

AITAREYA UPANISHAD

Commentary by Swami Paramarthananda

Transcribed by Sri Venkatesan Anathakrishnan

NOTE: Swami Paramarthananda has not verified the transcription of talks. The transcriptions have been done with Swamiji's blessings by his disciple.



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01. Aitareya_upanishad Section I-1 (Notes) 21-09-2015

Having completed प्रश्न उपनिषत्, we will do next उपनिषत् titled ऐतरेय उपनिषत्, belonging to ऋग् वेदा. Sankaracharya has commented on 10 उपनिषत्ः, taken from all the 4 वेदाः. And Sankaracharya has chosen the 10 उपनिषत्ः, because of 2 reasons. One is most of these उपनिषत्ः, are used by Vyasaacharya in his Brahma Sutra(BS) work. And since BS, analyses Vedic मन्त्राः, predominantly taken from these ten उपनिषत्ः, Sankaracharya has chosen these. And not only that, by studying these 10 उपनिषत्ः, we will comprehensively get, not only the final message of the उपनिषत्. And also different methods used by the उपनिषत्. Like Pancha kosa viveka. Avastha thraya viveka etc. उपनिषत्ः use different methodology. These methods also we can gather. No doubt methods are not ends in themselves. But by using these methods alone, we arrive at the final message. And these ten उपनिषत्ः are taken from all the वेदाः to show that, the वेदाः do not have any difference of opinion as we have in our political parties. So there is no internal discordant at all. All the वेदाः, all the उपनिषत्ः of the वेदाः, including Puranas and even Itihaasa like Mahaabharatha, all of them have got only one final message. To show the harmony of the उपनिषत्, Sankaracharya takes from different उपनिषत्ः. And if you take the distribution of the उपनिषत्, from यजुर्वेद, we get two, two उपनिषत्ः..कृष्ण यजुर्वेद -2 उपनिषत्ः.. What are they? कठ and तैत्तिरीय. From SYV, two उपनिषत्ः.. ईशावास्य and Brihadaranyaka. From साम वेदा 2 उपनिषत्ः, केन and chandokhya. Only अतर्वेण वेदा has 3 उपनिषत्ः.. What are they? We have done all the three. मुण्डक माण्डूक्य and recent प्रश्न. So now two+ two+

two=9. So from ऋग् वेद there is a scope for only one. And that is ऐतरेय उपनिषत्, which is taken from ऋग् वेदा.

And this उपनिषत् is named ऐतरेय उपनिषत्, because of the Rishi who has contributed the mantra. ऐतरेय rishi his original name is महीदासः and called ऐतरेय because he is the son of the mother इतरा. इतरा is the name of the mother. And Therefore he is called ऐतरेय. And his name is महीदासः and he got the name महीदासः because he invoked bhuma devi for gaining knowledge. And by the grace of भुमादेवि, he got all the knowledge. Therefore he is a disciple, a दास, of महि. महि means भूमिः पृथिवी. So महीदासः पृथिवी शिष्यः इतरा पुत्रः is ऐतरेय. And he has given ऐतरेय ब्रह्मणा portion. ऐतरेय आरण्यक portion. ऐतरेय उपनिषत् portion. ब्रह्मणा portion deals with rituals. आरण्यक portion deals with upasana. उपनिषत् portion deals with knowledge. कर्म योगा, उपासना योगा and ज्ञान योगा. ब्रह्मणा भाग deals with Karma yoga. आरण्यक भाग deals with Upasana Yoga. उपनिषत् part deals with Jnana Yoga. ऐतरेय rishi has contributed to all these three through ऐतरेय ब्रह्मणाम्, ऐतरेय आरण्यकम् and ऐतरेय उपनिषत्. Of that we are going to see ऐतरेय उपनिषत्, which is relatively a small उपनिषत्, consisting of 5 sections.

5 sections. पञ्च कण्डाः distributed over 3 chapters. First chapter has got 3 sections. Second chapter, one section. Third chapter one section. 3+2+1=5. 3 chapters, 5 sections. It is a prose उपनिषत्. And we have seen before that every वेदा has got its own relevant शान्ति पाठ. For अतर्वेदा वेदा, भद्रं कर्णेभिः. For Krishna Yajur Veda, सह ना ववतु. For Sukhla Yajur Veda, पूर्णमद for साम वेदा, आप्यायन्तु all these we have studied.

Don't look at me like that. All the शान्ति पाठ; we have studied. Beautiful शान्ति पाठ, worth chanting regularly.

Now for ऋग् वेदा, we have got a शान्ति पाठ, which we would not have studied because this is the only ऋग् वेदा उपनिषत्. And this शान्ति पाठ also, is a very beautiful शान्ति पाठ, we will see the शान्ति पाठ first. And thereafter we will enter into the उपनिषत् proper. I will chant. You can repeat after me.

ओम् वाङ्मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितम् । आविराविर्म् ऐधी वेदस्य म आणोस्थः। श्रुतं मे मा प्रहसिरनेनाधीतेनागोरात्रान् संदधामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु वक्तारामवतु वक्ताराम् । ओम् शान्तिः शान्तिः शान्तिः ॥

This is also a very beautiful शान्ति पाठ, especially for spiritual student. Therefore very relevant for the seekers. The first prayer that the student offers to the Lord is the following. Let there be harmony, between my thought and also word. Let there not be, any double personality in me. What I say, I should mean. And what I mean, alone I should say. Let there not be disharmony. Let there not be disintegration in my personality. Because when different personalities are integrated, it is powerful. When the personalities are not integrated, in English the very word disintegration means disappearance, death. Therefore my अन्नमय, प्राणमय, मनोमय, विज्ञानमय all the layers must be well integrated. This is a very, very important value. And among these different layers, the most important for a student is the thought and the word. Because the upanishadic teaching is in the form of a dialogue. In dialogue, two organs play important role. One is the mind which receives the message. And the other is the speech which gives the message. Taking the message and giving the message. These two organs are very important. Therefore the prayer is I

should never tell something which I don't mean. In Bhagavad Gita Lord Krishna gives the value of आर्जवं. In fact in आर्जवं we extend it by one more thing. Not only the thought and the word must be in harmony. Later my action also, must be in keeping with my thoughts and word. And therefore, let me have the integrity of my personality. That is the first and most important prayer. And this represents all the 20 values mentioned in Bhagavad Gita, 13th chapter अमानित्वं, अदंबित्वं. May I have all the values?

Look at this मे मनसि वाक् प्रतिष्ठिता - let my word, whenever I am talking, I should not be mechanical. If I am very mechanical, often I will have to say. I said that, but I did mean it. So this should not happen very often. That is why in Kathopanishad also father वाजश्रवस् said that I am going to give नचिकेतस्, do you remember all these things. I am going to offer नचिकेतस् to Yama Dharmaraja as dakshina. And son नचिकेतस् says you have said these words in याग शाला, and should keep the word. Keeping the word without any written contract. Keeping the word is considered to be very important. Even if nobody else was there to register, once I utter I should mean it. Because nobody else is listening there is one कर्माध्यक्षा कर्म फल दाता: ईश्वरा is there. Therefore keeping the word, is very, very important. And since keeping the word is important, another important value is never give a word, unless you make sure, that you can keep it up. So when we are loose in giving words, we will be in problem as दशरथा you know. दशरथा got into trouble, because he gave the words to Kaikeyi. Eventhough there was nobody else दशरथा wanted to keep. Therefore वाक् तपस् is extremely important, in our culture. So वाक् may my speech, be always in harmony with the mind. Mind means thought or knowledge. And not only that and vice versa also. मनो मे वाचि प्रतिष्ठितम्. The mind be there in the word whenever I utter any word. Therefore may my mind be ever with the word. Let me

not talk anything mechanically. And what is the ultimate goal the student wants to make it very clear. आवि आविर्मा एधि the word आवि : means light. ज्योतिः आविः means ज्योतिः प्रकासः light. This word we saw in मुण्डक उपनिषत्. आविः सन्निहितं गुहाचरं नाम महत्पदमत्रैतत्समर्पितं. It came in the second chapter of मुण्डक. And here the word light means ब्रह्मन् which is the light of consciousness. ज्योतिषां ज्योतिः; the ultimate light of consciousness is called आविः. Here the student is addressing ब्रह्मन्. So hey आविः O ब्रह्मन्, who is of the nature of चैतन्यम्. This is Sama वेदा chanting. Somebody is chanting so well. Any way beautiful. Feel like listening to that. A Sama वेदा chanted well, that is very important Sama वेदा chanted well by a person who has got a good voice is so musical and beautiful. So हे आविः मेआविः एधि. So here Sanskrit students have to note आविर्मा एधि is there. This second आविः and एधि must be joined together as one word आविरेधि. And मा must be taken out. So मा आविरेधि आविरेधि literally means may you become evident to me. O ब्रह्मन्, O God, my prayer is you should become very, very evident to me. That means I should have clear knowledge of ब्रह्मन् or ईश्वरा. This is important because in the कर्म काण्ड, we worship God, knowing the nature or not knowing the nature? In कर्म काण्ड we don't have knowledge of God. Why? Because knowledge of god, we are going to get in ज्ञान काण्ड. Therefore in कर्म काण्ड, we have got some representations of God, as Rama, or Krishna etc. Nobody knows, what God is really. And that is why, there is a prayer also at the end of every पूजा we chant, O lord I don't know what nature you are whether you are male or female or अर्धनारीश्वर or animal formed or formless I don't know. Whatever be your nature t that ईश्वरा my नमस्कार. Therefore we worship god with faith. We understand god later. Worship with faith and know later. Why can't we do other way round? First we know, then we worship with faith. Why can't we reverse the

order? Then you don't require faith at all. Because for knowing we require lot of mental refinement. Knowing god requires lot of mental refinement. Mental refinement comes, only by worshipping Lord. And while worshipping Lord we won't know. Therefore we have faith in God and hope is what? If I go on worshipping the lord, because of my faith and worship, I will come to that faith, when I will get an opportunity to, know the real nature of God. Therefore first faith, then ज्ञानम्.

And Therefore here the student says, until now I have worshipped you with faith without knowing what you really are. Now I want to know, what you really are. Therefore may you reveal your real nature to me. So आविरेधि. आविर्भवः and वेदस्य म आणी स्थः and student is addressing his own mind and speech. वाक् and मनस् the student is glorifying. Mind and speech. You are responsible for bringing वेदा into my life. You are responsible for bringing वेदा into my life. And how? In ब्रह्मचर्याश्रम, because remember originally वेदाः were never written. It was only transferred in कर्ण परंपरा. The only libraries were the heads of वैदिक. The only libraries or computers were the heads of the वैदिक. So how do I get the वेदा. I go to ब्रह्मचारीगुरुकुलं आश्रम and the गुरु repeats the वेदा मन्त्रा and I listen and repeat it twice. And then next sentence गुरु repeats. At that time I use my mind and ears. In the mind I receive and what am I supposed to do. I repeat. Receive, repeat. Receive repeat for 7, 8 sometimes 12 years you have to go through this. That is how वेदा enters his mind. Initially in the form of शब्द रूपं. In the form of words. Later he enters into the study of the commentary. First वेदा अद्ययनं, and then वेदा विचारः अद्ययनं gives the words. विचारः gives the meaning. For both of them he requires what? Mind and speech. Therefore he says, वेदस्य आणी- आणी means you are, you bring, carriers. The वेदाः, to

my mind. So you two are the carriers of the वेदा, the courier service of the वेदा. To bring the वेदा from गुरु's mind to my mind. So आणी is not Tamil ஆணி, not nail आ+नी, नी means to bring. आणी means to bring into me. And it is dual no. Because it refers to both speech and mind. So you have brought वेदा to my mind.

Now that वेदा has entered my mind, what is my next worry? First worry is that it should enter. Then what is the second worry? It should stay here. Otherwise नचिकेतस् you look at me what is नचिकेतस्. Therefore श्रुतं मे मां प्रहासीत्. May I not lose the teaching, which I have received from the गुरु? श्रुतं means what? The received teaching. The entered teaching should not fade away. It must be green in my memory. May श्रुतं. श्रुतं means received teaching मां प्रहासीत् let it not be lost. I retain. That is why I say reception and then retention.

So me मां प्रहासीत्. And how is it possible? How will the teaching remain in the mind all the time? Can you do that by wearing a helmet? So that the knowledge will not go out. No helmet will work the only way is you have to keep on revising it. Without revision, there is no retention. Without revision there is no retention. So generally whenever you are involved in serious studies, the worldly व्यवहार must be relatively lesser. That is why you will find, वेद पूर्व भाग is studied in ब्रह्मचर्याश्रम. वेद अन्त भाग is studied in सन्यास आश्रम. In both the study, they have a student's life. ब्रह्मचारी also, has no other worldly transactions. No family pidungals. And exclusively devoted to studies if you are ब्रह्मचारी. ब्रह्मचारी doesn't have wife and children. They have not come. Then in सन्यास आश्रम also he did not have any possession, nor money no property. He is empty handed. And no worldly responsibility. Therefore the advantage was regular revision was possible for ब्रह्मचारी and संन्यासि. In

Grihastha Ashrama the problem is whether you get time for revision or not, I don't know. Therefore you should ingeniously manage your responsibilities. Ingeniously manage your time so that, somehow or the other, you are able to spend some time, to go through Bhagavad Gita. To go through मुण्डक, केन, माण्डूक्य. Even half an hour per day, you revise, it will be useful. Here the student prays O Lord I should be able to revise the classes regularly. So he says, अनेन अधीतेन- with this teaching, अहोरात्रान् संततामि. Let me spend my entire day and night with the revision of these teaching. So अहोरात्रान् संततामि. That is why in the varnashrama sampradhaya, the ब्रह्मन् did not have any other social responsibility. They have only पठनम्, पाठनं. पठनम् means learn. Then next what? पाठनं. पाठनं means teach स्वाध्याय and प्रवचन. Since they did not have any business to do. They were not administering anything. They were the duties of क्षत्रिय, वैश्य and शूद्र. These people were given only this job so that they can preserve the wisdom of the tradition. Therefore revision is important. So अहोरात्रान् संततामि if not whole day at least अर्धं घण्टां संततामि. ॐ अहोरात्रान् पठिष्यामि we can say अर्धं घण्टां. अर्धं घण्टां means what? Half an hour. संततामि. May I devote? And ऋतं वदिष्यामि. सत्यम् वदिष्यामि. The word ऋतं and सत्यम् have got different meanings according to context. In तैत्तिरीय उपनिषत् (Taitariya Upanishad), we gave, a meaning. And here another meaning also is given by an आचार्य. What is the meaning we saw in Taittiriya? There ऋतं means knowledge in keeping with the शास्त्रा. शास्त्रीय ज्ञानम् ऋतं. शास्त्रीय ज्ञानम् ऋतं. Then what is सत्यम्? A life in keeping with what I know. शास्त्रीय अनुष्ठानं. So mere knowledge without practice is useless. सत्यम् वद is not for mere knowledge. But it is for अनुष्ठानं, धर्मम् चर is not only for knowledge. But we have to practice that also. Knowledge is called ऋतं. Practice is called सत्यम्. This is the meaning given in Taittiriya Upanishad. There is another

meaning also which we will see here. ऋतं refers to व्यावहारिक empirical truth. Relative truth which refers to the truth as a value for speaking. So empirical truth or व्यावहारिक सत्यम् means speaking truth at the speech level which is a very important value in धर्म शास्त्रम्. Then what is the word सत्यम्? It refers to another truth with capital T. It is not talking about truth. But it refers to the ultimate reality which is सत्यम्, ज्ञानं अनन्तं ब्रह्म. Which is spiritual truth. Which is called पारमार्तिक सत्यम्. So ऋतं is व्यावहारिक सत्यम्. And सत्यम् is paramarthika सत्यम्. I will talk about either व्यावहारिक सत्यम् or पारमार्तिक सत्यम् according to context. I will never talk असत्यं. That is the message.

So in worldly parlance, I will talk व्यावहारिक सत्यम्. So while talking; I have told you. When somebody asks from where you are coming, you should not say I am ब्रह्मन्. I don't come. I don't go. It is truth alright. But that you should not talk when you are in the worldly transaction. There you should talk about व्यावहारिक सत्यम्. In a vedantic context after teaching the Guru asks the question now do you understand who are you. At that time you should answer स्थूल सूक्ष्म कारण शरीरात् व्यतिरिक्तः. Therefore according to context I will talk either व्यावहारिक or पारमार्तिक सत्यम् but I will not talk असत्यं अनन्तं., and तत् मां अवतु तद् वक्तारं अवतु –may that Lord ब्रह्मन्, आविः protect me. So that I will be able to complete ऐतरेय उपनिषत्. May the Lord protect me, so that I can study without any obstacles? And not only had it shall protect me. तद् वक्तारं अवतु. वक्ता means the teacher he guru. May the lord protect the guru also. Why? Because I have to learn from the guru. So तद् वक्तारं अवतु. And that being very important it is repeated. अवतु मां अवतु वक्तारम्,. And according to another reading अवतु वक्तारम् comes twice. अवतु वक्तारम् अवतु वक्तारम्. But here it is only one. Anyway it

is alternative reading. And then ॐ शान्तिः शान्तिः शान्तिः you know. No obstacles from inside. No obstacles from surrounding living beings. And no obstacles from natural forces. Like rain, thunder or earthquake etc. Let there be no obstacles from any source. So आध्यात्मिक, आदिभौतिक, आदिदैविक, प्रतिबन्ध निवृत्त्यर्थ, प्रतिबन्ध-means obstacles to remove that we will repeat the शान्ति three times. So this the beautiful ऋग् वेद शान्ति पाठ. There is another well-known उपनिषत् also, belonging to ऋग् वेद . Sankaracharya quotes that often. In Brahma Sutra there are some statements, taken for analysis also. And that उपनिषत् is called कौषीतकी उपनिषत्. कौषीतकी उपनिषत्. That also belongs to ऋग् वेद only. But Sankaracharya has not written a commentary on that. So with this background we enter the उपनिषत् proper. So first chapter first section.

हरिः ॐ.

आत्मा वा इदमेक एवाग्र आसीन्नान्यत्किञ्चन मिषत् .स ईक्षत लोकान्नु सृजा इति.

So there is a particular method of teaching the central message of the उपनिषत्. Which method is used by most of the उपनिषत्. Only in माण्डूक्य उपनिषत् a slightly different method is used. In all other उपनिषतः this standard method is used. And that method consists of 2 stages. The first stage is to reveal ब्रह्म सत्यम्, जगन् मिथ्या. Is the first stage of teaching to reveal ब्रह्मन् is सत्यम्. The world is मिथ्या. Then the second of stage of the teaching, जीवो ब्रह्मैव ना परः. ब्रह्म सत्यम् जगन् मिथ्या is first message. जीवो ब्रह्मैव ना परः Second message. For both these messages two methods are used.

The first method is called कार्य कारण प्रक्रिया. The word प्रक्रिया means method of teaching. कार्य कारण प्रक्रिया you can understand. कारणम् means cause. कार्यम् means effect. And how कार्यम्, the effect has originated from the कारणम्. And this कार्य कारण प्रक्रिया is known by another name also. श्रिष्टि प्रक्रिया. So कार्य कारण प्रक्रिया or श्रिष्टि प्रक्रिया is used to convey the first and the most important message. ब्रह्म सत्यम् जगन् मिथ्या. And how does the methodology work? The उपनिषत् says, there is one कारणम्. And out of that one cause, manifold effects evolve. From one cause, the ultimate cause with capital C, infinite effects evolved. Just as modern science talks about the big bang theory. Before that the State was called singularity where even time and space were not available or recognizable. From that singularity this huge cosmos came. Very similar. And once you talk about the कारणम् and the कार्यम्, we can remember, the 4 features of कारणम्. And the 4 features of कार्यम्. Do you do revision? If I had monthly tests I would have asked that. 4 features are एक सार, नित्य and सत्य. Cause is one. Cause is सारः. Substantial. Cause alone is the substance. Cause is the eternal. And cause is real; real means independently having existence of its own. एक, सार, नित्य and सत्य. ESNS essence. एक -E.सार-S. नित्य-N. सत्य-S. How do you spell like that? It is mobile spelling. Because, when you are giving the spelling in computer e spelling. We also use like that essence is ESNS. So कारणम् is essence. एक सार नित्य सत्यम्. And कार्यम् is diagonally opposite. अनेकम् .अनेकम् means pluralistic.

And then असारं. It is not substantial. It is only name and forms.

Next one अनित्यम् it is impermanent, fleeting. Therefore emotional message also. Don't emotionally rely upon. Anything fleeting don't hold on to emotionally.

Remember my cardboard chair. Cardboard chair, you can decorate. And navaratri is coming. You can keep it in the kolu. Do everything except one thing. What is that? Don't sit over. The entire world is नाम रूप. It is non-substantial. Don't emotionally lean. Use the world for serving and growing and growing out. This is Vedic message. Use the world including family. Use the family to serve, to grow internal. Externally don't grow overweight. Therefore grow always internally. So serve the family. Grow internally. And then grow out emotionally. Grow out of the family, so that, we are ready even if separation, happens, temporarily or permanently. All these we will know, if you remember world is असार. Pithless. Then अनित्यं impermanent.

And what is the 4th one? असत्यं. असत्यं means it doesn't have existence of its own. If products do not have existence of their own, how do I experience them? If they don't have their own existence, how do I experience them? Remember, we experience because, eventhough they don't have their own existence, they all have got borrowed existence. Just as ornaments have existence borrowed from gold. Furniture have existence borrowed from wood. World has got existence borrowed from ब्रह्मन्. Therefore world comes under असत्यं. असत्यं doesn't mean not experinceable. असत्यं is experinceable. But still it doesn't have existence of its own. And असत्यं is otherwise called मिथ्या. Therefore कारणम् सत्यम्, कार्यम् मिथ्या. And that कारणम् is known by two popular names. ब्रह्मन् is one word. Popular word used. Whereas in ऐतरेय the word used is आत्मा. Otherwise called परम आत्मा the supreme self. So परमात्मा is the कारणम्. प्रपञ्च is the कार्यम्. Therefore param आत्मा सत्यः प्रपञ्चः मिथ्या. This is the first method and first message.

Then what is the second method and message. जीवो ब्रह्मैव ना पर; it is conveyed by another important method. And that is called अनुप्रवेश प्रक्रिया., अनुप्रवेश प्रक्रिया. अनुप्रवेश means entry. Entry प्रक्रिया. And what do you means अनुप्रवेश? That we will see in the next class.

02. Aitareya_upanishad मन्त्रा I-1 notes (05-10-2015)

We will chant the shanti paadha together. There we have to note a point at the end. अवतुमां अवतुवकारं is there in this book. There is another reading अवतुवकारं comes twice. In this book it is only printed once. We have to chant twice.

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितम् । आविराविर्म एधि । वेदस्य म आणी स्थः
श्रुतं मे मा प्रहास्सेरनेनाधीत् अनेनाहोरात्रान् संतधामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि ।
तन्माववतु तद्वकारमवतु । अवतुमां । अवतुवकारमवतुवकारं ।

ॐ शान्तिः शान्तिः शान्तिः

After one section1, I will chant you can repeat after me.

हरिः ॐ.

आत्मा वा इदमेक एवाग्र आसीत् नान्यत्किञ्चन मिषत् .स ईक्षत लोकाःन्नु सृजा इति.

स इमाल्लोकाःनसृजत्.

We are studying ऐतरेय उपनिषत्, the only ऋग् वेद उपनिषत् for which Sankaracharya has written a commentary. And I said it has said 3 chapters. The first chapter has three sections. Second chapter has one section. Third has got one section. Totally five sections are there. Three chapters are there. And we have now entered into the first chapter, first section, wherein the उपनिषत् has introduced आत्मा or परमात्मा. Which is the main subject matter of all the उपनिषत्s including this उपनिषत्. And in the first 3 sections of the first chapter, the उपनिषत् gives the main teaching which is ब्रह्म सत्यं, जगन् मिथ्या जीवो ब्रह्मैव ना परा and this main teaching is presented in all the उपनिषत्s by using a particular method, प्रक्रिया. And two methods are used generally and uniformly. We should register these 2 methods. The first method is to reveal,

ब्रह्म सत्यं जगन् मिथ्या. Up to this it is revealed by the first method. And the second method is to reveal जीवो ब्रह्मैव ना परा; and what are those 2 methods? The first method I discussed in the last class. But several days are over. Therefore I forget. Therefore i would like to remember the first method.

And what is that? I said the method of कार्य कारण प्रक्रिया. Otherwise called श्रृष्टि प्रक्रिया otherwise called अध्यारोप प्रक्रिया. I will use the word श्रृष्टि the creation. And how does the topic of creation help discover this. I said the उपनिषत् introduces ब्रह्मन् or परमात्मा as one single कारणम्, the cause. And everything else, the space, time the world the people everything is a product born out of it. Thus आत्मा is कारणम्. World is कार्यम्. And once this relationship of कारणम् and कार्यम् is presented, then we should remember the 4 features of कारणम्. Lot of things to remember. 4 features of कारणम्. 4 features of कार्यम्.

And what are they? We said,कारणम् is एक, सार ,नित्य सत्यं. In English एक means one. सार means substantial. नित्य means eternal. सत्यं means real. कारणम् is one, substantial, eternal and real entity. And what is the meaning of word real? Real means having an existence of its own. And then correspondingly the product also has got 4 features. Easy to remember. The opposite of the first one. अनेकम्, असारं, अनित्यं असत्यं. अनेकम् means what? Many or pluralistic. असारं means non substantial. Non substantial means mere name and form. No substantial means it is weightless name and form is असारं. अनित्यं is temporary. And असत्यं means unreal. And what is the meaning of the word unreal. Very careful. Unreal doesn't mean non-existence. Unreal means not having an existence of its own. But it has got borrowed

existence. And the most famous expression used in वेदान्ता for the unreality is मिथ्या. Therefore the entire world is मिथ्या. But even though the world is मिथ्या and unreal, it is experienceable c/o Mandukya. In what? Experienceable transactable and useful. World is experienceable, transactable and useful. But still we call the world मिथ्या. Why we call it मिथ्या? In spite of all these we call it मिथ्या because of the simple reason that it doesn't have an existent of its own. Thus through कार्य कारण प्रक्रिया, आत्मा सत्यं प्रपञ्चः मिथ्या is revealed. A very, very profound message. And when you say world is मिथ्या it includes our own body. Because body is also product. Mind is also product. Sense organs are also product. Therefore they all are मिथ्या. Body is useful experinceable transactable still मिथ्या. This is first method. श्रुष्टि प्रक्रिया. And what is the first message? ब्रह्म सत्यं जगन् मिथ्या up to this we saw, in the last class.

