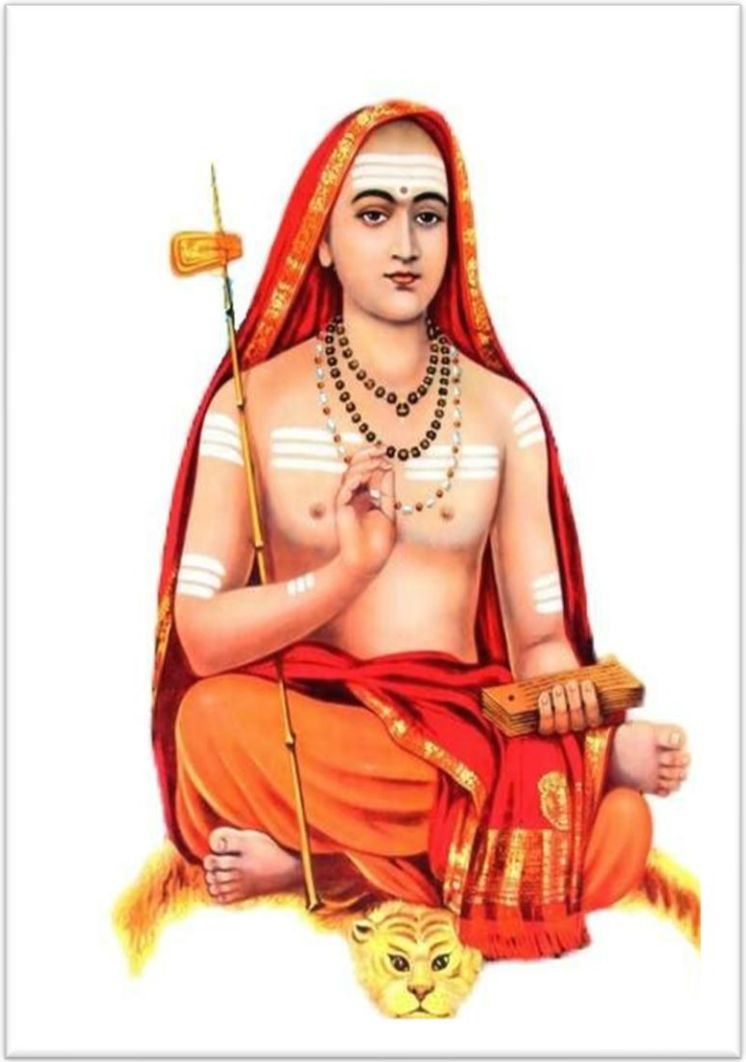


CHANDOGYA UPANISHAD

With

SHANKARABASHYAM

CHAPTER 6

SECTION 16 – VERSE 3

VOLUME - 08

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CHAPTER 6 – SECTION 16
VERSE 3

TOPIC 320 TO 330

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

प्राक्चैतस्मा- द्विज्ञानादहमेवं करिष्याम्यग्निहोत्रा-दीनि कर्माण्यहमत्राधिकृतः, एषां च कर्मणां फलमिहामुत्र च भोक्ष्ये कृतेषु वा कर्मसु कृतकर्तव्यः स्यामित्येवं कर्तृत्व-भोक्तृत्वयोरधिकृतोऽस्मीत्यात्मनि यद्विज्ञानमभूत्तस्य, यत्सज्जगतो मूलमेकमेवाद्वितीयं तत्त्वमसीत्यनेन वाक्येन प्रतिबुद्धस्य निवर्तते, विरोधात्। न ह्येकस्मिन्नद्वितीय आत्मन्ययमहमस्मीति विज्ञाते ममेदमन्यदनेन कर्तव्यमिदं कृत्वास्य फलं भोक्ष्य इति वा भेदविज्ञानमुपपद्यते। तस्मात्सत्सत्याद्वितीयात्मविज्ञाने विकारानृतजीवात्मविज्ञानं निवर्तत इति युक्तम्।

I) a) First 2 lines of this paragraph is Sankshepa Vakyam.

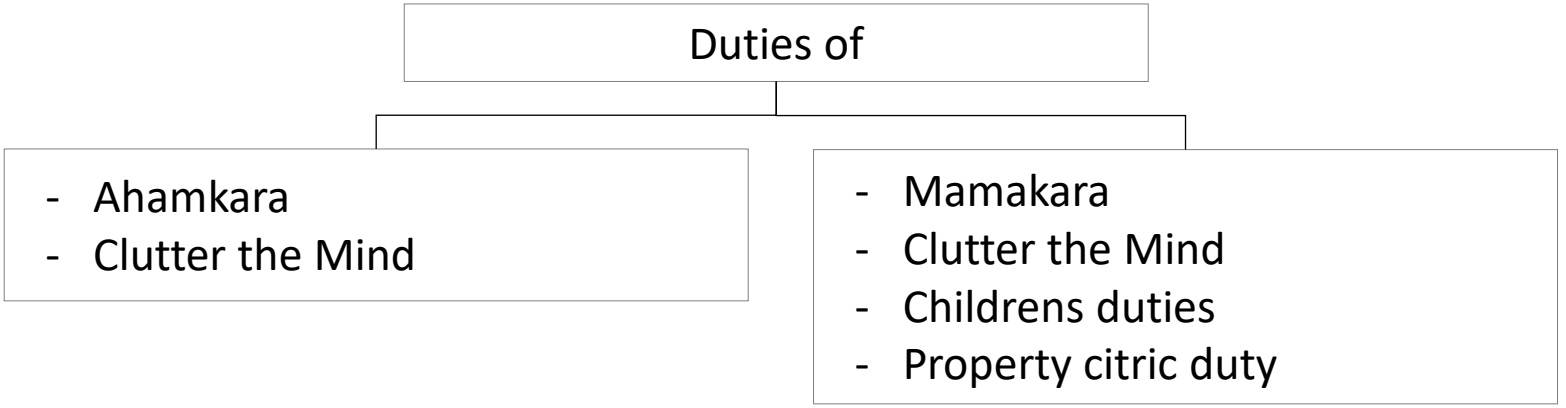
b) Shankara gives essence - Kartrutva, Boktrutva Nivrutti = Moksha.

II) a) Now Shankara is explaining that Vistaraha.

b) Before gaining Mahavakhya Jnanam, notion of Svetaketu, Aham Evam Karishyami.

c) Mind is cluttered with so many things to be done for Ahamkara, dreamer in Jagrat.

d)



e) I get up from bed and all duties clutter my mind.

III) a) Why duty obsession?

b) I am a Karta, doer of actions.

c) Aham Evam Karishyami.

d) I want to do all duties, monthly planner.

e) For traditional Veidika, primary duty is Agnihotra, Nitya Naimitta Karmani, otherwise Pratyavaya Papam.

f) By doing Nitya Naimitta Karma, Shastram promises Svarga.

g) Taittriya Upanishad : Chapter 2 – 8 – 6

ते ये शतं आजानजानां देवानामानन्दाः ।
स एकः कर्मदेवानां देवानामानन्दः ।
ये कर्मणा देवानपियन्ति ।
श्रोत्रियस्य चाकामहतस्य ॥ ६ ॥

te ye śataṃ ājānajānāṃ devānāmānandāḥ |
sa ekaḥ karmadevānāṃ devānāmānandaḥ |
ye karmaṇā devānapiyanti |
śrotriyasya cākāmahatasya || 6 ||

This Joy of the Gods born in the deva Loka multiplied a hundredfold is a unit of Joy of the gods (karma Devas) who have become so by their special Karmas and it is also the Joy of a Srotriya, free from desires. [2 - 8 - 6]

- Those who do Nitya Naimitta Karmas are called Karma Devas.
- They will go to Svarga Loka and return.
- These expectations were there.
- As Brahmana, Kshatriya, I am entitled to do these Karmas.

h) These are not waste of time.

- Prosperity will get in current Janma and more in next Janma.

i) Gita :

कामात्मानः स्वर्गपराः
जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां
भोगैश्वर्यगतिं प्रति ॥ २-४३ ॥

kāmātmānaḥ svargaparāḥ
janmakarmaphalapradām |
kriyāviśēṣabahulāṃ
bhōgaiśvaryagatiṃ prati || 2-43 ||

Full of desires, having heaven as their goal, they utter flowery words, which promise new birth as the reward of their actions, and prescribe various specific actions for the attainment of pleasure and lordship. [Chapter 2 – Verse 43]

j) I shall enjoy.

IV) a)

Purva Mimamsa	Vedantin
- Does not accept Svarga for Nitya, Naimittika Karma. - Only avoid Pratyavaya Papam	- Nitya Naimittika Karma gives Svarga

b) Purva Mimamsa – relieved.

c) Get Trupti, contentment, I have done it and relieved from Pratyaya.

d) These are thought patterns, until Mahavakhyam is registered.

e) I am qualified for doing Karma and also to be Bokta.

f) He had such a Jnanam about himself.

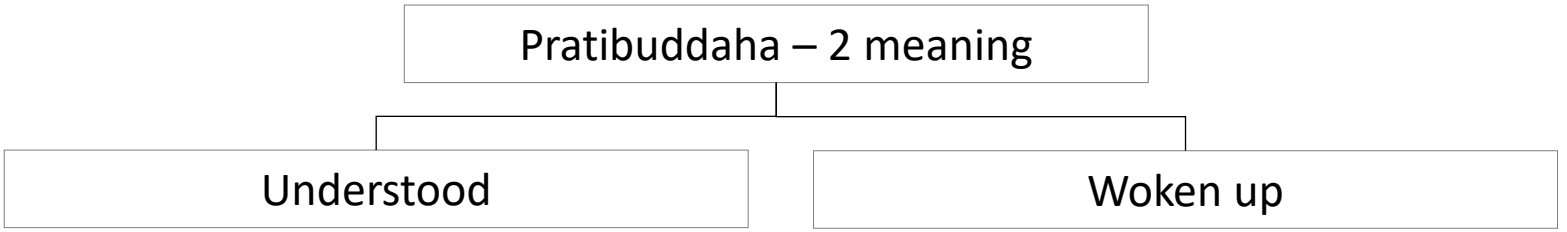
g) Misconceptions deeply engraved in his Mind.

h) That misconception is gone for good by Sravanam, Mananam.

i) Goes to someone who has awakened from the dream of Jagrat.

j) Waker to Super waker – Pratibuddaha.

k)



l) Tat Tvam Asi - 3 word statement - destroys tons of Sanchita Karma.

m) Can knock off.

V) What is message of Tat Tvam Asi?

a) Yatu Jagataha Moolam.

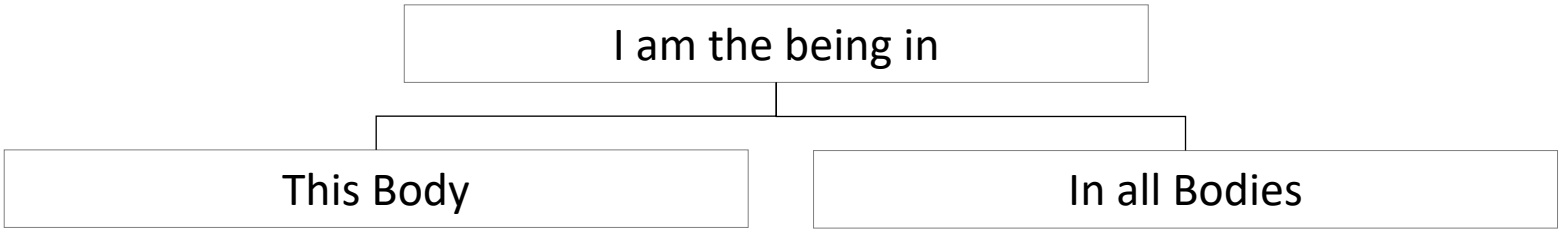
b) Ekam Eva Advitiyam.

c) You are that Brahman which is pure existence.

d) After Vedanta, say "I am" and keep quiet.

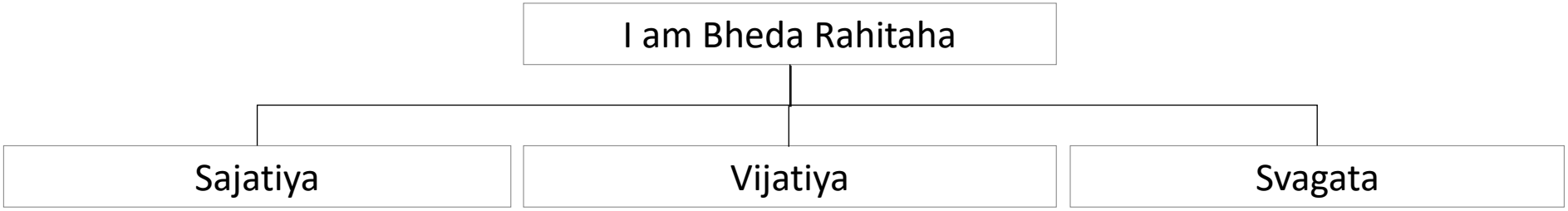
e) Don't add anything, any addition is a limitation, Male, Human, Age ...

f)



g) I am pure existence, which is Srishti, Sthithi, Laya Karanam of the entire Universe.

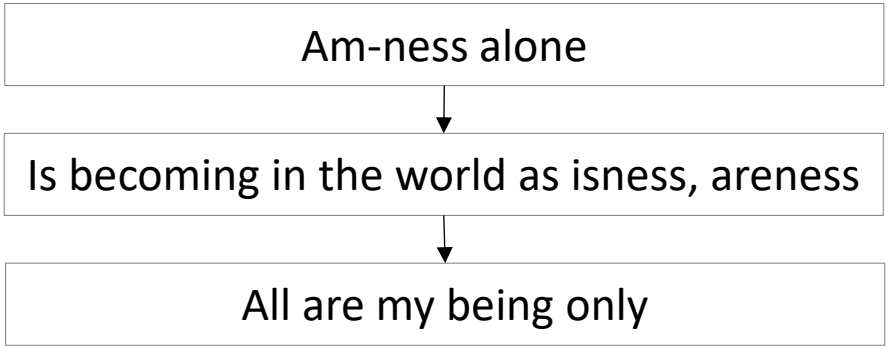
h) Ekam Eva Advitiyam.



j) I am consciousness, matter not 2nd thing – Why?

k) Because matter does not have existence of its own.

I)



VI) a) Through this Innocent looking statement, I am knocking off 1st Samsara – Why?

b) Because Nirodhat.

c) I am Samsari Jivatma and Asamsari Paramatma can't coexist.

d)

Jiva	Paramatma
Parichinnam	Aparichinnam

Paraspara Virudhatvat

e) I don't retain my Samsari Jivatma status and fake another qualification.

f) I am the father, President of this institution.

- As President, fatherhood is not knocked off.

VII) a) I can add additional adjectives and retain previous adjective.

b) In the world, I was a Samsari, bachelor, graduate, post-graduate.

c) Samsari not knocked off by so many other adjectives.

VIII) a) Mahavakhya adds adjective which knocks off all other adjectives.

b) Na Matha, Na Bandhur, Na Sishya, Na Guru… Sarvam knocked off.

Nirvana Shatkam :

न मे मृत्युशङ्का न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५

Na Me Mrityu Shanka Na Me Jati Bhedah
Pita Naiva Me Naiva Mata Na Janma
Na Bandhur Na Mitram Gurur Naiva Shishyah
Chidananda Rupa Shivoham Shivoham

I have no fear of death, nor (have I) any distinction of caste. I have neither father, nor mother nor (even) birth, no relation, nor friend. For me there is no Guru and no disciple. I am pure Knowledge and Bliss, I am all auspiciousness, I am Siva. [Verse 5]

c) Student can't understand Mahavakhyam and afford to be a Samsari.

d) Either he understands, becomes Asamsari or continues to be a Samsari.

e) Understanding must be total not partial.

f) Understand significance of Mahavakhyam.

g) Virodhat :

- Between previous and incoming adjectives.
- Important word

h) Incoming adjective knocks off all the previous adjectives.

IX) a) Because, once I have understood I am Ekam Eva Advitiya Brahman.

b) Ayam Aham Asmi Iti – Student.

c) Teacher :

- Tat Tvam Asi.

d) Ayam :

- This Brahman revealed by Guru, Paramatma.

e) Aham Asmi :

- Is myself.

