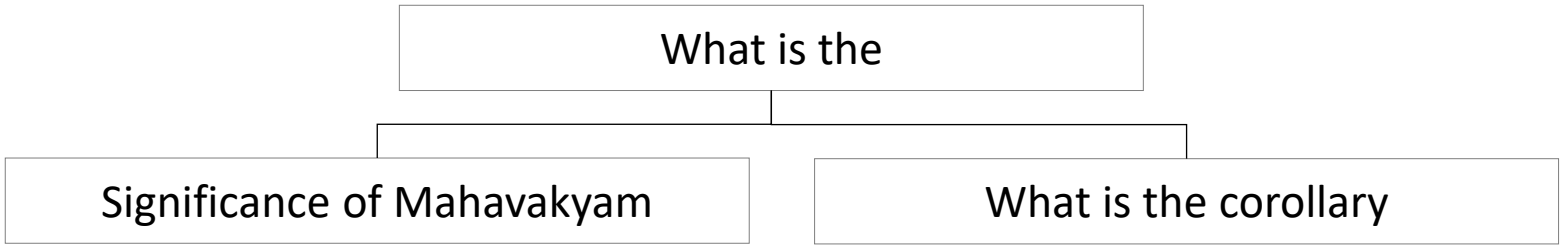
e) Repetition of this word is to show conclusion of Chapter 6.

f) Chapter 7 and 8 left.

XVIII) Enquiry of Tat Tvam Asi Mahavakhyam :

a) Not studied and given corollary.

b)



319) Bashyam : Chapter 6 – Section 16 – Verse No. 3 continues…

किं पुनरत्र षष्ठे वाक्यप्रमाणेन जनितं फलमात्मनि ?

कर्तृत्वभोक्तृत्वयोरधिकृतत्व- विज्ञाननिवृत्ति- स्तस्यफलं यमवोचाम

त्वंशब्दवाच्यमर्थं श्रोतुं मन्तुं चाधिकृतत्वमविज्ञात- विज्ञानफलार्थम्।

I) What is the fruit of the knowledge? Jnana Phalam Kim?

a) In the beginning of Chapter 7.

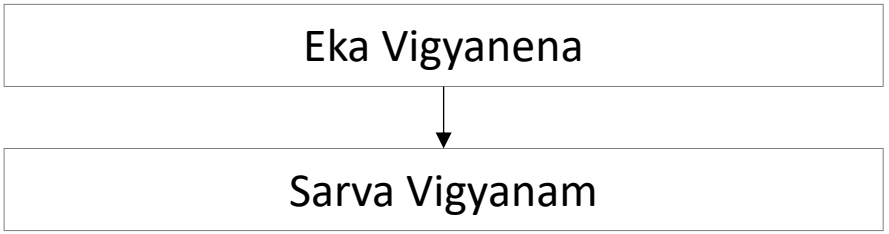
b) Chandogya Upanishaad : Chapter 6 – 1 – 3

श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्यः येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु भगवः स आदेशो भवतीति ॥ ६.१.३ ॥

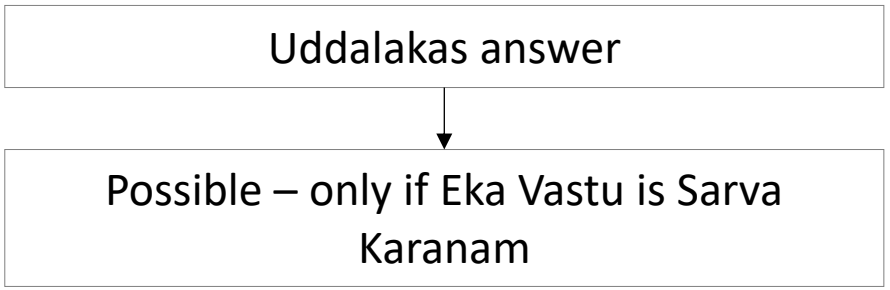
śvetaketo yannu somyedaṃ mahāmanā anūcānamānī stabdho'syuta tamādeśamaprākṣyaḥ yenāśrutaṃ śrutaṃ bhavatyamataṃ matamavijñātaṃ vijñātamiti kathaṃ nu bhagavaḥ sa ādeśo bhavatīti || 6.1.3 ||

that teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?' [Śvetaketu asked,] 'Sir, what is that teaching?'. [6 - 1 - 3]

c)