I had introduced the second method used by वेदान्ता. To give the second message very profound जीवो ब्रह्मैव ना परः And what is the method used? I named the method. Very difficult. If you remember great. Otherwise ok. Understandable. So many transactions are there. In spite of all this if you remember i am happy. If you don't remember I am not unhappy. The method I said is अनुप्रवेश प्रक्रिया. Or प्रवेश प्रक्रिया. After creating literally अनुप्रवेश means entry. Exactly like गृहप्रवेशम्. प्रवेश means entry. And what does the उपनिषत् say? ब्रह्मन् created the world, which is inert in nature made up of matter. ब्रह्मन् created the body, ब्रह्मन् created mind. All of them are inert in nature. Therefore for the sake of transaction the very same ब्रह्मन् entered into the body, mind complex. ब्रह्मन् became enclosed ब्रह्मन्. The all-pervading ब्रह्मन् became enclosed ब्रह्मन्. Enclosed in what: everybody. And enclosed परमात्मा is

called, renamed as जीवात्मा. Before गृहप्रवेशम्, परमात्मा. After गृहप्रवेशम् परमात्मा is renamed जीवात्मा. And since renamed परमात्मा, the जीवात्मा is enclosed one, how many जीवात्मनः will be there. As many enclosures are there so many जीवात्मनः will be available. And that जीवात्मा, who is none other than the creator परमात्मा, that जीवात्मा alone experiences the world through the enclosure body, mind sense complex. The enclosed जीवात्मा is the experiencer of the world. In Sanskrit, experiencer is called भोक्ता. भोक्ता जीवात्मा. In each one. In each body.

And who is this भोक्ता जीवात्मा? The श्रष्टा परमात्मा, the creator परमात्मा alone is now available as experiencer जीवात्मा. श्रुष्टि कर्ता परमात्मा एव इदानीं, भोक्ता जीवात्मा भवति. There is no difference between creator परमात्मा, and the experiencer जीवात्मा. So Therefore जीवो ब्रह्मैव ना परः. why ? अनुप्रक्वेशात्.

And then the creator परमात्मा is available within the body as experiencer जीवात्मा. Is there any transformation taking place when the creator परमात्मा plays the role of experiencer जीवात्मा; are you understanding? When the creator परमात्मा, is now playing the role of the experiencer जीवात्मा, is there any transformation taking place? The उपनिषत् says, absolutely no transformation. Because परमात्मा cannot undergo any change. परमात्मा being nirvikara. So without undergoing a change, परमात्मा now is playing the role of जीवात्मा, being enclosed with the body mind complex. And how can it happen without transformation? We expect some kind of transformation.

And to convey this alone, वेदान्ता gives the well-known example of the total space, after the creation of many pots or containers. The all-pervading space is available in every container. Big and small. As what? Enclosed space. And when all-pervading space, becomes enclosed space, what transformation takes place? In space there is no transformation at all. Even though enclosed space alone is useful, is it not? If you want to have a house what do you require? Enclosed space. If you want a lecture hall what do you require? Enclosed space. If you require a container for eating food, your require what? Enclosed space. Otherwise you cannot eat. Therefore all transactions require enclosed space. But it has not undergone any change. Similarly the all-pervading paramatma is now playing the role of जीवात्मा. Therefore when you say I experience the world what is the meaning of the word I? Eventhough normally the word means जीवात्मा, वेदान्ता says, I the जीवात्मा, experiencer जीवात्मा, am none other than creator; that is very important, the creator परमात्मा.

So अनुप्रवेश is an indirect महावाक्यम्. अनुप्रवेश, entry is an indirect महावाक्यम्. Revealing the creator, experiencer-I. Just as we give the space example, we also give another powerful example for अनुप्रवेश: Which is also equally important. Space example we give to show that, space is one and the same before entry, as well as after entry. It has not gone undergone even an iota of change. For that, space example we give. Like that another powerful example you must be getting that example by now. You are all supposed to be senior students. You have finished several उपनिषत् and all. What is that? Dream example. The waker is the creator of the dream. Not only the waker creates the huge स्वप्न प्रपञ्च and not only that, the waker creates a body also. For dream transaction. Why? Because this body cannot be used. No visa. This body will not get permission to go into dream. Therefore for dream shopping

Therefore for dream transaction you require a body. The waker creates a body also. And do you know who is behind that body. The waker himself enters the dream world. And identifies with the dream body. And the creator-waker becomes the dream experiencer. So the experiencer भोक्ता of the dream, is none other than the creator waker. I create. I enter. So what is the lesson from dream example? The experiencer, dreamer, experiencer भोक्ता, of the dream world is none other than the creator-waker. Similarly now i am the experiencer भोक्ता. I am not different from the creator परमात्मा. Thus we are going to get अनुप्रवेश in the first chapter third section. So in two sections श्रिष्टि प्रक्रिया, ब्रह्म सत्यं जगन् मिथ्या. In the third section अनुप्रवेश प्रक्रिया-जीवो ब्रह्मैव ना परः.

And then the उपनिषत् indicates, even though this is a fact. What is the fact? I, the experiencer जीव, am the creator परमात्मा, is a fact. Unfortunately we don't know this fact. Nobody says I am the creator. Everybody says I am the creature of some substances. Everybody says I am a helpless creature. Even if we don't say others will scold us. Exactly like what? One you enter the dream, for a dreamer, dream is not a dream in dream. He doesn't recognise the truth. Similarly we the experiencer जीवात्मनः have forgotten this truth. That we as परमात्मा have created this world we have forgotten. Ok what is wrong in that? We have forgotten so many things including the last class. So when we are forgetting so many things one more thing I have forgotten. What great thing about that? So the उपनिषत् says other things you can afford to forget. In college what we studied we have forgotten; no harm. Only when you teach your children you have to restudy. Anything else you forget. No harm. But this particular fact: I the experiencer जीवात्मा, am none other than the creator परमात्मा and the entire world is नाम रूप मिथ्या प्रपञ्च. This we cannot afford

to forget because by forgetting our real nature 5th capsule. By forgetting our real nature we will convert life into a huge burden, liability. Praying for अनायासेन मरणम्. Our prayer will be for quick death but if you remember their real nature, life is not a burden inspite of problems. I see life as a rare opportunity to claim my glory. विभुति योगः and therefore we have to claim our true nature which is all the साधनानि are about. Therefore the first chapter will conclude with the statement that a few rare जीवात्मा alone will work for claiming that ऐक्यं. While all other people are lost in the worldly materialistic pursuits, there are some rare fortunate, who manage to attend ऐतरेय उपनिषत् class, and who manage to understand சொல்லி வைக்கிறேன் who manage to understand the message and claim the glory. The glory of such a jnani is talked about. And the first chapter ends.

And the second chapter will talk about the consequences of not gaining this knowledge. How life will become a maha chakram. This is how the development now we are entering श्रुष्टि प्रक्रिया where jagat कारणम् ब्रह्म or परमात्मा is introduced.

Now look at this मन्त्रा.

आत्मा -आत्मा means परम आत्मा which is एक सार नित्य सत्य कारणम्. एव इदं एकः How many कारणानि? कारणम् is only एकं. एव अग्रे आसीत्. अग्रे means what? Before the origination of this universe. श्रुष्टेः पूर्वम्. Here it is printed as अग्र आसीत्. If you split the संधि it will be read as अग्रे आसीत् अग्रे पश्यामि तेजः अग्रे. श्रुष्टेः पूर्वम् आसीत्. And not only that न अन्यत किञ्चन. There was absolutely nothing else other than परमात्मा. Even देश and काल was not there. That is why you cannot say where परमात्मा was? Because if you want to say where was परमात्मा, you require a location. Location means space. Therefore for परमात्मा neither space location nor time location. So

time_less, space_less परमात्मा was there originally. न अन्यत् किञ्चन मिषद्. The word मिषद् by implication here means living beings. It is derived from the root मिष् to blink. उन्मेष and निमिष blinking is called मिष्. And the blinking can be done by only by living beings. You won't say the wall is blinking. If you say that I will be blinking! What are you telling? Therefore blinking contextually means living beings चेतन तत्त्वं. And Sankaracharya says it includes अचेतनं also. Therefore न मिषत् means neither living beings nor things were not there before the श्रुष्टेः. So there were neither living beings nor objects before the creation. परमात्मा alone was.

And this paramatma, the hero of ऐतरेय has got a very great power and that is the power of श्रुष्टि स्तिथि लय शक्ति. And that शक्ति is called माया. That we have to supply. उपनिषत् doesn't mention. But we have to supply. And how do you know that? Because the उपनिषत् says, आत्मा created the world. If it has to create the world it should have what? Of creation. Suppose you say Rama spoke. So if he spoke it means he has got speaking power. Similarly the परमात्मा creates the world. It must have power. That power is called माया शक्ति.

Then the question will come, if माया शक्ति was there and परमात्मा was there how many you should count. 2 परमात्मा and माया. And then how can the उपनिषत् say एक? For that our answer is any power cannot exist separately. Any power doesn't have a separate existence. Therefore power cannot be counted as no 2. I have given the example. My speaking power doesn't exist separate from me. Your hearing power doesn't exist separate from you. If both of them are separately there what the advantage is? I will stay in my place and send only the speaking power to Sankaralayam. And not only that, if I am smart you will also be smart. You will stay

at home and send only your hearing power. Now both are not possible because the power is never away from the powerful. Therefore आत्मा and माया cannot be counted as two. It is only one.

So this माया सहित,माया शक्ति सहित परःmआत्मा आसीत्. And this माया शक्ति सहित परमात्मा the creator alone is popularly known as ईश्वराः or भगवान्. When the scriptures talk about god what is the technical definition of god? परमात्मा+ माया शक्तिः is ईश्वराः and what did the भगवान् do? अक्कीरमम्. And what is that अक्कीरमम्. Created the world of things and beings and he did not create at random. But after deliberating well. After thought deliberations भगवान् created the things and beings. Just as before doing any action, whether it is building a house, don't we deliberate? So many plans are drawn. Where should be the kitchen dining table, puja room generally under the stair case? Therefore you have to plan everything. They only construct. If a simple house requires thinking and planning in such a way that different parts will be useful for different functions or activities. Similarly भगवान् wanted to create the world and the living beings so that they can be matched and they will have सुख दुःख अनुभवः and this planning is aid here. सः ईक्षत. ईक्षत here means ऐक्षत. ऐक्षत means mentally visualised. And भगवान्'s mind is the माया शक्ति is called भगवान्'s mind. With माया mind भगवान् visualized how many लोकाs must be there. So how many bedrooms will be there all depending upon the members. Similarly for the infinite जीवाः भगवान् has to create higher लोकाः lower लोकाः middle लोकाः. Higher लोकाः for people with पुण्यं so they can have a gala time. And middle लोका for intermediary ones मनुष्य लोका. And then the lower लोकाः predominantly involving lot of pain. So 6 higher लोकाः, भुवर् सुवर् महर् जन तपो सत्य लोकाः. An one intermediary that is भूलोक and down. अतल वितल सुतल रसातल महातल तलातल पाताल.

In Tamil we say **அதல பாதாளம்** , and not only these 14 लोकाः भगवान् has to create, he has to have the जीवाः in various लोकाः. जीवाः referring to what? The स्थूल सूक्ष्म शरीरं have to be created. Ok all on what basis? Who will get higher लोका? Like housing board is there a lot or something. On what basis भगवान् creates the लोकाः and put the जीवाः in various places. Is it his own whims and fancy. Or what is the basis? You know the answer you are supposed to the answer. The whole thing is based on the loka. So the current श्रुष्टिः will be based on the पुण्य पापं of the previous श्रुष्टिः and the previous श्रुष्टिः will be based on the पुण्य पापानि of its previous श्रुष्टिः. That will be based on its previous. I can go on telling up to 12 o'clock. And then you will ask an intelligent seemingly intelligent question what is the basis for the first creation? And वेदान्ता will say there is no first creation? Creation is an eternal process of expansion and contraction. C/o the 15th chapter of the Bhagavad Gita: न रूपमस्येह तथोपलभ्यते, नान्तो न चादिर्न च संप्रतिष्ठा । Therefore, from anadi काल creation and प्रलयं. Creation प्रलयं. It has been going one. That cannot be stopped. A particular जीव can get out of this cycle by waking up. A particular जीव doesn't stop the cycle. But he can get out of the cycle by waking up. It is called spiritual knowledge.

And therefore ऐक्षत means what? भगवान् visualised based on the law of creation. That we have to add. And what was his visualization? लोकान्नु सृजत इति. And सृजत is because of संधि rule. If you split it will be सृजत इति. सृजतै सृज् दातु आत्मने पति लोट् उत्तमपुरुष एक वचनम् सृजते सृजुतावहै सृजुतामहै- let me create. Who thought? भगवान् thought this माया mind. And what can I create? लोकान् . लोकान् means all the 13 लोकाः For all the जीवाः to inhabit and experience. To inhabit and experience. We cannot

go in the middle. We require some place to sit. And for भगवान् this planning etc. is not a big task. For us only if there are 4 members in the family discussion will be heated. Even in when they enter into hotel - quarrel for idly or dosai. Four heads together there will be confusion. भगवान् doesn't have any such things it is a क्षण मात्रेण संकल्प मात्रेण भगवान् does everything. यस्य ज्ञान मायां तपः. The very knowledge is enough for भगवान् to create. And then what भगवान् did do? सः इमान् लोकान् असृजत्. भगवान् created the 14 लोकाः. Of course the उपनिषत् highlights the 14 लोकाः. We should note these 14 लोकाः are not created by first. But before that some intermediary stages are there. Which we have studied in other उपनिषत्. All those intermediary stages we have to supply. First पञ्च भूतानि. First लोकाः cannot come. For the creation of 14 लोकाः पञ्च भूतानि are required. So first what is created? पञ्च भूतानि. That too सूक्ष्म पञ्च भूतानि were created. And thereafter the subtle elements will have to be grossified. The process is पञ्चीकरणम्. I am not going to get into that. In Tatva Bodha we saw how the subtle elements get grossified. Therefore पञ्च स्थूल भूतानि. These are the two stages. And from the gross elements the 14 लोकाः. So subtle elements. Gross elements. Then 14 लोकाः. So लोकान् असृजत्:

Continuing.

अम्भो मरीचीर्मरमापोऽदोऽम्भः परेण दिवम् द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः. पृथिवी मरो या अध्यस्तात्ता आपः.

So परमात्मा with माया शक्ति, by mere संकल्प or visualization created the 14 लोकाः. Just as we create a dream world with how much effort. To create a dream world what effort we have. We have to just only doze off. Dream world will come

instantaneously; even in the middle of class it can happen. You don't require anything. Out of वासना: you project effortlessly. Whenever you get doubt regarding creation compare with svapna. All will be very clear. And here the ईतरेय उपनिषत् presents the 14 लोकाs in 4 groups. A peculiar classification. Unique to ईतरेय. And what are the 4 groups? The five upper लोका: are classified in to one group. Five upper लोका: means सुवर् लोका, महर् लोका, जन लोका, तपो लोका, सत्य लोका - 5 are classified into one group. It is named अम्भ: all unique to ईतरेय उपनिषत्. अम्भ:

Then the next group had got only one member. And that is the immediate upper लोका called भुवर् लोका: the immediate upper लोका means what? Just above the भूलोक. The immediate higher loka is called भुवर् लोका. That भुवर्लोका is classified into one group of one member. And it is named मरीचय: or मरीची both words. मरीची: or मरीचय: I will call it मरीची. Easier word. Then the भूलोक, the earth our world is the third group with only one member. First one is 5 members. Second, one member. Third, one member. What is that? पृथिवी लोका: and it is given a special name unique to ईतरेय. And what is the name for भूलोक? मर: मर: मरम्. மர மண்ணடை சொல்லறோமில்லையா.அந்த மரம் தான். Therefore मर: Sankaracharya explains why these words are used. I will also mention that later. First we will note.

Therefore मर: is the third group. And then comes the 4th and final group consisting of all the 7 lower लोकाs. All the 7 lower लोका: put together biggest group. Is the 4th group and it is called आप: आप: so अम्भ: -5. मरीचि-1. मर: 1. आप: So 5+1+1+1+7=14. That is enumerated here. Look at this. अम्भ: in the मूलम् itself which is there. No 2. mareechee. No 3. मरम्. 4. आप: these are the 4 groups. And the उपनिषत् itself

explains each one. What is that? अदः अम्भः अम्भ is the group of 5 लोकाः, which are up above. अदः means what अथो इरुकुसालरडो इल्ललयो- the far up above 5 लोकाः.. अदःअम्भःपरेण परेण means above. And it has got all the 4 higher लोकाः+one higher लोका as the support. So which is the supporting higher लोका? सुवर् लोका is the higher लोका-I which is the base. Upon the सुवर् लोक the other 4 are there. The base one लोका and the 4 other लोकाs put together is called अम्भः. Therefore he says द्यौः प्रतिष्ठा द्यौः means सुवर् लोक. सुवर् लोक is the support. And दिवंपरेण and above the सुवर् लोका there are 4 महर् लोका, जन लोका, तपो लोका, सत्य लोका. The base + 4: totally how much? 5 लोकाs. All of them come under अम्भः and why it is called अम्भः the literal meaning of अम्भः is waters. And rainy waters are coming from above only.

And therefore the उपनिषत् uses the word water लोका. But eventhough it is named water, it is a mixture of पञ्च भूतानि. But it is named अम्भः. Then what is the next one? After प्रतिष्ठा full stop. First group has been explained. And what is the first group? 5 higher लोकाः.

Then what is the second group? अन्तरिक्षम् मरीचयः. अन्तरिक्षम् means the intermediary world called भुवर् लोका. So अन्तरिक्षम् means the intermediary world called भुवर् लोका. And why is it called intermediary because it is 'sandwiched between भूलोक and सुवर्लोका. Since it is sandwiched between भूलोक and सुवर्लोका the भुवर् लोका is called intermediary higher लोका. And that is called मरीचयः. So with this the second group is over, consisting of one भुवर् लोका.

Then what is the third group? मरम्. पृथिवी मरः. The भूलोक is called मर? Why मरः. As I said because मर मरणम्. मरः because Sankaracharya gives the definition. Compared to the higher लोकाः, in the पृथिवी लोका, the longevity or the extent of life is shorter. Because in the higher लोका the जीवाः have got very long life compared to that all our lives are shorter. So our one year is supposed to be one day for the देवाः. Like that they have got 100 years. Imagine. And since they are quickly born and they quickly perish, they are called मरः, पुनः पुनः म्रियन्ते इति मरः they appear again and again quickly like the mushrooms or mosquitoes or. मच्छं. It just appears and dies. Therefore, since in भूलोक the living beings appear quickly and die quickly they are called मरः derived from the root मरणम्. पुनः पुनः मरणम् prapnuvanti iti मरः. This लोका is called, मरः, this is the third group. We have seen 5+1+1. Now what is left out? The lower लोकाः of नरक. Then we will postpone it. We will do it in the next class.

03- Aitareya_upanishad Sections I-1 & I-2 (Notes) 12-10-2015

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितम् । आविराविर्म एधि । वेदस्य म आणी स्थः श्रुतं मे मा प्रहास्सेरनेनाधीत् अनेनाधीहोरात्रान् संतधामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्माववतु तद्वक्तारमवतु । अवतुमां । अवतुवक्तारमवतुवक्तारं । ॐ शान्तिः शान्तिः शान्तिः ।

Chapter 1 section 1

हरिः ॐ.

आत्मा वा इदमेक एवाग्र आसीत् नान्यत्किञ्चन मिषत् । स ईक्षत लोकाःन्नु सृजा इति । स इमांललोकाःनसृजत् । अम्भो मरीचीर्मरमापोऽदोऽम्भः परेण दिवम् द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः । पृथिवी मरो या अध्यस्तात्ता आपः ।

The उपनिषत् begins, introducing परमात्मा as the जगत् कारणम्, the cause of the universe so that the entire universe can be presented as only a product, and as a product it is only नाम and रूप. And therefore the universe doesn't have an independent existence. And therefore the universe is मिथ्या. So to establish the मिथ्यात्वं of the universe, the श्रुष्टी is presented. And परमात्मा is said to be कारणम्. And the उपनिषत् says there is only one परमात्मा, alone. परमात्मा एक एव इदं अग्रे आसीत्. And we should therefore ask a question, when you say परमात्मा is a कारणम्, what type of कारणम् it is?

Because whenever we talk about the production of something, we require an intelligent thing. कर्मन्द्रियाणि, visualizing planning creator principle is required. And the creator alone cannot create. Creator requires what? The raw material without which nothing can be created. So one is the maker, the intelligent cause. Another is the material cause. Without maker and a material nothing can come. And here

the उपनिषत् says आत्मा alone was there. So the question is आत्मा the निमित्तम् or उपाधानम् intelligent or material? Either way आत्मा cannot create. Because it requires as second one. Therefore to avoid the problem we give a solution. All these are supposed to be known to you. I am dwelling on this context. In the case of आत्मा, आत्मा or Paramatma happens to be both the intelligent as well as the material cause also. अभिन्न निमित्त उपाधान कारणम्. All these are not said in the उपनिषत्. In this उपनिषत्. From elsewhere we have to bring and supply here. This is called गुणोपसंहारन्न्यायः, गुणोपसंहारन्न्यायः means whatever is left out in one उपनिषत्, you have to collect from other उपनिषत्s and supply. So what is thing first we supplied? आत्मा is both intelligent and material cause.

Then the next question is: are there examples for that? Because our common experience is the two causes are separate. Goldsmith the intelligent cause is different from gold the material cause. Carpenter the intelligent cause is different from wood the material cause. Don't say ഏകകാരണമല്ല . Here material cause is different. Potter the intelligent cause is different from clay the material cause. Normally the two causes are different.

How can you say परमात्मा is one. For that what is our answer? For every general rule there is an exception. There are exceptions where intelligent and material causes are one and the same. What is the example? I know you are waiting. You are waiting for me to ask the question. The in answer is Mundaka Upanishad: यथोर्णनाभिः सृजते गृह्णते च — the spider is a rare example for the intelligent and material cause being one. And therefore the spider has got the raw material within itself. Similarly परमात्मा also got the raw material within itself. All the नाम रूपा of the

world which is made up of names and forms all of them are there potentially in आत्मा and that potential नाम रूप potential universe, is called माया सक्तिः. So आत्मा with its माया सक्ति created the world which means the माया alone has got all the names and forms in potential form. At the time of creation, the potential नाम रूप, अव्याकृत नाम रूप becomes gradually व्याकृत रूप. Unmanifest names and forms gradually becomes manifest अव्यक्त व्यक्ताय सर्वः प्रभवन्ति. Therefore आत्मा is the material cause also. And आत्मा is the intelligent cause also. And when we say आत्मा is the intelligent cause, you should not think आत्मा was sitting somewhere and scratching its head like carpenter then कर्मेन्द्रियाणि and all. When you say आत्मा is intelligent cause, it only means in the presence of आत्मा the conscious principle everything that is माया evolves into things. It is not that intelligent cause thinks, plans etc. In the presence of the चैतन्यम् माया evolves into the universe.

Then why do you use the word ईक्षत कामयत etc. The idea is this evolution of माया into universe doesn't happen at random. Like modern science claiming matter evolves into universe at random. We also talk about माया evolving into the universe. But by using the word भगवान् visualised, what we mean to say is the evolution happens according to the law of creation. Nothing is random. Every event in the creation including the manifestation is based on the law of creation. So the word visualised is used, to indicate the law of creation, as the basis of the creation. And therefore आत्मा + माया otherwise called ईश्वरा is responsible for the creation and माया evolved.

And what are the stages of evolution. Different उपनिषत् present the creation in different manner. In Prasnopanishad we saw, सूर्य चन्द्र श्रृष्टि. मिथुन श्रृष्टि. काल श्रृष्टि, अन्न श्रृष्टि, प्रजा श्रृष्टि do you familiar? We have done all of these things. Therefore in Prasnopanishad first chapter the creation was presented in one way. Here it is going to be in a slightly different way.

First the उपनिषत् talks about the creation of the 4 लोकाः. And we have to apply the intermediary stage of पञ्च सूक्ष्म भूतानि and पञ्च स्थूल भूतानि. After them out of the स्थूल भूतानि, the 14 लोकाः evolved. And the 14 लोकाः have been classified into 4 groups. First group called अंभा consisting of 5 लोकाः. Second one called मरीचि one लोकः. Third one is called मरुः one लोकः. 4th one is called आपः seven लोकाः. So 5+1+1+7. The first 5 are the 5 upper लोकाः. Suvar लोकाः etc. Then the second one is the immediate higher लोकाः called Bhuvar लोकाः. Third one is the भूलोकाः our own is the third one. And the 4th one is a group of 7 lower लोकाः. अतल वितल सुतल रसातल तलातल महातल पाताल.

And why this gradation? This is not random. We never believed in randomness. We always say everything from the minutest atom to the biggest star everything is created based on the law of creation.

Then we may wonder. If you don't, I will think. We may wonder after all, the लोकाः are inert in nature. They don't have पुण्यम् or पापम्. And when the लोकाः do not have कर्मा why should भगवान् create the लोकाः. Remember the लोकाः are not created, because of the कर्मा of the लोकाः. लोकाः means what? At the end of the class - लोकाः

means world. Fields of experience. So we say the 14 लोकाः are created not because of their कर्मा, but they are created because जीवाः living beings' कर्मा they require an environment to exhaust their पुण्य पापम्. Therefore the higher लोकाः are created because of the पुण्यम् of not the higher लोकाः higher beings जीवाः are there. For them higher लोकाः. Similarly LIG, MIG, HIG. Low income group one set of building. Middle income group another set high income group. High, low, middle. Thus all the 14 लोकाः are created. Now look at this . We saw up to this.

या अध्यस्ताता आपः. So that which is down 7 लोकाः are called आपः because of the predominance of water principle it is called आप. Or Sankaracharya gives another definition आप्नोति इति आपः. That is more pervading. 7 लोकाः. Therefore it is more pervading.