X) a) After this how can you talk about Karma?

b) Karma involves plurality.

c) Knowledge :

- **I am Ekam Eva Advitiyam, non-dual.**

d) How can non-dual I and plurality associated with Karma, called Kriya, Karaka, Phalam?

e) Karakam – I am Karta

- Idam – Karma
- Anena Karanena do Karma

f) I do Karma with this instrument in this place at a particular time.

g) All are Karakas, they produce Kriya, Kriya produces Phalam.

h) Entire Karma Khanda, becomes non-relevant for a Jnani.

i) Gita :

श्रेयान्द्रव्यमयाद्यज्ञाद् ज्ञानयज्ञः परन्तप । सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ४-३३॥	śrēyān dravyamayādyajñād jñānayajñaḥ parantapa | sarvaṁ karmākhilaṁ pārtha jñānē parisamāpyatē ||4-33||

Superior is knowledge – sacrifice to sacrifice with objects, O Parantapa,. All actions in their entirety, O Partha, culminate in Knowledge. [Chapter 4 – Verse 33]

j) If person continues to be a Grihastha, performs all Karma, it is called Karma Abhasa.

k)

Karma Abhasa

↓

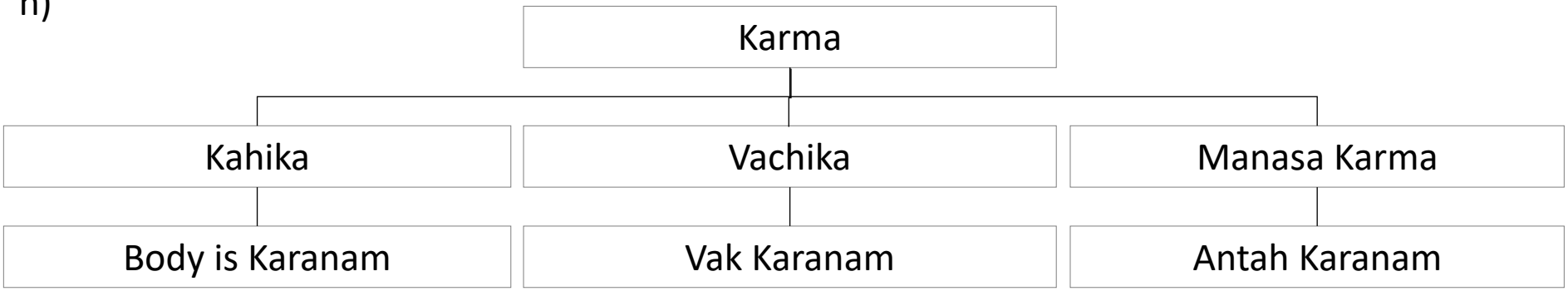
Incapable of producing Punyam, Papam

l) Mama Idam Anyatu :

- This is something other than me, belong to me.

m) This Karma has to be done by this instrument.

n)



o) I am Krutva :

- If I do successfully Kamya Karmas, I get Phalam, Sukham Prapti, Putra Prapti, Dukha Nivrutti.

p) Deep expectations are there.

q) Shankara shows difference between Jnani, Ajnani.

X) a) Knowledge :

- Ekam Eva Advitiyam
- Abheda Vigyanam

b) Karma :

- Bheda Vigyanam.

c) How can Bheda, Abheda Vigyanam coexist in the same locus - Mind?

d) Transformation not external.

e) Purely, silent, inner transformation.

f) Can't show it outside, others won't understand.

g) Attitude towards world completely changes.

h) Δ format replaced by Binary format.

i) Nahi Upapadyate - it is not possible for coexistence of Δ and Binary formats in the mind.

j) We can act outside in the Triangular format, it is possible, Abhasa.

k) Inside the Mind both can't coexist.

XI) a) Therefore, once a person gets the knowledge that I am 'Sat' - (Brahman).

b) Tatu Satyam, Saha Atma, Tat Tvam Asi.

c) I, Atma am Sat, I am the only real vastu in the cosmos, I alone exist, everything else is an appearance in me.

d) All including Pancha Anatma is Mithya.

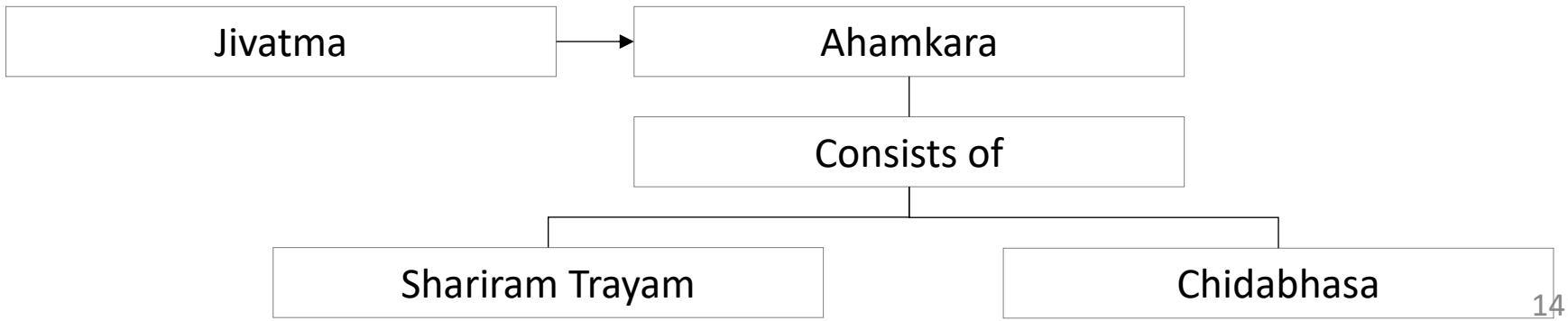
e) Work in the world as though they are Satyam.

f) Otherwise, others will mistake.

g) In Jnani's mind, they are Mithyafied, falsified.

XII) a) Brahmatma Vigyanam has displaced Jivatma Vigyanam.

b)



c) Jivatma = Mithya = Vikaram = Product = Anrutam, Mithya.

d) Shankara was Anrutam, more often than Mithya.

XIII) a) Why Vikara, Anruta Jivatma used?

b) Adjective not casually used.

c) Remembers :

Chandogya Upanishad : Chapter 6 – 1 – 4

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥	yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayaṃ vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyaṃ mṛttiketyeva satyam || 6.1.4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

d) Vacharambanam Vikaro Nama Dheyam Mrithika Eva Satyam.

e)

Clay	Pot
- Satyam	- Vikara - Vacharambanam - Mithya

f)

Brahman	3 Sharirams, Chidabhasa
- Satyam	- Vikara - Vacharambanam - Anrutam

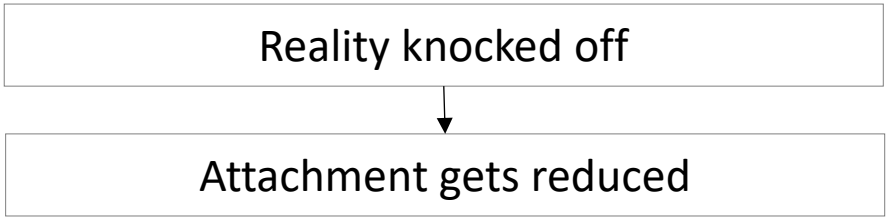
g) Pot - Shariram = Asatyam.

h) This Vigyanam, Mithya Jnanam, false knowledge, misconception, Nivartate, goes away.

XIV) What are other corollaries?

a) When reality attached to Pancha Anatma - Body, Mind, Family, Possessions, Profession goes away.

b)

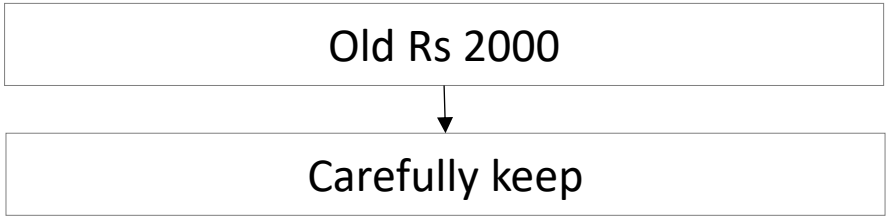


c) Fine line between Parmartika and Vyavaharika Satyam.

XV) a) When it is real Rs. 2000 note, before demonetization.

b) After demonetization, there is difference in our attitude.

c)



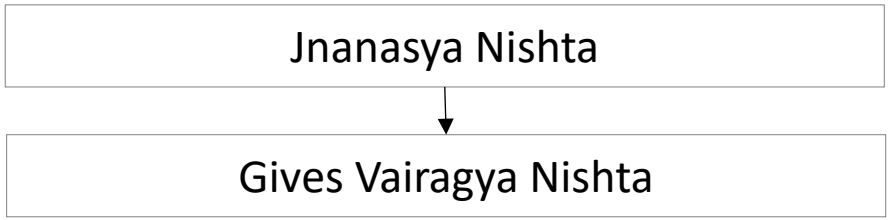
d) After demonetization, use for Vibhuti packet.

e) There is a tremendous attitudinal difference between Jnani and Ajnani.

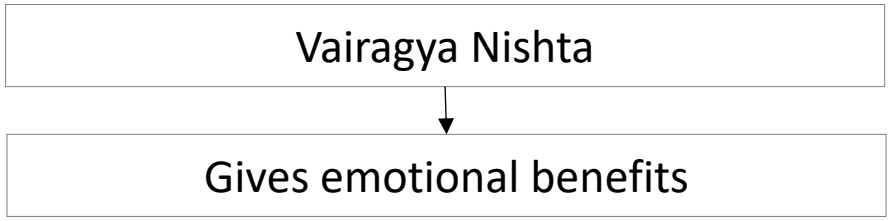
f) Vedanta says :

- Vairagyam also increases with Mahavakhya Jnanam.

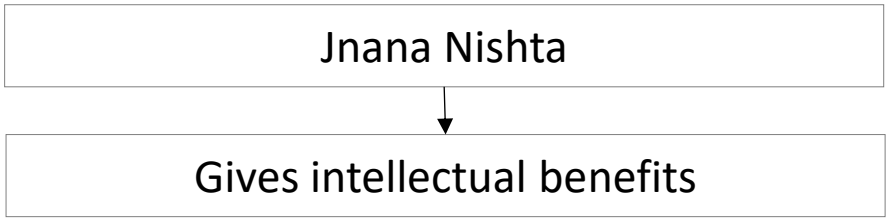
g)



h)



i)



j) Worrying about family members, fearing about their future reduces.

k) Vitha, Raaga, Baya, Krodha goes by Jnanam.

l) They are by products of Jnanam.

m) Yuktam, logical.

n) This is called Moksha Phalam = Jeevan Mukti.

o) Gita :

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः । वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥	**duḥkhēṣvanudvignamanāḥ** **sukhēṣu vigataspṛhaḥ |** **vītarāgabhayakrōdhaḥ** **sthitadhīrmunirucyatē || 2-56 ||**

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of stead Wisdom. [Chapter 2 – Verse 56]

यः सर्वत्रानभिस्नेह स्तत्तत्प्राप्य शुभाशुभम् । नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५७ ॥	**yaḥ sarvatrānabhisnēhah** **tat tat prāpya śubhāśubham |** **nābhinandati na dvēṣṭi** **tasya prajñā pratiṣṭhitā || 2-57 ||**

He, who is every where without attachment, on meeting with anything good or bad, who neither rejoices nor hates, his wisdom is fixed. [Chapter 2 – Verse 57]

p) If emotional problems continue it means Jnanam has not been converted into Jnana Nishta, Vairagyam.

q) If Jnanam not converted into Vairagyam, then 2 things will continue - Jnanam and emotional disturbances.

r) They will coexist.

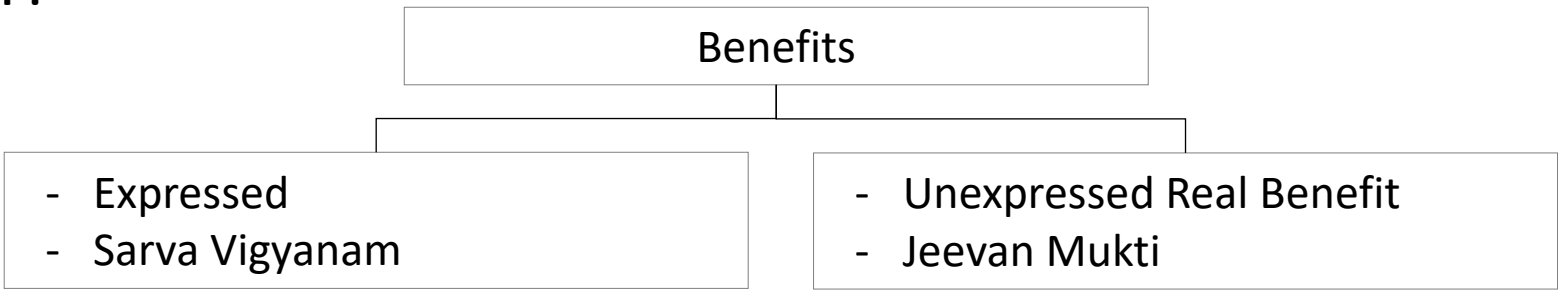
s) They will not coexist if Jnana Nishta is converted into Vairagya Nishta.

t) Phalam :

Question :

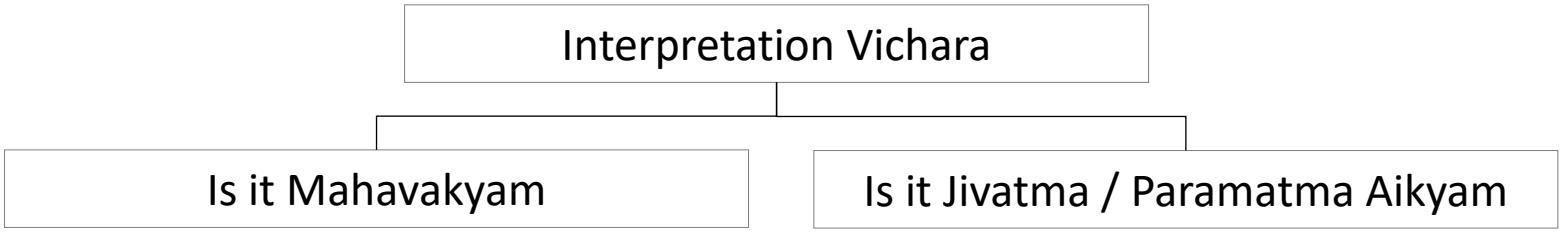
- Vakhya Pramanena Janitam Phalam Kim?
- What is the benefit of this Tat Tvam Asi Jnanam?

Answer :

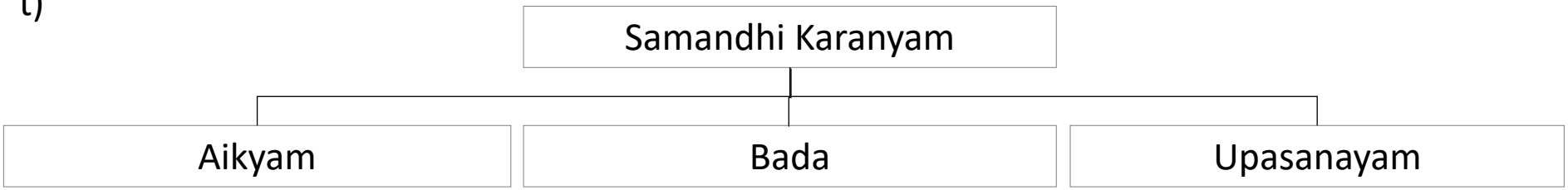


r) Phala Vichara over.

s) Next :



t)



u) Jivatma / Paramatma - Aikya Jnanam is the message.

v) According to many, Aikyam not possible.

w) You can't be God, God can't be you.

x) Mere Jnanam can't give any benefit.

- Karma + Jnanam alone gives benefit.

y) Aikyam, Jnanam not accepted.

z) Prasankyana Vada - Upadesha Sahasri :

- Do Upasana of Aikyam.

XV) a) Many interpretations are possible for Tat Tvam Asi Mahavakhya.

b) Hence, it is called Mahavakhya Vichara.

c) Many objections borrowed from a book called "Sruti Sara Samuddharanam" by Totakacharya.

d) Totakashtakam : Verse 1

विदिताखिलशास्त्रसुधाजलधे महितोपनिषत् कथितार्थनिधे । हृदये कलये विमलं चरणं भव शंकर देशिक मे शरणम् ॥ १॥	viditākhilaśāstrasudhājaladhe mahitopaniṣat kathitārthanidhe . hṛdaye kalaye vimalaṃ caraṇaṃ bhava śaṃkara deśika me śaraṇam .. 1..