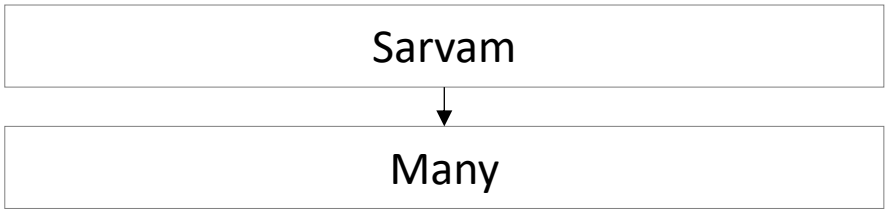


II) a)

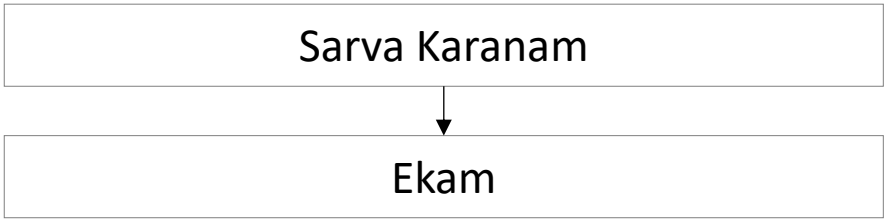


b) Sarva Karana Vigyanena Sarva Karya Vigyanam Bavati.

c)



d)



e) Uddalaka Taught :

- Sarva Karanam Ekam Brahma by using word Satu Vigyanam.

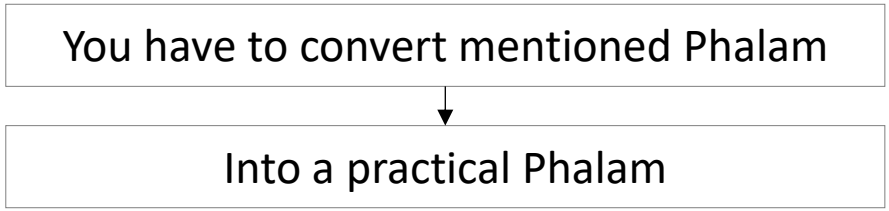
f) Brahman = Satu

g) What is the practical benefit?

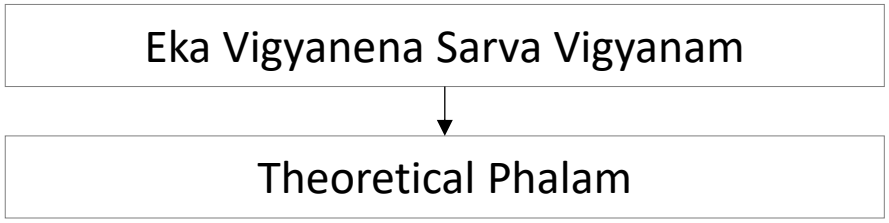
h) Know Brahman is essence of everything.

III) a)How does it solve my family, emotional problems?

b)

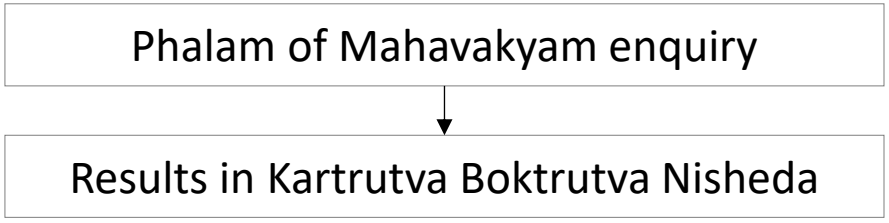


c)



e) Shankara presents theoretical Phalam into practical Phalam.