Continuing,

स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति । सोऽद्भ्य एव पुरुषं समुद्दृत्य ह्मूर्च्छयत् । तमभ्यतपत् तस्यापितसस्य मुखं निरभिद्यत यथाण्डं; मुखाद्वाग्वाचोऽग्निः नासिकेनिरबिद्येतां नासिखाभ्यां प्राणः प्राणाद्वायुः अक्षिणी निरभेद्यताम् अक्षिभ्यां चक्षुस्चक्षुष आदिभ्यः कर्णौ निरभेद्यताम् कर्णाभ्यां श्रोत्रं श्रोत्राद्दस त्वङ्गिनरबिद्यत त्वचो लोभानि लोमभ्य ओषदिवनस्पतयः हृदयं निरभिद्यत हृदयान्मनो मनसस्चन्द्रमा नाभिर्निरबिद्यत नाभ्या अपानोऽपानान्मृत्युः शिश्रं निरभिद्य शिश्राद्रेतो रेतस आपः ॥ इति एत रेयोपनिषदि प्रथमेऽध्याये प्रथमः खण्डः

So here the उपनिषत्, is going to approach the श्रुष्टि in a particular fashion. It is better we note the picture that is there in the मन्त्रा. In one particular angle, the entire

universe is divided into 3 portions or parts called अध्यात्मिकं, आदिदैविकं and आदिभौतिकं. The triangular. The अध्यात्मिकं represents all the organs that we have because of which alone we are able to interact with the world. If ज्ञानेन्द्रियाणि are not there we cannot receive the stimuli; if कर्मेन्द्रियाणि are not there we can't respond to situations. One set of organs for receiving. One set of organs for responding. And then we require the mind which is the coordinating इन्द्रियं. If there is no coordinating mind what will happen? So you hear my words through the ears and you write notes with the hand. One is कर्मेन्द्रियं, hand. One is the ज्ञानेन्द्रियं the ear. If there is no coordination between them what will happen? You will hear something and you will be writing something else. So remember the mind behind the श्रोत्रम् and the mind behind the hand will not to be one. Thus all the 10 sense organs are continuously functioning receiving and responding. We require a coordinating one called अन्तकरणम् which should have thinking nature, which should have discriminating feature. Because it has to choose the appropriate organs, also. So thus it has got मनो बुद्धि चित्त अहंकार. Memory must be there. Otherwise you won't know the very language itself. I cannot communicate. Thus we require the mind, sense organs. All of them are required for what? Interacting with the world which is called अध्यात्मिकं.

And correspondingly, we require the world also, having so many segments. If पञ्च ज्ञानेन्द्रिय are there the world is also divided into 5 segments: शब्द स्पर्श रूप रस गन्ध. Sound smell form taste and touch. All these are in the world for the ज्ञानेन्द्रियाणि to contact. Thus अध्यात्मिकं is useless without अदिभौतिक, आदिभौतिकम् is useless without अध्यात्मिकं.

And the third one is each one should be blessed by the corresponding समष्टि. Just as the citizens in a country must be blessed by the government or society or organizations we require the समष्टि the total also which has to be in coordination. And that समष्टि is called देवता. So देवता has to bless. Just as the individual must be supported by the Govt. And there also departmental देवता: are there, called ministers. And at regular intervals you have to do पूजा, दक्षिण. Normal दक्षिण. Extra दक्षिण. Even if you want to build a house you require the अनुग्रहं of the देवता. And one house but so many departments. The cosmic constitution has got the cosmic देवता which is called अदिदैविकं. So the उपनिषत् says भगवान् created the triangle of इन्द्रिया, देवता and विषया: First it talks about इन्द्रियं and देवता: at the micro and macro level, and thereafter to satisfy them because once the इन्द्रियंs comes they have to be satisfied. For them विषया the objects are provided. That is आदिभौतिकं the procedure is going to be इन्द्रिया श्रृष्टि देवता श्रृष्टि and विषय श्रृष्टि. The देवता: are going to be called लोकपाला: instead of the word देवता they are called लोकपाला: presiding over the universe. Because they have to bless everyone. Therefore लोकपाला: and विषया the world which satisfies the sense organs etc. They are called अन्नम्. अन्नम् means food. Food not only for mouth. Food for all the sense organs. Food for thought also. We say food for thought. Therefore the विषया प्रपञ्च is called अन्नम्. Thus इन्द्रिया, लोकपाला अन्न श्रृष्टि is going to be talked about.

And all these creations are evolved out of what? माया. Evolved out of माया of course presided over, supported by आत्म तत्त्वं. Therefore they all come under अनात्मा only. इन्द्रिय देवता and अन्नम् they all come under प्रकृति अनात्मा.

Then the उपनिषत् points that the problem of संसार in the form of hunger and thirst. At the different level. The problems of संसार in the form of hunger and thirst, belong to only इन्द्रिया and देवता: The problem of संसार – very unique approach of ऐतरेय. The problem of संसार in the form of hunger and thirst belong to the इन्द्रियाणि and देवता. And when you say hunger and thirst not only in the literal sense but also in the extended sense. The mind has got hunger; for love from others. Care from others; at least sms from others. Why can't you atheist ask whether I am alive or dead. Mind has got hunger. Intellect has got hunger to know more and more. Thus all levels hunger and thirst; which are expression of अपूर्णत्वं. Why you get hunger and thirst because that you are uncomfortable. So 12 o'clock is coming. One o'clock comes, after sometime stomach will make sound. What is that? Sending sms to you. Bring food. Without that the stomach is uncomfortable. Therefore hunger and thirst are expressions of अपूर्णत्वं. Thus अपूर्णत्वं संसार, hunger and thirst. Going after things.

In short all desires are expression of संसार. And they belong to what? Only अध्यात्मं and अदिदैवं. The original आत्म doesn't have any one of these things. So at the time of श्रुष्टि the उपनिषत् says problems belong to अनात्मा and doesn't belong to अनात्मा. अनुप्रवेश is going to come alter only. Even before अनुप्रवेश itself the उपनिषत् says all the problems belong to इन्द्रिया and देवता. This is going to the development. And after अनुप्रवेश what happens. As long as we know we are आत्मा पूर्णः; no problem. If we don't not know we are the पूर्णा आत्म, we will identify with matter, because of ignorance. अध्यात्मिकं identification we will have. Once the identification comes,

their अपूर्णत्वं will be transferred on to. Are you able to follow? Their अपूर्णत्वं. That means अध्यात्मिक इन्द्रियाणां अपूर्णत्वं, will become my अपूर्णत्वं. मानस्: अपूर्णत्वं will become my अपूर्णत्वं. बुद्धे: अपूर्णत्वं will become mine. That is how we get trapped into संसार. This is going to be the development 'स ईक्षत. स ईक्षत means आत्म, with the help of माया visualised. Visualised means what? The external stage of creation happened according to the law of creation. Whenever you get the word visualised you have to translate it as next stage happened according to the law of creation. So स ईक्षत भगवान् visualised. What? इमेनु लोकाः I have created 14 लोकाः. And if transaction should take place we require इन्द्रिया देवता and विषया: Therefore, what did he think? लोकपालान्नु सृजा इति After लोकाः full stop. And लोकपालान् means देवता: and what are the देवता: etc. Will be elaborated later. These देवता: सृजा इति if you split it सृजै इति. Let me create. It means let me evolve into देवता: according to the law of creation.

Then what happened. स अद्भ्य एव पुरुषं स्मुद्भृत्य अमूर्च्छयत्: The इन्द्रिया श्रृष्टि and देवता श्रृष्टि is presented in a unique form. This alone is expanded in the पुराणानि also. The source is ऐतरेय उपनिषत्. We saw never this in any other उपनिषत्. Unique to ऐतरेय. What did भगवान् do? भगवान् created a cosmic person. भगवान् created a huge cosmic person. Which is called विराट् शरीरं otherwise called ब्रह्माण्डं. भगवान् created a ब्रह्माण्डं or विराट् शरीरं. Out of what? पञ्च स्थूल भूतानि. So स: that ईश्वरा अद्भ्य from the waters. Here water should include all the other 4 elements. पञ्च भूतेभ्य: स्थूलं or सूक्ष्मं? स्थूलं; from the gross 5 elements. पुरुषं - पुरुषं means विराट् शरीरम्. विश्वरूप शरीरम्. समुद्भृत्य: having taken out like taking butter and you round up. Similarly is taken समुद्भृत्य अमूर्च्छयत्; अमूर्च्छयत् means made into a clean पुरुषा form. Gave shape. अमूर्च्छयत्

means gave the shape of a universal person. So you have to imagine a huge human being extending to millions of light years. Because as big as विराट् शरीरम्. All these are imaginations. Don't literally take. But the idea of how the triangle comes अमूर्च्छयत्. तं अभ्यतपत् and भगवान्.

Who is भगवान्? आत्मा + माया just visualised the various देवताः. Out of this cosmic person like a bird sitting on the egg, for hatching. Similarly ब्रह्माण्डं is like विराट् शरीरम्. भवताः visualization is called तपस्. Through the तपस् of भगवान् in which भगवान् meditated upon ब्रह्माण्डं or विराट् शरीरम्. Out of this विराट् शरीरम् like the chicken hatching and coming out of विराट् the following items came. What is that तं अभ्यतपत् अभ्यतपत् means visualised meditated upon. What? That अण्डं ब्रह्माण्डं.

And what did originate first? तस्य अभितप्तस्य मुखं निरभिद्यत्. The first one that came out is वाग् इन्द्रियं, and वाग् देवता. From the मुखं part of विराट् तत्त्वं, अभितप्तस्य मुखं निरभिद्यत्. निरभिद्यत् means broke open. Exactly like what? यथः अण्डं. उपनिषत् itself gives like the hatching of the egg. And from the मुखं of विराट् ईश्वरा or विराट् तत्त्वं, वाक् निरभिद्यत् वाक् means वाग् इन्द्रियं and वाचः अग्निः अग्नि is the देवता. So इन्द्रियं and देवता originated out of the mouth of विराट् पुरुषाः. So the famous पुरुषा सुक्तम् also talks about that तस्मात् विराट् जायत विराजो अधि पूरुषःसजातो अथ्यरिच्यत- etc. The same idea. So अग्निः here refers to अग्नि देवता. So then नासिका निरभिद्येतां. नासिका means the घ्राणेन्द्रियं the nostrils representing घ्राणेन्द्रियं. And from the nostrils of विराट् ईश्वरा. प्राणः Here प्राणः refers to organ of smell. घ्राण प्राणः so घ्राण प्राणः निरभिद्यत्. प्राणात् वायुः from the घ्राणेन्द्रियं the वायुः देवता is born. वायुः is the presiding deity. So अक्षिणी निरभिद्येतां you can understand. The अक्षिणी the eye the physical part, the गोलकानि were opened

out of विराट् पुरुषा. अक्षिभ्यां चक्षुः, चक्षु इन्द्रियं and चक्षुषः सूर्य देवता. अक्षिभ्यां चक्षुः, चक्षुषः आदित्यः. In each one we have to note the pair of इन्द्रियं and देवता.

And then what is the next? कर्णो निरभिद्येतां you can understand: The ears कर्णाभ्यां श्रोत्रम् कर्ण refers to physical part श्रोत्रम् refers to the इन्द्रियं organs कर्णो is गोलकम् and श्रोत्रम् is इन्द्रियं that is the difference. And from श्रोत्रम्, श्रोत्रत दिशः। दिक् is the देवता of, literally दिक् means direction. But it is the name of the देवता here. Presiding deity. Then त्वइ निरभिद्यत; त्वक् means skin was born. Then त्वचः लोमानि; लोमा means hair. Here hair represents स्पर्श इन्द्रियं. लोमानि refers to the organ of touch.

And ओषधी वनस्पतयः represents literally the plants and the trees representing वायुः तत्त्वं. वायुः is the presiding deity of त्वक् also. ओषधी वनस्पतयः literally means plants and trees. But contextually it means वायुः देवता.

Then हृदयं निरभिद्यत; हृदयं the heart came. And हृदयात् मनः you can understand. Mind So according to शास्त्रा mind is not in the head. Note mind is in the heart. So हृदयान् मनः and what is the presiding deity of mind? मनसः चन्द्रमा. Moon is the presiding deity. All these देवताs we have learnt in one book long before. What is that? तत्त्वबोध remember Tatva Bodha has borrowed ideas from all over the upanishads. These ideas are taken from this ऐतरेय and प्रश्न. And then नाभि निरभिद्यत. नाभि was born- the naval. नाभ्या अपानः. अपानः represents the organ of excretion.

And अपानान् मृत्युः. मृत्युः is the presiding deity of the organ of excretion काल देवता. यम देवता is the presiding deity. And शिश्नां निरभिद्यत organ of reproduction शिश्नात् रेतः

रेतः refers to the reproductive organs इन्द्रियं. सिश्रुं is गोलकम्. रेतः is the इन्द्रियं. There is a physical portion and there is a power to generate, the power is called इन्द्रिय, the physical part is called गोलकम्. So उपस्त इन्द्रियं. And रेतसाः आपः. आपः is the देवता water is the देवता. So in short, all the इन्द्रियंs and देवताः originated.

Then came what? संसार. Because once the organs are there: I want, I want. Each organ will ask for one thing. They give the heading itself desire. We talk about प्रजहाति यता कामान्. But they write desire and list is given. Then each organ asks for things. That is going to be said. We will read. Page 37. So I think with the previous mantra section one is over. Chapter one section 1.

Now we are going to enter chapter one section 2.

CHAPTER ONE: Section 2

ता एता देवताः सृष्टाः अस्मिन्महत्यर्णवे प्रापतन् तमसना पिपासाभ्यां अन्ववार्जत्। ता येन अब्रुवन् आयतनं नः प्रजानीहि यस्मिन् प्रतिष्ठिता अन्नमदामेति । ताभ्यो गामानयत् ता अब्रुवन् न वै नोऽयमलमिति । ताभ्योऽश्वमानयत् ता अब्रुवन् न वै नोऽयमलमिति । ताभ्य पुरुषमानयत् ता अब्रुवन् सुकृतंबतेति । पुरुषो वाव सुकृतं ।

So ता एता देवता सृष्टा all the devatas and we have to include all the indriyams. The indriyams and devatas created by the atma with the help of the अस्मिन्महत्यर्णवे Mahati arnave into the ocean of samsara; the huge samsara stratum less samsara the endless samsara. प्रापतन् - अस्मिन्महत्यर्णवे प्रापतन्. प्रापतन् means all fell into the samsara.

And why they fell into samara? तमसना पिपासाभ्यां अन्ववार्जत्. Bhagavan associated Brahmanda as well as the indriyams and the devatas with two powerful forces, in the form of hunger and thirst. असना means hunger. पिपासा means thirst. असना पिपासाभ्यां अन्ववार्जत् means associated. That means first brahmandam itself is associated with asana pibasaa. So tam refers to Virat sareeram. In the virat sareeram itself asana pibasa was created.

And that asana pipasa in the virat sareeram, hunger and thirst got into what? Genetic transference. From the virat only it got transferred into all the indriyams and all devatas. Therefore just as a baby the moment it comes down it asks for what? Milk from the mother. Who teaches the baby? Right from the beginning the hunger starts; the thirst starts. Initially at the grosser level. Then it becomes at subtler level. Eyes want to see beauty; ears want to hear wonderful music; nose wants all types of fragrance. Thus hunger and thirst expresses in the form of desire at the level of all organs. At the emotional level, I need love care, support etc.; at the intellectual level I need companion. Compatibility. First a person says I am alone. Life is bore. I need a companion. That will come in Brihadaranya Upanisad. So a companion I want.

And in the companion I want what? Compatibility. All these are endless desires. A person may be 78 year old and 70 year old wife dies and he gets married too. And Dayananda Swami says he calls that lady, a girl friend. The swamiji said I thought I am going to see a girl; and who comes is 70 year old another woman. But one is gone. But still there is a need for company. This is the lot of sthoola sukshma sareera.

Therefore they fell into what? samsara. And this is a hunger which will never be satisfied. That is why at the time of death also, a person dies with many unfulfilled desire and naturally what will happen? Next janma: कामान्य कामयते मन्यमानः कामभिर्जायते तत्र तत्र. the only method of fulfilment is what? Transcend this triangle. What triangle adhyatma adibhuta adidaiva. And go to the adishtana atma. Otherwise life will be a continuous struggle. This is what the upanishads wants to present. With that intention it says the devatas and you have to supply the indriyams they all fell into the amsara with hunger and thirst. Now to fulfill the desire they have to work and acquire; grab and grab. And if you have to work and acquire for fulfilment, indriyams require, the support of a physical body. Mere sense organs cannot do anything. Therefore sthoola sareeram is required for the fulfilment of desires.

Therefore the sense organs and devatas are sending an application to Bhagavan. What is that? give us appropriate body so that we can become karta. First pramata. pramata means read the advertisement. That is called pramata enga pokalm this evening. So prmata looks for things. Then karta acts and bhokta hopes that it will get fulfilment. This kartrutvam bhoktrutva prmatrutvam can get activated only when a physical body is there. Therefore the devatas address ta" enam abruvan. These unembodied devatas – now they are bodiless. Un-embodied devatas and unembodied indriyams; they are approaching Bhagavan. You should not ask how they travel? Therefore as I said the message must be received. Don't go into finer details; the idea to be conveyed is desire is there. We need body to do karma. That is the emphasis. So Ta: devataa: enam abruvan addressed Bhagavan. aayatanam na: prajaneehi aayatnam means sthoola sareeram. So we are all in the form software. We require a hardware. So give us a sthoola sareeram na : for all of us. prajanieehi may you provide. So thus first shopping. So this is the first shopping when the devathas went to Bhagavan to purchase what? body. Thereafter only

dress, and Bhagavan also the cosmic shopkeeper, he offers varieties of body. One is cow sareeram. And then all the devathass said and you know what is happening now. dadri badri and all. Cow means problem it cannot survive for long. So devatas said we don't want cow body we don't want horse body all of them they say no. and Bhagavan brings manushya sareeram. And all the devatas and the indriyams purchase manushya sareeramas it were because manushya sareeram alone can fulfill all the desires of dharma artha kama and moksha. This is going to be this portion. We will read in the next class.

04. Aitareya_upanishad Section I-2 & I-3 (notes) 19-10-2015

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितम्। आविराविर्म एधि। वेदस्य म आणी स्थः श्रुतं मे मा प्रहास्सेरनेनाधीत् अनेनाधीहोरात्रान् संतधामि। ऋतं वदिष्यामि। सत्यं वदिष्यामि। तन्माववतु तद्वक्कारमवतु। अवतुमां | अवतुवक्कारमवतुवक्कारं। ॐ शान्तिः शान्तिः शान्तिः

Page 38, 3rd line from the top

ताभ्यः पुरुषमानयता अब्रुवन् सुकृतं बतेति; पुरुषो वाव सुकृतं । ता अब्रवीद्यथायतनं प्रविशतेति । अग्निर्वाग्भूत्वा मुखं प्राविशत् वायुः प्राणो भूत्वा नासिके प्राविशत् । आदित्यश्चक्षुणीर्भूत्वा अक्षिणी प्राविशत् दिसः सौत्रं भूत्वा कर्णो प्राविशन् ओषदि वनस्पतयो लोमानि भूत्वा त्वचं प्राविशन् चन्द्रमा मनो भूत्वा हृदयं प्राविशत् मृत्युरपानो भूत्वा नाभिं प्राविशत् आपो रेतो भूत्वा शिश्रं प्राविशन् । तमसानापिपासे अब्रूतां आवाभ्यामपिप्रजानीहिति । ते अब्रवीत् एतास्वेववां देवतासु आपजामीं एतासु भागिन्यौ करोमीति । तस्माद्यस्यै कस्यै च देवतायै हविर्गुह्यते भागीन्यावेवास्यां अशनापिपासे भवतः। ५.२० |

We are in the second section of the first chapter of ऐतरेय उपनिषत् and as I said in the introduction the first three chapters concentrate on श्रुष्टि. The arrival of the universe, out of the माया शक्ति of आत्मा or ब्रह्मन्, आत्मा the consciousness principle, is not directly involved in the श्रुष्टि. In the presence of the आत्मा, माया becomes capable of evolution. Just as in the presence of the electricity, the gadgets could do their function. Similarly in the presence of आत्मा, माया evolves. The corresponding the Gita sloka you should remember मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्. In the 9th chapter Lord Krishna says in the mere presence of Me, the changeless ब्रह्मन् the

consciousness principle प्रकृति otherwise called माया otherwise called matter principle evolve into the universe. And the creation of the universe is described in several उपनिषत्: in several ways. In ऐतरेय उपनिषत् it is in a peculiar fashion. And we saw first भगवान् created विराट् otherwise called ब्रह्माण्ड. Otherwise called the cosmic body. And from various parts of the cosmic body, All the देवता: and इन्द्रियाणि were created. The देवता: are called अदिदैवं. इन्द्रियाणि sense organs are called अध्यात्मं. अध्यात्मं and अदिदैवं are created. And both of them are material in nature. One is at the micro level. Another is at the macro level. Both of them are products of प्रकृति only. And therefore the इन्द्रिय देवता श्रृष्टि are mentioned. And what are the इन्द्रियाणि and the देवता:? We should remember Tatva Bodha. ज्ञानेन्द्रियाणि are there. For each one corresponding देवता: are there. कर्मेन्द्रियं etc. They are there. And thereafter the उपनिषत् wants to point out that संसार doesn't belong to आत्मा. संसार is a problem belonging to प्रकृति only. And to show that संसार belongs to the प्रकृति even at the इन्द्रिय and देवता levels, the उपनिषत् presents संसार problem in a particular language. And that is hunger and thirst. Hunger and thirst are expressions at the grossest level of the body. But the same hunger and thirst are there at different levels. At the emotional levels. At the intellectual level. Therefore, hunger and thirst represents the expression of संसार. And this is possible because of the sense of अपूर्णत्वं. Hunger and thirst are because I want more either at the stomach level. When do you want more? Because you are not full. As long as you are not full you will ask for more idlies more dosais and more chapattis. Your aim is पूर्णत्वं, at the stomach level. Until you discover पूर्णत्वं you will have hunger for more. This should be extended at the emotional level also; we want more. At the intellectual level also we want more. Thus अपूर्णत्वं, and अपूर्णत्वं based desire, both are there at the

level of every इन्द्रियं. At the level of every देवता also. And these देवता: and इन्द्रियाणि wanted to make themselves पूर्णत्वं. How? By satiating their hunger and thirst. But if they have to fulfill themselves they have to work for it. And working is possible only if they have शरीरं. The cosmic शरीरं of विराट् called ब्रह्माण्डम् being all-pervading it cannot do any work. And Therefore the देवता: and इन्द्रियाणि require what? Not समष्टि शरीरं. समष्टि शरीरं cannot do any work. Therefore they want व्यष्टि शरीरं. Or individual body. For what purpose? Hunger and thirst can be satisfied.

These are all presented in story form. But what is the vedantic message? At the end of ऐतरेय उपनिषत्, the story part is the remnant part, to be thrown. The essential message is अपूर्णत्वं and desire they belong to अध्यात्म and अदिदैवं which is a product of प्रकृति. आत्मा doesn't have अपूर्णत्वं. आत्मा doesn't require to make it fulfilled. Therefore आत्मा is ever पूर्णः. अनात्मा is never पूर्णः. Even you eat your full navaratri prasadam – even if you eat to your full and come to class, after 2 hours again hunger comes. Therefore अनात्मा is never पूर्णः. आत्मा is ever पूर्णः. This is the message that is going to be given. For that the story continues. These देवता: and इन्द्रियं wanted a body. And therefore they went for body shopping. Body shopping has got some other meaning. So they went for body shopping.

And भगवान् from his cosmic maal, he showed varieties of bodies like Deepavali sale purchasing varieties of bodies: अश्व शरीरं गो शरीरं etc. देवता: said this is not what we want. When भगवान् showed मनुष्य शरीरं, देवता: said सुकृतं. सुकृतं means well done. Very good design because in मनुष्य शरीरं alone free will, has full expression. Every जीवः has free will. Free will is an integral part of every जीवः. But the free will can be

expressed only when the appropriate शरीरं comes. As long as I have मनुष्य शरीरं I can express my free will. The moment I take a पशु शरीरं in the next जन्मा what will happen to my free will. Free-will will be there but it cannot be expressed. And every animal can express the free will when? Only when they also get a मनुष्य शरीरं. Therefore मनुष्य शरीरं is very, very precious. First of all free will is possible. Therefore we can choose goals and work for that. We can get अर्थ काम and धर्म and finally even मोक्षा is possible. Therefore what did the देवता: do? They purchased मनुष्य शरीरं.

This is the portion we were seeing in the last class. Look at the third line. ताभ्यः पुरुषं आनयत्. This is at page no 38 ऐतरेय उपनिषत् you have brought the right book I hope. Because ऐतरेय and तैत्तिरीय for hearing looks the same. So ताभ्यः means देवताभ्यः; To those gods. पुरुषं आनयत् here the word पुरुषः; not male. Very careful पुरुषः मनुष्य शरीरं including both male and female. So पुरुषः शरीरं आनयत्. आनयत् is there. We have to split it as आनयत्. Then ताः अब्रुवन् separate sentence. All the देवता: are very, very happy and therefore they said pack it and bill. So we will pay and what is the payment for getting मनुष्य शरीरं? महा पुण्यं. A very great पुण्यं is required for purchasing मनुष्य शरीरं. So ताः अब्रुवन् the देवता: told the सुकृतं सुकृतं बद् so this body is indeed auspicious sacred body. शोभनं मङ्गल शरीरं पुण्य शरीरं उत्तम शरीरं. बद् is emphasis. Indeed .definitely. पुरुषः बद् सुकृतं पुरुषः; again carefully note मनुष्य शरीरं. मनुष्य शरीरं minded is the best creation of god. And then what did भगवान् do? भगवान् addressed all the देवता: and इन्द्रियाणि. देवता means the presiding deities. How do you

translate देवताः? Presiding deities. इन्द्रियाणि should be translated as sense organs भगवान् addressed all of them.

What is that? Now that you have got a body Ii have given you. May you all do gruhapravesam? Enter the body. This is not the अनुप्रवेश of the आत्मा. आत्मा अनुप्रवेश will come only late. Here we are talking about entry of इन्द्रियाणि and along with the sense organs even देवताः also partially enter the body. According to शास्त्रा, in our eye गोलकं not only चक्षुर् इन्द्रियं is there. सूर्य देवता अंसः part of the grace of helping of सूर्य देवता is there in the eye. Therefore in the physical body not only the sense organs have to enter. देवताः also partially have to. Therefore भगवान् gave a commandment. May you enter?