O thou, the knower of all the milk-Ocean of scriptures! The expounder of the topics of the great Upanisadic treasure-trove! On thy faultless feet I meditate in my heart. Be thou my refuge O master, Sankara. [Verse 1]

e) In the same Metre Sruti Sara Samuddhanam is written.

f) In that text, Mahavakhya Vichara comes.

g) Many ideas there, quietly taken from this portion of Shankaracharya's commentary.

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

ननु तत्त्वमसीत्यत्र त्वंशब्द-वाच्येऽर्थे सद्बुद्धि-रादिश्यते यथादित्यमनआदिषु ब्रह्मादि-बुद्धिः। यथा च लोके प्रतिमा-दिषु विष्ण्वादिबुद्धिस्तद्वन्न तु सदेव त्वमिति।

I) 1st objection :

a) Tat Tvam Asi :

- Is Upasana Vidhi -

b) Vidhi = Mimamsa terminology

= Commandment

= Karma

c) Bring water = Karma

II) What is commandment here?

a) Take yourself as an Alambanam to invoke something.

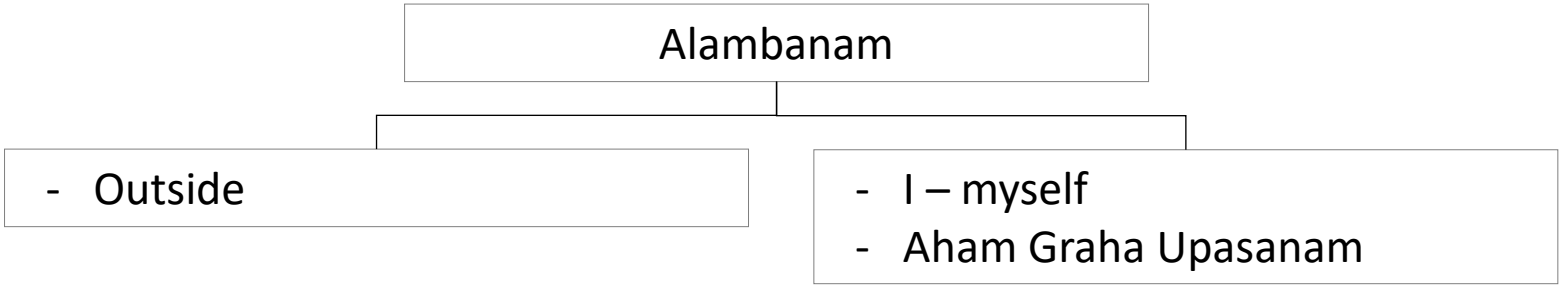
b)

Turmeric Powder

↓

Alambanam for Vinayaka

c)



d) Lalita Sahasranama : Dhyana Shloka

अरुणां करुणातरङ्गिताक्षीं धृतपाशाङ्कुशपुष्पबाणचापाम् । अणिमादिभिरावृतां मयुखैः अहमित्येव विभावये भवानीम् ॥	Arunam karuna tarangitakshim Dhruta pashankusha pushpa banachapam Animadibhi ravrutam mayukhai Rahamityeva vibhavaye, bhavanim

I meditate on the great Empress. She is red in color, and her eyes are full of compassion, and holds the noose, the goad, the bow and the flowery arrow in Her hands. She is surrounded on all sides by powers such as anima for rays and She is the Self within me.

e) Vibhavanam = Upasana.

f) I meditate upon Devi as myself.

III) a) Tvam Shabda Vachye Arthe.

b) In the meaning of Tvam… superimpose Sat.

c) Alopanam = Superimposition.

d) Superimpose the idea that I am Param Atma = Upasana.

e) Sat – Buddhi, Brahma Buddhi Adhishyate.

f) It is commanded, Vidhi, Karma, Phalam.

IV) Examples :

a) Chandogya Upanishad : Chapter 3 – 18 – 1

मनो ब्रह्मेत्युपासीतेत्यध्यात्ममथाधिदैवतमाकाशो ब्रह्मेत्युभयमादिष्टं भवत्यध्यात्मं चाधिदैवतं च ॥ ३.१८.१ ॥	mano brahmetyupāsītetyadhyātmamathādhidaivatamākāśo brahmetyubhayamādiṣṭaṃ bhavatyadhyātmaṃ cādhidaivataṃ ca || 3.18.1 ||

The mind is Brahman—this worship is called adhyātma. Next is that called adhidaivata: Space is Brahman. [That is, meditate on space as Brahman.] These two ways of meditation are advised: adhyātma and adhidaivata. [3 - 18 - 1]

b) Manaha = Brahman

c) Upon your own mind, you superimpose Brahman.

d) Method of divinizing the mind

e) In the same mantra :

- Akasho Brahmeti Upasita

f) Meditate :

- Akasha = Brahman

g) Chandogya Upanishad : Chapter 3 – 19 – 1

आदित्यो ब्रह्मेत्यादेशस्तस्योपव्याख्यानमसदेवेदमग्र आसीत् । तत्सदासीत्तत्समभवत्तदाण्डं निरवर्तत तत्संवत्सरस्य मात्रामशयत तन्निरभिद्यत ते आण्डकपाले रजतं च सुवर्णं चाभवताम् ॥ ३.१९.१ ॥	ādityo brahmetyādeśastasyopavyākhyānamasadevedamagra āsīt | tatsadāsīttatsamabhavattadāṇḍaṃ niravartata tatsaṃvatsarasya mātrāmaśayata tannirabhidyata te āṇḍakapāle rajataṃ ca suvarṇaṃ cābhavatām || 3.19.1 ||

It has been said, 'Āditya is Brahman.' Now this is being explained: This universe was at first non-existent, being without names and forms. [It was not visible, but it existed in a subtle form.] Slowly it manifested itself, as a shoot comes out of a seed. Next it developed into an egg and remained for a whole year like that. It then split in two, one half becoming silver and the other half becoming gold. [3 - 19 - 1]

h) Meditate Surya = Brahman

i) In all 3, Aikyam is not mentioned

j) Mind can't be Brahman.

Mind	Brahman
- Parichinnam - Limited	- Aparichinnam - Infinite

k) Akasha – Jadam

- Brahman – Chetanam

l) Aditya – Parichinnam

- Brahman - Aparichinnam

m) Jivatma – Parichinnaha

- Paramatma = Aparichinnaha

n) Therefore Meditate I am Brahman

o) Meditation means imagination.

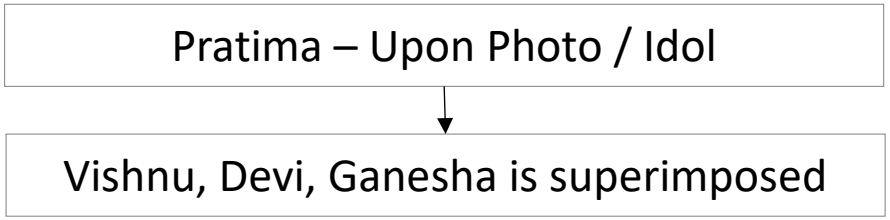
p) Imagination is not a fact.

q) Aditya, Manaha, Akasha = Brahma Buddhihi.

r) 1st – Sruti Example

V) Smriti, Agama Example

a)



b) Pancha Ayatana Puja.

- Ayatanam = Symbol = Stone from River.
- Sone = Devi, Surya...
- Aditya, Ambikam, Devi, Vishnum, Maheshwaram (Shiva), Gananatham – Ganesha.

c) One in the middle (Primary), Other in 4 directions (supporting).

d) Shiva in the middle, Shiva Panchayatana Puja.

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

यदि सदेव श्वेतकेतुः स्यात्कथमात्मानं न
विजानीयाद्येन तस्मै तत्त्व- मसीत्युपदिश्यते।

Purva Pakshi:

I) a) Invoke Brahman on yourself.

b) Not equating Vakhyam, You are Brahman, Not Aikyam.

c) It is invoking Vakhyam.

II) What is normal logic?

a) Infinite individual

b) Brahman is Jagt Karanam, infinite.

c) How can finite be infinite?

IV) Here Purva Pakshi gives different logic.

a) If Svetaketu is already Brahman

b) Katham Na Atmanam Vijaniyat?

c) How come he does not know that?

d) We should know ourself.

- It is intimate Aparoksha Jnanam, Anubhava.
- It is not Pratyaksha Anubhava.
- Why?

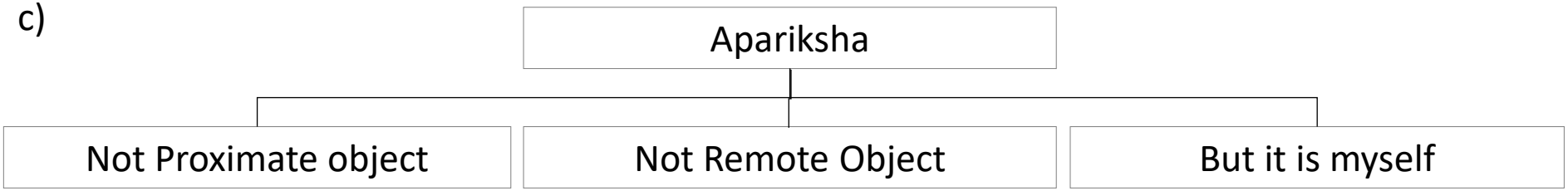
V) a) Pratyaksha :

- Is knowledge of an object nearby.

b) Paroksha :

- Knowledge of remote object.

c)



d) When I am intimately available, how will I not know myself, it is Aparoksham.

e) Because of which ignorance, you have to teach him.

f) Is such an ignorance possible?

g) Because of which ignorance, you require teaching of the Shastram.

h) Is such Self ignorance possible?

i) I know myself intimately, I am not qualified, you are too compassionate.

j) Self being subject to intimate experience, Self knowledge is not required.

k) Vedanta need not take pain of giving Self knowledge.

l) Mahavakhyam not giving Self knowledge.

m) Mahavakhyam is giving Self-Meditation in which I imagine myself as something else.

n) Imagination = Karma.

o) Karma will give Phalam = Moksha.

Revision :

Chapter 6 – 16 – 3 to 7 :

I) a) Enquiry into Mahavakhya, repeated 9 times, central teaching of Upanishadic literature.

b) Extremely important for Vedantins.

c) Most debated also in Tat Tvam Asi.

d) Visishta Advaitam and Dvaitam don't accept Jivatma - Paramatma Aikyam.

e) Theological systems based on Agama, focused on Bhakti are against Aikyam.

II) Purva Pakshi :

a) Aikyam never possible.

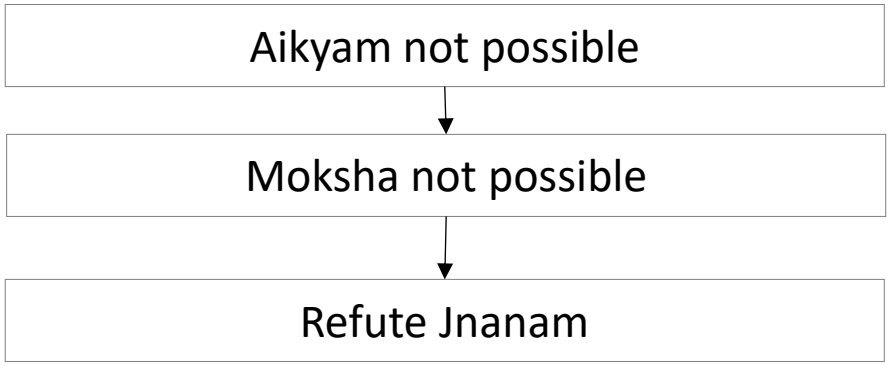
b) Jivatma can never be Paramatma.

c) Aikya Jnanam is not possible.

d) Through Aikya Jnanam, Moksha which is a huge benefit is also not possible.

e) Simple understanding of Aikyam can't give such a huge benefit.

f)



g) Accept Aikya Vakhyam in the Veda "Tat Tvam Asi"

h) Interpret it as Upasana Vakhyam not Jnana Vakhyam.

i) If Jnanam, knowledge, Aikyam becomes a fact.

j) Interpret differently.

III) a) Take it as Upachara Vakhyam, figurative statement, not to be taken seriously.

b) Example :

- Glorify people, Upachara Vakhyam, Stuti Vakhyam.

c) Say, person is Indra, Chandra.

d) 3rd possibility = Upasana Vakhyam.

e) 1st : Upachara Vakhyam
2nd : Sruti Vakhyam
3rd : Upasana Vakhyam

} Tat Tvam Asi

f) Never take it as Jnana Vakhyam.

g) Whatever Jnanam reveals is a fact.

h) Therefore, it can't be a fact.

IV) Why Aikyam not possible?

a) Most popular reason

b) Diagonally opposite in all respects.

Jiva	Ishvara
- Karyam - Alpa - Samsari - Ignorance	- Karanam - Mahan - Asamsari - Light

V) a) Here special reason

b) Tatu Tvam Asi

c) Tatu = Sat Brahma

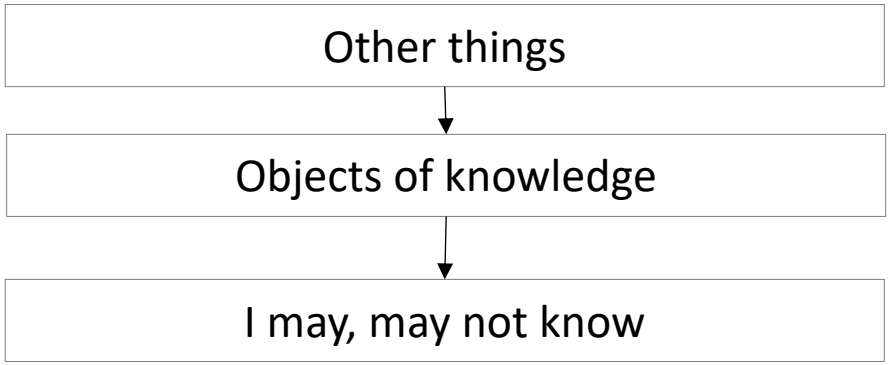
= You are Sat Brahma

d) Student has to say :

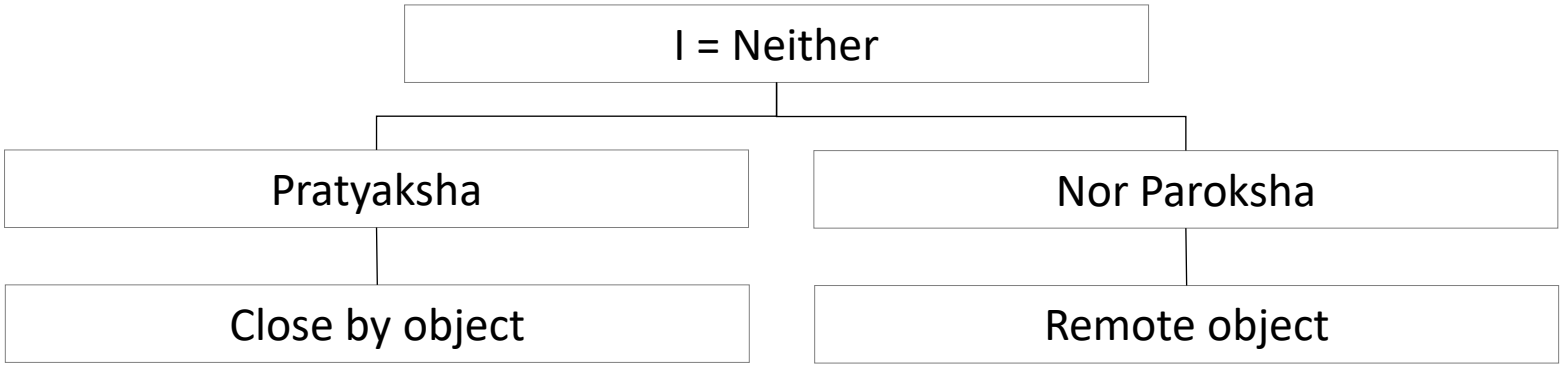
- I am Sat Brahma.

e) If I am Brahman, how come I don't know that?