IV)



b) Once I know – I am Brahman.

c) Everything = Brahman (Including me)

V) Corollary :

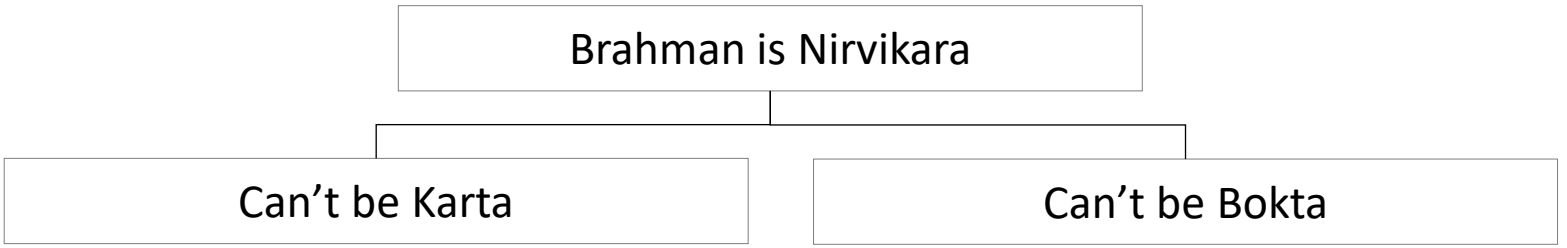
a) I am also Brahman.

b) Brahman – Ekam, Eva, Advitiyam, Ajam, Amaram.

c) If I am Brahman, Satu, Nityam.

d) I have to be Akarta, Abokta.

e)



f) If I am Akarta, Abokta, I have no Karma.

g) Karta alone is owner of all Karma and Bokta is owner of Karma Phalam (Ahamkara – Reflected Consciousness + Mind).

h) Karta, Bokta are one and same Ahamkara, I – Notion in the Body – Mind complex.

i) I have Sanchita, Agami, Prarabda karma means Ahamkara alone has Karma.

j) This will be the knowledge if I don't know I am Akarta, Abokta, Sakshi, Atma.

VI) a) As long as I am ignorant of Sakshi Tatvam, I will look upon as Karta, Ahamkara, Waker, Dreamer, Sleeper, Jivatma.

b) Therefore, I have Prarabda, have to experience Punyam, Papam.

c) Next bunch of staple is waiting.

d) Aside note :

- At time of Shastra, at time of death, we are getting rudimentary form of next physical body.

e) Not widely told, told only in Pancha Agni Vidya.

f) Dead person is travelling with Karana, Sukshma Shariram, but also with Sthula Shariram also, in minute form.

g) Goes through 5 states – Svarga etc enters father, mother.

h) Sthula Shariram received at time of death itself, becomes functional in next Janma.

VII) a) All because of wrong identification :

- I am the Body – Mind Complex – Jiva Karta – Bokta.

b) Once I know I am Brahman, I don't have Sanchita, Agami.

c) Chandogya Upanishad : Chapter 6 – 14 – 2

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं
गन्धारा एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन्पण्डितो
मेधावी गन्धारानेवोपसम्पद्येतैवमेवेहाचार्यवान्पुरुषो वेद
तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति ॥ ६.१४.२ ॥

tasya yathābhinahanaṃ pramucya prabrūyādetāṃ diśaṃ
gandhārā etāṃ diśaṃ vrajeti sa grāmādgrāmaṃ pṛcchanpaṇḍito
medhāvī gandhārānevopasampadyetaivamevehācāryavānpuruṣo
veda tasya tāvadeva ciraṃ yāvanna vimokṣye'tha sampatsya iti || 6.14.2 ||

And as someone may remove that person's blindfold and say, 'Gandhāra is this way; go this way,' and the intelligent man goes from one village to another, asking his way and relying on the information people give, until he reaches Gandhāra; similarly, a person who gets a teacher attains knowledge. His delay is only as long as he is not free of his body. After that he becomes merged in the Self. [6 - 14 - 2]

d) I don't have Punarapi Jananam, Maranam cycle.