And enter how? Don't crowd. Take your own respective position. चक्षुर् इन्द्रियं should go to the head or leg. चक्षुर् इन्द्रियं should occupy the place. श्रोत्रं this place is called गोलकं श्रोत्र इन्द्रियं इन्द्रियं should come to its गोलकं; every sense organs have got allocation in the physical body. May you go and occupy your own respective location. Who commands whom? भगवान् commands देवताः and इन्द्रियाणि. That is said here. ता अब्रवीत्. ता; Sanskrit students द्वितीया बहुवचनं सुकृतं is the subject सुकृतं ; ता अब्रवीत्. भगवान् addressed those देवताः. यथायतनं प्राविशत् इति. यथायतनं means according to your allotted location. According to your room no. According to your allotted location आयतनं means location गोलकं यथायतनं means according to allotted location. प्राविशत् may you enter? इतिसुकृतं: all of them; all of them in queue. Each one entering and occupying its position. How did they occupy? The list is given.

अग्निर्वाग्भूत्वा मुखं प्राविशत्. In fact the Sanskrit itself you can follow. अग्नि देवता वाग् भूत्वा joining the वाग् इन्द्रियं organ of speech अग्नि देवता and organ of speech- because अग्नि is the presiding deity of speech. Therefore अग्नि देवता, वाक् अन्तर् भूत्वा occupying or along with वाग् इन्द्रियं मुखं प्राविशत्. Entered the mouth. Therefore in mouth not only वाग् इन्द्रियं is there. अग्नि देवता also is there. That is why some people's speech is very fiery. Because अग्नि is there. Spewing fire and all especially when they are angry you should keep away why because अग्नि. And that is why in Vishnu Sahasranama ध्यान श्लोका also भूः पादौ यस्य नाभिर्-वियदसुर निलश्वन्द्र सूर्ये च नेत्रे । कार्णावाशाः शिरोद्यौर-मुखमपि दहनो. In विश्व रूपं also mouth has got what? अग्नि तत्त्वं that is why in the 11th chapter all the Kauravas entered what? The fiery mouth of भगवान्. Why the word fiery is used? Because fire is the presiding deity of the organ of speech. Therefore अग्निः वाग् भूत्वा मुखं प्राविशत्. Similarly वायुः प्राणो भूत्वा. वायुः is देवता. प्राणः is इन्द्रियं. Here the word प्राणः; means smelling organ. Organ of घ्राणं. नासिके प्राविशत्. Entered the nostril. प्राविशत् आदित्यः चक्षुर्भूत्वा, the सूर्य देवता here भूत्वा must be translated as along with चक्षुः अन्तर्भूत्वा इत्यर्थः चक्षुषार्थः along with the eye अक्षिणी प्राविशत्. अक्षिणी is the physical part of the eyes. The गोलकं. अक्षिणी प्राविशत्.

Then ओषदि वनस्पतयः लोमानि भूत्वा. ओषदि वनस्पतयः again a देवता to be precise वायु देवता along with लोमानि. लोमानि literally mean hair. Last class I have told. Liberally लोमानि means hair. Here we should take it as sparsa इन्द्रियं the organ of touch. The sense of touch along with that त्वचं प्राविशत् entered the physical skin which is the गोलकं. त्वचं प्राविशत्.

Then चन्द्रमा मनो भूत्वा हृदयं प्राविशत्. The moon along with the mind entered the हृदयं the heart. मृत्युरपानो भूत्वा नाभिं प्राविशत् मृत्यु देवता Yama Dharma Raja. अपानः here means organ of excretion. पायु इन्द्रियं अपानः पायु इन्द्रियं भूत्वा नाभिं प्राविशत् the naval. आपोरेतो भूत्वा शिश्रं प्राविशन्. आपः; the water देवता वरुण देवता .रेतः भूत्वा the organ of reproduction. उपस्तेन्द्रियं भूत्वा शिश्रं प्राविशत्. Entered the शिश्रं the organ. Up to this all these have occupied.

And if they are there by themselves no संसार. Because no desires will be there. But problem is what? Hunger and thirst also entered along with them. Like the baby coming out hungry for milk. Similarly; so तं अश पिपासा अब्रूतान्. So hunger and thirst, asked भगवान्. These are all stories. Hunger talk. அம்மா அம்மா ஹங்கருக்கு வாயும் உண்டோடி எல்லாம் கேக்கபடாது. Therefore these are all stories. Message is different. Hunger and thirst addressed the Lord, which place we should occupy. And remember hunger and thirst is not regular hunger for food only. The general hunger or desire for everything. The sense of अपूर्णत्वं, wanting. Where should I go? Then भगवान् says may you occupy all the place indicating what? There is hunger and thirst for all the ज्ञानेन्द्रियाणि and all the कर्मेन्द्रियाणि, प्राण, अन्तकरणम्. All of them keep on demanding. Greed. So तं. तं means ईश्वरं. अशना पिपासे अब्रूतां. A hunger and thirst addressed. And what did they ask? आवाभ्यां अभिप्रजानीहि. आवाभ्यां for us both, both means hunger and thirst. अभिप्रजानीहि may you consider, and allot an appropriate place. An appropriate place we have to supply अभिप्रजानीहि. May you consider and allot. Then भगवान् said for you no separate place. You have to go along with every इन्द्रियं and every देवता. That is the answer. ते अब्रवीत्. ते here means

hunger and thirst. द्वितीय विभक्तिः and the subject of the sentence we have to supply सुकृतं: भगवान् addressed, hunger and thirst in reply to their appeal or request.

And what is that? एतासु एवां देवतासु आभजामि may you have sharing accommodation. When children go what accommodation? Stay with somebody else. Sharing accommodation may you have? So no separate place for you. एतासु देवतासु means along with all the देवताः and you have to include all the इन्द्रियाणि. आभजामि ईं am recommending suggesting as your accommodation. And therefore एतासु भागिन्यौ करोमीति whatever the देवताः receive, whatever the sense organs receive, may you have a share from that. So एतासु भागिन्यौ करोमी means may you share whatever they get. And therefore what happened? तस्मात्. यस्यै कस्यै च देवतायै हविर्गृह्यते. Whenever we offer any oblation to any देवता, then that हविः will go to not only the देवता, it will be shared by what? Their hunger and thirst also. That is why hunger and thirst get satisfied when oblations are given. So यस्यै कस्यै च देवतायै; हविः गृह्यते. भागिन्यां एव along with the देवताः. The देवताः have got 2 shareholders. Waiting there. They are waiting there to receive. So भागिन्यौ अशना पिपासे they share. भवतः; and this is not only with reference to the देवता. It is with reference to the इन्द्रियाणि also. Whatever we offer to our ज्ञानेन्द्रियं and our कर्मेन्द्रियं the hunger and thirst in them will get satisfied. So this is the शरीर श्रृष्टिः

So what all श्रृष्टि we have seen now? First लोक श्रृष्टि then विराट् शरीर श्रृष्टि called ब्रह्माण्डम्, thereafter we saw देवता इन्द्रिय श्रृष्टि together. देवता इन्द्रिय श्रृष्टि, then the next level शरीर श्रृष्टि the स्थूल शरीरं. Now what is going to be the final श्रृष्टि. Now that hunger and

thirst are there, there must be food for all of them. अन्न शृष्टि has to come. That will be said in the third section. We will see. Page no 45.

First Chapter Section 3

स ईक्षतेमे नु लोकाश्च लोकपालाश्चान्न्मेभ्यः सृजा इति । सोऽपोऽभ्यतपत् ताभ्योऽभितसाभ्यः मूर्तिरजायत । या वै सा मूर्तिरजायत अन्नं वै तत् । तदेतदभिसुष्टं पराङ्मत्यजिघांसत् । तद्वाचाजिघृक्षत् ,तन्नाशक्नोद्वाचा ग्रहीतुं । स यद्वैनद्वाचाग्रहैष्यद् अभिव्याहृत्य हैवान्नमत्रप्स्यत् । तत् प्राणेनाजिघृक्षत् तन्नशक्नोत् प्राणेन ग्रहीतुं । स यद्वैनत् प्राणेनाग्रहैष्यद् अभिप्राण्य वान्नमत्रप्स्यत् तच्चक्षुषाजिघृक्षत्, तन्नशक्नोच्चक्षुषा ग्रहीतुं । स यद्वैनच्चक्षुषाग्रहैष्यद् दृष्ट्वा हैवान्नमत्रप्स्यत् । तच्छ्रोत्रेणाजिघृक्षत् तन्नाशक्नोच्छ्रोत्रेण ग्रहीतुं । स यद्वैनच्छ्रोत्रेणाग्रहैष्यत् श्रुत्वा हैवान्नमत्रप्स्यत् । तत्त्वचाजिघृक्षत् तन्नाशक्नोत्वचा ग्रहीतुं । स यदधैनात्वचा ग्रहैष्यत् स्पृष्ट्वा हैवान्नमत्रप्स्यत् । तन्मनसाजिघृक्षत् तन्नाशक्नोन्मनसा ग्रहीतुं । स यद्वैनन्मनसाग्रहैष्यत् ध्यात्वा हैवान्नमत्रप्स्यत् । ताच्छिश्नेनाजिघृक्षत् तन्नाशक्नोच्छिश्नेन ग्रहीतुं । स यद्वैनच्छिश्नेनाग्रहैष्यद् विसृज्य हैवान्नमत्रप्स्यत् । तदापानेनाजिघृक्षत्, तदावयत् । सैषोन्नस्य ग्रहः यद्वायुः अन्नायुर्वा एष यद्वायुः

All tongue twisters. Only the words are difficult. The final meaning is very simple only. So अध्यात्मं is over. अदिदैवं is over. And for them the body is also there. And the most problematic thing is अशनाय and पिपास. The sense of अपूर्णत्वं pervading अध्यात्मं and अदिदैवं. And therefore they require something to satisfy the man.

And tragedy is what? Nobody can become पूर्ण; by acquiring any number of things because finite+ finite = finite. + Finite = finite. Therefore as long as we are going to

be in this chakkar of अध्यात्मं, अदिदैवं and अधिभूतं, trying to satisfy by doing more and getting more we are going to be in पुनरपि जननं an पुनरपि मरणं cycle. Therefore we have to think out of the box and try to get out of this circle itself. Remaining here you can never solve the problem. Just as a dreamer having a nightmarish dream - the best solution of nightmarish dream is what? Not going to dream astrologer. There will be many there also. Therefore you can go to dream astrologer. Or you can go to dream प्रश्न. You can go to dream राहु केतु and all. But when there is a problem in dream the best solution is what? Wake up. उत्तिष्ठत, जाग्रत प्राप्यावरान्. But this method people don't know. Therefore they are अध्यात्म and अदिदैवं together as a joint venture. They are working in the field of अधिभूतं and procuring more and more and never getting satisfied. Here that अधिभूत श्रृष्टि otherwise called अन्न श्रृष्टि is going to be talked about. सः ईक्षत सः means आत्मा the original परमात्मा. With माया शक्ति understood. Therefore ईश्वर; ईक्षत | ईक्षत means visualised. इमे नु लोकाश्च लोकपालाश्च I have created the लोकाः. देवताः The इन्द्रियाणि, the शरीराणि the hunger and thirst. I have to arrange for food creating hunger without providing for food will be incomplete श्रृष्टि. Wherever hunger is there, there must be provision or food also. Therefore भगवान् thought एभ्यः; अन्नम् सृजा. एभ्यः means for all the देवताः. And इन्द्रियाणि which are feeling अपूर्ण with hunger and thirst. एभ्यः; अन्नम् सृजा. अन्नम् means food. Even though food is there for every sense organs, the उपनिषत् here is talking about one food. That is the regular food that is consumed. But from that we have to extend to all other forms of अन्नम् also. So एभ्यः देवताभ्यः; अन्नम् सृजा. Let me create;

And how does भगवान् create? Remember भगवान् creation is mere will or संकल्प only. Therefore स; आपः अभ्यतपत्. He meditated upon the पञ्चभूतानि again. Literally आपः means waters. द्वितीया बहु वचनं. And here the word waters represent all the पञ्चभूतानि. अभ्यतपत् अभ्यतपत् means he meditated upon. भगवान् meditated. And as even he meditated by भगवान्'s संकल्प अन्नम् arose. अन्नम् means all forms of food, consumed by all forms of living beings. But in the case of human beings the food consumed by humans beings. So the commentators, व्रीहि, यवाति rice etc. Assuming we are all vegetarians. So ताभ्यः अभितसाभ्यः; from those पञ्चभूतानि meditated upon by God मूर्तिः अजायतः solid materials evolved in the form of varieties of अन्नम्. मूर्तिः means solid materials. Solid stuff.

In the form of अन्नम्. अजायत. And this food we have to consume to satisfy the hunger and thirst. And for consuming the food, which one is the relevant and most important principle within the body is the question. Now the उपनिषत् says various organs try to consume food. Because they are fresh born. They didn't know, what to do. Therefore each organ tried to consume food. Then the उपनिषत् tells the story, the food ran away. Like Disney cartoon stories. The food ran away. It is said. But ran away doesn't mean ran away. Imagine dosai and chapattis are running. Running away means, they did not enter the body. And it exhausted all of them. The hand can put in the mouth also. Even the mouth can taste also. But what is the crucial faculty which helps us consume food. It is the capacity to swallow. The swallowing power is अपान प्राणः | अपान प्राणः is the प्राण शक्ति which goes downwards from the mouth to the stomach. Taking the food from the mouth to the stomach. अपान stands for excretion also because that is also downward movement. But here we are not talking about excretion अपान, but we are talking about swallowing

अपान, because of which we are able to swallow. We take swallowing for granted. But only when we get into difficulties sometimes due to one reason or the other, a person will have to die. Food may be plenty. But a person may die. And therefore the उपनिषत् presents it in the form a long story. What is that? Each organ goes. The food runs away. Only one we will see.

So या वै मूर्तिरजायत the solid stuff that was born, out of ईश्वरस्य meditation on the पञ्चभूतानि, अजायत. तत् that solid stuff is अन्नम्. And तदेतत् अभिसृष्टं. And that food was running away from the देवताः and इन्द्रियं पराङ् अत्यजिघां तत् means running away. Running away is within inverted commas. It only means, it did not enter the body by itself. And since the food did not enter the body what did the organs decide? Each organ wanted to take that food and consume. None of them could do it. What is the first one वाच अजिघृक्षत्. वाक् stands for organ of speech. And what can organ of speech say? He may say food come inside, food come inside. So by talking food is not going to enter. For तत्वाच अजिघृक्षत् अजिघृक्षत् means attempted to consume. What attempted? वागिन्द्रियं attempted to consume food through that इन्द्रियं. न अशक्नोद्वाचा ग्रहीतुं .it was not able to consume. And then the उपनिषत् says if only वागिन्द्रियं had succeeded in consuming, then eating would have been simple. Because you have to only talk. So you come, you come, once you say enter one by one it will enter. Since वाक् failed in the first attempt, now also we cannot consume food through वागिन्द्रियं. So यद्वैनद्वाचागृह्येयद् that tongue twister sentence means if only it had succeeded in consuming the food through वागिन्द्रियं, now also we could have done that. But it did not happen.

So अभिव्याहृत्य हैवान्नमत्रप्स्यत् अभिव्याहृत्य हैवान्न अन्नम् अत्रप्स्यत् by naming the various food items you will start belching. Only give a list of food items. Read. In hotel you have to read out. Then you come with full tummy. Doesn't happen अत्रप्स्यत् means it would have satiated itself. तृप् दातु तृप्तिः it could have got तृप्ति. And the rest of the portion I am not going to elaborate. Because the उपनिषत् is referring to each organs. Each one tried and each one failed. तत् प्राणेन that is smelling organ then चक्षुषा it tried with eyes तत् श्रोत्रेण with the ears. Then त्वच with the help of skin. Then next one मनसा through meditation it wanted to consume food. It did not succeed. Then शिशनेन up to the organ of procreation all organs are mentioned. Then come to the lat part. That is relevant. So I will tell you where we should come. Page no 46, first paragraph, last 2 lines. तत् अपानेन. अपान is the अपान प्राण the swallowing power, by which alone the food is pushed inside.

So अपानेन जिघृक्षत् and at last तत् आवयत्. आवयत् means it consumed. It could swallow the food. And therefore सः एषः अन्नस्य ग्रहः यद्वायुः. Therefore the अपान प्राण वायु is called the consumer of अन्नम्. And therefore it is given a title अन्नायुः the one who lives doing only one thing. What is that? Keep on swallowing. Therefore it is called अन्नायुः. अन्न जीवनः constantly consuming. So with this the अन्न श्रृष्टि is also over. अन्न श्रृष्टि represents not only the food for the stomach. As I said we should supply food for all the sense organs. शब्द स्पर्श रूप रस गन्ध . Then for emotions there should be love, compassion, care etc. They are all emotions. Food that the mind needs. I read a story. Just one minute. There was a person who was almost an orphan. Nobody was there. And he was in the hospital dying. But he was blind. And a person went to the hospital and gave a rose regularly saying I love you. And that person because of that love-somebody is there to love me he survived. After sometime the

person got the news the patient in the bed to whom he was giving the rose was the wrong patient. The address, room no, bed no was wrongly taken by him. And therefore, from the next day he went to another room and gave the rose to somebody else. Within a few days this person died. This person means the previous person who was receiving the rose. Somebody in the hospital giving the rose and saying I am loving and caring. That can keep the living being alive. Mind looks for that. That becomes अन्नं. भगवान् created love care compassion as food. Similarly भगवान् created for intellect infinite Ph.D. possibilities. How many Ph.ds and Nobel prizes come? Are we able to exhaust? We are not able to exhaust. That is food for what? अन्नं for बुद्धि together we call अधिभूतं thus अध्यात्म, अदिदैव, अधिभूत श्रुष्टि part is over. Hereafter what did भगवान् do? That we will see in the next class.

05. Aitareya_upanishad Section I-3 (notes) 26-10-2015

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितम् । आविराविर्म एधि । वेदस्य म आणी स्थः
श्रुतं मे मा प्रहास्सेरनेनाधीत् अनेनाधीहोरात्रान् संतधामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि ।
तन्माववतु तद्वक्तारमवतु । अवतुमां ! अवतुवक्तारमवतुवक्तारं । ॐ शान्तिः शान्तिः शान्तिः

Page no 46 first paragraph last two lines.

तदापानेनाजिघृक्षत्, तदावयत् । सैषोन्नस्य ग्रहः यद्वायुः अन्नायुर्वा एष यद्वायुः

We are in the third section of the first chapter of ऐतरेय उपनिषत्. And as we saw in the last few classes the उपनिषत् introduces ब्रह्मन् in the name of परमात्मा. And that परमात्मा ब्रह्मन् is the cause for the creation. With its creative power called माया शक्ति. माया शक्ति is not separately mentioned, because the शक्ति doesn't exist separate from ब्रह्मन्. Therefore not mentioned. And from that ब्रह्मन् with माया शक्ति alone the entire universe is born. And through this the corollary is that since the entire creation is a product it exists only in the form of a नाम and रूपा. Because there are no products other than names and forms. Remembering what example? There are no ornaments other than names and forms. There is no substance called ornament because substance happens to be the gold alone. Therefore the first message given through the creation is कारणं is एक सार नित्य and सत्यं. कार्यं is अनेक, असार, अनित्य and असत्यं. In short ब्रह्म सत्यं जगत् असत्यं. असत्यं is otherwise called मिथ्या. The whole universe is मिथ्या.

And you have to make an aside note. When we use the word मिथ्या, we accept 3 possibilities in मिथ्या. मिथ्या is experienceable. मिथ्या is experinceable. मिथ्या is

available for transaction. मिथ्या is very, very useful also. Even though experineability transactability and utility (ETU) are there, still we call the world मिथ्या because only one reason. It doesn't have existence of its own. And what is the example you should remember? Immediately स्वप्ना or dream. Dream is experineable. Dream is transactable. And dream is useful also in dream. In dream it has got experineability transactability and utility. Still dream is considered मिथ्या because it doesn't have an existence of its own. Its existence is lent by whom? Me the waker the creator. This is one lesson that was given. And the second lesson was also given through the unique श्रृष्टि developed in ऐतरेय. And what are the stages we saw? Difficult to remember. If you remember great. Otherwise ok. First लोक श्रृष्टि the 14 लोकाः, Then देवता श्रृष्टि in उपनिषत् it is called लोकपालः लोकपाल means देवता श्रृष्टि along with देवता इन्द्रिय श्रृष्टिः and after इन्द्रिय श्रृष्टि शरीर श्रृष्टिः for them to occupy a body was created. And finally अन्न श्रृष्टिः food for the इन्द्रियं and देवता. So लोक श्रृष्टि, देवता श्रृष्टि इन्द्रिय श्रृष्टि शरीर श्रृष्टि अन्न श्रृष्टि. And while talking about these stages of creation, the उपनिषत् added one thing. That is once the इन्द्रियाणि and देवताः were created, they were afflicted by 2 powerful forces. And that is unique to ऐतरेय to be noted. Both देवताः and इन्द्रियं are associated with do you remember? Hunger and thirst which represents desire, and sense of अपूर्णत्वं. So देवताः also had the problem of अशना पिपासा. इन्द्रियाणि also had hunger and thirst. And after they came to the body also they had. And therefore constantly asking for more and more. Any amount we eat, no satisfaction. The reason is अपूर्ण by a process of acquisition can never become पूर्ण. This is a unique message. This sense of अपूर्णत्वं, अपूर्णत्वं means what? I am not translating. Suddenly don't think of मोदकं and inside पूर्ण and all. That is ok alright. अपूर्ण means sense of incompleteness.

Always missing something or the other. குறை ஒன்றும் இல்லை exists only in the song. Not in our mind. And we gave a triangular name also. देवता is called अधिदैवं. And इन्द्रियाणि are called अध्यात्मं. And अन्नम् food that satisfies different sense organs, is called अधिभूतं. अध्यात्मं अधिदैवं अधिभूतं. And through this, another very important message is given. That also we should remember. The अपूर्णत्वं problem belongs to only देवता and इन्द्रियं which are products of माया. आत्मा itself doesn't have the problem of अपूर्णत्वं. Only इन्द्रियाणि and देवता:, two come under आत्मा or अनात्मा. Both of them are अनात्मा. Both of them are माया, विकार; they alone has got संसार problem. आत्मा itself doesn't have. This Lord Krishna conveys, in a unique pair of verses in the 18th chapter of Bhagavad Gita borrowed from ऐतरेय. The 18th chapter two verses he says

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् |
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् || १८- १४ ||

दैवं means अधिदैवं the देवता. After mentioning our body sense organs and देवता: in the next verse Lord Krishna says,

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः |
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः || १८- १५ ||

These 5 factors alone are कर्ता and भोक्ता. आत्मा is not involved in any one of them. And then in the next श्लोका Lord Krishna says,

तत्रैवं सति कर्तारमात्मानं केवलं तु यः |

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥१८- १६॥

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वाऽपि स इमाँल्लोकान्न हन्ति न निबध्यते ॥१८- १७॥

As long as you identify with इन्द्रियं and देवता you will be assailed by अपूर्णता. Only when you identify with आत्मा, there will be पूर्णत्वं. All these are presented in the Bhagavad Gita also.

And after the अन्नम् was created, the उपनिषत् had a discussion. Each organ tried to consume food and failed and finally the अपान प्राण alone was able to consume and satisfied. Up to this we saw. And with this the creation part is over. ब्रह्म सत्यं जगन् मिथ्या part is over.

Now we are going to enter into the next major part of the teaching. In the introduction itself I mentioned. Two levels of teaching. One is श्रुष्टि प्रक्रिया and the other is अनुप्रवेश प्रक्रिया I said. If you have time to revise you will be able to remember. But I know navaratri - you wont have time even to prepare the dishes. How can you revise ऐतरेय. So I don't have too much expectations. So श्रुष्टि प्रक्रिया is over. And now अनुप्रवेश प्रक्रिया. And another major. अनुप्रवेश is an indirect महावाक्यं.

That portion we are going to enter in the second paragraph.

Page no 46 second paragraph.

स ईक्षत कथं न्विदं महते स्यादिति । स ईक्षत कतरेण प्रपद्या इति। स ईक्षत यदि वाचाभिव्याहृतं यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं, यदि श्रोत्रेण श्रुतं, यदि त्वचा स्पृष्टं, यदि मनसा ध्यातं, यद्यपानेनाभ्यपानितं, यदि शिश्नेन विसृष्टमथ कोऽहमिति। स एतमेव सीमानं विदार्येतया द्वारा प्रापद्यत। सैषा विदतिन्नाम द्वास्तदेतन्नान्दनं।

So परमात्मा alone after visualizing the creation with the help of माया शक्ति, माया is considered to be the mind of परमात्मा. With the help of माया mind, परमात्मा visualized the creation. And the created the world out of the माया शक्ति alone according to the law of creation. It is not a random creation. But it is a thoughtful creation based on the law of creation and since the entire universe is born out of माया शक्ति, the nature of the creation will be the same as the nature of माया because as the nature of the cause is so will be the nature of effect also. Out of gold, if ornaments are made the ornaments will be gold or wooden? It will be golden. Out of wood you will make furniture it will not be golden furniture it will be wooden. कारण गुणाः कार्ये अनुवर्तन्ते. माया being अचेतनम्, inert material nature of material nature, everything that is born अध्यात्मं अधिभूतं अधिदैवं all of them are what? अचेतन प्रपञ्च only. So physical body also is what? अचेतनम्. Mind also what? अचेतनम्. अचेतनम् means what? I am using Sanskrit. Inert in nature. So inert body, inert mind, inert sense organs inert world how can there be any transactions. Transactions require what? A sentiency. That is why when you build a house even though dining room is there, and special chair is there and hall cooking kitchen is there study room is there. Eventhough the entire house is built spending crores of rupees no transactions can take place in the house unless the creator enters. Furniture cannot interact. You can have plate and crockeries and chair and all. You won't find eating taking place. Cooking taking place. Reading taking place. So

अचेतन cannot have व्यवहार. So भगवान् thought a चेतन experiencer must be there. And unless the चेतन जीवात्मा is there, the भोग्य प्रपञ्च is useless, चेतन जीवात्मा has to function as अभोक्ता, and then alone भोग्य प्रपञ्चं will be meaningful.