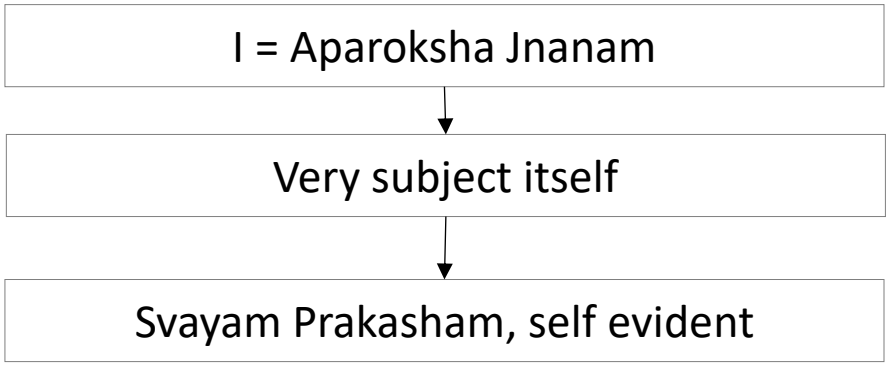
f)


Other things
Objects of knowledge
I may, may not know

g)


I = Neither
Pratyaksha
Nor Paroksha
Close by object
Remote object

i)


I = Aparoksha Jnanam
Very subject itself
Svayam Prakasham, self evident

j) How come Self evident, I not known to me ?

k) If known, Veda need not come and teach what is already known to me.

l) There it can't be taught, Aparokshatvat.

m) If Svetaketu is Sakshat Brahman itself, how come he doesn't know himself?

n) Everyone says, I know myself better than anyone.

o) This is I - identified with body or mind, I am not wonderful.

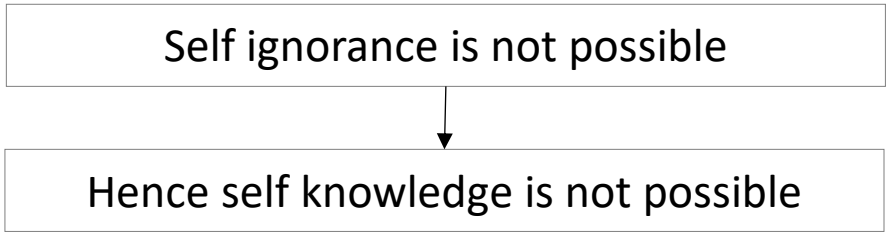
p) Guru :

- You are wonderful

q) Aparoksha is more evident to me than others.

r) If I don't have knowledge myself, teaching is required (If self ignorance is there).

s)



t) Adhyasa is the problem.

u) If self knowledge is there, why come to class?

v) Upto this is Purva Pakshi.

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

न; आदित्यादिवाक्य- वैलक्षण्यात्।

आदित्यो ब्रह्मेत्यादाविति- शब्दव्यवधानान्न साक्षा- द्ब्रह्मत्वं गम्यते।

रूपा- दिमत्त्वाच्चादित्यादीनामाकाशमनसो- श्रेतिशब्दव्यवधानादेवाब्रह्मत्वम्।

इह तु सत एवेह प्रवेशं दर्शयित्वा तत्त्वमसीति निरङ्कुशं

सदात्मभावमुपदिशति।

I) a) Purva Pakshi's examples of non-Jnana Vakhyam

b) Chandogya Upanishad :

मनो ब्रह्मेत्युपासीतेत्यध्यात्ममथाधिदैवतमाकाशो ब्रह्मेत्युभयमादिष्टं भवत्यध्यात्मं चाधिदैवतं च ॥ ३.१८.१ ॥	mano brahmetyupāsītetyadhyātmamathādhidaivatamākāśo brahmetyubhayamādiṣṭaṃ bhavatyadhyātmaṃ cādhidaivataṃ ca || 3.18.1 ||

The mind is Brahman—this worship is called adhyātma. Next is that called adhidaivata: Space is Brahman. [That is, meditate on space as Brahman.] These two ways of meditation are advised: adhyātma and adhidaivata. [3 - 18 - 1]

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It has been said, 'Āditya is Brahman.' Now this is being explained: This universe was at first non-existent, being without names and forms. [It was not visible, but it existed in a subtle form.] Slowly it manifested itself, as a shoot comes out of a seed. Next it developed into an egg and remained for a whole year like that. It then split in two, one half becoming silver and the other half becoming gold. [3 - 19 - 1]

c) 3 Aikyams taught.

d) 3 equations :

- Mind = Brahman
- Akasha = Brahman
- Adityo = Brahman

} Not factual but Upasana

II) a) Shankara :

- You can't compare these 3 to Tat Tvam Asi.

b) Sentence followed by "Iti Upasita" , may you visualise, imagine.

c)

Turmeric	Ganesha
Jada Vastu	Chetana

d) Knowingly invoke.

e) Tat Tvam Asi :

- Is it not like 3 examples you have given?

f) Sankhya Brahma Itiyadou Mano Brahma Akasha Brahma :

- There is a word "iti"
- Thus you meditate.

g) It is not but you imagine, project, invoke like that.

h) In Tat Tvam Asi, Iti is not there, Svetaketu is there.

i) In 3 examples, they are not Sakshat, actually Brahman.

- Imagine them to be Brahman.
- But I am actual Brahman.

j) They are not Jnana Vakhyam.

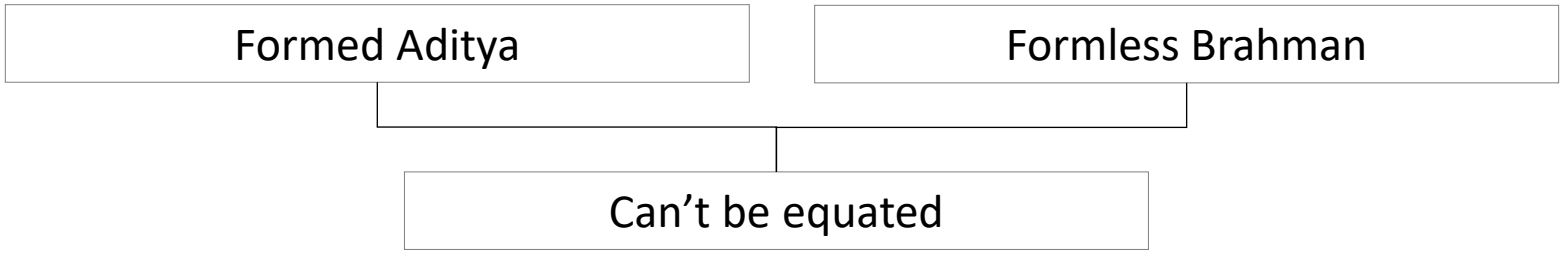
III) a) Aditya-Surya can't be Brahman, has form, white bright colour.

b) Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् । अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥	Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ; Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ll 15 ll

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

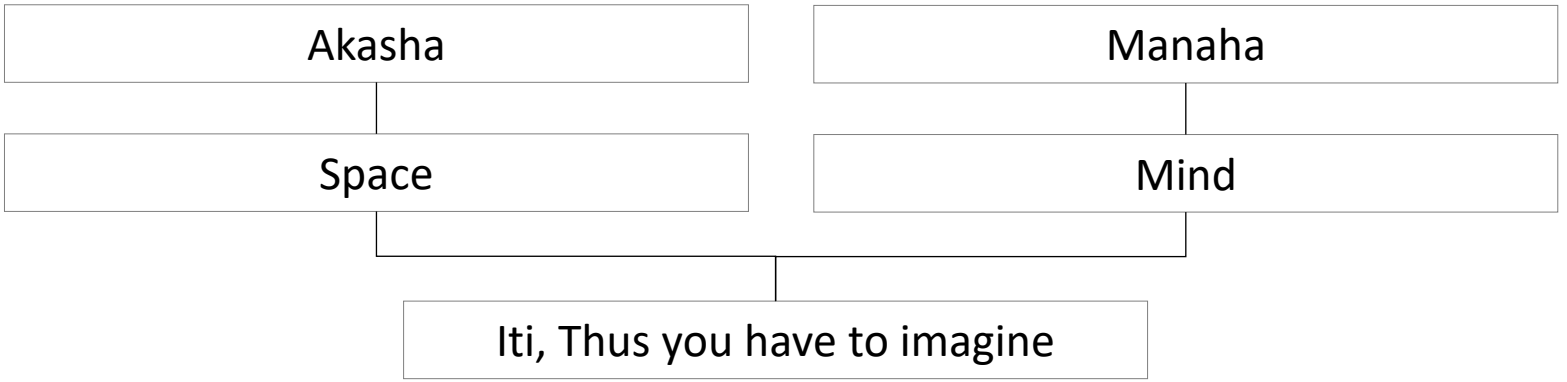
c)



d) It is only an imagination.

e) Aditya is not actual Brahman.

f)



g) Abrahman = Not Brahman

h) Akasha + Brahman :

- No form, colour -

i) May you Meditate them as Brahman, means they are not Brahman.

j) Think yourself as intelligent = You are unintelligent.

k) As, iti = not fact

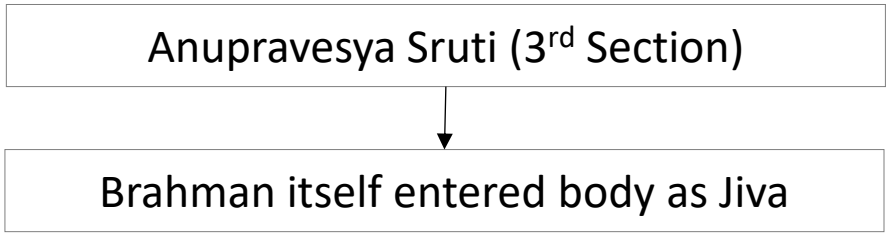
IV) Chandogyo Upanishad :

a) 6th Chapter : Introduced Sat Brahman, Jagat Karanam -

b) Sat Brahman enters body-mind complex.

c) That Sat Brahman, jagat Karanam Brahman, which entered body, mind complex you are.

d)



e) Having prepared the Mind, that Brahman has entered Jiva.

f) That Jiva is none other than Brahman.

g) Tat Tvam Asi – 8th Section.

V) Development in Chandogya Upanishad Chapter 6 :

a) Chapter 6 – 1 – 4 :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥	yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayaṃ vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyaṃ mṛttiketyeva satyam || 6.1.4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

b) Chapter 6 – 2 – 1 :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ ६.२.१ ॥	sadeva somyedamagra āsīdekamevādvitīyam | taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ tasmādasataḥ sajjāyata || 6.2.1 ||

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

c) Chapter 6 – 3 – 2 : Anupravesha

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]

d) Chapter 6 – 8 – 7 : Tat Tvam Asi

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]

VI) a) Without any obstruction, doubt, Upanishad reveals, you are that Brahman which has entered.

b) Dream Guru :

- Tells dreamer
- You are none other than the waker who has generated the dream and has entered as the dreamer.

- Dreamer - Waker Aikyam
- Dream - Guru teacher
- Dream world created by Nidra Shakti

c) Waker - Super Waker - Brahman Aikyam.

- Waking Guru teaches
- You created Waking world with Maya shakti of Brahman.

d) Waker - Super waker Aikyam.

e) In both Waking and Dream Anupravesha is there.

f) Important portion of Upanishad.

g) This is Advaitin's reply.

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

ननु पराक्रमादिगुणः सिंहो- ऽसि त्वमितिवत्तत्त्वमसीति
स्यात्। न; मृदादिवत्सदेकमेवाद्वि- तीयं सत्यमित्युपदेशात्।
न चोपचारविज्ञानात्तस्य तावदेव चिरमिति सत्सम्पत्तिरुपदिश्येत।
मृषात्वादुपचारविज्ञानस्य त्व- मिन्द्रो यम इतिवत्।

I) a) Purva Pakshi :

- Gauna Aikyam because of Guna Samanyam.

b) Some common features, similarities.

c) Example :

- Jnanam = Agni

d) Gita : Chapter 4 – Verse 19

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः । ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ ४-१९॥	**yasya sarvē samārambhāḥ** **kāmasaṅkalpavarjitāḥ |** **jñānāgnidagdhakarmāṇaṃ** **tamāhuḥ paṇḍitaṃ budhāḥ || 4-19 ||**

Whose undertakings are all devoid of desires and purposes, and whose actions have been burnt by the fire of knowledge, him the wise call a sage. [Chapter 4 – Verse 19]

e) Jnanam - not fire, if equal, if you get Jnanam, hair will get burnt.

f) Common function = Dahana function

= Both burn, destroy

g)

Fire	Jnanam
Destroys all fire	Destroys ignorance and misconceptions, Mithya

h)

Fire	Jnanam
Illumines things in Darkness	Reveals things which are in ignorance, darkness

i) Because of revelation feature, burning feature, Jnanam compared to Agni.

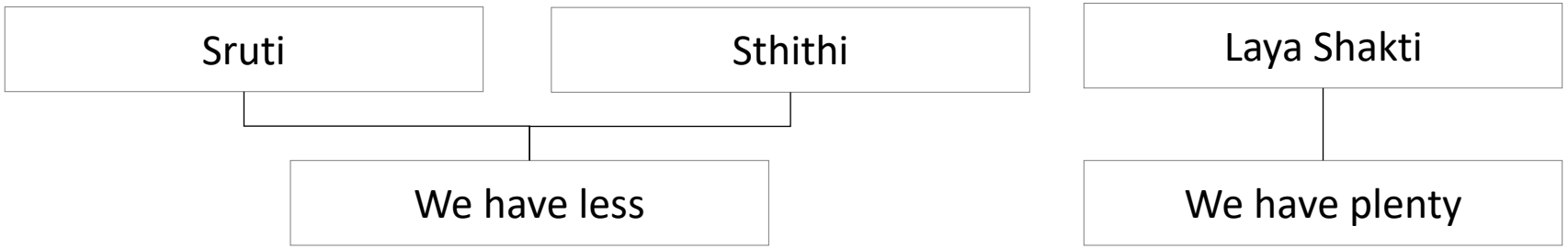
j) Guna Samanyat Gauna Prayoga.

k) Svetaketu, human being, has many glories like Bhagawan.

l) Human can create, artificial intelligence.

m) Job threat for Swami because of AI.

n)



o) Human = Bhagawan = Gauna Vakhyam.

II) a) You are a Lion.

b) You are strong, courageous like Lion.

c) This is Upachara Vakhyam, not Jnana Vakhyam.

d) Upto this is Purva Pakshi.

III) Shankara :

a) Upanishad says - Tat Tvam Asi.

b) Upachara Vakhyam - Talks of seeming Aikyam.

c) Actually they are different, in Upachara Vakhyam, Bheda is always there.

d) You are non-dual Brahman.

- Abheda, no question of difference at all.

e) All Ornaments = Gold

- Not Upachara Vakhyam.
- It is Jnana Vakhyam.
- Gold alone is in the form of all Ornaments.

f) Clay = All Pots

g) 3 Examples :

- Clay, Iron, Gold

h) There is only one Brahman which is Non-dual which means World = Brahman, Jiva, Jagat, Ishwara = Brahman.

i) There can't be a Jiva separate from that Brahman.

j) Difference is an appearance, oneness is factual.

k) Ekam Eva Advitiyam Upadeshat, no question of Brahman and World.

l) Brahman alone is - 2 Reasons.

m) One Reason :

- 2 things equated not Gauna but fact.
- There is only one Reality it is said.

n) Second Reason :

- When you have Upachara, it can't produce result based on Upadesha Vakhyam.
- Jnanam = Agni.

o) It will not produce benefit of burning by Jnanam like Agni.

- Burning not factual.
- It can't give you benefit of knowledge.

p) By false knowledge, actual Moksha can't be generated.

q) If false Jnanam produces Moksha, Moksha will also be false.

r) Upanishad is giving actual Moksha as the Phalam for Aikyam.

s) Tasya Tava Deva Chira

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]

t) Merger into Brahman not out of false knowledge.

u) If false knowledge, can give Moksha, we already have lot of false knowledge, we should have been liberated.

IV) a) Any Upachara Vigyana generated through Gauna Vachyam will be false.

b) Simhaha - Purushaha - Upachara Vigyanam, which is false.

c) Tvam Indra, Yamaha, Iti Vatu.

d) You are Indra, Yamaha = Upachara Vigyanam = Mrisha = False knowledge.

e) False knowledge can't give Moksha, liberation.

f) If false knowledge can give liberation, we would have got Moksha long time ago, we have plenty of false knowledge even about ourselves.

g) Sat Sampattihi - Videha Mukti can't be promised for false knowledge of Tat Tvam Asi.

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

नापि स्तुतिरनुपास्यत्वाच्छ्वेत- केतोः।
नापि सच्छ्वेतकेतुत्वोप- देशेन स्तूयेत। न हि राजा
दासस्त्वमिति स्तुत्यः स्यात्। नापि सतः सर्वात्मन एकदेश-
निरोधो युक्तस्तत्त्वमसीति देशाधि- पतेरिव ग्रामाध्यक्षस्त्वमिति।

Topic 324 : Upachara Vakhyam

Topic 325 : Sthuti Vakhyam

I) a) Why can't you say.