VIII) a) Grihastha Jnani, not bound by Vedic instruction of do's and don't's.

b) Not get Punyam, Papam, by doing, not doing.

c) No Vidhi, performs for Loka Sangraha.

d) Demonstrate Grihasthas duty.

e) Duty – Not bound, voluntarily Jnani does.

f) Command of Veda does not apply to Jnani.

g) Aitareya Bashyam :

- Commandment not applicable to a Jnani.

h) Vidhi applicable to Karta Bokta.

i) Example :

- All of you get up.
- Applicable to Karta – Bokta not the Chair, it wont go.

j) Jnani has no Karma.

k) Jnana Karma Samuchhaya does not exist.

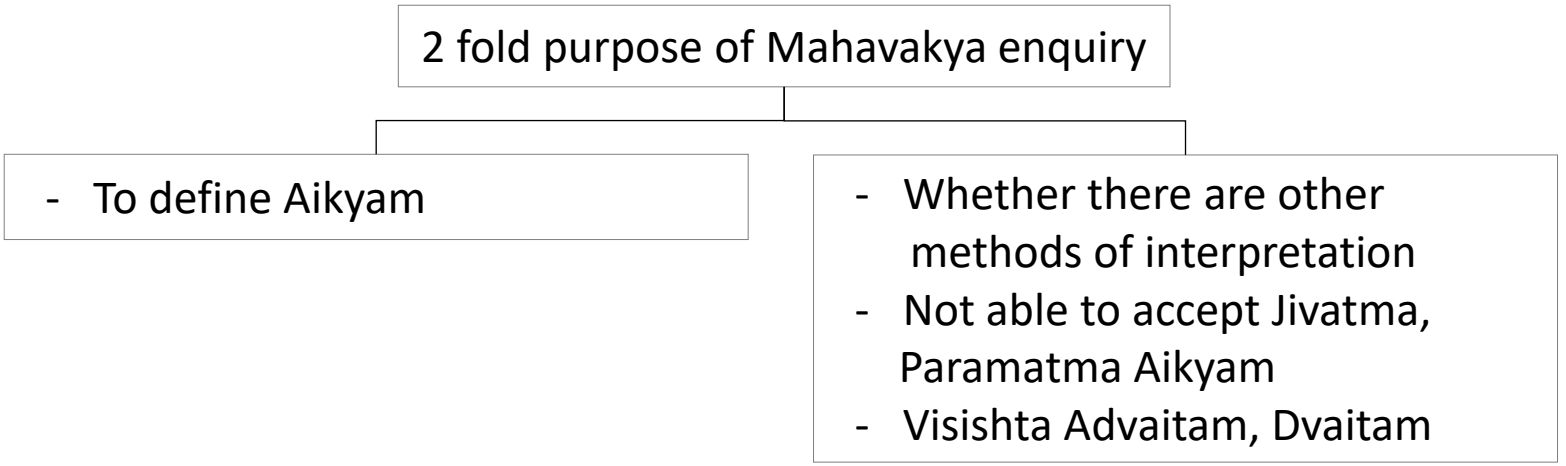
l) Karma Abhasa – Karma done by Grihastha Jnani, already Mukta Jiva.

Revision :

Chapter 6 - 16 - 3 : Topic 319

I) a) Shankara completed commentary of Chapter 6 in Chapter 6 – 16 – 3.

b)



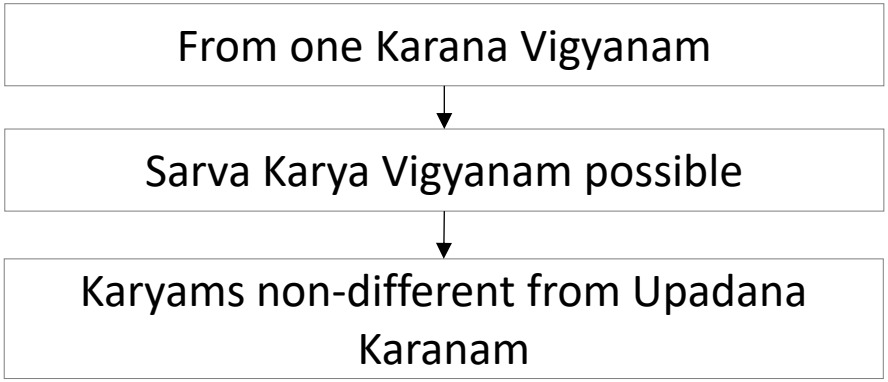
II) Chapter 6 - Beginning :

a) Eka Vigyanena Sarva Vigyanam.

b) Uddalaka asked Svetaketu.