Now the question is where to go for the जीव. जीव cannot be created out of माया because माया is अचेतनम्. Out of अचेतन माया, चेतन जीव cannot be created. Therefore what did परमात्मा think? Since a जीव cannot be created separately what will I do? I myself enter the universe and I will be behind every शरीरं, as what? The भोक्ता जीवः. The श्रुष्टाः परमात्मा, the creator परमात्मा decided to enter every शरीरं as experiencer जीवात्मा. The words are very important. Creator परमात्मा. Entered the created शरीरं, the body. And occupied as the experiencer जीवात्मा. This is called अनुप्रवेश.

And from this अनुप्रवेश entry what is the lesson we get? The experiencer जीवात्मा, available in this world now, is none other than, creator परमात्मा. And who is the experiencer जीवात्मा? Don't look up and down. Every one of us is the experiencer जीवात्मा. So I the experiencer जीवात्मा the चेतन तत्त्वं, enclosed within अचेतन शरीरं, within अचेतन शरीरं, अचेतन sense organs, that I who am experiencing not only the body and mind and through the body mind I am experiencing the world also. That I experiencer popularly known as जीवात्मा am none other the creator परमात्मा. This message is conveyed by अनुप्रवेश.

And when we have to assimilate this message because it is very difficult to assimilate this message, how can I the miserable experiencer, shedding tears all the time, be the creator परमात्मा? Are you kidding? Modern language. Are you

kidding? Tell something we can accept. And to assimilate this message alone we give the example, what is the example? The waker, with the help of the mind which is like his माया. Waker's माया is the mind. With all the वासना: What does the waker do when he goes to sleep? Out of his वासना: he creates a dream world, and he creates a dream people also, dream body also. And for dream transaction, a dream experiencer is required. Because waker cannot experience the dream in the waking state. Are you experiencing any dream now? I hope not. Waker in the waking state as a waker can never experience the dream world. And therefore we require an experiencer of the dream. And what does the waker do? After creating the dream world, waker withdraws from the waker's world. And the waker creator enters the dream, and becomes dream experiencer. Waker creator who is परमात्मा from the stand point of the dream. Waker creator becomes the dream, experiencer, .and what is the proof that waker alone becomes dream experiencer? Because after waking up, we never say, some dreamer experience, experienced we don't say. I experienced. If this is assimilated, परमात्मा the creator alone enters and becomes the जीवात्मा experiencer. And therefore what did परमात्मा do? Planned for griha pravesam. After printing invitation, on that day I am going to enter. That is said here. स ईक्षत- परमात्मा the creator visualized. कथन्नु इदं महते स्यादिति how can this creation exist and function without my entering into that. महते means without my entry. कथन्नु इदं? How can this universe, this body स्यात्- can exist and function. How is it possible? It is not a question; it contains the answer. It is not possible. As long as the waker-creator functions within the dream world, as the dreamer experiencer, so long alone the dream will survive. The moment experiencer chooses to wake up and becomes the waker-creator what happens to the dream? The dream collapses. Therefore the continuity of the dream and the functioning of the dream is because of the blessing of the waker

and how does he bless? He enters and lends both existence as well as consciousness by entering. Similarly परमात्मा decided to bless. Therefore कथन्नु इदं महते स्यादिति.

Then the next thought was स ईक्षत स ईक्षत further thought. OK let me enter, every, body. Through which route I should enter. Because a house has got front route, back route, side route; so many routes are there. Which route I should take to enter. And भगवान् thought I should enter through the front and sacred route only. And that is the one which is on the top of the head that will be said later. Here परमात्मा is planning or visualizing through which मार्ग can I enter. So कतरेण कतरेण means through what path or route. प्रपद्या. प्रपद्या because of संधि rule if split it प्रपद्यै इति. And then परमात्मा thought one more thing. Because there is a problem. What is the problem?

Taking the dream example. Waker alone enters the dream world as the dream experiencer. And this he does how? By his creative power. The waker has got निद्रा शक्ति. And निद्रा शक्ति, निद्रा शक्ति means power of sleep. It has got विक्षेप शक्ति and आवरण शक्ति. Creative power and concealing power. With the creative power the waker creates the dream and enters the dream as the dream experiencer. But after entering the dream, a tragedy happens. You know what is the tragedy? The concealing power आवरण शक्ति becomes operational. Operational before entry or after entry? After entering the आवरण शक्ति becomes operational, that means what? The dream experiencer forgets the fact, that really speaking, I am not the dream experiencer. It is only a temporary place, and really speaking I am not dream experiencer. But I am waker creator. From the stand point of the dreamer,

Waker's world is somewhere else. Therefore I am the waker creator, this fact, is concealed after entry. That means what? जीवात्मा forgets the fact that I am the creator परमात्मा. This fact is concealed successfully by the आवरण शक्ति. So परमात्मा thought this problem will happen to जीवात्मा.

And once you caught in dream, you do not know when you will wake up? How to wake up etc., it is all chance only. In fact several nightmares come also. We don't know how to shake off the dream because we don't know the truth. Similarly परमात्मा was worried about the आवरण शक्ति closing the escape route. And therefore what did परमात्मा think? There must be provision for self-discovery. And what is the self-discovery? I the experiencer जीवात्मा, and the creator परमात्मा for this discovery there must be a provision. If that provision is not there, जीवात्मा will be permanently hooked पुनरपि जननं पुनरपि मरणं पुनरपि जननी etc. I don't know how to come out. At least if I am a human being something can be done. Imagine animal जन्मा, bird जन्मा, plant जन्मा. Thus there must be a provision. Therefore भगवान् created the provision for self-enquiry. That is गुरु and शास्त्रा. The first गुरु being भगवान् himself नारयाणं पद्मभुवं. And if शास्त्रा alone is there, that is not enough. Because जीवात्मा may use, may not use. So therefore जीवात्मा intellect must be provided with सत्व रजस् and तमो गुणाः. So that परीक्ष्य लोकान् कर्मा चितान्. After getting battered in several जन्माs, left and right because of पुण्यं and पापं and सुखं and दुःखं, ज्ञानं मृत्यु जरा व्याधि. Sankaracharya gives big description. ha- ha- hoo -hoo so things I lost money I lost son I lost so and so. Thus loss and disease and all of them.

One day the सत्व गुण starts working. And he begins to make an enquiry. What enquiry? Who am I? What is happening? And how will the जीव enquire? That also परमात्मा visualizes. Before entry itself what will be type of enquiry which will be done by the battered जीवात्मा after going through several life experiences. And what will be the thinking.

स ईक्षत परमात्मा visualized the enquiry of जीवात्मा later. So यदि वाचा अभिव्याहृतं first he will ask the question, am I any one of the sense organs? Then he will find that sense organs are instrument of knowledge? Instrument cannot be myself. Why? I am the user of the instrument. User of the instrument has to be – do you have doubt? You are the user of the pen. You may be the पल्लव. But you are not the pen. Tamil pen. पल्लव means lady in Tamil. So whatever instrument one uses, that one is different. So using this logic he asks the question, who am I? If sense organs are instruments avidyakritam. यदि प्राणेन अभिप्राणितं if प्राणा is another instrument by which I breathe and live. यदि चक्षुषा दृष्टं. For Sanskrit grammar students each one is तृतीया विभक्ति. In Sanskrit grammar the third case indicates the instrument. And the instrument user is used in प्रथमा विभक्ति. Therefore तृतीया विभक्ति cannot be प्रथमा so चक्षुषा if eye is another instrument यदि श्रोत्रेण श्रुतं ear is instrument for hearing. यदि त्वचा स्पृष्टं if skin is an instrument of touching. What about mind: I am not the mind also because mind is an instrument for thinking knowing reporting etc. यदि मनसा ध्यातं if the mind is an instrument for thinking. यदि अपानेन अभ्यपानितं if apana is an instrument, for apana for removal of excretion यदि शिशनेन विसृष्टम् if the organ of procreation again an instrument for that. In short, body, mind, sense organs, प्राणा, all of them are different instruments I use. I am none of the instruments. Then

who am I? This question the जीवात्मा will ask sometime after going through संसार after a very long time. And because of some पुण्य interest in spirituality comes. So from मोक्षा diamond shop to मोक्षा उपनिषत् shop. Big jump from one shop to the other. Shoppo shop பண்ணீண்டு இருக்கோம் இல்லையோ அதுவேந்து when will we come to original purpose of life. Therefore परमात्मा thought provision is there. सत्व गुणा is there for enquiry. Then वेद शास्त्रा is there. Then the जीवात्मा can escape; the route is available after making sure the escape route is there. Then परमात्मा entered. That is said here. स that परमात्मा, after making sure that the escape route is there. एतमेव सीमानं विदार्ये so here on the top of the head there is the combination three bones. The skull is there. In the middle there is an aperture gap is there. Not a visible gap. But there is a thin skin covering it. It is called in Tamil உச்சி தலை - உச்சி means top portion top of the crown एतमेव सीमानं विदार्ये piercing open that aperture on the top of the head, विदार्ये means piercing. विदार्ये. एतया द्वारा through this special aperture which will be given, different names later. प्रापद्यत् entered. But you should remember these are all dramatization. Nothing should be taken literally. Not that the waker is piercing the head of the dream body and he doesn't enter slowly and all. Therefore it is only a dramatization. There is no travel involved for the waker to enter the dream. To remember another example when we says a person creates a pot, the maha akasa the total space enters the pot as pot space. And when you talk about total space entering pot space what travel is involved. Entry means what? Total space is available within the pot.

Similarly entry is not physical entry involving travel, movement etc. The final message is परमात्मा is available in every one of us as what? I the जीवात्मा. So when

you say I am, the meaning of the word I am is परमात्मा. But the problem is what? We have successfully forgotten that. Having forgotten we identify with body. Therefore I am human being male female husband young old. Then after I am: whatever you add is confusion. If you stop with I am, you are liberated. But none of us will stop with I am. Therefore there is confusion. And what is the name of that special aperture? सैषा विदिति नाम विदिति means sacred aperture or hole. Opening. Can be translated as opening aperture, hole etc. Sacred because it is the door through which परमात्मा entered. Therefore it is विदिति is one name. विदितिन्नार्म द्वाः द्वा means door gate way. And तदेतान् नानन्दनम् there is another name also नानन्दनम्. नानन्दनम् means source of happiness. The source of happiness or means of happiness. This title is given आनन्द हेतु नानन्दनम् means आनन्द हेतुः and this is based on the क्रम मुक्ति topic. I hope you have not forgotten the क्रम मुक्ति.

When the उपासका attains मोक्षा, उपासका will attain by using a special method. What is that? He meditates on ईश्वरा for the sake of मोक्षा that is very important निष्काम भक्ति. And not only has he practiced उपासना throughout life; at the time of death also remembering God seeking मोक्षा he dies. He has practiced योग and all for that. When the उपासका dies, remembering the ईश्वरा, that उपासका जीव will go out of the body through which aperture? The same aperture. And from here, where will he go? If you remember he will go to ब्रह्म लोक and from ब्रह्म लोक he will get knowledge and मोक्षा. मोक्षा means आनन्द; Since for the उपासका, this is the gateway for मोक्षानन्दा this is known by the name नानन्दनं. Gateway to क्रम मुक्ति. Gateway to आनन्दः So the second word for this sacred aperture is नानन्दनं.

And in तैत्तिरीय उपनिषत् another word is used. So many Sanskrit words. That words is इन्द्रयोनिः सेन्द्रयोनिः। यत्रासौ केशान्तौ विवर्तते ।व्यपोह्य शीर्षकपाले। In Taittiriya upanishad Seekshavalli it was mentioned. Therefore what is the third name? इन्द्रयोनिः So विद्वतिः नान्दनं इन्द्रयोनिः Then a fourth name also. Fourth name is ब्रह्मरन्द्रं. रन्द्रं means aperture. ब्रह्म means for reaching ब्रह्म. So through that sacred aperture परमात्मा, entered the body and became जीवात्मा.

And once I become जीवात्मा the संसार starts. And what is संसार? Going up and down through three states of experience. Constantly going through three states. What are those three states? जाग्रतवस्था (JAV), स्वप्नावस्था (SVA) and सुषुप्ति अवस्था. In JAV we faced what: waking problem. In विद्वति waker's problem have gone. But in dream I see myself stranded somewhere, suit case stolen, nobody is there and stranded. No water. You may say it is all unreal. But remember during dream they are all maha real. And temporarily we get rest in सुषुप्ति. So that we can take rest. Taking rest for what? To come back and get fresh experience. So these are called three houses of the जीवात्मा. That is said in the following portion, we will read.

तस्य त्रय आवसथाः त्रयः स्वप्नाः। अयमावसथोऽयमावसथोऽयमानवसथ इति ।

So तस्य for that experiencer जीवात्मा who is none other than the creator परमात्मा but which fact has been now concealed by आवरण शक्ति. So this जीवात्मा goes through त्रय आवसथाः आवसथा means abode or field of functioning. So waking state is one field where the जीवात्मा gets identified, even though जीवात्मा has no connection with that. He identifies with waking state. And he gets the name waker and in Tatva

Bodha, what is the technical name for waker? Identified with waking state? विश्वः and then he dis-identifies from the waking world, waker's body also and then enters the dream world there also fresh family is waiting. Remember your spouse in dream you create. He is somewhere sleeping. But he creates the spouse afresh and argues. Therefore a fresh family, fresh world everything and enter there. And identify with dream world and dream body. I become dreamer and what is the technical name? तैजसः So विश्व endless problem. तैजस unending problem.

And then what happens. The third state called सुषुप्ति which appears a blank state. But the blankness in सुषुप्ति is both waking and dream in potential form. Dormant. Therefore problems are not visible. Problems are not absent. Very careful. Problems are not visible. When will they become visible? The moment we wake up. That is called सुषुप्ति अवस्था. Identified with सुषुप्ति I become प्राज्ञः through विश्व तैजस प्राज्ञः. Get battered in stage one. Get battered in stage two. Take some rest. And again come back fresh for getting fresh battering; this is the lot of जीवात्मा not knowing that I am none other than परमात्मा; never affected by all these dream like dramas. Remembering the 4th capsule of वेदान्ता, I am the आत्मा the consciousness principle. Never affected by any event that happens in the material world or body or mind. This he doesn't know. And all these states are real or unreal if you ask, the वेद calls all the three are स्वप्ना. त्रयः स्वप्ना. Normally we talk about one स्वप्ना, one जाग्रत्. But according to वेद all the three अवस्थाः are स्वप्ना only. All these three are मिथ्या only. They cannot exist without my lending the existence. स्वप्ना doesn't exist now. Why? Because I don't lend existence. जाग्रत् exists now because I am lending. The moment I go to स्वप्ना what happens to this world? This world as far as you are concerned it is not there. Those details we will see in the next class.

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ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितम् । आविराविर्म एधि । वेदस्य म आणी स्थः
श्रुतं मे मा प्रहास्सेरनेनाधीत् अनेनाधीहोरात्रान् संतधामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि
। तन्माववतु तद्वक्तारमवतु । अवतुमां । अवतुवक्तारमवतुवक्तारं । ॐ शान्तिः शान्तिः शान्तिः ॥

परमात्मा page 46 last परमात्मा at the bottom

तस्य त्रय आवसथाः त्रयः स्वप्नाः । अयमावसथोऽयमावसथोऽयमानवसथ इति स जातो
भुतान्यभिव्यैरव्यत्, किमिहान्यं वावदि(ष)ष्यादिति । स एवमेव पुरुषं ब्रह्म
ततममपश्यदिदमदर्शमिति ३ । तस्मादिदन्द्रो नामेदन्द्रो ह वै नाम । तमिदन्द्रं सन्तमिन्द्र
इत्याचक्षते परोक्षेण । परोक्षप्रिया इव हि देवाः, परोक्षप्रिया इव हि देवाः । परोक्षप्रिया इव हि देवाः ॥
इति ऐतरेयोपनिषदि प्रथमाध्याये तृतीयः खण्डः ॥

In the first two sections and in the third section up to this portion, the उपनिषत् has covered two important topics. One is the creation of this universe out of ब्रह्मन् or ईश्वर. श्रृष्टि is one topic and the second topic is the very same creation ब्रह्मन् entering everybody and mind or being available within everybody and mind as the experiencer जीवात्मा. Thus creator परमात्मा, being available with every individual as the experiencer जीवात्मा, is called अनुप्रवेशः. So श्रृष्टि topic is over, अनुप्रवेश topic is over. Now the परमात्मा the creator is available in the universe as the experiencer जीवात्मा and परमात्मा creates this whole universe and enters every body with the help of माया शक्ति without माया शक्ति, परमात्मा by itself cannot do anything. शिवः; शक्त्या युक्तः: यदि भवति शक्ताः प्रभवितुं in सौन्दर्य लहिरी of Sankaracharya the first verse first line is

without शक्ति परमात्मा cannot do anything. And that शक्ति is named माया शक्ति. And this माया शक्ति has two powers. One is called the power to create. Another is the power to conceal or cover. Creative power is called विकल्प शक्ति. Concealing power is called आवरण शक्ति: So the creation and अनुप्रवेश takes place because of the विकल्प शक्ति. शक्ति of परमात्मा. And once the परमात्मा the creator is available within the body as experiencer जीवात्मा, what happens is the आवरण शक्ति of माया takes over. And what is the job of आवरण शक्ति? Concealing. Concealing what? Concealing the fact. And what is the fact? I the experiencer जीवात्मा available within the body as none other than, fill up the blanks. Creator परमात्मा. Remember these words. Experiencer जीवात्मा-I is none other than the creator परमात्मा that fact is concealed just as in dream we do not know the fact that we have created this dream.

As I have often said what is my favorite statement? For a dreamer, dream is not a dream, in dream. Are you in dream? Hope not. For a dreamer dream is not dream in dream. He doesn't know what I am experiencing is dream. And he also doesn't know that I have created this dream. The dreamness of the dream is not known the creatorship of me also is not known for whom? For the dreamer in dream. Similarly we are also in dream no 2. And we do not know the dreamness of the second dream called the world. Why? मायया; concealment. And the second equally important fact, I the experiencer जीवात्मा am comfortably lying down I am the creator परमात्मा. Therefore the जीवात्मा gets into soup. जीवात्मा gets into a mess. जीवात्मा gets into a problem. That problem is called संसार which is purely concealed by these two facts. Fact no 1, this world is another type of dream only. It has got ETU. ETU experineability, transactability and utility it has got, But doesn't have a reality of its own. So this fact about the world is concealed. And I am the one, who

am projecting and lending existence to the world. That fact also I do not know. Such an ignorant जीवात्मा is tapped in the मिथ्या प्रपञ्च. And the dreamer by traveling within dream, he can't reach the waker. The dreamer by traveling in dream by flight which flight? By dream flight, by helicopter, by ship the dreamer may do any no things. He will be hovering around the dream only without knowing the fact travel will not solve the problem. Only thing that solves the problem is the dream गुरु has to educate and help him, wake up. The dream गुरु has to help him. Educate him and help him wake up. Other than waking up what we do will be only shifting the problem from one type to another type. As a bachelor I had bachelor-centric problem. And as householder I have householder-centric problem. As a samsari problem solutions are in the form of replacing the problem. **கத்தி போச்சு வாலு வந்தது** - that alone we have been successfully doing. The only solution is waking up which requires a गुरु and which requires enquiry which requires शास्त्रं they are all provided. But we have to utilize them. Unless we choose to utilize we have to go through पुनरपि जननं पुनरपि मरणं.

Now the उपनिषत् briefly mentions the संसार experienced by the ignorant, जीवात्मा. Who is in fact the creator परमात्मा. And the उपनिषत् says the जीवात्मा moves within the current life. The जीवात्मा moves in three different abodes. Shifting from one place to another. Like sometime in Chennai and sometime in another place. Like some parents going from one child to another. 3 sons are there in 3 different places. Swamiji, I live with my son for 4 months; second son for 4 months; third son for 4 months. Like that the जीवात्मा shares its life in three types of abodes. त्रय आवसथाः:

This the portion we were seeing in the last class. Can you locate that portion? Page no 46 ऐतरेय उपनिषत् at the bottom तस्य तस्य means for the ignorant जीवात्मा, त्रय आवसथाः three abodes are there called अवस्था त्रयं. So आवसथाः literally means abode. And the word आवसथाः we are going to give two different meaning. One meaning is अवस्था त्रयं which is with reference to the current life. Then we are going to give another meaning शरीर त्रयं which will be after death. In the current life with reference to the three abodes. अवस्था त्रयं after the dropping of the body the very same जीव will go through another three abodes. Posthumous; another three abodes which will be called शरीर त्रयं which we will see in the next chapter.

Now we will take meaning of the word अवस्था त्रयं and in the last class I said , अवस्था त्रयं is जाग्रतवस्था in which I am identified with the current जाग्रत शरीर, and I get the name विश्व the waker. जीवात्मा plays the role of विश्व. विश्व means the waker जीवात्मा. And then thereafter the second son. Second son-स्वप्नावस्था. And in the dream I don't identify with जाग्रत शरीरम्; I identify with स्वप्न शरीरं and get the name तैजसः the dream. All this in माण्डूक्य we saw. प्रथम पाद द्वितीय पाद तृतीय पादः; all those if you remember it is fine.

Thus I play विश्व role and experience one type of संसार. Then I play तैजस role and experience another type of संसार and then I got to the सुषुप्ति अवस्था identified with कारण शरीरं I play the role of प्राज्ञ the sleeper in which I get the temporary relief from संसार. And that relief also is not for long because whenever have deep sleep state. Even if we go to sleep sooner or later some dream comes. So very rarely we have सुषुप्ति. Most of the time we are between जाग्रत and स्वप्न only. त्रय आवसथाः

And then the उपनिषत् says all these three states, all three types of dreams only. There is no question of waking state for an अज्ञानी जीवात्मा. Because what he calls waking state is also really speaking another type of dream. Waking state is there only for one. According to वेदान्ता, you know who is in the waking state really. ज्ञानी the enlightened one, awakened one. यः साक्षात् कुरुते - where does it come? Dakshinamurthy stotram प्रपोथ समये, ज्ञानि alone is the waker. अज्ञानि is all the time स्वप्न 1 स्वप्ना 2. स्वप्ना 3. Therefore the उपनिषत् says त्रयः स्वप्नाः all these three are dream like.

And why are they compared to dream. You should know the logic. All these three are मिथ्या. They do not have an existence of their own. जाग्रत शरीरं and जाग्रत् प्रपञ्च are मिथ्या स्वप्न शरीरं and स्वप्न प्रपञ्च both are मिथ्या. सुषुप्ति sareeram and सुषुप्ति प्रपञ्च they are all मिथ्या. Because whatever I experience is मिथ्या. All these based on माण्डूक्य I am taking for granted. Then what is the सत्यं? If whatever I experience is मिथ्या who is the सत्यं? I experience अवस्था त्रय साक्षि सत्यं alone is सत्यं. I alone lend existence to all these three अवस्थाs. त्रयः स्वप्न? But all these the जीवात्मा doesn't know. And because of whose power? माया . In Bhagavad Gita

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥७- १३॥

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥७- १४॥

माया will not allow us to come to this knowledge. माया's job is what? To keep us all the time. This is where जाग्रत् प्रपञ्च or स्वप्न प्रपञ्च - अथैतद् विद्वान् वेदो गण्डो
 त्राङ्गी पोयिदुवान्- सुषुप्ति. It will never allow me to come to ज्ञान मार्ग.

Then the उपनिषत् define the three अवस्था: अयं आवसथा अयं referring to the जाग्रतवस्था which is known to us. अयं indicates which is very familiar. The familiar जाग्रतवस्था and अयं आवसथा: The familiar स्वप्नावस्था and the third time अयं आवसथा the familiar सुषुप्ति अवस्था. These are the three, abodes. And the जीवात्मा travels and then what happens? Die. And then takes another body and there also what अयं आवसथा, अयं आवसथा अवस्था त्रयं again die. पुनरपि जननं पुनरपि मरणं is goes on in संसार. That is what happened. In spite of his or her, people do some noble कर्मा. And the noble कर्माणि done in several जन्माः, fructify in a particular जन्मा, and when the पुण्यम् fructifies, दुर्लभं त्रयमेवैतद्रेवानुग्रहहेतुकम् मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः in some rare जन्मा with all पुण्यम् with compound interest fructifies and he takes मनुष्य जन्मा in a culture where this knowledge is available. Where गुरुवः are there सत्संगाः are there scriptures are there. And because of पुण्या, this जीवात्मा gets exposed to सत्संग, and there he learns about something called मोक्षा: In a materialistic society the word मोक्षा and spirituality will have absolutely no relevance even if you use that word, others will frown at you. What has happened to you? Are you sane? In a culture where the word मोक्षा, गुरु, शास्त्र, सत्संग etc. are relevant, Sankaracharya mentions all of them in his commentary. And then once he develops a values for मोक्षा then the scriptures will talk about कर्म योग, PMK, उपासन योग etc. Whatever be the साधनानि, by practicing those साधनानि to the known extent, we get a desire and opportunity to come to

वेदान्ता class. எண்ண புणியம் பண்ணி இருக்கணும். I want you to feel proud. Because the others are going to make you feel sad for coming to class. So at least let me tell you, you should feel proud. Because many have desires, no opportunities. Many have opportunity no desire. When both of them join together the result is Gita study, उपनिषत् study; what do you call प्रकरण ग्रन्था study नवयोगी संवाद study all of them. And once he comes to गुरु शास्त्र उपदेश the awakening process has started. And how that awakening happened the उपनिषत् wants to talk about. Up to his it is called अध्यारोप प्रकरणम् here after it is going to be called अपवाद प्रकरणम्. That the उपनिषत् starts now. So up to त्रयमावस्था: इति is the description of संसार called अध्यारोप प्रकरणम्.

Now from स जाता: onwards the process of awakening. So you have to supply that a student has done all the साधनानि and he has come to and he has come to शास्त्र विचार and he has studied the first chapter of ऐतरेय उपनिषत्. All this you have to supply. So what does he do?

भूतानि अभिव्यैख्यत् he makes an enquiry into the nature of the entire creation. भूतानि represents what? All the things and beings. अभिव्यैख्यत् means what? makes an enquiry. अभि वी +आ +ख्य दातु which means to know, to enquire and to study. And the study is not independent study, but study with the help of गुरु and शास्त्रं.