- Uddalaka is glorifying Svetaketu.

b) Yama glorified Nachiketa.

II) a) 2 methods of glorification.

b) Svetaketu is not the subject matter for glorification.

c) What is Tatparyam, Central teaching, must be glorified.

- Keeping with Upakrama, Upasamhara, Abhyasa, Apoorvata, Phalam, Arthavada.

d) Arthavada = Glorification of Central teaching is required.

e) Central teaching :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥ ६.२.१ ॥	sadeva somyedamagra āsīdekamevādvitīyam | taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ tasmādasataḥ sajjāyata || 6.2.1 ||

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

f) Sat, Karanam, is Central teaching.

g) We have to glorify Brahman - not Svetaketu, student, not subject matter of Chapter 6.

III) a) Svetaketu not subject matter for teaching.

b) Not subject matter of Upasana.

c) Svetaketu not Upasya Devata to be glorified.

d) Why should Svetaketu be glorified as Brahman?

e) Svetaketu not subject matter of any Upasana.

IV) a) Why can't you say the other way round?

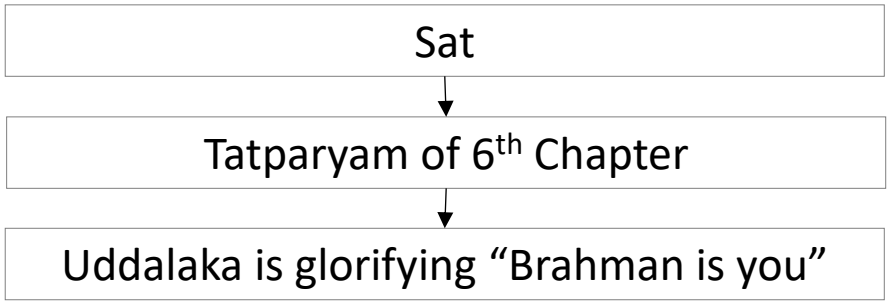
b) Brahman = Subject matter.

c) Brahman can't be glorified as Svetaketu.

d) Tvam Tat Asi

- Tatu Tvam Asi

e)



f) Ashadu :

- Can't glorify Paramatma as Jivatma.
- Jivatma can be glorified as Paramatma.

g) Glorification not by saying :

- God is inferior like Svetaketu.

h) Brahman not glorified as Svetaketu - Why?

V) a) Can't tell King :

- You are as great as the one who is fanning you.

b) King will give Capital punishment.

c) God not glorified as Jivatma

VI) a) Let us assume student is a King, like Janaka.

b) Yajnavalkya teaches Janaka.

c) King is great.

d) Why can't Upanishad glorify Paramatma as King Janaka?

e) It is an insult not glorification.

f) Janaka = Ruler of Kingdom.

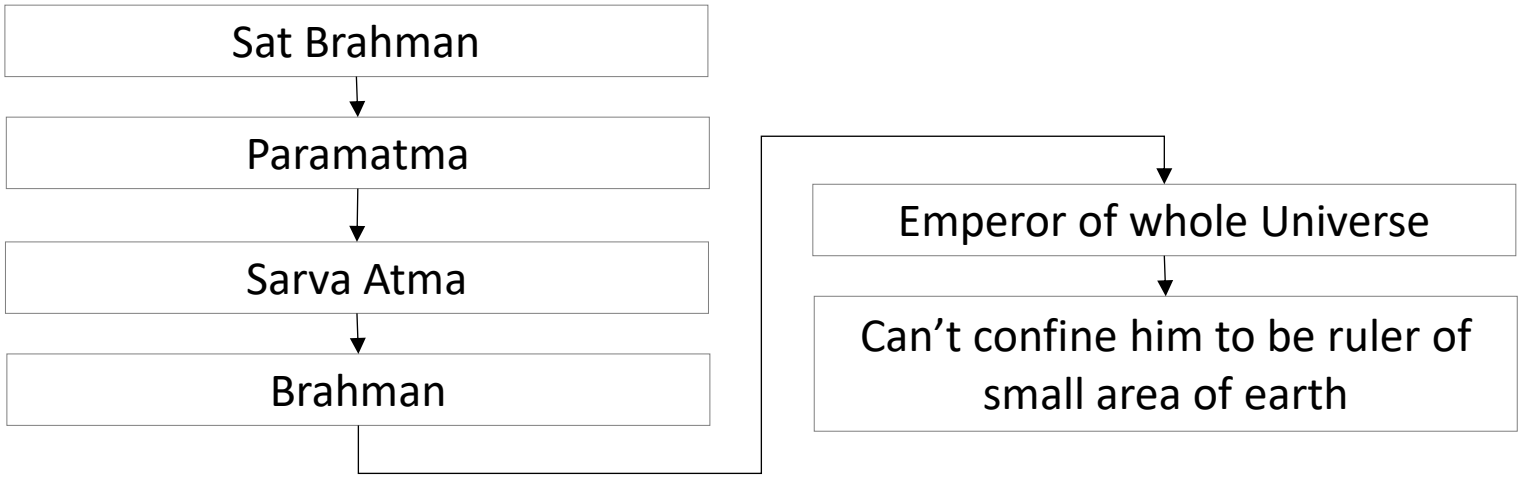
- Ishwara / Paramata = Ruler of Cosmos.

g) Can't compare Emperor, with king of small area.

h)



i)



j) Nirodha – Limiting, restricting by saying Tat Tvam Asi.

k) King – You are as great as village head.

l)

Kings power	Village heads power
All over the kingdom	In one small village

m) You can't restrain Paramatma as Jivatma.

n) Iti Stutihi Na Syat :

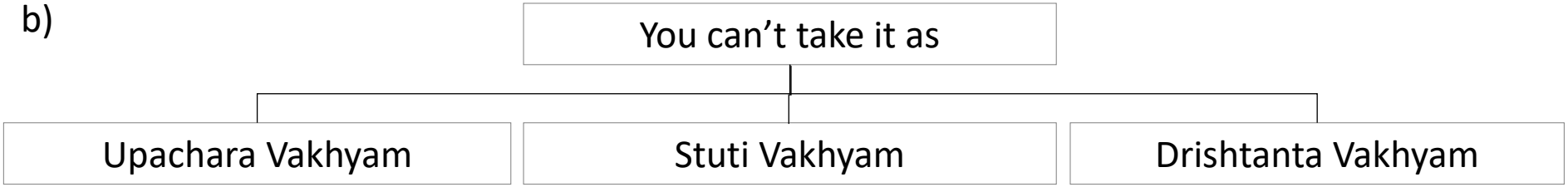
- Such glorification will be insult.

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

न चान्या गतिरिह सदात्मत्वोप- देशादर्थान्तरभूता सम्भवति।
ननु सदस्मीति बुद्धिमात्रमिह कर्तव्यतया चोद्यते
न त्वज्ञातं सदसीति ज्ञाप्यत इति चेत्। नन्वस्मिन्पक्षेऽप्यश्रुतं
श्रुतं भवतीत्याद्यनुपपन्नम्। न; सदस्मीतिबुद्धिविधेः स्तुत्यर्थत्वात्।

a) Another Purva Pakshi comes.

b)



c) Tat Tvam Asi can't be interpreted in any other way.

d) Only one alternative is, it must be Jnana Vakhyam - 4th possibility, my version.

e) Mahavakhyam :

- Paramatma – Jivatma – Aikya Upadeshat.

f) Only Jnana Vakhyam - Possibility is there.

II) Purva Pakshi - 4th option :

a) Take it as Upasana only.

b) Mano Brahmeti Upasana.

- We have already negated.

c) Iti Upasita does not come.

- Not Upasana Vakhyam.

III) Purva Pakshi :

a) Take it as Upasana only.

b) Jnana Vakhyam is not possible, already said.

c) If I am Brahman, how come I don't know that?

d) If it is me, I would have known that.

e) I = Aparoksha Vishaya = Can't be unknown.

f) Since I don't know I am Brahman, it can't be Jnana Vakhyam.

IV) Puva Pakshi :

a) Take it as Upasana Vakhyam, even though iti, Upasita are not there.

b) My example does not fit in.

c) Your example also does not fit in.

d) It can't be Jnanam.

e) I would have already known, Upanishad need not instruct me.

f) Your Jnanam and my example not possible.

g) Take Tat Tvam Asi as imagination, Upasana only.

h) I have to imagine I am great, I am Brahman.

i) It is Upasana Vakhyam, not said explicitly.

j) I am Brahman = Upasana.

k) Feel good factor, feel nice.

l) Chodite - instructed as Upasana to be done.

m) Not a Jnana Vakhyam giving me knowledge, I am Brahman.

n) If I am Brahman, I would have known, need not be taught by Upanishad.

o) Not teaching "Unknown Me", as Brahman.

p) If this is asked, we Advaitin will raise a question.

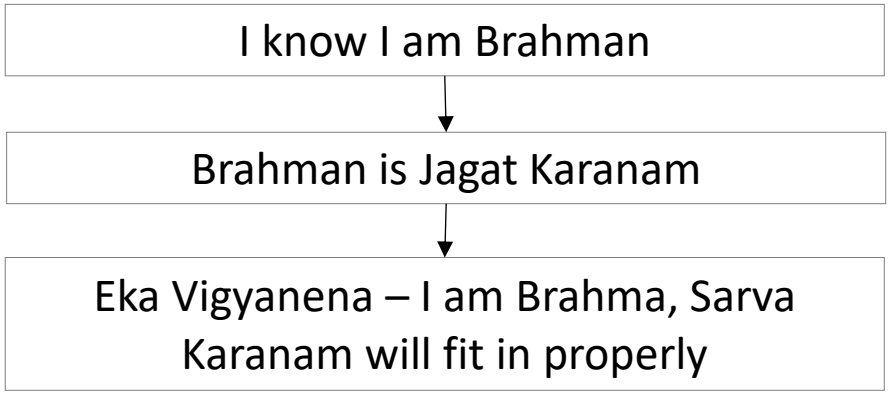
V) a) Purva Pakshi is imagining our question and he gives the answer.

b) By knowing I am Brahman, Jagat Karanam, I know everything else.

c) Eka Vigyanena Sarva Vigyanam Bavati.

d) If I am not Brahman, by imagining I am Brahman, without knowing I am Brahman, By imaginary thing how can I get Eka Vigyanena Sarva Vigyanam Bavati?

e)



f) If I am not Brahman, I imagine I am Brahman, through that I am not getting Brahma Jnanam.

g) By imagination, how Eka Vigyanena Sarva Vigyanam possible?

h) I don't know Brahman.

i) Our question will be to Purva Pakshi.

VI) a) Purva Pakshi :

- Eka Vigyana Sarva Vigyanam is Sthuthi only.

b) It is glorifying this imagination.

c) It is a great imagination.

d) Imagine I am Brahman, I will know everything, not a fact but it is glorification.

e) I am Brahman = Imagination -

f) By this I will know everything, is glorification.

g) There is no Jnana Vakhyam.

VII) Purva Pakshi :

a) Our question to Purva Pakshi.

b) Ashrutam, Shrutam Bavati.

c) By imagining I am Brahman, how can I become Omniscient?

VIII) Purva Pakshi gives answer :

a) Imagine "Aham Sad Asmi“.

b) Buddhi Vidhi, instruction, imagine I am Brahman, is glorified.

c) Glorification :

- If you imagine it will be as though you will know everything.

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

न; आचार्यवान्पुरुषो वेद तस्य तावदेव चिरमित्युपदेशात्।

Shankara :

I) Essence of answer.

II) a) If it is imagination, I am Brahman.

b) Sarva Vigyanam = Glorification

c) Then I will be doing only a finite Karma.

d) Upasana = Karma, Kartavyata Upadishyate.

e) Doing Upasana that I am Brahman, will get Karma Phalam.

f) Aapti, Utpatti, Samskara, Vikara, Anitya Phalam.

g) If Upasana, Phalam can't be Moksha.

h) Here Upanishad gives Moksha Phalam, immortality.

i) Aham Sad Asmi - Not Upasana.

- Eka Vigyanena Sarva Vigyanam - Not Sthuthi.

j) Both are facts only.

k) It is Jnana Vakhyam, Jnana Phalam = Nitya Phalam.

l) Jnanam can give Moksha.

Revision : Chapter 6 – 16 – 3 : Topic 327

I) a) Mahavakhyam repeated 9 times - Section 8 – 16.

b) Central theme of Chapter 6 is Mahavakhyam.

II) Enquiry :

a) What is Phalam of Mahavakhyam?

b) Question in Introduction :

- Eka Vigyanena Sarva Vigyanam - This is the Phalam.

c) It is not Moksha Purushartha.

d) Person may not be interested in Sarva Vigyanam.

e) What is the Purushartha is the question.

III) Purushartha :

a) Atmani Kartrutva, Boktrutva Adhyasa Nivrutti = Phalam of Mahavakhyam.

b) Once I know I am Brahman, Brahman being free as Akarta, Abokta, I conclude, I am free from Kartrutvaam and Boktrutvam.

IV) Through this Jnanam, 2 fold result comes :

a) Negation of Jnana Karma Samuchhaya Vada.

b) If I am Akarta no question of I - doing Karma, or have benefit of Karma Samuchhaya.

c) Jnana Karma Samuchhaya gets refuted.

d) This is incidental benefit.

V) What is the main benefit?

a) I am free from Sanchita, Agami, Prarabda.

b) Prarabda belongs to Anatma Body - Mind complex, lower order of Reality.

c) I am free from Karma Trayam.

d) This is instantaneous Moksha, Nitya Muktihi.

e) Therefore, Mahavakhya Phalam is Kartrutva, Boktrutva, Adhyasa Nivrutti.

VI) Unique Purva Pakshi :

a) Mahavakhyam :

- Not a Jnana Vakhyam.

b) Reason :

- Why should I know I am Brahman?

c) Shastra need not teach me that I am already Brahman.

d) Shastra has to teach me only Karma or Upasana by doing that I will get benefit of Moksha.

e) Shastra need not come and teach me who I am.

- Why ?

f) I being Aparoksham, being intimately available, nobody need come and tell me who I am.

g) Therefore, Mahavakhyam can't be a Jnana Vakhyam.

h) Self ignorance is not possible.

VII) a) Similar argument by Visishta Advaitam.

b) Visishta Advaitam negates ignorance in the Atma.

c) If no ignorance, no Adhyasa.

d) Visishta Advaitam refutes Adhyasa Bashyam straight away.

e) Self being self-effulgent, self ignorance is not possible.

f) If self ignorance is not there, self knowledge I need not acquire.

g) Sruti need not give me self knowledge.

h) But Sruti can give Karma or Upasana.

i) Mahavakhyam should be interpreted not as Jnana Vakhyam, but Upasana Karma Vakhyam.

VIII) a) Mano Brahmeti Upasita = Drishtanta Vakhyam.

b) Upachara or Gauna Vakhyam.

- Upachara = Protocol, glorify politicians etc.
- Stuti Vakhyam.

IX) Shankara refutes Purva Pakshi.

a) Upachara, Sthuti Vakhyam, can't give Moksha.

b) Drishtanta Vakhyam can't be quoted because it is clearly said "iti Upasita“.

c) After Mahavakhyam, there is no "iti Upasita“.

X) Final argument – Purva Pakshi :

a) Not Drishtanta, Upachara, Sthuti Vakhyam, I accept.

b) It is visualisation - Visualise yourself as Brahman.

c) Visualisation = Sampat Upasana, Karma.

d) Even though iti, Upasita is not there.

e) Still take it as Upasana because it can't be taken as Jnana Vakhyam.

f) Because it can't be taken as Jnana Vakhyam, take it as Upasana Vakhyam.

g) Aham iti Eva Bavami..

- Aham Graha Upasana.
- Why can't you take it?

IX) Shankara :

a) Not acceptable.

b) Acharyavan Purusho Veda Tasya Tavadeva Chiram, Vimokshayat iti Upadeshat.

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) This Mantra is refutation of Upasana contention in Tat Tvam Asi.