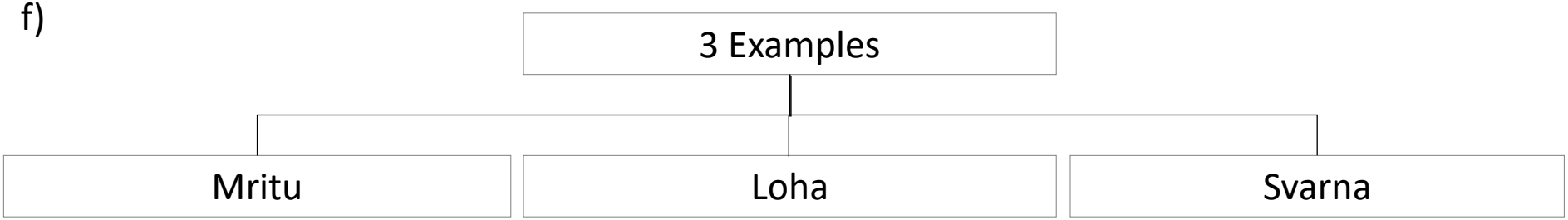
c) If Eka Vastu is Upadana Karanam, then Eka Vigyanena Sarva Vigyanam.

d



e) Eka Upadana Karanena Sarva Vigyanam Bavati

f)



III) a) What is benefit of studying Chapter 6?

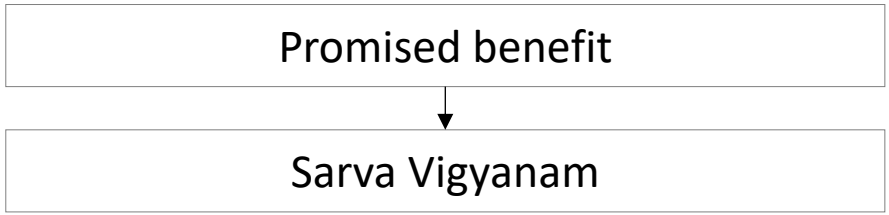
b) Sarva Vigyanam - Not one of 4 Purusharthas - Dharma, Artha, Kama, Moksha.

c) Sarva Vigyanam does not come under Moksha Purushartha.

d) How can Sarva Vigyanam be considered Moksha Shastram?

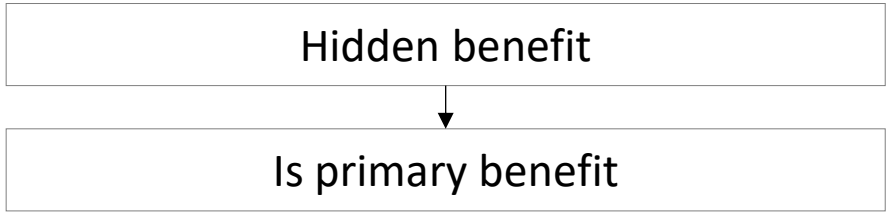
IV) Shankara :

a)



b) There is an implicit, hidden benefit (Not explicit)

c)