And who makes the enquiry. स: जात: जात: means the परमात्मा who now comes down in the form the experiencer जीवात्मा. Everyone of us is an अवतारं only. Because परमात्मा available in the body is जीवात्मा. Therefore every one of us is a अवतारं. Not

only Lord Krishna. You can say that. If we tell outside nobody will believe that. They will take in the opposite meaning अवतारम् वந்து शेषन्तु तु सोल्लुवा- but really speaking every one of us परमात्मा descending or fallen down in the form of जीवात्मा is called जातः. So जातः means शरीरे प्रतिष्ठाः. जीवात्म रूपेण वर्तमानः अभिव्यैख्यत्.

And when he makes an enquiry what is the first thing he understands? The entire universe is a कार्यं. कार्यं means a product. An effect. And there must be a कारणं. And from the शास्त्र he understands what? परमात्मा the creator is the कारणं. So परमात्मा is कारणं. प्रपञ्च is कार्यं. And from this what does he understand? कारणं has 4 features. एक, सार, नित्य सत्यं. कारणं alone is real, existing independently. Whereas all the कार्याणि are what? They are really not substances at all. They don't have a substantial existence. Then they are nothing but what? Weightless नाम and रूप. Not only they are असारं, अनेक, असार, अनित्य, असत्यं. They borrow existence from the कारणं. That means the world is असत्यं, seemingly existent but it doesn't have an existence of its own. Exactly like स्वप्न. Dream is seemingly existent; but he doesn't have an existence of its own. And when we get a doubt with this profound teaching we should remember the example. What is the example? Many examples you can take. There is a desk in front of me. Is there something called desk? What will be your immediate answer? Yes, there is a desk in front of you. Why are you doubting that? ? There is a desk. And not only that you are using that also. Book is there, clock is there, so many things are there. Why do you doubt its existence? Then वेदान्ता says, on enquiry there is no such thing called desk. Desk is nothing but what? Name and form only. Then what is existent really? Wood. The कारणं alone is. Desk is word, not a thing. Similarly world is also - remove the L. World is also is nothing but a word. There is only one substance. That substance is कारणं which I

called परमात्मा in the beginning of the Aitareya Upanishad. How did the उपनिषत् start? I am talking about ऐतरेय. How does the उपनिषत् start? आत्मा वा इदं एकं एव अग्रे आसीत्. That परमात्मा was, that परमात्मा is that परमात्मा alone ever will be the world is temporary name and form. Appearing and disappearing. All this who understood? The ignorant जीवात्मा by going through श्रवणं and मननं he understood this fact. Look at this. Very cryptic statement. ऐतरेय doesn't elaborate very, very cryptic statement. किं इह अन्यं वावदिष्यं इति. Or वावदिष्यात् इति,. Two readings are there. That is why that ष is put in the middle in bracket वावदिष्यात् is one reading वावदिष्यत् is the second reading.

And what does it mean? What world is there, or what object is there, other than ब्रह्मन्. What object is there other than ब्रह्मन्? Which is not a question. It contains the answer. What is there other than ब्रह्मन् means nothing else is there. Everything is nothing but name and form. Even that name and form, doesn't have a existence of its own. So when you say bangle IS; the ISness doesn't belong to the bangle. The ISness belongs to the gold. How do you prove it? At the end of the class, you give me the gold and take away your bangle only. **பண்ணுவேளா?** You can never wear the bangle if you have segregated the gold. Therefore the student asks the question, what is there other than ब्रह्मन्. That means there is nothing there. It only seemingly exist, whatever seemingly exist, is called मिथ्या. And what is the meaning of the word seemingly? Seemingly means available for ETU. Seemingly = ETU is available. So किं इह अन्यं वावदिष्यात् इति. So what is the first lesson? ब्रह्म सत्यं जगन् मिथ्या.

Now the second part of enquiry is what? Where is that ब्रह्मन्? Where to see? Like the dreamer looking around for the waker. Which room? Dream room. Room after room he opens and asks the question where the waker is? Some गुरु says, some waker. I don't see, that is rationalist asking the question where is God? So searching for God is exactly like dreamer searching for waker in dream. And not only has he searched. And after search for years he says now I am convinced there is no waker. The dreamer says. கடவுள் இல்லை. இல்லவே இல்லை. கடவுளை நம்புவன் காட்டு மிராண்டி. It is our local. Tamilnadu case. So if dreamer negates the existence of the waker, how foolish it will be. Similarly the जीवात्मा looks for the परमात्मा, and says காணாமே . I don't. And then the गुरु has to tell. What? अनुप्रवेशः. And what is that अनुप्रवेश? That you won't get the waker, O Dreamer you will never meet the waker. When you wake up, you will understand what? I am the waker. Waker is not to be met with. Waker is to be claimed as I am. By awakening. Waker is to be claimed as I am, by awakening. Similarly the sishya also, after enquiry discovered that परमात्मा I am. जीवो ब्रह्मैव ना परः; that is the महावाक्यं.

Look at this portion. सः सः means that enquiring जीवात्मा. Previously we qualified ignorant जीवात्मा. Now he has reached higher status. Now also ignorance only. Enquiring जीवात्मा is better than, ignorant जीवात्मा. Why? Ignorant जीवात्मा will continue to be ignorant. But enquiring जीवात्मा will soon become wise जीवात्मा. So सः एतमेव पुरुषं अपश्यत्. He discovered the experiencer जीवात्मा himself. That is I, the जीवात्मा myself, एतमेव पुरुषं here पुरुष means experiencer जीवात्मा. अवस्था त्रय साक्षि चैतन्यं. What did he discover? ब्रह्म अपश्यत्. Discovered as, understood as, ब्रह्मन् the creator परमात्मा. The only difference between the regular awakening from the

regular dream, and spiritual awakening from this dream, there is a small difference. Both are awakening. One is local awakening where dreamer discovers I am the waker. In spiritual awakening जीवात्मा discovers I am परमात्मा. In both there is self-discovery. But there is a light difference between awakening from dream 1 and awakening from dream 2; this world. What is the difference?

In the regular awakening, when I awaken and know that I am the waker, the dream world physically disappears. That means he doesn't experience the dream. He only remembers I experienced, it is past tense. I experienced the dream. The dream was born out of me. मै एव सकलं dream जातं. मै सर्वं dream प्रतिष्ठितं मै सर्वं dream लयं याति he understands. But he says I experienced the dream. It is past tense. Because the dream disappears. But in the case of spiritual awakening there is slight difference. Because of the state of जीवन् मुक्ति, there is a state called जीवन् मुक्ति in which the awakened ज्ञानि knows, I am the original waker. What waker? Creator परमात्मा. And he says मै एव इदं सर्वं जातं मैसर्वं प्रतिष्ठितं. He clearly understands. But the experience of the dream 2, experience of this world continues. But a ज्ञानि knows what? This is like dream. Because it doesn't have existence of its own. Other than me the observer. And when he says, I am the observer, what is the meaning of the word I? विश्व, तैजस, or प्राज्ञ? ? विश्व, तैजस, or प्राज्ञ? When he uses the word I, he doesn't mean the waker, dreamer or sleeper. He means the pure consciousness which we saw, in the 7th मन्त्रा of माण्डूक्य उपनिषत्. नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतः प्रज्ञं etc. I am the pure consciousness principle he understands. Therefore ज्ञानि's awakening if you want to understand, you will have to think of a hypothetical situation. You can guess. If you want to understand a ज्ञानिनः life, you have to visualize a hypothetical situation. What is that? You wake up and understand the dream, and after understanding imagine, the dream continues.

That means what? You continue to dream, after understanding the dream as dream. Visualize. You are in the dream. And you know what. I am lying down. I am comfortable. Whatever is happening is my own projection of वासनाः. I have got a mind. In that mind, वासनाः are there. And they are only projecting the chasing tiger. And that only has projected the dream body also. And all the transactions are nothing but my own mental projection. With this knowledge suppose the dream continues. Normally it doesn't happen. But suppose. You imagine. That is called जीवन् मुक्ति. And that is said here. एतं एव पुरुषं त्वं पद लक्ष्यार्थं. ब्रह्म, तत्पद लक्ष्यार्थं. अपश्यत्. He recognizes. In short अहं ब्रह्म अस्मि. And what type of ब्रह्मन्? ततमं. ततमं means all-pervading. ततमं is the Vedic usage. But the original Sanskrit word for Sanskrit words is तत तमं. Three त are required त त तमं. तत means pervading. तमं means maximum. Infinitely तत ततं means infinitely pervading all-pervading is the meaning of ततमं. Which is an adjective to ब्रह्मन्. सर्वगतं ब्रह्म अहं अस्मि. Thus he understands. And then he declares I have discovered the truth. Like Archimedes saying that, I have discovered. He took अवधूत सन्यास. Therefore he also took सन्यास. Just ran. Discovery of the truth gave him so much joy. Here also the student jumps saying इदं अदर्श इति. So you have to supply ब्रह्म. ब्रह्म इदंतय अदर्श. I have discovered the truth as myself. So ब्रह्म means the truth the creator. I have discovered. How? Not as one of the objects of creation. But as इदं. इदं means अपरोक्ष तया. अहं ब्रह्म आदर्श. इति and after इति no.3 has been put. That three indicates elongation. Elongation means आदर्शmmmm!!!. That indicates wonderment. I thought myself to be small. Now I discover I am all.

Dayananda Swami says, first SMALL. Then after ज्ञानं, S and M are removed. What is left out? All. I am all. So I am not within the creation. The creation is within me. The whole table is turned. What a vision?

Now what do we think? I am a speck of matter in the huge cosmos consisting of millions of galaxies. One galaxy is milky way. Where there are so many stars. One star is our sun. And around the sun so many planets are moving. And one planet and ordinary planet is earth. In the earth so many continents are there. One is Asia. There is so many countries. One is India hanging to the Indian Ocean. There one corner Chennai. And there is a road. Then Sankaralayam and in that hall श्रीरामा I am sitting. I am so small. This is our picture. वेदान्ता says you are not at all small. You are so big, that all the galaxies occupy only a corner of you. पादोऽस्य विश्वा भूतानि । त्रिपादस्यामृतं दिवि ॥ You are infinite ब्रह्मन् and on the galaxies are existing नाम रूप. In a part of you.

So therefore ब्रह्मन् gets a name. इदन्द्रः तस्मात् इदन्द्रो नामः. इदन्द्रः ; means what? Seen as myself. इदं means myself. द्रः means seen or discovered. What is the title of ब्रह्मन्? ब्रह्मन् is that which is discovered, as myself. Therefore इदन्द्रः; नाम . And the उपनिषत् emphasises इदन्द्रो ह वै नाम. It is indeed known as इदन्द्रः; which is to be discovered as I myself. Then तं इदन्द्रं सन्तमिन्द्र इत्याचक्षते परोक्षेण. Then the उपनिषत् talks about one convention. In our culture anyone that is revered, adorable, we should not refer to by the original name. You are not supposed to tell the name of your own parents directly. And according to शास्त्रा even husband and wife are really adorable. We are not supposed to directly call by that name. Similarly देवताः are also should not be referred to by their name. Similarly ब्रह्मन् also the most revered one.

Therefore what do you do. You have some alternative name. And इन्द्र is shortened to इन्द्रः. So the word इन्द्र is one of the names of परमात्मा. And what इन्द्र? Modified form. What is इन्द्र? Modified form of इन्द्र is इन्द्रः and why we have modified? परोक्षेण. To name ब्रह्मन् in a different form. Because परोक्ष प्रिया इव हि देवाः all the Gods want themselves to refer to only by an indirect name. Since the gods love to be addressed through indirect name nor direct name. Therefore what do we say? परमात्मा's original name is इन्द्र. And what do we say? इन्द्रः so परोक्ष प्रिया इव हि देवाः परोक्ष प्रिया इव हि देवाः Repeated. To indicate the end of the first chapter. With this अपवाद प्रकरणम् is also over. The world has been negated. What is there is only ब्रह्मन्. And that ब्रह्मन् is myself. So Chinmayananda says: If you say, **I am alone**. It is संसार. If you say **I alone am**. It is मोक्षा. Very nice you know. I am alone means what? I am a small one. And I don't have anyone to support me. I am lonely. That loneliness is called संसार. Aloneness is called मोक्षा. What is aloneness? I alone am. Because there is no second thing other than me. अद्वैतं ब्रह्म अहं अस्मि. मत्तो नान्यत् किञ्चित्त्रास्तिविश्वं सत्यं बाह्यं वस्तुमायोपक्रित्तं आदर्शान्तर्भासमानस्य तुल्यं मयि अद्वैते भाति तस्मात् शिवोऽहं. Sankaracharya writes in अद्वैत पञ्चकं. Therefore what is संसार? I am alone. What is मोक्षा? I alone am.

07 Aitareya_upanishad Section II-1 (Notes) 09-11-2015

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितम् । आविराविर्म एधि । वेदस्य म आणी स्थः
श्रुतं मे मा प्रहास्सेरनेनाधीत् अनेनाधीहोरात्रान् संतधामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि ।
तन्माववतु तद्वक्तारमवतु । अवतुमां । अवतुवक्तारमवतुवक्तारं । ॐ शान्तिः शान्तिः शान्तिः ॥

In the last class, we completed the first chapter of ऐतरेय उपनिषत् consisting of 3 sections. And in the first chapter, the entire vedantic teaching was presented, through two methods known as श्रुष्टि प्रक्रिया and अनुप्रवेश प्रक्रिया. Through श्रुष्टि प्रक्रिया the topic of creation. The उपनिषत् conveyed ब्रह्मन् the कारणं is सत्यं. And the entire world the कार्यं a product is मिथ्या. Because कार्यं प्रपञ्च doesn't have an existence in dependent of कारणं. Thus through श्रुष्टि प्रक्रिया ब्रह्म सत्यं जगन् मिथ्या is revealed. Then the उपनिषत् used the second method of अनुप्रवेश or entry. And through the अनुप्रवेश, the उपनिषत् pointed out that परमात्मा the creator alone is available in every body as the जीवात्मा, the experiencer. Exactly like what example? The waker creator alone, is available in the dream body as the dreamer experiencer. Therefore the जीवात्मा obtaining in this world is none other than परमात्मा. जीवो ब्रह्मैव ना परः the teaching is over.

And thereafter we saw, that even though every one of us the जीवात्मा is none other than परमात्मा, we are not aware of this fact because of the आवरण सक्ति of माया. माया has got 2 powers, the creative power and the concealing power. The creative power creates the universe. The concealing power is waiting. Because the concealing power cannot conceal the परमात्मा. The concealing power can act only

upon the जीवात्मा. Therefore because of the आवरण सक्ति जीवात्मा the experiencer, doesn't know the fact, that I am the creator परमात्मा. And this self-ignorance becomes the cause for संसार, because the जीवात्मा identified with the body mind complex which is a product of what? माया. And because of ignorance and self-misconception, the जीवात्मा goes through the संसार. And the संसार is described in 2 ways. In the form of three abodes. Through which the जीवात्मा constantly moves. So संसार is resident shifting job. संसार is resident shifting job. The resident shifting is of two types. One is in the current life and another is after death. And in the current life what are the three residences. We all saw that. I am just summing up the first chapter. Therefore you should not hear it as afresh. I am supposed to be reminding you. And three residences or abodes the उपनिषत् calls त्रय आवसथा: आवसथा: means residence or abodes. And in the current life what are the three abodes we saw? The आसथा: जाग्रतवस्था is one abode in which the जीव suffers from जाग्रत् संसार. Waker's problem. And then he shifts to स्वप्नावस्था, and there also what? Problem, the dreamer's problem. And then he shifts to सुषुप्ति अवस्था where the जीवात्मा gets a temporary respite or freedom from संसार. And it is not a very good news because the freedom is only temporary. The संसार is waiting there for us to wake up. संसार is waiting. You get up. Let me see. So त्रय आवसथा:; त्रय स्वप्ना: it is one type of संसार.

Thereafter, I said the second type of संसार which happens after death, which is called शरीर त्रय संसार: shifting from one body to another. They are also called three आवसथा: only. But that was not explained in the first chapter. We had only three

residences in the form of three आस्थाः Three residences in the form of three शरीराणि was not given in the first chapter.

Therefore the second chapter is going to focus on शरीर त्रय रूप आवस्थाः त्रयं. The three residences in the form of three शरीराणि. जीवात्मा goes to residence one. Stays there for some time. Then travels to next one which is called first birth. And then shifting from residence 1 to residence 2 is considered to be प्रथम जन्मा, first birth. Shifting from residence two to residence three is considered to be second birth द्वितीयं जन्म. And shifting from third residence to back to another first residence is considered to be जननम्. One to two. Two to three. Three to one. So this is going to be described. This is संसार वर्णनं.

So second chapter is a description of संसार. Under what conditions? If we allow the ignorance to continue. Bhagavan has given us a choice. What is the choice? You can stop this travel for which I have made provision. What is the provision? The जीवात्मा should enquire into who am I? The enquiry was mentioned in the first chapter सजातः भूतानि अभिव्यैख्यत्. किमिहान्यं वावदिष्यात् इति. If the जीवात्मा manages to enquire, the जीवात्मा will discover what? ब्रह्म सत्यं जगन् मिथ्या. And not only that. That ब्रह्मन् is none other than myself and a special title was given to ब्रह्मन्. इदन्द्र? Do you remember. इदं द्र. इदं तय दृष्टः इति इदन्द्रः he discovers ब्रह्मन् not as an object, but as I myself, so if we make enquiry now itself, the journey can be stopped. If we are busy with all other things. Deepavali பசுஷணம் எல்லாம் பண்ணணும். So if give excuses and don't come to class. I don't know I should tell. Student should not feel I don't want to hurt them. If we don't hear at least the CD- let me say like that- directly or indirectly we don't listen then we won't get the knowledge. Then what

will happen? Residence one to two to three. So the second chapter is going to highlight संसार. This chapter will highlight the method of enquiry. And before going to the actual text, I will just give you the gist of the subject matter.

And to remember the subject matter, if we remember, a topic discussed in मुण्डक उपनिषत् it will be useful. But remembering Mundaka Upanisad title itself is a big thing. How can we think of the contents of the Mundaka Upanishad? So there, we discussed the journey of जीव, after death. तस्मादग्निः समिधो यस्य सूर्यः, सोमात्पर्जन्य ओषधयः पृथिव्याम् । पुमान् रेतः सिञ्चति योषितायां, बह्वीः प्रजाः पुरुषात् शंम्प्रसूताः ॥ ५ ॥ Mundaka Upanisad second chapter first section the middle portion. I don't remember the mantra number. The जीवात्मा at the time of death drop this physical body. And even while dropping the physical body the जीव collects the next physical body in a very, very, very, minute form. Therefore the next शरीरं the जीव carries with itself. But that body is so minute that it cannot be used by the जीव. That body has to be expanded. Only then it can be used for transaction. Therefore the जीवात्मा has to go through 5 stages called पञ्च अग्नयः and in each stage, the physical body to be used in the next जन्मा will gradually evolve. And those five stages we saw in Mundaka Upanisad. And those 5 stages are स्वर्ग, मेघ, भूमि, पुरुष नारी. स्वर्ग, मेघ, भूमि, पुरुष नारी., स्वर्ग means what? स्वर्ग, the जीवात्मा first goes through स्वर्ग. But the जीवात्मा cannot enjoy the स्वर्ग because the body is not a full-fledged one. Therefore there it goes not for स्वर्ग अनुभव bit only for the first stage of body evolution. And once the body goes through the first stage like an assembly line. A car goes through several assembly line and each line something is added. One packing. One stamping etc. Like the body develops. From स्वर्ग the जीवात्मा comes to मेघ. मेघ

means clouds where the शरीरं goes through the second stage of evolution. But still it cannot use the body. It is non-useable. And then from there it comes through the third stage. Through the rain hitchhike. Through the rainy waters the जीवात्मा descends down to the earth. So पृथिवी is the third stage. Then also it cannot use the body. Then from the earth, through अन्नं, through the food, the जीवात्मा reaches the body of the male. The पुरुषः. पुरुषः means here the male human body. Assuming we are talking about the human body. So स्वर्ग मेघ, भूमि पुरुष we have come to. And from the पुरुष it is transferred at the time of conception, it is transferred to the mother's body. This is the fifth stage. And in mother's body also the जीव cannot fully use the body. That is why mother has to through umbilical cord has to supply everything. Supply line. And during the ten months, the body goes through the 5th and final stage of evolution. Only after ten months or nine months, in the womb of the mother the शरीरं has become full-fledged. That जीवात्मा can use the body for transaction. And once the body is ready, automatically भगवतः श्रुष्टि, it cannot stay in the womb of the mother. Like some tenants not vacating. Imagine the baby tells it is so comfortable I won't vacate. You cannot take legal action. So no such arguments court or anything. When the right moment comes the baby is pushed out. Therefore the जीव gets the full-fledged body. Of these 5 stages ऐतरेय उपनिषत् is talking about the 4th and 5th stage of the जीव going to the पुरुष शरीरं. And then स्त्री शरीरं. And then making use of स्व शरीरं. स्व means its own body. So in the next जन्मा the जीवात्मा has got three abodes. First one is पुरुष शरीरं. The next one is स्त्री शरीरं. You can call it पितृ शरीरं and मातृ शरीरं. Body of the male, the, would be father. Body of the female; the would be mother and when it comes out of the mother's body the जीवात्मा has come to its own well developed body. And from the birth onwards, the

body itself will grow and develop all the faculties. This is the third residence. And shifting from father's body to mother's body is called first birth. Shifting from mother's body, taking its own body, developed body is second birth. And then after losing this body, going back to next father's body. Next श्रुष्टिः, next जन्मा. Going to next father's body is third जन्मा. So thus the second chapter of ऐतरेय will talk about three आवसथाः and three जन्मा of जीवात्मा. With a warning if you don't study वेदान्ता, this will be going on and on and on. Up to twelve o'clock I can tell. It will be going on and on. The choice is yours. It is like giant wheel whose switch is वेदान्ता. Switch off is ज्ञानं. That switch is provided. Whether we use it or not is our choice.

With this back ground we will enter into second chapter of ऐतरेयउपनिषत्. Page no 59.

[अपक्रामत(न्तु) गर्भिण्यः] पुरुषे ह वा अयमादितो गर्भो भवति यदेतद्रेतः । तदेतत्सर्वेभ्योऽङ्गेभ्यस्तेजः संभृतमात्मन्येवात्मानं बिभर्तिः, तद्यता स्त्रियां सिञ्चत्यथैनज्जनयति; तदस्य प्रथमं जन्म। 25

So in this book the whole section is printed together as one para. In some other group this para is divided into several मन्त्राः. Up to this portion is mantra no 1. According to some book. Now here the उपनिषत् makes a note. अपक्रामत(न्तु) गर्भिण्यः so if there are ladies students, who are गर्भिणी -गर्भिणी means pregnant they are requested to skip the second chapter of ऐतरेय. If they are asked to skip the second chapter, it means they are allowed to listen to the first chapter and third chapter. Since the second chapter is talking about gharbha related topics, the उपनिषत् says गर्भिण्यः अपक्रामत. Let them not get disturbed. So from this it is clear, that वेद and

उपनिषत् were studied by women also. So अपक्रामत or अपक्रामन्तु. Now the उपनिषत् describes the first abode of the जीवात्मा. पुरुषे ह वा अयं; the जीवात्मा. अयं means the जीवात्मा. पुरुषे आदितः गर्भः भवति. Remains in the body of the male, the father, in the form of पुरुष बीजं which is called गर्भः no 1. So according to the उपनिषत्, the male also is pregnant with a baby. Not visibly pregnant. Bit invisibly pregnant, carrying the seed of the baby to be born. So गर्भो भवति is the seed or baby. पुरुषे in the abode one. पुरुषे referring to the abode one. And in what way the jiva remains in the body of the father? यदेतद्रेतः; it is in the form of रेतस्. रेतस् means बीजं or seed. The seed of the would be baby. And how is the seed, form in the body of the father. The seed is an extract, naturally done by the nature itself. The extract taken from every limb of the male body. That is why the seed will have the DNA for all the limbs of the baby to be born. The type of hand, the type of legs, the type of nose. So therefore all of them are extracted from, every, limb of the male body and then, Chandogya उपनिषत्, 7 stages are said, before the रेतस् is extracted. नव सप्ता धातुः नव पञ्चकोसः the 7th stage of extract is considered to be the पुरुष बीजं in the father's body. Therefore सर्वेभ्यः अङ्गेभ्यः अङ्गं means what? Limb of the father. Now the mother has not come to the picture at all. What happens in the father that is the discussion now. So सर्वेभ्यः पुरुष अङ्गेभ्यः तेजः. तेजः means what? Essence is extracted. Not that the father knows that. They all will happen automatically. This is the glory of the creation. So तेजः संभूतं तदेतत्. That is called pregnancy or गर्भा धानं on the part of the father. So तेजः means the essence, the सारं. संभूतं means it is collected, extracted. And the father आत्मन एव आत्मानं विभर्ति. Thus the male carries his own essence in his own body. So आत्मन एव means in his own body. आत्मानं means his own essence in the form of the seed, he is carrying. Because it doesn't come from

outside, but it is from himself only. Here the word आत्मा means शरीरं the body not सत्त्वदानन्द आत्मा. So in his own original body, he carries the extracted body essence. And this is the first stge. And thereafter, when he becomes adult and decides to be a father and when there is consumption takes place, at that time he transfers the पुरुष बीजं into his wife or female body that is said here तद्यता - तद् means that पुरुष बीजं यता means गर्भाधान काले. At the time of consumption after marriage. स्त्रियां सिञ्चित् he transfers the पुरुष बीजं into स्त्री-योनि - In the womb of the mother. अथैनज्जनयति he has caused the जन्मा of the baby. The first जन्मा of the baby which is transference into the female. तदस्य प्रथमं जन्मा. The transition is called जन्मा. शरीरं is called the abode. The transition is called जन्मा. Abode is one. Transition is involves two from पितृशरीरं to मातृ शरीरं is जन्मा no 1. Therefore the उपनिषत् says तदस्य -अस्य means for the travelling जीव. प्रथमं जन्मा is the first जन्मा. Then what happens to that transferred जीव the पुरुष बीजं. That is described in the second मन्त्रा. Next part.

तत् स्त्रिया आत्मभूयं गच्छति, यथा स्वमङ्गं तथा; तस्मादेनां न हिनस्ति; सास्थितमात्मानमत्र गतं भावयति ।

That पुरुष बीजं in the second abode called स्त्री शरीरं, or the womb of the mother, the पुरुष बीजं in association with the egg or ovum in the body of the mother, the बीजं gets converted into a foetus or a baby body. So पुरुष बीजं in association with स्त्री शोणितं, becomes a small foetus which is going to be 90 kg later. OK. Remember sumo wrestler of japan. Sumo wrestler of Japan if you see ஆனை குட்டி மாதிரி இருப்பா. Therefore that is formed in the mother's womb. And what is the wonder

of nature? Even though this body is an extraneous body which has come from outside from the father's body, the body of the mother, doesn't treat the baby as an external thing. Because body has got an immunity system.