X) Last session :

- Refutation

a) Once it is Upasana, Moksha can't be the result.

b) If Aham Brahma Asmi = Upasana, Moksha can't be Phalam.

c)



d) Moksha is accepted by all Darshinakas as Nitya Phalam.

e) All philosophers accept Moksha = Nityam = Freedom from limitations.

f) If Aham Brahma is Sampath Upasana, it can't give Moksha.

g) Upasana involves thoughts, Anityam.

h) Moksha Phalam = Nityam

i) We can give this answer (not given by Shankara)

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

यदि हि सदस्मीति बुद्धिमात्रं कर्तव्यतया विधीयते न तु त्वं-शब्दवाच्यस्य सद्रूपत्वमेव तदा नाचार्यवान्वेदेति ज्ञानोपायोप-देशो वाच्यः स्यात्। यथाग्नि-होत्रं जुहुयादित्येवमादिष्वर्थ-प्राप्तमेवाचार्यवत्त्वमिति तद्वत्।

Shankara's ingeneous answer :

I) a) Suppose what you say is true, correct (Abyupathya vada)

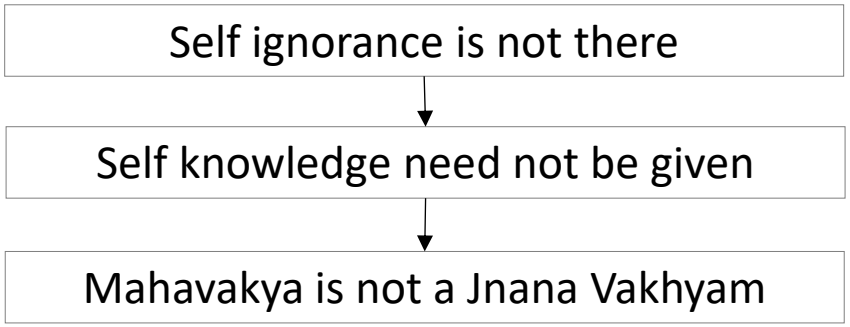
b) If Veda is instructing me just to imagine I am Brahman, only Meditate, visualise

c) Upanishad does not remove Self ignorance by saying I am Brahman, not giving Jnanam I am Brahman.

d) Contention of Purva Pakshi :

- There is no Self ignorance possible, hence it need not be revealed.

e) Suppose :



II) What will be the consequence?

a) Na Acharyavan Veda :

- Upanishad need not say - One who has Acharya will know.

b) I am Brahman in Sleep taught by Veda and Guru, it is Jnanam, Nitya Moksha Phalam, not dependent on condition of body or mind.

c) I am always free from Body – Mind.

d) As Body - Mind, Ahamkara, I am undergoing 3 states, Joy - Sorrow, Birth – Death.

e) I am ever-free Brahman revealed by Veda, ever witness, consciousness principle, ever Drk, observer of manifest, unmanifest world, Anatma.

f) One who has Acharya will know.

g) By this, Upanishad is indicating that it is Jnana Vakhyam not Karma Vakhyam.

III) a) Mano Brahmeti Upasita

- Adityo Brahma.

b) Here you don't find Acharyavan Purusho Veda

c) There is nothing to know, only imagine Mind is Brahman.

d) Knowledge not required.

e) In imagination, knowledge Aham Brahma Asmi is not required.

f) I am only imagining something in both Karma Khanda and Upasana Khanda.

g) Acharya is never mentioned.

h) Acharya is understood, bring a priest for performance of Karma, Acharya Karanam.

i) Acharya is not mentioned in Karma or Upasana area.

j) One who has Acharya knows.

f) From that it is clear that Tat Tvam Asi is neither Karma or Upasana Vakhyam, it is Jnana Vakhyam.

IV) "Tada Na Acharyavan Veda Iti " - Jnana Upaya

a) This indicates, Acharya is the Pramanam, means of knowledge, Jnana Upayam, Sadhanam.

b) Jnana Sadhana Upadesha.

c) In your view, it is only imagination.

V) Unlike example :

a) Agnihotram Juhoyat.

b) In this area of Karma, Upasana, Acharya is understood.

c) For Ritual, someone required to instruct.

d) Om Buhu.. hold your nose..

e) Acharya is known by implication, not explicitly mentioned.

f) Here explicitly mentioned, knowledge of our experiences explained by Acharya and what lies beyond experiences.

g) This is Jnanam portion, beyond Karma, Upasana, dealt in Vedanta, Upanishads.

h) Arthapatti Pramana - Priest indicated in Karma.

i) Acharyavatvam understood.

j) This is Argument No.1 based on Acharyavan Purusho Veda.

V) a) 2nd Argument :

- Tasya Tada Eva Shiram Yavanna Vimukshaye Sampat Asye Iti.

b) Indicates, there is a delay for Videha Mukti.

c) Sarva Karana Nasha = Delay

d) Prarabda continues for Jnani.

e) Tadat Eva Chiram means delayed Videha Mukti for a Jnani.

f) In Vedanta, we can explain this Chiram, delay based on Tarqa Shastra Rule.

g) Tarqa Rule :

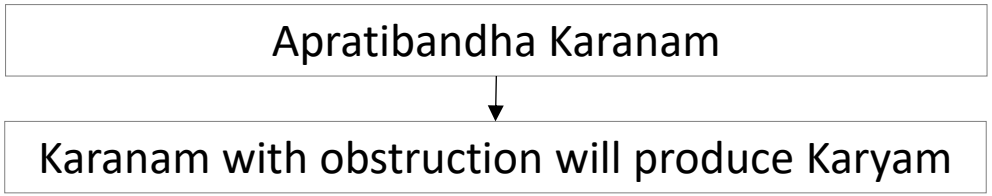
- **Karanam produces Karyam only when it is not obstructed.**

h) Lamp produces - Darkness remover.

- Lamp can do only if there is no obstruction.
- If you put a black cloth around the bulb, darkness not removed.

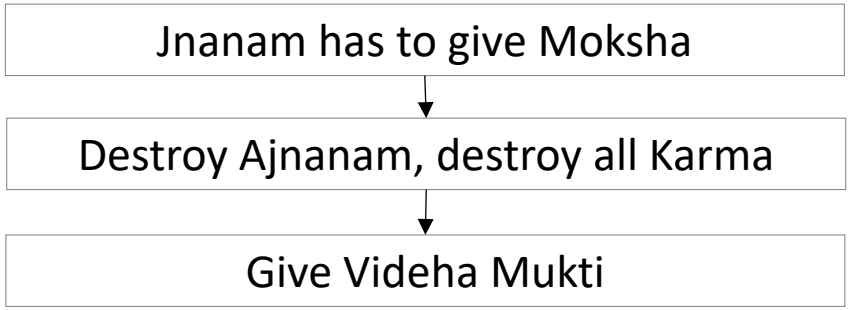
i) Pratibandha, Apratibandha Karanam, Karyam Janayati.

j)



k) If it is with obstruction, it will not produce Karyam until the obstruction is removed.

l)



m) It is not able to give Videha Mukti because there is something standing in front in the form of Prarabda Pratibandha.

n) In the place of dark cloth obstacle, here Prarabda Pratibandha is there.

o) Even though I am Maha Jnani, I won't get Videha Mukti.

p) Jeevan Mukti is different.

q) Videha Mukti requires Prarabda Prathibandha Nivrutti.

r) Videha Mukti = Brahma Sampatti, Sat Sampatti.

VI) a) Brahma Aikyam Prapnute, this way we can explain.

b) Purva Pakshi has a problem, if it is just an imagination, it being a Karma, after imagination, you should get Videha Mukti because there is a Pratibandha.

c) Shepa Karanam = Delay, postponement of Videha Mukti.

d) Brahman remains unknown because it is not Jnana Vakhyam.

e) Once you visualise yourself as Brahman, means for Moksha, what should happen?

f) One time visualistion, Moksha will happen, postponement would not be possible in your interpretation.

g) In my interpretation, postponement can be explained.

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

तस्य तावदेव चिरमिति च क्षेप- करणं न युक्तं स्यात्। सदात्म-
तत्त्वेऽविज्ञातेऽपि सकृद्बुद्धि- मात्रकरणे मोक्षप्रसङ्गात्।
न च तत्त्वमसीत्युक्ते नाहं सदितिप्रमाणवाक्यजनिता बुद्धि-
र्निवर्तयितुं शक्या नोत्पन्नेति वा शक्यं वक्तुम्, सर्वोपनिष-
द्वाक्यानां तत्परतयैवोपक्षयात्। यथाग्निहोत्रादिविधिजनिताग्नि-
होत्रादिकर्तव्यताबुद्धीनामतथार्थत्व- मनुत्पन्नत्वं वा न शक्यते
वक्तुं तद्वत्।

I) 1st Argument :

a) Acharyavan Purusho Veda indicating Mahavakhyam is Jnana Vakhyam.

2nd Argument :

b) Only if you take it as Jnana Vakhyam, postponement of Videha Mukti can be logically explained.

c) In Your Matam, Mukti can be explained and also postponement of Videha Mukti.

II) 3rd Argument :

a) You can't say Mahavakhyam is not a Jnana Vakhyam.

b) Because Mahavakhyam is a Pramana Vakhyam.

c) Entire Veda is Shabda Apaurusheya Pramanam, you have accepted, you are Astika.

d) To show it is a Pramanam, all conditions are fulfilled.

e) Upadesha Sahashri :

- Aanadigatha, Abaditha, Arthavat, Vishaya Vakhyam Janaka Pramanam.

f) Pramanam produces new knowledge which we don't have.

g) Production of knowledge is condition No. 1.

h) 2nd Primary condition :

- Produced knowledge should not be negated by other Pramanams.

i) See Table, Carpet – Knowledge.

- You are hallucinating - question by others.

j) Abadita Jnana Janakatvat = Chakshu is Pramanam.

k) Mahavakhyam produces knowledge that I am Brahman - No. 1.

l) This knowledge is not negated by any other Pramanam.

m) Why?

- All other Pramanams are dealing with Anatma.
- Objective Pramanam.

n) Here Mahavakhyam is talking about Atma, can't be negated by Anatma Pramanams.

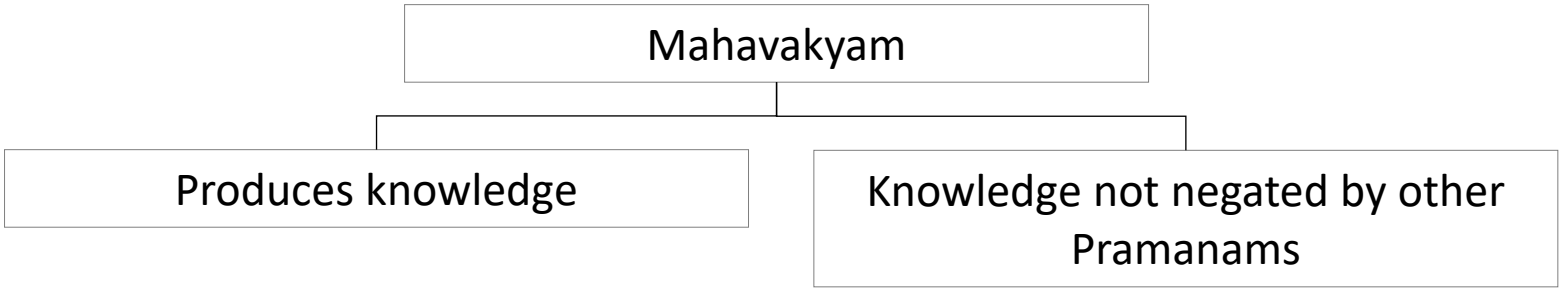
o) What eyes see, ears can't negate.

Eyes	Ears
Field is colors	Field is sound

p) Ears do not have authority to comment on colour.

III) Shankara :

a)



b) You don't have logic to say that it is not Jnana Vakhyam.

IV) a) When Tat Tvam Asi is uttered by a Guru to a qualified disciple.

b) Knowledge which is derived by Pramana Vakhyam which fulfills the 2 conditions of Pramanam.

c) It can never be negated by the opposite idea.

d) Opposite idea :

- I am not Brahman.

e) I am Brahman can't be negated by I am not Brahman.

f) If someone says :

- I am not Brahman.

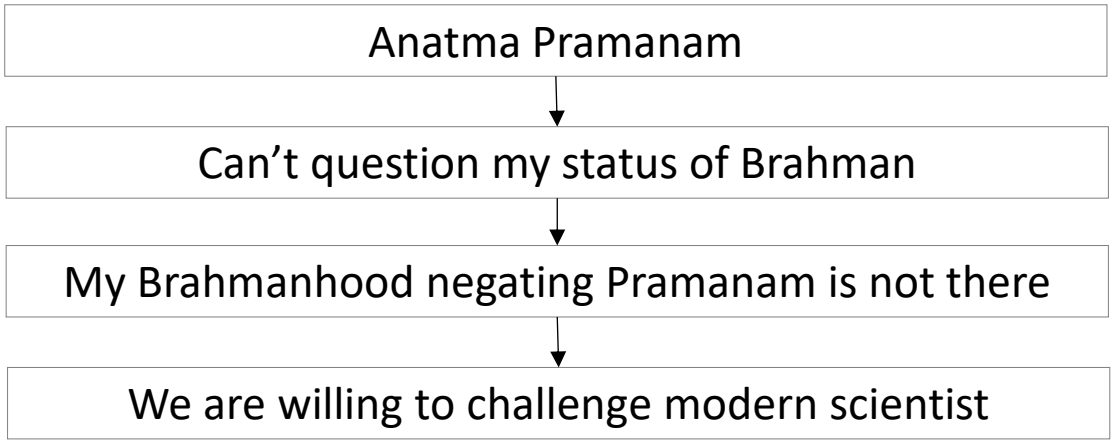
g) I will ask :

- Which Pramanam is saying that?

h) Every Pramanam you are quoting is dealing with only Anatma, including sense organs, inference, Arthapatti, Anupalabdhi, normal Shabda.

i) They are dealing with mind, body, sense organs, internal experiences, emotions - are Anatma.

j)



k) Nivarthayitum Na Shakya.

V) a) You can't argue that Mahavakyam does not produce Jnanam.

b) Previous argument :

- Mahavakhya Jnanam is not negated by other Pramanams.

c) If you analyse Mahavakhya by using Shad lingas.

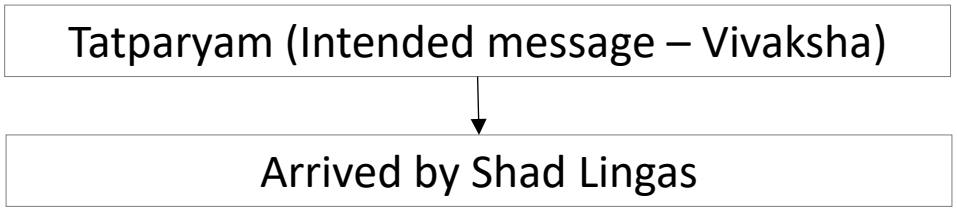
d) Vedanta Sara - One chapter :

1. Upakrama Upasamhara
2. Abyasaha
3. Apoorvata
4. Phalam
5. Arthavada
6. Upapatti

e) Mahavakhyam is Tatparya Vakhyam.

f) What is central teaching, Tatparyam of the sentence, is the Jnanam generated by the sentence.

g)



h) All other Vakhyams are Shad Lingas.

i) They just end (Upakshayat) by giving the Jnanam.

j) It does not ask you to do anything.

k) Not Mano Brahma Upasita

↓

End

l) Here knowledge itself is an end in itself.

m) Knowledge and Moksha is simultaneous because knowledge is I am Nitya Mukta Atma.

VI) a) Karma Khanda - Vakhyams give Jnanam.

b) Agnihotram gives Svargam.

- Jyotishtomo Yajne Kamena Svarga Yajeta.

c) Jnanam :

- Rises in my Mind.
- I will get heaven by doing Yagya.

d) Nobody can contradict.