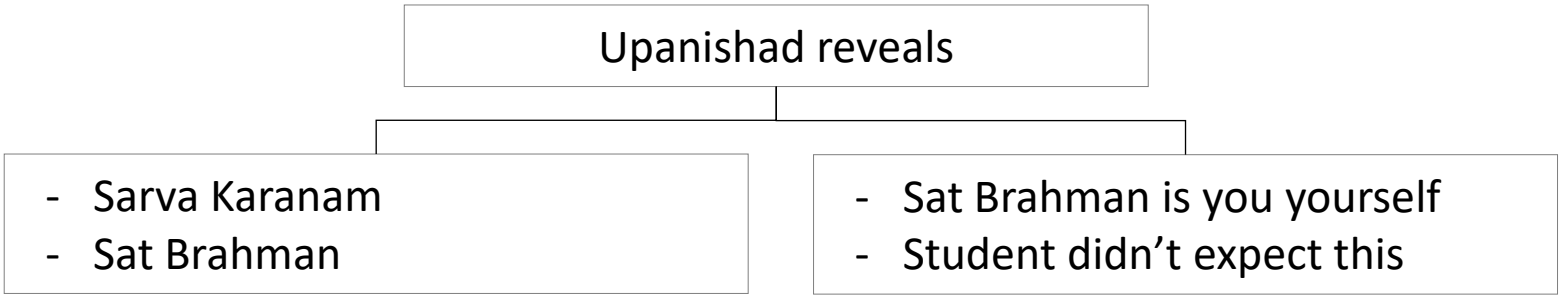


d) Not expressed benefit is Purushartha.

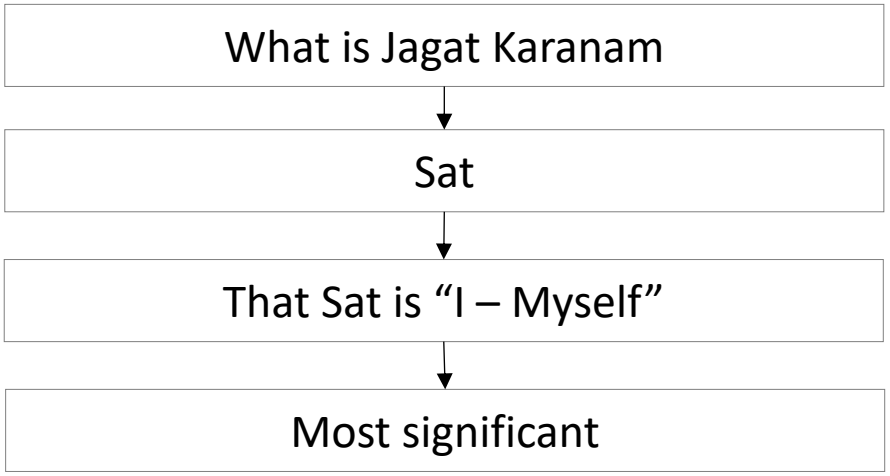
e) Unexpressed benefit is the Purushartha = Moksha.

f) Brings out through this enquiry – how?

V) a)



b) Question :



VI) What is consequence of this teaching?

a) Before understanding I am Jagat Karanam.

b) I take myself to be Parichinna, Limited, Kartru, Boktru, Jiva.

c) Therefore I studied Chapter 6.

VII) a) Even though student didn't want Moksha, if he understands Aham Brahma Asmi.

b) Naturally, it will displace my terrible misconception of Jivatvam.

c)

Jivatvam	Brahmatvam
- Karyam - Body – Mind principle - Kartru, Boktru Jiva	- Karanam - Sat, Chit, Principle - Brahman = Akarta Abokta - Because it is infinite, Nirvikaraha, Advaitam

d)

When I know I am Brahman

↓

I know I am Akartru, Aboktru Brahma

e) If I internalise this, even though I don't want Moksha, I will understand Nitya Moksha is my Svarupam.