And what is the job of the immunity system? Anything coming from outside it will reject. That is why when the kidney transplant is done eventhough we are replacing one kidney by another kidney and coming from the closest relative also. But still the body treats the kidneys as an external body. Therefore it struggles to push it out. And therefore it is a very big problem. And therefore what do the doctors do? The pushing power has to be reduced. And the pushing power is meant for that. It is immunity for the body. Because immunity has to push anything outside. Therefore they have to give what? Special medicine suppressing the immunity- immuno suppressant. It is a blessing or a cure if you ask. From the stand point of kidney it is blessing because it will not push it out. But the problem is immunity becomes low. Therefore there is a potential problem with transplant person is vulnerable, susceptible to any disease that is hanging round. Now we are all successfully sitting here because our immunity saves. For those people lot of care is required. Don't go to crowded place. If there is rain don't go out. Imagine when the baby is transferred to the mother's womb if the immunity is going to reject the baby, abortion will be the immediate result. But the immunity system somehow recognizes that this is நம்ம ஆளு தான். Somehow the immunity not only doesn't push the baby out, it also supports the baby. All these the उपनिषत् says. This is called gynecology उपनिषत्. Gynecology and obstetrics उपनिषत्. In fact there is a separate उपनिषत्- गर्भोपनिषत् is there giving the details of the growth of the baby. Here we get a mini गर्भोपनिषत्. So तद्, that foetus kriya with the mother's body, आत्मभूयं गच्छति. It becomes one with the body as though it is another limb of the mother. Therefore when the mother eats food the nutrition is given not only

for mother's limb the nutrition is supplied to the baby also treated as a good host. Good guest OK. Good guest it is treated. So आत्मभूयं गच्छति means शरीर भावं. Here for the word आत्मा सत्चिदानन्द आत्मा should not be taken. शरीर भावं गच्छति. It becomes one with the body of the mother. Like what? The उपनिषत् gives an example यथा स्वमङ्गं just as the mother has got so many limbs of her own, exactly like that the baby also will become a temporary extra limb. Ten month posting. And तस्मात् एदानां न हिनस्ति. Mother's body doesn't hurt the foetus in the body. In the same way, the foetus also doesn't harm the mother. Like other things as they enter it will create the problem. The foetus, also doesn't hurt the mother. तस्मात् एदानां न हिनस्ति - न हिनस्ति doesn't injure afflict harm एनं means the mother which is the second abode, now we are seeing the second abode.

And what does the mother do? सा अस्य, एतं आत्मानं भावयति. The mother is carrying the बीजं the baby which has been transferred by the husband. Therefore it is called husband's own body. Because it is an extract from the body. Therefore husbands own body the wife is carrying. Hosting. Therefore सा, the wife, अस्य, of the husband एतं आत्मानं the second extracted body, the second body of the husband, the extracted body of the husband, the mother hosts in her own womb .अत्र गतं भावयति - भावयति means takes care of carefully by following several rules of pregnancy. Proper food, proper nutrition, and certain chemicals are avoided. Even if the mother is sick she doesn't take blindly the medicines certain drugs are avoided because they will go to the baby and harm. Thus at the cost of her own discomfort or comfort the mother protects the baby. Therefore सा भावयति. भावयति means protect , takes care. And since the mother is taking care of the body, the baby's body which has come from husbands body. Therefore husband is indebted to the

wife. Why? Because the husband understands that the wife carrying the second body of myself. Because the पुरुष बीजं is an extract of the पुरुष शरीरं. Therefore my wife carries myself or my own image. Since she is taking care of my interest, I have to take care of. Mutual scratching each other's back. Therefore सा भावयति so that wife who is helping the husband by carrying the child, भावयितव्या भवति. Should be taken care of by the husband by providing all the comfort. So भावयितव्या means should be taken care of. And many rituals are there praying for the health also indicating the husband taking care of the wife called शीमन्त उन्नयनं etc. are basic rituals where the husband's responsibility is reminded? So भावयितव्या भवति and protected by the husband, supported by the husband, the wife carries the foetus. So तं गर्भं स्त्री विभर्ति. And while the mother is doing this job of taking care of the baby in the womb the husband or the would be father also has to contribute his own for the welfare of the baby. Two fold jobs he has to do several things to take care of the mother or wife. And he has to do several things for the baby also. Several rituals are prescribed for the health of a healthy baby .a religious baby. A spiritual baby. For that the पुंसवनं, पुंसवनं is a ritual where there is a prayer for the healthy baby. Because life is such a mystery when the baby is born all there is tension, the entire family prays the baby must be born without any damage; all the limbs must be intact. And now they are doing so many tests also, taking the amniotic fluid they want to find out whether the baby will have certain diseases. Therefore it is a very high tension job. And even after the birth of the baby with all limbs intact there is further worry.

All the sense organs must be intact. காது கேக்கறதா? கண் சரியாய் தெரியறதா whether legs are ok. At the appropriate age speech must come. Whether the baby will speak or not. And the people don't keep quiet they will say

at this particular stage the first word should come there are books and books. They mention in how many months what all things should happen. They will say that the first word should come at such and such stage. And one month delayed, to months delayed, because these are all statistics made study, in all the babies, it need not happen in the same way. Delay means what? So many प्रायश्चित्त परिहारं special नमस्काराः to all Swamiji this and that. Otherwise how will we know? Therefore all prayers and prayers. How much tension? A very, very big thing that we are all available and functioning and our organs including brain, autism etc. are the problems. The brain doesn't develop properly. And now a days the research has created more problems than solutions because 100 of syndrome they talk about. If we are coming it is अनेक जन्म ज्ञानं संसिद्धः because you require a बुद्धि to understand the उपनिषत्. Otherwise swamiji, your speech is very good. But what you said I don't understand. So therefore अनेक जन्म पुण्यं is required. Therefore father prays, even in the initial stages. Those details we will see in the next class.

08 Aitareya_upanishad Section II-1 (Notes) 23-11-2015

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितम् । आविराविर्म एधि । वेदस्य म आणी स्थः
श्रुतं मे मा प्रहास्सेरनेनाधीत् अनेनाधीहोरात्रान् संतधामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि ।
तन्माववतु तद्वक्तारमवतु । अवतुमां । अवतुवक्तारमवतुवक्तारं । ॐ शान्तिः शान्तिः शान्तिः

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तत् स्त्रिया आत्मभूयं गच्छति, यथा स्वमङ्गं तथा; तस्मादेनां न हिनस्ति; सास्यितमात्मानमत्र
गतं भावयति

सा भावयित्री भावयितव्या भवति । तं स्त्री गर्भं विभर्ति; सोऽग्र एव कुमारं जन्मनोऽग्रेऽधि भावयति,
स यत् कुमारं जन्मनोऽग्रेऽधि भावयति, आत्मानमेव तद्भावयति, एषां लोकानां संतत्या एवं संतता
हीमे लोकास्तदस्यद्वितीयं जन्म ।

In this second chapter, the उपनिषत् is describing the संसार of a जीवा. If the जीवा doesn't attain the knowledge mentioned in the first chapter. And the संसार is described in 2 different ways. One is in the form of a continuous travel in 3 different locations within the current जन्मा itself. And each location is called one आवसताः; आवसता meaning abode. And the three abodes of the current जन्मा, we saw in the first chapter itself and what are they? Do you remember? The three अवस्थाः are the three आवसताः so from जाग्रत् to स्वप्ना. स्वप्ना to सुषुप्ति, सुषुप्ति to जाग्रत्. Thus the जीवा helplessly goes through these abodes. And in each abode the जीवा is identified with the relevant body. And therefore there is a relevant ahamkara and mamakara. And consequent संसार also. This is the आवसता त्रयं of the current जन्मा. And not only that. After the death also, the जीवा will repeatedly go through three

abodes. Dropping this body, and going through different other bodies. And what are those three locations? Is described in the second chapter. And do you remember? Three शरीराणि are mentioned. The first one is पितृ शरीरं. The second one is मातृ शरीरं. The third one is स्व शरीरं ones one body. Of these the first two are being described we were seeing. In the body of the father, the जीवा remains with a very, very, very minute शरीरं, which the जीवा will have to use after जन्मा. Until then the जीवा will have the next body in a very, very minute form. And this body will have to gradually evolve. And only after final evolution, the body can be used by the जीवा. We talked about the first one in the form of पितृ शरीरं. And there the जीवा lives for some time. But here जीवा cannot exhaust the कर्मा. Because for exhausting the कर्मा the body must be ready. In पितृ शरीरं it is not ready. And then the male transfers that जीवा, with its minute body to the second abode which is called मातृ-शरीरं. At the time of conception, at the type of गर्भा धानं. The जीवात्मा is transplanted. Just as the farmer transplants the sprout, here also जीवात्मा is transplanted to the mother's body. The mother's body the fetus of the जीवा gradually grows. And the female the mother is taking care of the body. And the male is indebted to the female because the body is originated, born out of male's body itself. Therefore the male reciprocates by taking care of the female. Thus both of them in a cooperative endeavor protect the body of the baby. That is what we are seeing. सा भावयित्री भावयितव्या भवति. That female who takes care of the baby must be protected by the male the husband. तं स्त्री गर्भं विभर्ति and the mother's contribution, the females contribution is direct because from the mother's body alone all the required nutrition etc. goes to the baby. Therefore mother very carefully tends and nourishes the baby. And in the modern days it is advanced. Every month one test

or the other. Varieties of medicine, varieties of scan etc. All these are done. That is the contribution of the female. The male also has to do through varieties of rituals like पुंसवनं शीमन्तोन्नयनं etc. Are the rituals. Through the rituals, not only he takes care of the wife but also the baby he takes care of. And not only that during these rituals, several मन्त्राः are chanted. So that the baby should be born without any, what do you call, congenital defect. Prayers are chanted. And not only that. The baby should grow into a full-fledged human being. Body must be well developed. Sense organs should be well developed. Mind of course must be well developed. And there must be faith in our cultures and scriptures. Imagine the child ends up a नास्तिका. What to do? Therefore prayers are chanted that everything goes through smoothly. Therefore सः अग्रे एव जन्मनः अग्रे अधि भावयति. So there are two अग्रे. जन्मनः अग्रे. And अधि so सोऽग्रे एव one अग्रे is there. And जन्मनोऽग्रे another अग्रे is there. Then अधि is there. They indicate three different times. Several months before the birth of the baby, the father does everything required. And second अग्रे refers to immediately before the birth of the baby. When the pains have started and the delivery has to take place, immediately before also the father does special मन्त्राः. A special prayer is offered to वायु देवता, it is called प्रसूतिका वायु. It is supposed to be a special वायु, which becomes operational in the body of the pregnant woman just before the birth of the baby. Because at the right time the baby should be pushed downwards. Some movement they talk. I don't remember. Because of that movement. Stomach contraction takes place which pushes the baby. And this is supposed to be done by a special वायु देवता, called प्रसूतिका वायुः and the male just before the birth of the baby, prays to वायु देवता, that the contraction should happen, properly and the baby should come out properly. Thus there is lot of work done by the male also. And not only that. Immediately after the birth of the baby, cutting

of the umbilical cord has to be done. At the time also, the male is supposed to be present. And at that time also a ritual is offered, called जातकर्मा. Nowadays they do the जातकर्मा much later. But it is supposed to be done immediately after the birth of the baby. And again various are prayed to so that now that the baby is separated from the mother, the baby must be able to survive, independently. And thereafter also several rituals, some of them we saw in Brihadaranyaka Upanisad. How first time when the baby is to be given the milk from the mother. At that time also the father prays to Saraswathi Devi, pointing out that Saraswathi at that time, when the first time milk is given to the baby, prayer to Saraswathi. O Saraswathi, you should enter my wife's body and you should reside in the milk and because of the nourishment and Saraswathi is blessing the baby must have good health. The baby must have prosperity and baby must have ultimately buddhi to understand अहं ब्रह्मास्मि. Up to that several Saraswathi prayers are chanted. That is indicated here.

So अग्रे अधि भावयति. And when he does protect the baby, the father does it with all commitment because he knows; the baby is none other than his own image only. In fact, it is the extension of the परम्परा of the child. And therefore स यत् कुमारं जन्मनः अग्रे अधि भावयति. अग्रे means before. अधि means after. Both before and after whatever help he offers, आत्मानम् एव tat भावयति. He is only taking care of himself, because he alone is in the form of the baby. And what is the intention? He was to protect the परम्परा of the family. The aim is वंस वृद्धिः because in Vedic tradition, culture is transferred only through family. Culture is transferred, only through families. And the child must get the religious culture within the first five or ten years. Therefore they were extremely careful. About the first few years within the family. And in next few years in the गुरुकुलः. Thus about 5 years in the family and another, 10, 15 years in the गुरुकुलः, under the protection of माता, पिता and गुरु; the

child's cultural personality must be nourished. Physical body can be nourished anywhere in any hospital you give appropriate protein carbohydrate body will grow. Therefore nourishing the body is not a big thing. Nourishing the culture, religious, spiritual internal personality is important. And for that, family परम्परा, वंशा has to continue. Therefore he was very particular about the perpetuation of the वंशा. So आत्मानम एव तद्भावयति, एषां लोकानां संतत्यै. लोकानां here refers to children the प्रजा. संतति means perpetuation. And every family has got several types of पञ्च महा यज्ञाः. which are contributions to the society. Taking care of a particular village temple. The villages and all. There will be a temple. And during the उत्सवं of the temple, during that that main festival, only different families will take care of the running of the function. Today is our contribution. Somebody does something or the other. Every family was particular. Not only we should do everything. After our generations our children also must do the same thing to the village temple. Even now that practice is there in many families. They must have left the village. They might be settled in California. Somewhere or the other. But they are very particular that our village deities function comes; at least we should visit once in a while or send the appropriate amount for the upkeep of the temple. Thus family perpetuation is धर्म perpetuation

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः |

धर्मं नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत || १- ४० ||

कुल nourishment is धर्म nourishment. Considered extremely important. And that is why choosing the bride or groom also was not from the standpoint of personal compatibility. Personal compatibility between husband and wife is one important factor. But that alone is not enough because the married couple should have a value for family functions. Village functions. And therefore compatibility was looked from the standpoint of cultural preservation also. That is why the choice of

the bride was not only on the concerned boy or girl; the whole family was involved because धर्म is the most important thing. Money will come and go. House will come and go. Car you may have BMW or BENZ. That may come and go. What is valuable is culture, धर्म, and faith in god. Faith in scriptures. Faith in sanyasis. All these are not easy. Therefore एवं संतता हि इमे लोकाः. In this manner alone. The perpetuation of the प्रजा is accomplished. तदस्यद्वितीयं जन्म.

So what is द्वितीयंजन्मा? Transference from मातृ शरीरं to सुव शरीरं is द्वितीयं जन्म. So you should not mix up the 3 abodes and the three जन्मा: Three abodes are पितृ शरीरं, मातृ शरीरं and स्व शरीरं what are the three जन्मा? Transference from पितृ शरीरं to मातृ शरीरं is जन्मा-1. And from मातृ शरीरं to come to one's own body स्व शरीरं is द्वितीयं जन्म, the तृतीयं जन्म is after the fall of this body, going to another पितृ शरीरं is the third जन्म. don't get confused. So तदस्यद्वितीयं जन्म.

Continuing.

सोस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते । अथास्यायमितर आत्मा कृतकृत्यो वयोगतः प्रैती; स इतः प्रयन्नेव पुनर्जायते : तदस्य तृतीयं जन्म ।

सोस्यायमात्मा –and this child which is grows nourished by the male, the father which is none other than his own आत्मा. So the वेदा calls पुत्रा as the आत्मा of the father himself. Therefore अयं आत्मा this आत्मा of the father, who is in the form of the child, पुण्येभ्यः कर्मभ्यः प्रतिधीयते once the child has to become an adult and also he has to get married, and only after marriage the child is qualified to do most of the Vedic rituals. And therefore once the child is grown up and married the aim of the

parents is handing over the responsibility. Not only family responsibilities, religious responsibilities, social responsibilities, cultural responsibilities. All these responsibilities are transferred to the child. So that the father can quit grihastha ashrama and enter which आश्रमा? Old age home आश्रमा. That is the आश्रमा now. Doesn't matter. Wherever he goes, vanaprastha आश्रमा so that he can spend time on more श्रवणं, मननं and निदिध्यासनं.

And therefore the parents withdraw. So, पुण्येभ्यः कर्मभ्यः means for the continuation of the noble activities of the family प्रतिधीयते the son is in charge. That is why they had few children. Instead of one or two they had some few children. Why? If one son is not interested another will be or daughter. Somebody or the other must be interested. Now நாம் இருவர் நமக்கு அரை. So நாம் இருவர் நமக்கு இருவர்.. நாம் இருவர் நமக்கு ஒருவர். நாமே குழந்தை நமக்கேன் குழந்தை - Now no children; even if children are there they are one or two and if he happens to be नास्तिका or not interested in getting married. Or even if married not interested in any one of these things the whole परम्परा will be broken. Therefore they had a few children. Everything is gone now. And Therefore पुण्येभ्यः कर्मभ्य प्रतिधीयते प्रतिधीयते means he is made in-charge.

And अथः अस्य अयं इतर आत्मा. Now the senior आत्मा, like the junior and senior bush. Like the senior आत्मा now कृतकृत्यो वयोगतः he has become old also. But there is a satisfaction that children are coming up well and responsible. And with that internal satisfaction प्रैती; the father dies. And later the son also does the same thing. He has to get married and he should get a child. And he should transfer the responsibilities to his children once the responsibility is transferred what happens

स इतः प्रयन्. After dropping the current physical body. पुनः जायते. According to the type of कर्मा, the जीवा will go to another parental body. Another पितृ शरीरं it goes to. And going to the next पितृ शरीरं, is considered to be the तृतीयं जन्म. तदस्य तृतीयं जन्म. With that the संसार वर्णनं is over. And now the उपनिषत् wants to conclude this chapter with a positive note. What is that?

Most of the people will be going round these आवसताः repeatedly. पुनरपि जननं पुनरपि मरणं. Most of them are stuck in संसार. But there are some rare people, when they get an opportunity to be born human being, and that too to be born in a Vedic culture. Where मोक्षा is highlighted. Some जीवाः get attracted towards मोक्षा. Many of them are after धर्म अर्थ and काम. But some rare ones will develop an interest in मोक्षा because of the पुण्यं of अनेक जन्म पुण्यं. And once interest in मोक्षा comes, then the preparatory things will start. Starting with कर्मा योग, Pooja Meditation Yoga are to be done. And विवेक, वैराग्यम्, मुमुक्षुत्वं all these are nourished. Then he practices उपासन योगा by the practice of उपासना, शमादि षड्ग संपत्तिः शम दम उपरम तितिक्षा - which book? Tatva bodha. Therefore all the qualifications he gathers and then because of the very पुण्यं, he gets a गुरु also as I have often told. Desire for वेदान्ता is very rare. Opportunity to study is also rare. Some people have neither desire nor opportunity. Some people have desire but no opportunity. Some people have opportunity but no desire. But some rare people get both desire and opportunity and they come to वेदान्ता श्रवणम् मननं निदिध्यासनं and once they get the knowledge then of course they get liberation from the cycle. But sometimes a rare event happens. ऐतरेय is talking about an extraordinary case.

Sometimes a person comes to वेदान्ता and studies वेदान्ता and understands अहं ब्रह्मास्मि very, very clearly also. And able to explain how I am ब्रह्मन्. स्थूल सूक्ष्म कारण शरीरात् व्यतिरिक्तः तव पद लक्ष्यार्थः. तत् पद लक्ष्यार्थः - all he has understood very well but somehow because of some invisible obstacles or other the knowledge remains purely academic knowledge. Not able to claim, अहं जीवन् मुक्तः अस्मि. Not able to claim. As I often say, it should try an experiment. Mark in the chair जीवन् मुक्ताः So students who are जीवन् मुक्ता can occupy one group of chair. Others can occupy the other chair. Suppose I do an experiment and watch the students. What do they do? Many people will say Swamiji I understand. We are able to clearly understand. But still we don't have the confidence to claim, that अहं मुक्तः अस्मि. What is the reason also we do not know. If there are at least doubts we can solve the doubts. But doubts are also not there. उपनिषत् is also clear. This is called अदृष्ट प्रतिबन्धः invisible obstacle. Therefore such people die with knowledge. But what type of knowledge? सप्रतिबन्धक ज्ञानं. सप्रतिबन्धक means with obstacles. And as long as obstacles are there, ज्ञानं cannot bless a person .like bulb is bright now. Suppose you cover the bulb with a black cloth what will happen. No benefit we can get because there is bulb. Connection is there. It is switched on. Light is also there. Because of the dark cloth, the room continues to be dark only. Similarly ज्ञानं will be there. The benefit of मोक्षा one is not able to derive. Naturally that person will have to be born, no way out, why? Because ज्ञानं is as good as not there. Because obstructed knowledge is as good as no knowledge. Like some of our children before going to the exam mother will ask the question. Child will reply all of them in exam all not written. So at the crucial time it doesn't bless. Therefore one will have to be reborn and in the next birth whenever an appropriate situation comes, then the obstacle gets released. Once the obstacles are gone, they are the serious people who gain

knowledge even without guru. Even without sastra. They suddenly get enlightenment. Some casual event or listening to some one somewhere or reading some books like flashing point. பட்டினத்தார் says காதற்ற ஊசியும் the same even will happen in our lives. Nothing happens to us. Therefore for some people something just triggers. And such a rare event happens to a rishi called வாமதேவ ஋ஷி: That வாமதேவ ஋ஷி is born and he is in the womb of the mother. And வாமதேவ ஋ஷி has got சபிரதிபந்஢க ஜநானं gathered from பூர்வ ஜந்மா. And in the womb of the mother, suddenly, that obstacles gets released and in गर्भा itself in mother's womb itself வாமதேவ declares I am not the body. I am not the mind. I am none other than ब्रह्मन्. I had thousands of body restricting me when I was a संसारी. Now I am a free bird. Just as a bird breaks open the cage and comes out, I come out of the cage called, देह अभिमान. And the declaration of वामतदेव ऋषि: comes in the following मन्त्रा. Let us read.

तदुक्तमृषिणा - गर्भे नु सन्नन्वेषामवेद खण्डःमहं देवानां जनिमानि विश्वा शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति; गर्भे एवैतच्छयानो वामदेव एवमुवाच । स वं विद्वानस्माच्छरीरभेदादूर्ध्व उत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान् कामानात्वाऽमृतः समभवत्॥ { यथा स्थानं गर्भिण्यः} इति ऐतरेयोपनिषद प्रथमः

गर्भे नु सन् - गर्भा means in the womb of the mother, I am declaring my wisdom. Who says? वामदेवः एवं उवाच. And what is my knowledge? विश्वा जनिमानि देवानां एव भवति - repeated जन्मा travelling from one physical body to another physical body the travel is done by सूक्ष्म शरीरं only. The word देवानां refers to इन्द्रियाणां in this context. And इन्द्रियाणि refers to सूक्ष्म शरीरं because all the sense organs belong to सूक्ष्म शरीरं.

And this सूक्ष्म शरीरं alone has विश्वा जनिमानि विश्वा जनिमानि means all the जन्मा. So सूक्ष्म शरीरं drops one physical body called मरणं. सूक्ष्म शरीरं entering another physical body is called पुनर्जन्म thus सूक्ष्म स्थूल शरीर संयोगः; जन्मा. सूक्ष्म स्थूल शरीर वियोगः मरणं both belong to शरीरं only I am स्थूल शरीरं or सूक्ष्म शरीरं. I am neither स्थूल शरीरं nor सूक्ष्म शरीरं. Therefore neither जन्मा for me nor मरणं so एषां देवानां एव विश्वा जनिमानि - अहं न जायते म्रियते वा कदाचिन्

नायं भूत्वा भविता वा न भूयः |

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे || २- २० ||

And शतं मा पुर आयसी -100s of bodies came and went until I got this knowledge. अधः - अधः means until this knowledge. शतं पुरः पुरः here means शरीराणि the physical bodies. 100s of bodies constrained me within. Made me a finite living being. And each body was like a strong iron cage. आयसः means Iron case. So like iron cages, confining a bird, I the जीवात्मा bird, was confined to 100s of physical bodies in all the पूर्व जन्माः Therefore always I felt trapped in the body. Especially when the body is growing old, the very body appears a trap. That is why the prayers: O Lord please take me quickly. Thus body is a trap for the ignorant person. And now what have I done? श्येनः जवसा निरदीयम् like a bird श्येनः a falcon or a bird. जवसा जवसा means forcibly. Just as a bird forcibly comes out of the cage and flies freely in the sky, as a जीवन्मुक्ता bird, in the same way I also, by the power of knowledge, I have come out of देह अभिमान. Not physically coming out. Mentally I have come out of the देह अभिमान. Bodily identification. And if I am different from the body. I am that ब्रह्मन् which was described in the first chapter as इन्द्रः. तस्मात् इन्द्रो नाम. इन्द्रो ह वै नामः do you feel familiar? इन्द्रः. later we shortened it to इन्द्रः I am that इन्द्र-परम् ब्रह्म. All

these happened where? Within the गर्भः गर्भा एव. Our problem is even after coming out we don't understand गर्भा एव एतच्छयानः. So lying or remaining within the womb of the mother. Mother itself would not have understood what is all about चयानः वामदेव एवं उवाच- वामदेवः declares. And now the उपनिषत् gives the फल श्रुति. Not only वामदेवः whoever gains this knowledge will be free from संसार. सः एवं विद्वान् - So whoever gains this knowledge, then the next page top line. सर्वान् कामान् आस्वा. Will have all his desires fulfilled. प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान्. As a result of this knowledge he will have all the desires fulfilled because he understand that everything exists in me alone. And this is called जीवन मुक्तिः" and then come back too previous page itself अस्मात् शरीर भेदात् ऊर्ध्व उत्क्रम्य- he enjoys जीवन मुक्तिः" as long as प्रारब्धा continues. Once प्रारब्धा is over शरीर भेदात् from this physical body ऊर्ध्व उत्क्रम्य he leaves as it were. He drops the body and स्वर्गे लोके. Here the word स्वर्ग refers to ब्रह्मन्. We are talking about ज्ञानि. Therefore the word svarga must be understood as ब्रह्मन्. In ब्रह्मन् only. स्वर्ग लोक means ब्रह्म चैतन्यं. In ब्रह्म चैतन्यं he merges. अमृत सम भवत्. अमृत सम भवत्. Becomes immortal. Not subject to पुनर् जन्मा. So therefore what is the message? Get out of the three आवसताः and claim your higher nature.