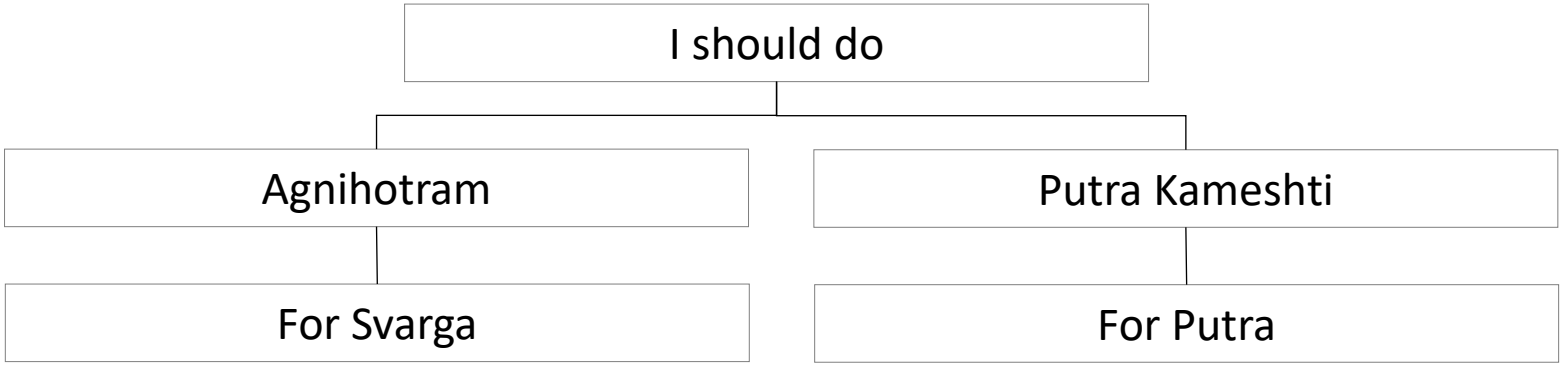
e) Ritual, Svargam, Sadhya-Sadhana Sambandha is Apaurusheyam.

f) How can any Pramanam negate Apaurusheya Karma, Svarga, Karma-svarga Sambandha?

g) If I have Sraddha in the Veda, Karma will produce for me Svarga.

h) Jnanam for me.

VII) a)



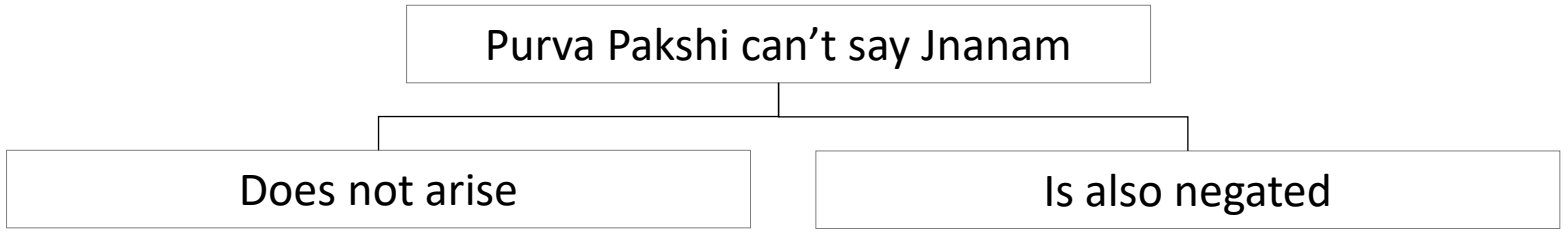
b) This knowledge (Buddhi), you can't say it is not giving Jnanam (Athatartavam).

c) You can't say, such knowledge does not arise.

d) Study Agnihotra Prakaranam, you will know Tatparyam.

e) Prakaranam = Process, chapter conveys, Ritual done in this form produces this result.

f)

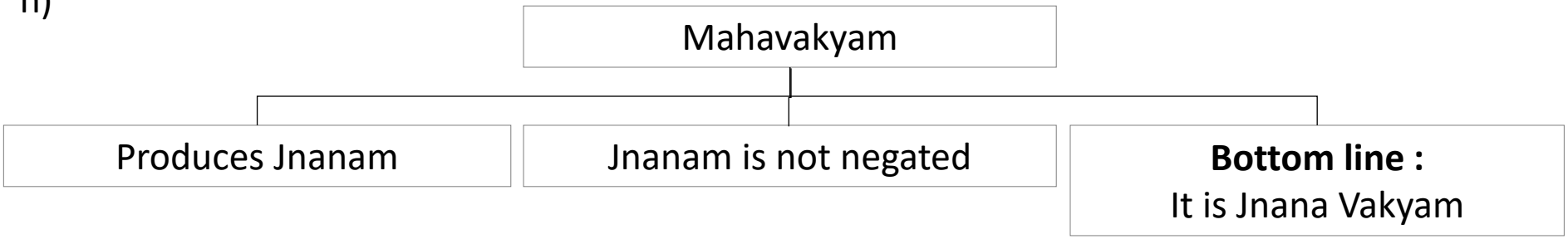


g) Anadigatatvam

- Abaditatvam
- Utpatti, Janakatvam

} Is also there

h)



VIII) Next - Main argument.

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

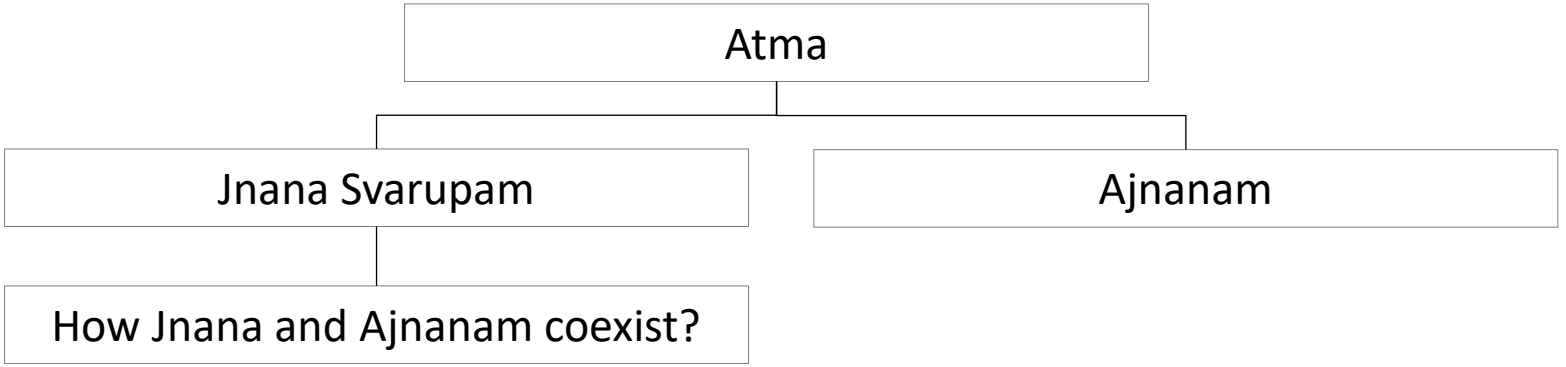
यत्तूक्तं सदात्मा सन्नात्मानं कथं न जानीया- दिति,
नासौ दोषः; कार्यकरण- सङ्घातव्यतिरिक्तोऽहं जीवः
कर्ता भोक्तेत्यपि स्वभावतः प्राणिनां विज्ञानादर्शनात्किमु
तस्य सदात्मविज्ञानम्। कथ- मेवं सदात्मविज्ञानम्?
कथमेवं व्यतिरिक्तविज्ञाने- ऽसति तेषां कर्तृत्वादि-
विज्ञानं सम्भवति? दृश्यते च। तद्वत्तस्यापि देहादिष्वात्म-
बुद्धित्वान्न स्यात्सदात्म- विज्ञानम्। तस्माद्विकारानृताधि-
कृतजीवात्मविज्ञाननिवर्तकमेवेदं वाक्यं तत्त्वमसीति सिद्ध- मिति॥ ३॥

I) Primary Argument :

a) Self ignorance is not possible because Self is self-evident, self-revealing, self-shining.

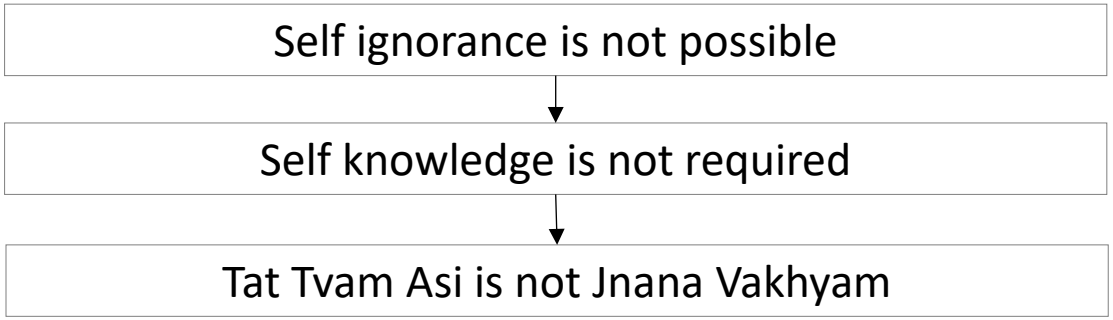
b) In shining, ignorance is not possible.

c) Visishta Advaitin :



II) Purva Pakshi :

a)



b) Shankara has to establish Self ignorance Shastrically.

III) a) w.r.t. primary argument.

b) Purva Pakshi asked us :

- **If Jiva is Brahman how will Jiva not know it?**

c) Only if Jiva does not know, Veda should come to teach, you are Brahman.

d) Jiva will ever not know I am Brahman.

e) Atmanam Katham Na Janiyat Iti

IV) Purva Pakshi :

- How can there be self ignorance?
- Fundamental question.

V) Shankara :

a) That problem is not there.

b) Message intended by Shankara.

c) That there is self ignorance, primary Pramanam is Sruti Pramanam.

VI) a) Chapter 7 :

- Narada approaches Sanatkumara.
- I have studied 4 Vedas, Tarqa, Mimamsa .. PhD.

b) I know many things but I don't have self knowledge.

c) I have self ignorance.

d) Chandogya Upanishad : Chapter 7 – 1 – 3

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

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

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

Tarati Shokam Atma Vitu :

- **I have heard whoever acquires self knowledge he will cross over Samsara sorrow.**

e) Narada talks about acquiring Self knowledge.

f) In all Upanishads, students talk about acquiring Self knowledge.

g) That means all have self ignorance by birth.

h) I don't have Self knowledge, means I have self ignorance.

VII) a) Sanat Kumara teaches Narada :

Chandogya Upanishad : Chapter 7 – 24 – 1

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति ॥ ७.२४.१ ॥

yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa bhūmātha yatrānyatpaśyatyanyacchṛṇotyanyadvijānāti tadalpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ tanmartyṃ sa bhagavaḥ kasminpratiṣṭhita iti sve mahimni yadi vā na mahimnīti || 7.24.1 ||

Sanatkumāra said: 'Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.' Nārada asked, 'Sir, what does bhūmā rest on?' Sanatkumāra replied, 'It rests on its own power—or not even on that power [i.e., it depends on nothing else]'. [7 - 24 - 1]

b) Even though Self is self-evident, self ignorance is very much there.

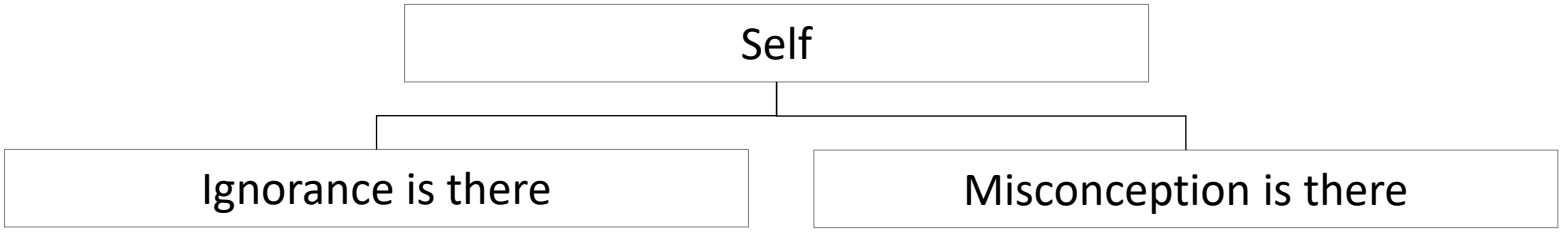
c) Self ignorance has led to Self misconception.

- **Deha Atmana Bavana.**

d) I am the Sthula Shariram.

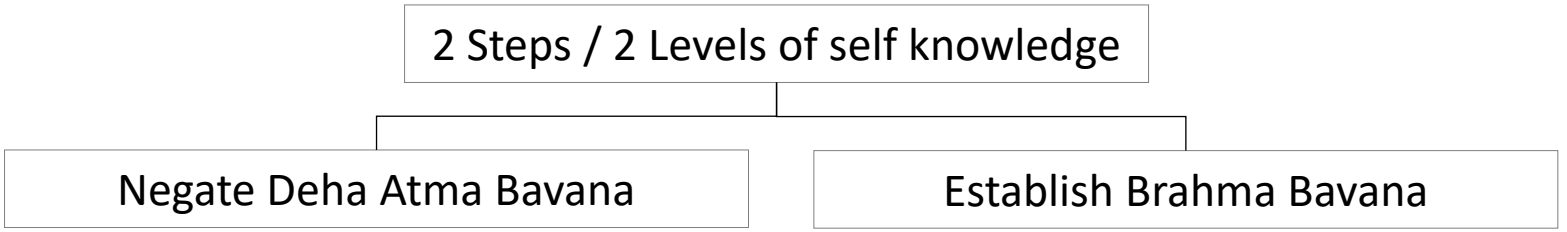
e) When body is born, celebrate, as my birth.

f)

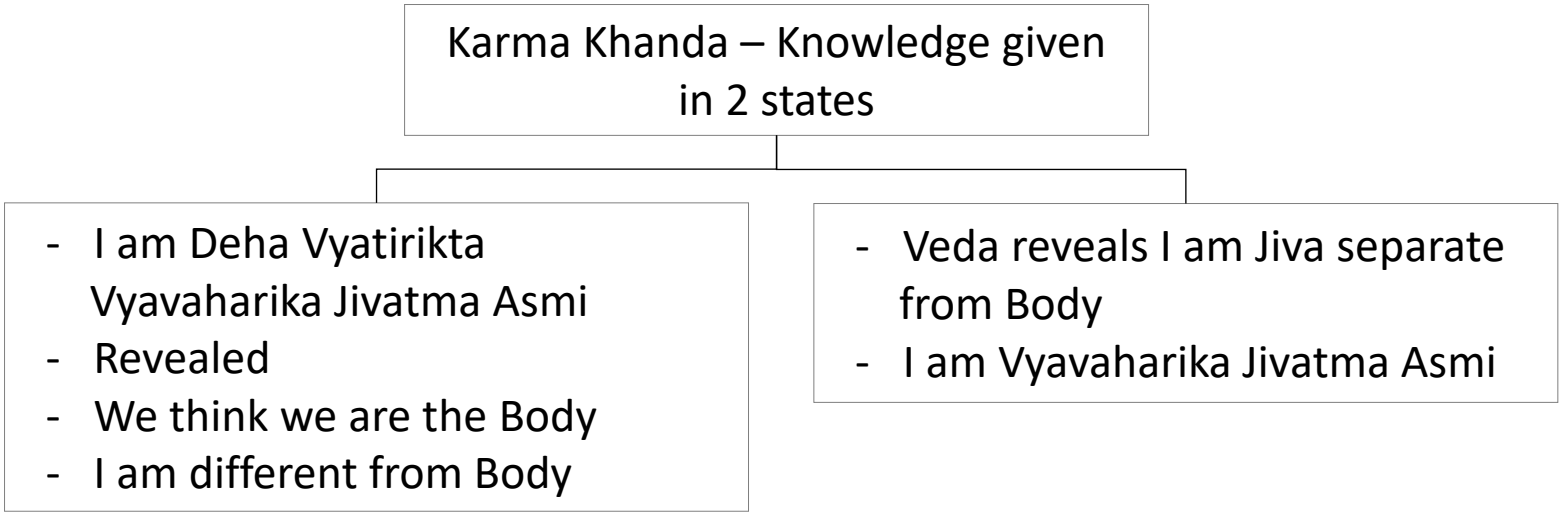


g) Therefore, Veda comes to give Self knowledge (Atma Jnanam).