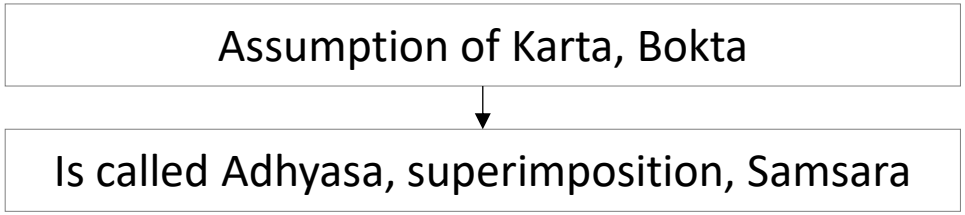
f) It was not an expected teaching.

g) If I internalise this teaching, Moksha becomes primary, Sarva Vigyanam becomes secondary, incidental.

h) I eliminate Kartrutvam, Boktrutvam, Samsara from me.

i) I have assumed Kartrutvam and Boktrutvam for myself, not knowing Akarta, Abokta Brahma Svarupam.

j)



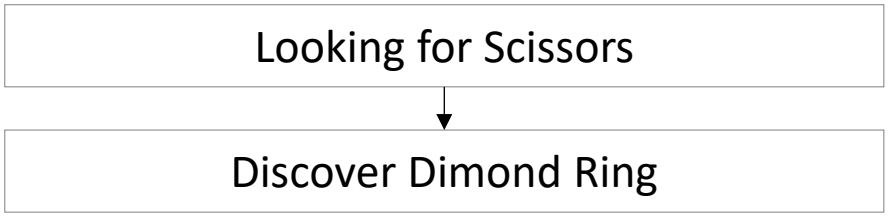
k) There is an ever free Brahman, eternal Vastu which I have to take as my Svarupam.

l) Adhyasa Bashyam :

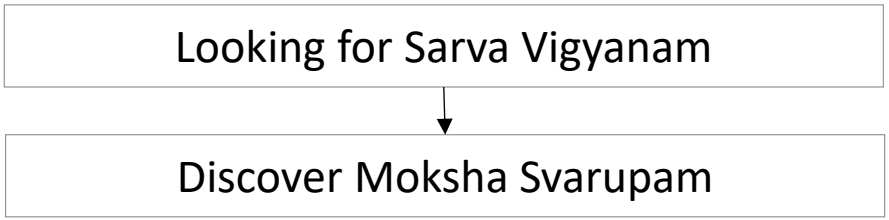
- Unknowingly I have removed Adhyasa by Sarva Vigyanam, Karanam, leading to Moksha.

m) Look for some object misplaced, we get what we have missed long before - diamond Ring.

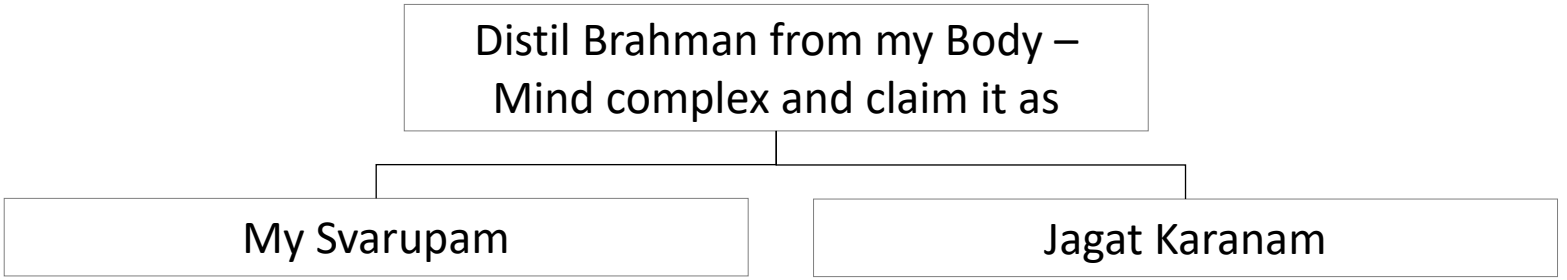
n)



o)



p)



q)

By Sarva Vigyanam

↓

- Discover – I am not miserable Karta, Bokta
- I am Akarta, Abokta Paramatma

- I don’t have Sanchita, Agami, Prarabdha.

r)

I acknowledge Prarabdam

For Anatma Part | Not for Atma Part

s) I, Atma am free from Karma Trayam, which is Moksha itself.

t) Moksha becomes unexpected, unexpressed Purushartha.

u) Chandogyo Upanishad Chapter 6 - can be included in Moksha Shastra.