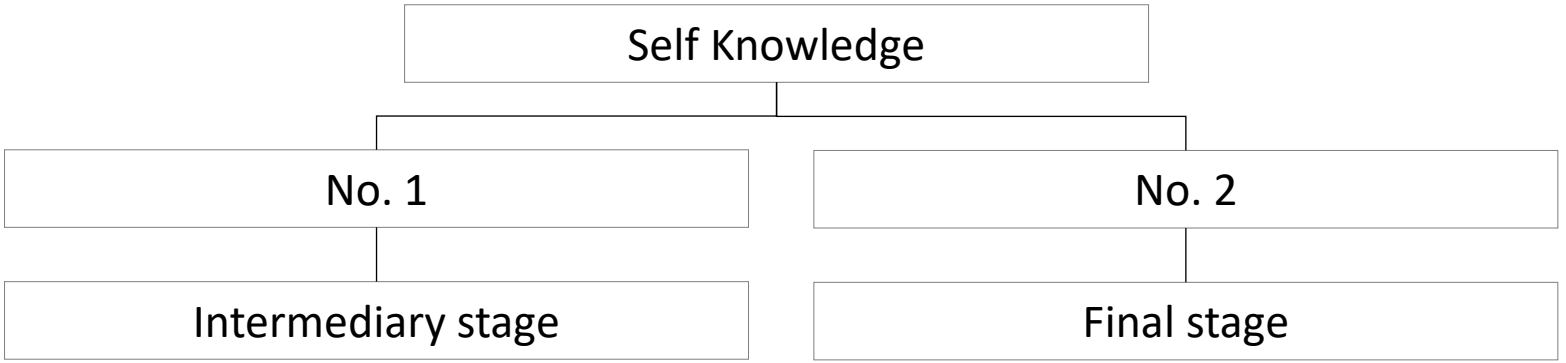
h)



i)



j)



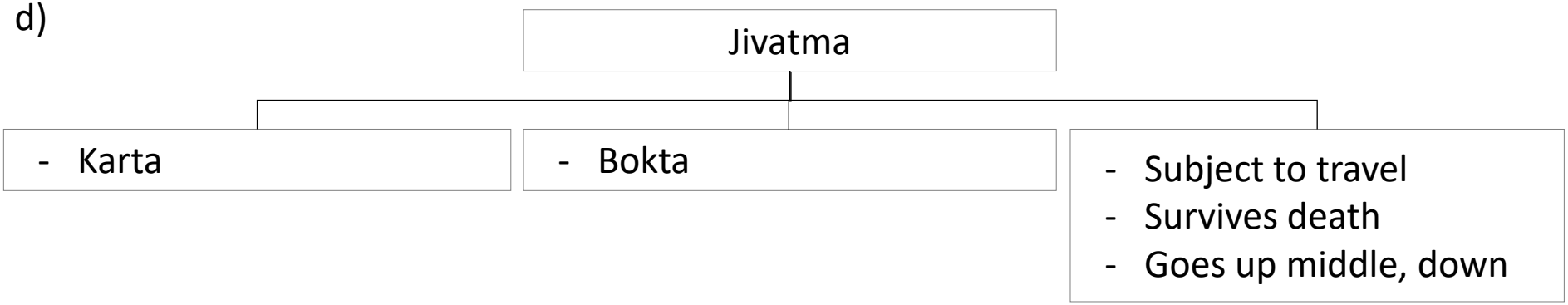
VIII) a) Intermediary stage No. 1 :

- I am Deha Vyatirikta, Vyavaharika Jivatma.

b) Jiva = Sukshma + Karana Sharirams + Chidabhasa.

c) Apaurusheyam - Sukshma Shariram survives, travels.

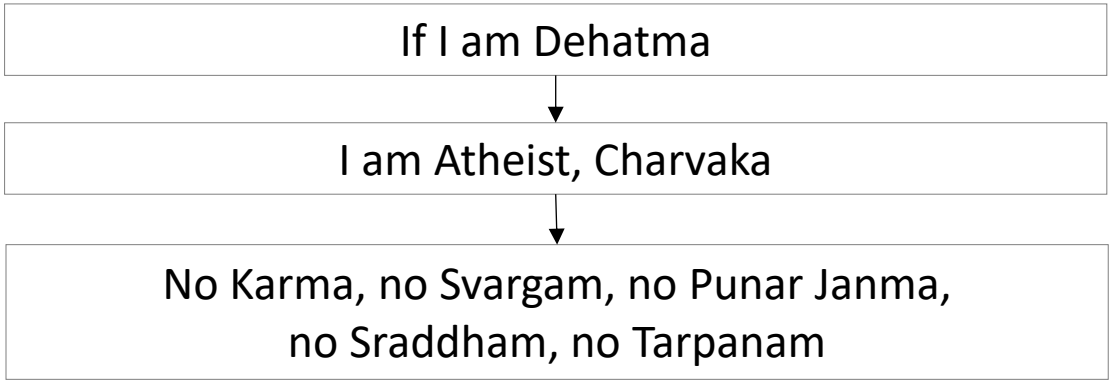
d)



e) Entire Karma Khanda assumes this self knowledge which is received from Veda.

f) Sandhya Vandhanam, Sraddham, Tarpanam, possible only if there is this self knowledge.

g)

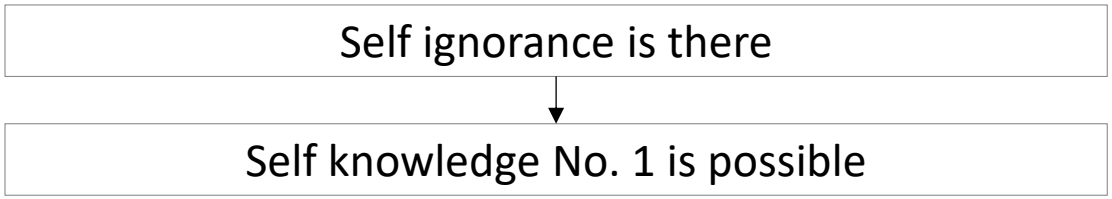


h) Karma Khanda :

- I will survive as Jivatma and I will travel according to my Punyam, Papam, Apaurusheyam, known through only Shastram.

i) Shastra gives me self knowledge which I didn't know, before studying Shastra.

j)

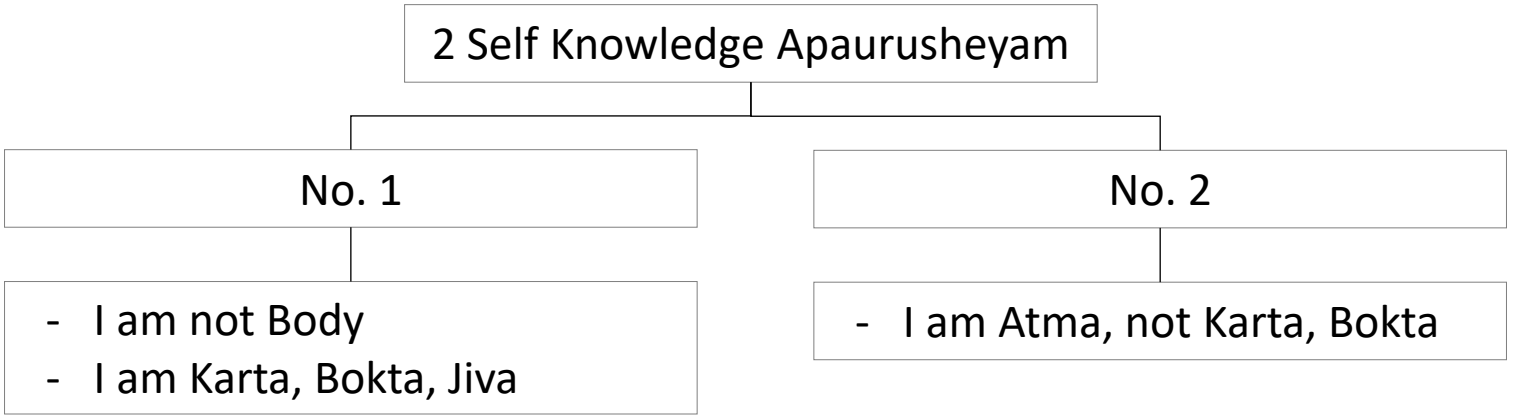


IX) a) In fact Self knowledge No. 1 prepares me to lead a religious life, do Pancha Mahayagya, Sraddham, Tarpanam, Pitru Yagya.

b) I - Jivatma become Sadhana Chatushtaya Sampannah by Karma Khanda.

c) Preparation for Self knowledge No. 2, given by Veda, Apaurusheya Vishaya.

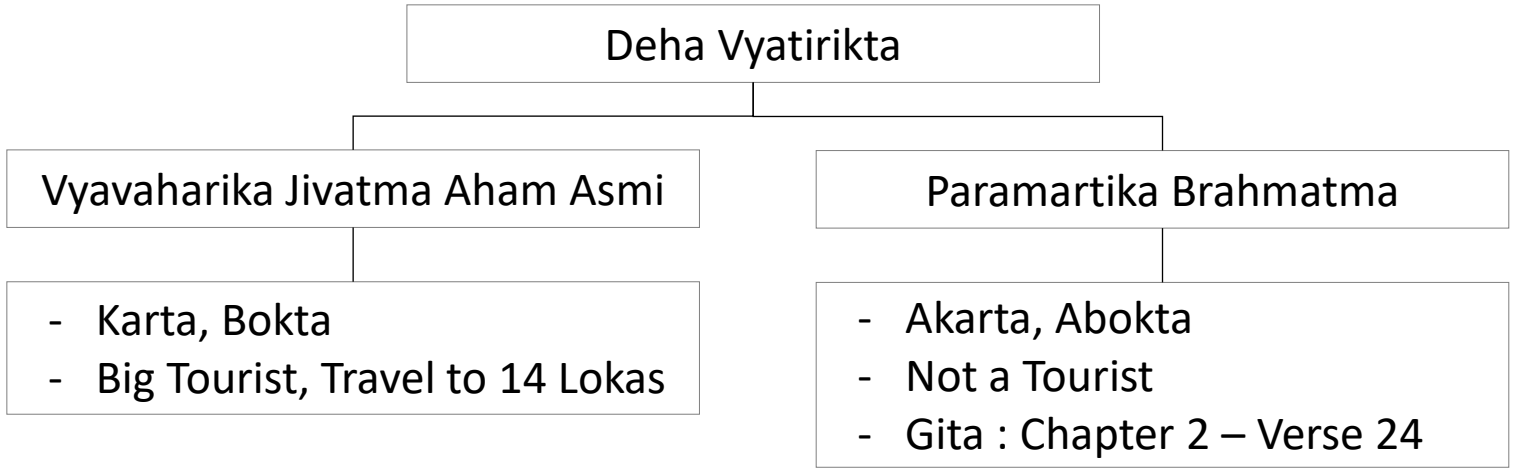
d)



X) Self knowledge No. 2 :

a) Deha Vyatirikta, different from physical body, Paramartika Brahma Atma Aham Asmi.

b)

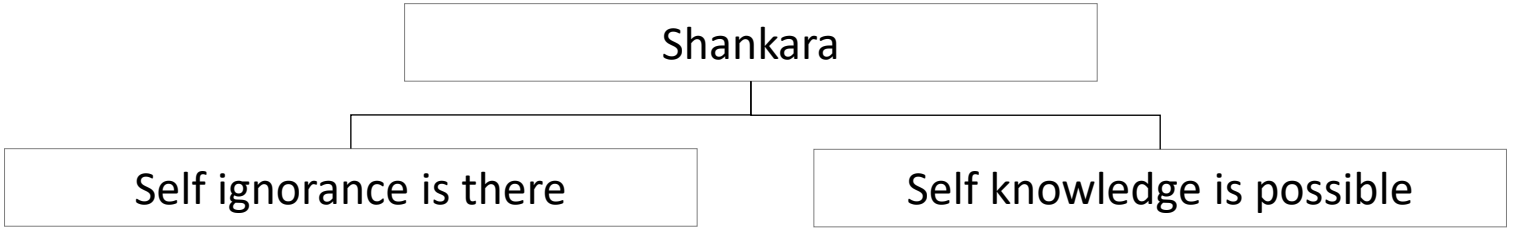


Gita : Chapter 2 – Verse 24

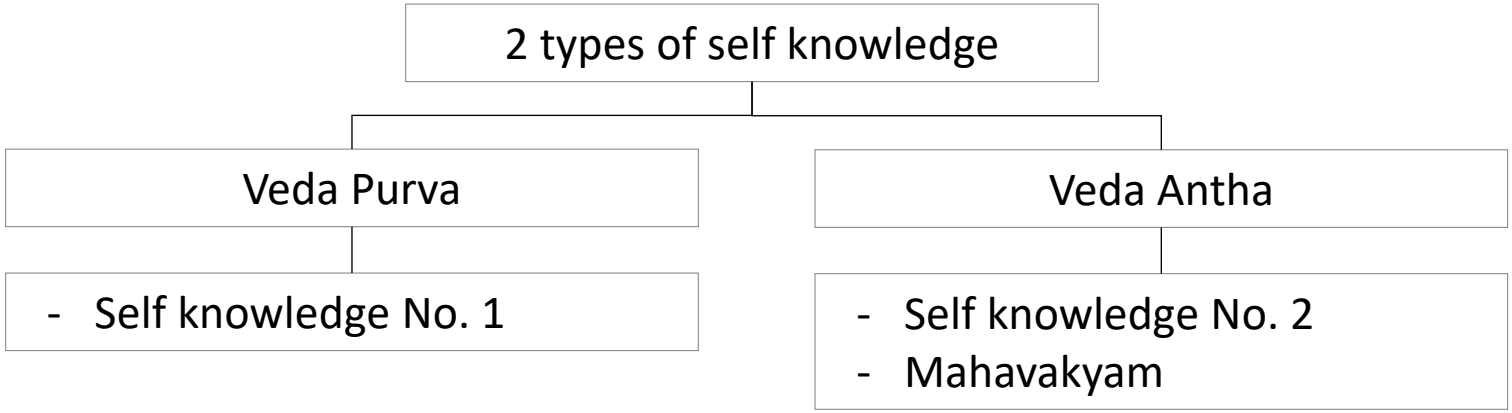
अच्छेद्योऽयमदाह्योऽयम् अक्लेद्योऽशोष्य एव च । नित्यः सर्वगतः स्थाणुः अचलोऽयं सनातनः ॥ २-२४॥	acchēdyō'yam adāhyō'yam aklēdyō'śōṣya ēva ca | nityaḥ sarvagataḥ sthāṇuh acalō'yaṁ sanātanaḥ || 2.24 ||

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

c)



d)



e) This is the answer contained in 4 lines.

XI) Conclusion :

a) Your fundamental argument.

b) Self knowledge is not possible.

c) Visishta Advaitin :

- Also accepts no self knowledge.

d) Our answer :

- Self knowledge is possible.

XII) What is benefit of Self knowledge no. 2.

a) Self knowledge no. 1 :

- I am Karta Bokta.

b) Self knowledge no. 2 :

- I Akarta, Abokta.

c) Entire Karma Khanda - non-relevant for me.

d) Jnana Karma Samuchhaya is not possible because I am Akarta, Abokta, Nitya Atma.

e) Karma not required also.

f) Self knowledge helps me claim, I am Nitya Mukta, I am eternally liberated.

g) Vikara Anruta Adhikruta Jivatma Nivartakam.

h) Mahavakhyam negates my self knowledge No. 1.

i) No. 2 :

- Negates No. 1
- Nivartakam - Negator

XIII) What is negated?

a) I am Vyavaharika Jivatma knowledge.

b) Vikara - which is a product.

c) Chandogya Upanishad : Chapter 6 – 1 - 4

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥	yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayaṃ vijñātaṃ syādvācārambhaṇaṃ vikāro nāmadheyaṃ mṛttiketyeva satyam || 6.1.4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

d) Vyavaharika Jiva is Mithya, Anruta.

e) Adhikruta - Karta, Bokta

- I am qualified for Karma.

f) This understanding from Veda Purva, I negate through Veda Antha.

XIV) Aside question :

a) Why Veda Purva gives knowledge which it negates in the Veda Antha?

b) Why not direct Tat Tvam Asi - after Poonal, Sanyasa?

c) No Grihastha Ashrama is required.

d) Required for Veidika Karma, we are Brahman.

XV) Answer :

a) If we can understand Vedanta as a Brahmachari, Vedanta happy.

b) Poonal, Sanyasa.

c) Person has many worldly desires.

d) Kashi Yatra :

- For Wedding

e) Not ready for Self Knowledge No. 2.

f) Do 41 karmas, Marry, settling down ... go through to get Vairagyam.

g) Invited to Vedanta.

- You are not Mr. Jivatma.
- No Mrs. Jivatma, no Son, Daughter.

h) You are Paramartika Brahmatma.

i) Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः । न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥	na nirodho na cotpattirna baddho na ca sādhakaḥ | na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

j) Enters as Adhikari Jivatma.

k) Tat Tvam Asi is meant to claim I am Brahmatma.

l) Significance of Mahavakhyam concluded... Chapter 6 – Verse 16 – over.

m) Next session :

- Saptama Adhyaya
- Buma Vidya
- Narada Sanatkumara Samvada
- Proves self ignorance is there.
- Self knowledge is required.