- It deserves to be Moksha Shastra.

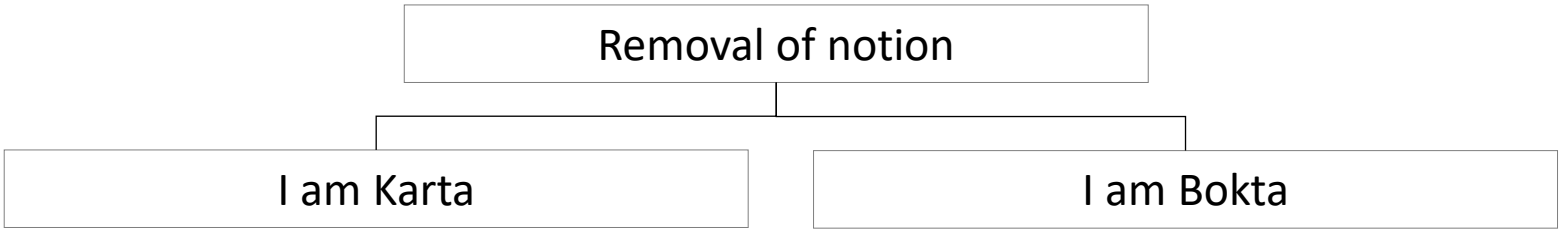
VIII) a) In Chapter 6, Mahavakhya Pramana Janitam.

b) I asked for Brahma Jnanam.

c) I get Brahma - Atma Aikya Jnanam.

IX) Shankara :

a)



b) I am fit for Veidika Karma notion is dropped.

c) Subject to Vidhi, Nisheda Commandment of Veda Purva Bhaga = Niyojya Purusha.

d) What is the consequence?

e) I have to do all the time Veidika Karma, life long.

f) I am going to experience Karma Phalam eternally.

g) I am fit for Karma = Adhyasa, Mithya Jnanam.

h) Mithya Jnanasya Nivrutti Sambavati.

i) This Phalam comes for :

- Jnani, who is exposed to Maha Vakhyam.
- He has managed to clearly understand the message of Mahavakhyam.

j) Svetaketu got this Jnana Phalam.

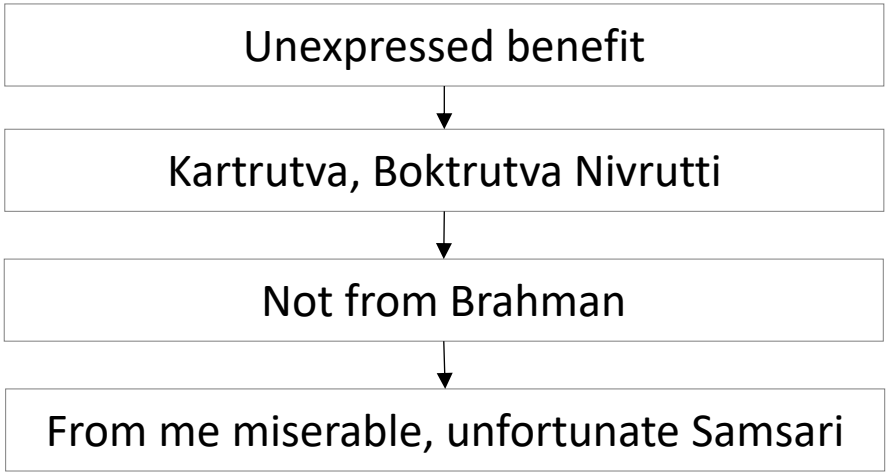
k) Tvam Shabda Vachya Artham in Tat Tvam Asi Mahavakhyam.

l) Who is fit for Sravanam, Mananam of this Aikya teaching.

m) What is the expressed purpose?

n) Expressed benefit = Sarva Karana Vigyanam only.

o)



i) This Phalam comes for :

- Jnani, who is exposed to Maha Vakhyam.
- He has managed to clearly understand the message of Mahavakhyam.

j) Svetaketu got this Jnana Phalam.

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