More in the next class.

09 Aitareya_upanishad Section III-1 (Notes) 30-11-2015.

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितम्। आविराविर्म एधि । वेदस्य म आणी स्थः श्रुतं मे मा प्रहास्सेरनेनाधीत् अनेनाधीहोरात्रान् संतधामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्माववतु तद्वक्तारमवतु। अवतुमां | अवतुवक्तारमवतुवक्तारं । ॐ शान्तिः शान्तिः शान्तिः ॥

In the last class we completed, the second chapter of ऐतरेय उपनिषद् in which the संसार was described in the form of a journey. In the three states in the current life. And after life it is a journey in the form of पितृ शरीरं to मातृ शरीरं to सुव शरीरं. And most of the जीवाः continue this journey preserving their ignorance. But there are some जीवाः who come to gain the self-knowledge, and get freedom from संसार. And an example of वामदेव ऋषि was given at the end of the second chapter. And this वामदेव ऋषि gains the knowledge and got liberated अमृत सम भवत् सम भवत्. With this the second chapter is also over.

Then the उपनिषद् gives यथा स्थानं गर्भिण्यः. In the beginning of the chapter it had said that if there are pregnant women, they should skip the second chapter. Now at the end it says, now the second chapter is over, if there are pregnant women they can continue the study of the उपनिषद्. यथा स्थानं गर्भिण्यः.

Now we have to enter the third and final chapter of ऐतरेय. which has got only one section. First chapter has 3 sections. Second chapter has one section. Third also has only one section. Now we will enter page no 69, chapter 3 section 1.

कोऽयमात्मैति वयमुपास्महे ? कतरः स आत्मा येन वा (रूपं) पश्यति, येन वा (शब्दं) शृणोति, येन वा गन्धानाजिघ्रति, येन वा वाचं व्याकरोति, येन वा स्वादु चास्वादु च विजानाति? यदेतद्धृदयं

मनश्चैतत् । संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिधृतिर्मितर्मिनीषा जूतिः स्मृतिः संकल्पः ऋतुरसुः
कामो वश इति.-----सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति।

In both the previous chapters, the उपनिषद् concluded the teaching with self-knowledge. At the end of the first chapter also it was pointed that a rare जीवा makes enquiry about creation and oneself. And he comes to know अहम् ब्रह्मास्मि Aham Brahma Asmi (ABA). In the first chapter-end स जातः भूतानि अभिव्यैरव्यत्, किमहं वाव अन्यत् इति अवदिषं इति । स एतमेव पुरुषं ब्रह्म ततमम् अपश्यत् इदम् अदर्शमिति³ in that मन्त्रा it is said, a rare जीवा enquires, and knows अहम् ब्रह्मास्मि. In the same way, the second chapter-end also, the उपनिषद् talks about the वामदेव rishi: who in the womb of the mother itself claims अहम् ब्रह्मास्मि. Thus in both the chapters the उपनिषद् only generally says, a rare जीवात्मा enquires and knows. But the उपनिषद् has not mentioned, how the enquiry is to be done. It only says, a rare जीवा enquires and knows. Enquires and knows is only सामान्यं. How does one make the enquiry? That has not been answered. The third chapter is the most important chapter in which the method of enquiry is presented. And the उपनिषद् introduces a few spiritual seekers who go to a गुरु that we have to supply and then asks for self-enquiry. So you have to supply: some seekers, went to a गुरु and asked the following question. What is the question the students ask? आत्मा इति वयं उपास्महे. We do talk about a self, when we say I myself, you yourself etc., we refer to our self which is the meaning of the first person singular I am. That self-referred to as I am is called in Sanskrit as आत्मा. So आत्मा इति वयं उपास्महे. उपास्महे means we constantly refer to. Here उपासनं means constantly referring to as I myself. Even when you want to withdraw from the bank what do you call it? What check it is? Self-cheque.

Thus the word self is repeatedly used by all of us. अयं आत्मा. This आत्मा, this self, this I, कः? Who is this self? Who am I? Who is this self? Then the next question कतरः सः आत्मा? We have heard about two types of self, mentioned in the previous 2 chapters. One is the परमात्मा entering every body through - do you remember? the top of the head. परमात्मा as though enters and it is available as the साक्षि चैतन्यं that is one. Should we take that चैतन्यं as the real आत्मा. Or should we take the प्राण शक्ति which is also very much in the physical body. Should we take that प्राण शक्ति as the आत्मा? Because in the presence of प्राण, we are all alive and functioning. We are able to say, I am. The moment प्राण quits the body, the individual doesn't survive. I am not there to say I am. And this प्राण is also called जीवात्मा, and we do talk about the जीवात्मा quitting the body, travelling to other लोकाs etc. Thus we talk about a travelling आत्मा in कर्म काण्ड. A non-travelling आत्मा in ज्ञान काण्ड. And when we do श्राद्धं तर्पणम् etc. We are offering to whom? This जीवात्मा, which has quit this body and which is supposed to be in some लोका, to that जीवात्मा we offer श्राद्धं तर्पणम्. So thus we have got two जीवात्माs, one travelling as described in कर्म काण्ड. Another non-travelling described in ज्ञान काण्ड especially the first chapter of ऐतरेय of these two, which one is the real one? So कतरः; means of these two types of आत्मा, one is called चिदाभास रूप आत्मा. Another is called चिद्रूपः आत्मा. One I, बिम्भ चैतन्य रूप आत्मा. Another is प्रतिबिम्भ चैतन्य रूप आत्मा. Which one I is the real one?

And thereafter they started enquiry. And they took various organs which we constantly use. And they ask the question, is this one the आत्मा? So कतरः सः आत्मा?

Then thereafter they themselves with the help of a गुरु take each organ belonging to the सूक्ष्म शरीरं (SKS). Because it is sukshma which quits the body at the time of death. Therefore taking the sukshma sariram, each organ they take and ask the question, is this the आत्मा? What is the first one? येन वा रूपं पश्यति तत् चक्षुः आत्मा किं?? Is the eye with the help of which I experience the world can I claim the eye as the आत्मा? Because we use the word eye for all of them. When the eye perceives what do we say? I am seeing. When the ears hear, we don't say ears are hearing. We say I am hearing. So we use the word self, or first person singular to all these organs. Therefore each one they take and ask the question, is this the आत्मा? So येन वा शब्दं शृणोति. So येन श्रोत्रेन्द्रियेण शब्दं शृणोति. तत् श्रोत्रं आत्मा किं?? You have to supply that? Is this sense organ the आत्मा? येन वा गन्धान् आगिघति, that organ of smell with the help of which we know the smell can we call it as the आत्मा? येन वा वाचं व्याकरोति वाचं व्याकरोति means the words we utter, that organ of speech with the help of which we utter words. Can we claim that one as the आत्मा? Because when the mouth is speaking we don't say mouth is speaking. We say I am speaking. Then येन वा स्वादु च अस्वादु च विजानाति. You can understand. That organ of taste with which we know स्वादु. स्वादु means taste, and अस्वादु. Tasty and not non tasty. Can we call that organ as the आत्मा?

Then next one यदेतत् हृदयं मनश्च ये तता. हृदयं means बुद्धिः विज्ञानमय कोशः; मनः is the mind. मनोमयकोशः. Can we take the mind as आत्मा? Because when the mind is happy we say I am happy. When the mind is disturbed we never say mind is disturbed. We say I am disturbed. And therefore, mind also is called I. Therefore can I say mind is the आत्मा? And हृदयं. हृदयं means बुद्धिः. Can we take बुद्धिः as the आत्मा? Thus

one by one like panchakosa vivekha, in Taittiriya, अन्योन्तर आत्मा प्राणमयाः अन्योन्तर आत्मा मनोमयः: each one they asked: am I any one of these ? And what is the reply they arrived at. That is not said in the उपनिषद्? We have to supply. The enquiry is presented in dots and dashes. So we will have to fill up a lot of portions. Because the उपनिषद् assumes that we have already done how many उपनिषद्: we can't even count. So many we have done. So since we have done so many उपनिषद् the उपनिषद् assumes we will fill up. And what is the answer they arrived at. All of them are only instruments and medium that we use, in जाग्रतवस्था. And which we don't use in सुषुप्ति अवस्था. Therefore they are all objects of experience. They are all instruments of interaction करण रूपं च कर्म रूपं च. None of them can be I who am behind all of them. And all these have got the 5 features? 5 features. दृश्यत्वं भौतिकत्वं सगुणत्वं सविकारत्वं आगमापायित्वं, they are objects of experiences they are made up of पञ्चभूतानि etc. Therefore I use them. But I am not any one of them. And once they dismissed everything, then how to proceed? The गुरु's help is required. What do we discover. Once I have negated all the objects of experience, what I will experience is blankness. எல்லாம் போச்சு.. Even thoughts are gone. As in सुषुप्ति, what do we experience? Total blankness alone. And therefore the student will wonder, am I emptiness? Am I शून्यं? Am I blank the question comes? Then alone the teacher asks the question how you know that there is silence. There is blankness how do you know? Then the शिष्या will have to say I know it. I experience blankness; that is why I am able to talk about blankness. What I don't experience I cannot talk about. That is why whether your mind is blank do I know? I don't know. What is happening to your mind? Is something happening? Or the mind remaining blank I do not know. I am able to talk about my blankness

because I am able to experience. Therefore the teacher says in the blankness, there is an experiencing-consciousness-principle without witness you cannot talk about blankness. That witness must be conscious or inert? It cannot be inert. It has to be चैतन्य तत्त्वं. And ऐतरेय उपनिषद् names it as प्रज्ञानं. So thus प्रज्ञानं the चैतन्यं, the चित्, the consciousness is the आत्मा, the real self.

Then the student asks the question, how can we recognize that consciousness? How can we recognize that consciousness, is the next question. For that the teacher gives a method or a clue. And what is that clue? Very important. Which is very similar to prathibodha viditam of the केनोपनिषद्. Which we saw yesterday in Asthika samajam. That idea is expanded here. What is that?

This one consciousness principle alone, becomes varieties of experiences when associated with different thoughts. Consciousness alone, becomes an experience, when it is associated with a particular thought. For example, I am a conscious being now. Suppose I turn in the direction of the wall, until I look at the wall, there is no specific thought in my mind when I look in the direction of the wall, mind and the sense organs come in contact with what? The wall. When mind and sense organs contact the wall and I register the presence of the wall. I have to register because if I am absent minded nothing will happen? Have you heard absent minded? What heard? It happens in class. Absent minded means my mind and sense organs are open but nothing happens. So if the mind is not absent, and it is looking in that direction, in the mind the thought in the form of wall, wall shaped thought takes place in the mind which is called wall आकार वृत्ति: Until the thought comes in my mind consciousness was there are not? Consciousness has been already there. The moment wall thought comes, consciousness + wall thought = wall experience. Consciousness tree thought is nothing but tree experience.

Consciousness + anger thought is anger experience. One consciousness alone appears as many and varied experiences, in association with several thoughts. And as even the thoughts change, experiences also changes. If I am holding on to one thought, only that experience will be there. The next experience cannot come. Next experience requires what? Next thought. Thus thoughts are changing. Experiences are also changing. And all these experiences are nothing but what? Consciousness alone. When I say I have anger experience, it means I am consciousness of my anger thought. I have wall experience means, I am Conscious of wall thought and wall object. Therefore one consciousness is putting on many, very versatile actor. Like Sivaji Ganesan- ராமன் எத்தனை ராமனடி. A just as one versatile actor puts on many position, one प्रज्ञानं alone is appearing as varieties of experience. So how to arrive at प्रज्ञानं . Simple mathematical method we will use. Consciousness + thought = experience. Now thought you shift from left side to right side, the fundamental maths you would have studied in school. So consciousness + thought = experience. The plus thought when it goes to other side will become minus. Therefore consciousness = experience minus thought. Experience minus thought = experience. In all experiences the changing thought you set aside. What is left behind is nothing but changeless consciousness alone. So changing experiences minus changing thoughts = careful. Changing consciousness if you say குட்டு . Changing experiences minus changing thoughts = changeless consciousness. I am conscious. I am conscious. I am conscious. What I am conscious of, varies. That I am conscious of, never varies. Even when everything goes, I am consciousness of the blankness also. That changeless non-variable illuminator of all the changes, is प्रज्ञानं , the real I, the आत्मा .

And now how many veshams are there. The उपनिषद् talks about various manifestations of one प्रज्ञानं with what costume? What is the costume of

consciousness? Thought is the costume. Wearing different thoughts it appears as different experiences. Different forms of knowledge. Different forms of emotions. Everything. A big list is given. First one संज्ञानम्. संज्ञानम् means self-awareness. **I am** is called संज्ञानम्. Which comes alongwith what thought? Self-awareness requires what thought? **I**-thought is required. आज्ञानं - आज्ञानं means extended knowledge or ESP. Extra sensory perception or knowledge enjoyed by योगिनः. योगानुष्ठान जनितं ज्ञानं. Then विज्ञानं - विज्ञानं means विशेष ज्ञानं. All types of specific knowledge of the world like ordinary knowledge, chair knowledge, table knowledge, and book knowledge water knowledge. Called विज्ञानं then प्रज्ञानं प्रज्ञानं is प्रतीभा प्रतीभा means the capacity to instantaneously decide. Ready wittedness. Is called प्रज्ञानं. Capacity to decide, instantaneously. On the spot thinking. प्रतीभा. Then मेधा. मेधा means memory power. Memory. दृष्टिः sensory perception. धृतिः will power or perseverance. धृतिः mathi: means reflection. Thinking over a particular idea repeatedly. मतिः मननं. Then मनीषा. मनीषा means मनन स्वातन्त्रियं or freewill. The power to choose freewill. जूतिः All in the मूलं is there. जूतिः जूतिः means सोहः sorrow, sorrow also is a vesham of consciousness. What is the nature of consciousness? आनन्द स्वरूपं. This आनन्द स्वरूप आत्मा puts on the costume of grief. So जूतिः Then स्मृतिः स्मृतिः means स्मरणं. Remembrance. Recollection. Then संकल्पः संकल्पः means planning, visualization etc. Dreaming. dreaming also संकल्पः Day dreaming. Night dreaming. Then क्रतुः क्रतुः means निश्चयः decision is called क्रतुः असुः असुः means living or life. The life function like breathing etc. प्राणादि वृत्तिः असुः then कामः desire. Then वशः वशः also means desire. But specific desire or attractions existing between male and female. That specific desire attachment or attraction is called वशः स्त्री पुरुष इच्छा.. कामो वशः; इति. All these things which happens in the mind

all the time. At the time what is changing? Thoughts are changing violently. But in and through all the changing thoughts, changelessly the light of conscious is there. Just as the light on the stage, it changelessly there eventhough I may move the body. I may move the hand. A Bharatanatyam dance may be going on where all the members are moving constantly. But what about the light? The light reveals the changes. But the light itself doesn't change. That light of consciousness is the real self-called the आत्मा. Which is त्वं पद लक्ष्यार्थः:

So first we have to arrive at the meaning of the word जीवात्मा which is called त्वं पद लक्ष्यार्थः. And then what does the उपनिषद् do? It says that this जीवात्मा, the प्रज्ञानं the consciousness, is different from the body-mind-sense complex.

Then what is the nature of this consciousness. साक्षी चैतन्यं. You cannot say it is male or female. Because gender belongs to what? Not to चैतन्यं. It belongs to अन्नमयकोश only. You cannot say आत्मा is hungry or thirsty. Because hunger and thirst belongs to प्राणमयकोशः. You cannot say आत्मा is agitated etc. Because agitation belongs to मनोमयकोशः. You cannot say आत्मा has got several doubts because doubts belong to विज्ञानमयकोशः. You cannot say आत्मा feels sleepy. Sleep belongs to आनन्दमयकोशः. Whatever features we talk about, for us, all these are really not our features. There are features of the costume only. Therefore the question comes what is the nature of प्रज्ञानं? And I cannot look at the प्रज्ञानं to find out that? Why? I cannot look at myself. I cannot look at myself. The example with the face you can look at all the faces except one face. What? Your own beautiful face. So subject cannot be objectified. I know I am sakshi. But I don't know what the features are? What is the nature of the साक्षि. Therefore the उपनिषद् says at the end of this section, which is called महावाक्यं 4th line from the bottom. प्रज्ञानं ब्रह्म. So this चैतन्य तत्त्वं is

none other than ब्रह्मन्. ब्रह्मन् literally means limitless. Now the question is I don't know what is ब्रह्मन्. Sometimes when we look into English dictionary, I have told you before. You do not know one word garrulous. Garrulous I don't know. I look into the dictionary. It says loquacious. So previously I did not know one word. Then I look in to dictionary. Now I don't know two words. Then I look into dictionary. It says voluble. Now I don't know three words. Then I looked into voluble. It gives garrulous.

Now I want to know what is प्रज्ञानं? And the उपनिषद् says ब्रह्म. And I don't know what is ब्रह्म? We have to know it from other उपनिषद्. And we have seen those उपनिषद्. तैत्तिरीय उपनिषद्? What is the definition of ब्रह्मन्. यथो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति. यत् प्रयं अभिसंविशन्ति. ब्रह्म is जगत् कारणम् the cause of the entire universe.

And once I say कारणम् more features you should remember. What are the 4 features of कारणम्? एक, सार, नित्य, सत्यं. कारणम् is एकं, like gold and ornaments. कारणम् is सारः. Gold alone is the essence of all the ornaments. कारणम् is नित्य; gold alone is permanent. Ornament is created and resolved. So एक, सार, नित्य, and fourthly सत्यं. सत्यं means what? कारणम् alone, exists independently whereas कार्यं borrows existence from कारणम्. Thus कार्यं is अनेक, असार, अनित्य असत्यं. कारणम् is एक, सार, नित्य सत्यं. That ब्रह्मन् is this प्रज्ञानं. And what is the प्रज्ञानं? My own real nature. Therefore what is the knowledge? अहं ब्रह्म अस्मि. And since ब्रह्मन् is जगत् कारणम् I can say therefore I am the जगत् कारणम्. For everything has come out of me. पञ्चभूतानि has come out of me. All living beings have come out of me. I am the greatest one. I

am not the miserable जीवात्मा. But I am the most wonderful परमात्मा. This is going to be the message. The details we will see in the next class.

10. Aitareya_upanishad Section III-1 (notes) 14-12-2015

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितम् । आविराविर्म एधि । वेदस्य म आणी स्थः
श्रुतं मे मा प्रहास्सेरनेनाधीत् अनेनाधीहोरात्रान् संतधामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि ।
तन्माववतु तद्वक्तारमवतु । अवतुमां । अवतुवक्तारमवतुवक्तारं । ॐ शान्तिः शान्तिः शान्तिः ॥

Page 69, chapter 3 section 1, last 3 lines at the bottom:

एतेन प्रजेनात्मनास्माल्लोकादुत्क्रंयामुष्मिन् स्वर्गे लोके सर्वान् कामानाऽस्वामृतः समभवत्तमृतः
समभवत् ॥ इति ऐतरेयोपनिषदि तृतीयाध्याये प्रथमः खण्डः

In this final chapter of ऐतरेय which is the most important chapter the उपनिषद् presents the method of enquiry leading to the जीवात्म परमात्म ऐक्य ज्ञानं. In the previous two chapters, the उपनिषद् only mentions that some rare जीवात्म starts an enquiry and know. But there it doesn't say how the enquiry is done. Whereas here the method of enquiry is presented and the mv is also presented. Therefore, this chapter by itself is a complete teaching and comprehensive teaching. We saw the beginning part of this chapter in the last class wherein the उपनिषद् said, some spiritual seekers join together, and make an enquiry into the real-I, the आत्मा. And Sankaracharya says, no enquiry can be made independently. Therefore we have to supply, with the help of a आचार्य. They made an enquiry asking the question who I am? And the method of enquiry is नेति, नेति. By negating whatever I am not.

And how to find out what I am not? The method is whatever is the object of my experience happens to be an object. And therefore it is not the subject. And therefore anything that is objectifiable I keep on negating. And these spiritual

seekers also made such an enquiry and went on negating the अनात्मनिष्ठा. And the उपनिषद् mentions a few of them as a sample. And what are they? The ज्ञानेन्द्रियाणि and the कर्मेन्द्रियाणि. Sense organs are only instruments I use and I am aware of the condition of the sense organs. Therefore they are all aware-objects only. They serve as an instrument for me. But they are not me. Thus they negated all the sense organs. The physical body we have to include. And thereafter they came to the mind and intellect also, which are very, very closer and they understood that mind and intellect also are, inner organs only. That is why in Sanskrit they are called अन्तः कारणं. So mind is also an instrument. I use in the waking state and dream state. And I set aside the mind, during deep sleep. Similarly intellect also is now and then used instrument or rarely used instrument. That also we keep aside during सुषुप्ति. And the intellectual conditions I am aware of. Whether I am ignorant, whether I am knowledgeable. Whether the knowledge is clear knowledge or not. Whether I have doubts are not I am very clearly aware. That is way I know I am ब्रह्मन्. Or some people say I may be ब्रह्मन्. All these different responses indicate we know whether we know or we doubt. From this it is clear intellect also is an object of knowledge. And it serves as an instrument also. It is both an object and instrument. And therefore it is not me. Thus they kept on negating. यदेदत् हृदयं मनश्च एतत् सर्वं निषिद्धं. And finally they came to - here the उपनिषद् doesn't clearly mention. We have to take from other sources. Once everything is negated what is left behind? We say nothing. But the उपनिषद् says: to say nothing is left behind we must be aware of nothingness. Without witnessing nothingness you cannot talk about nothingness. Therefore the witness of the blankness is called प्रज्ञानं and that प्रज्ञानं which is popularly known as साक्षि चैतन्यं, witness consciousness that alone is my real nature they understood. And not only that, they understood this consciousness is all the time evident in the form of varieties of experiences.

Because every experience is nothing but one प्रज्ञानं consciousness mixed with do you remember what I said before the floods. Or it got washed off in the floods. Consciousness become experience when it is mixed with what? Thoughts. चैतन्यं + thought = experience. चैतन्यं is one. Thoughts are many. Experiences also are many. Depending upon the type of thought-दुःख वृत्ति is there what will I experience? Sadness. सुख वृत्ति is there I will experience happiness. Therefore experiences are variable. Thoughts are variable. Consciousness is non-variable. That non-changing, ever available, non-arriving, non-departing, consciousness principle is the आत्मनिष्ठा which is my real nature. And therefore, they said, सर्वाणि एतानि प्रज्ञानस्य नामधेयानि भवन्ति. Every experience is consciousness + different नाम रूप. Consciousness wearing the thought costume. Every thought is a costume. For what? Consciousness to appear in different forms. When you come to the class, you appear in different costume. But I know the costumes are variable but the student is the same. Otherwise every class I have to start with ऐतरेय उपनिषद्. Therefore conscious content with thought costume is varieties of experiences. Therefore संज्ञानं विज्ञानं आज्ञानं मेधा दृष्टि धृति श्रुति. All of them are names of different conditions of the mind. All of them are one consciousness alone. So consciousness appears as all mental experiences inside.

And now the उपनिषद् makes another mind boggling statement. And what is that. All our experiences relate to external world. So when I have got wall knowledge, corresponding to wall knowledge outside what is there?. Don't say wall knowledge. Outside wall is there. Thus corresponding to the inner world of feelings, emotions, experiences, perception, there is an outer world also which give rise to this experience. So inner world is called वृत्ति प्रपञ्चः Outer world is called

vishaya प्रपञ्चः पुरियறதோ பாருங்கோ.. Inner world is वृत्ति प्रपञ्चः the universe of thoughts which are costumes for consciousness.

And now the question is what about the external world? The world of vishaya: vishaya प्रपञ्च. And the उपनिषद् says the external world also, is the same consciousness alone. With different costumes. Internally what is the costume? Thought costume. Externally what is the costume or vesham or makeup? नाम and रूप. So the same consciousness alone, outside appears as the world of objects. Thus the inner world of thought and the outer world of objects, both of them are nothing but, one चैतन्यं, playing two-fold roles. So experience also is consciousness. Experienced objects also is consciousness. And we may wonder how it is all possible? சும்மா கதை விடற மாதிரி இருக்கே.. How can I swallow the idea that, I-the observer, consciousness **am** in the form of both the experiences and the objects. How can I swallow? And whenever we doubt, वेदान्ता has got the popular example. In fact even before I start, you will say I will come there and give the answer. You may offer to come here and give the answer. You know that I know you know. And you know that I know that you know. So therefore what is the answer? In स्वप्ना, I, who goes to bed alone, during dream, divides himself into not only different experiences but also experienced objects also. The dream-tiger and the dream-tiger-knowledge. The dream-river and the dream-river-knowledg; both the knowledge and experience as well as the corresponding world of object is one waker alone. Bifurcates himself into भोग्य and भोग. And he experiences both. In the same we way प्रज्ञानं is the inner world. प्रज्ञानं is the outer world also.

Now the question is which part of the outer world? Is it Sankaralayam? Because we will wonder I am experiencing only Sankaralayam. The उपनिषद् says not only

Sankaralayam but the entire cosmos is nothing but that चैतन्यं alone. Therefore in the following, portions which we read in the last class, the description of universe is given. And the उपनिषद् says प्रज्ञानं alone is appearing in the form of this universe. And what is that? Look at this.

So where are we? I will tell you. Line no 6th line. Sorry 7th line. एष ब्रह्म onwards. एष ब्रह्म इन्द्र, एष प्रजापतिरेते सर्वे देवा, इमानि च पञ्चमहाभूतानि - पृथिवी वायुराकाश आपो ज्योतिषीत्येतानि, इमानि च क्षुद्रमिश्राणीव बीजानि इतराणि चेताराणि चाण्डजानि च जारूचानि च, स्वेदजानि चोत्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो, यत्किञ्जेतं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरं; सर्वं तत् प्रज्ञानेत्रं प्रज्ञाने प्रतितिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा, प्रज्ञानं ब्रह्म ।

एष ब्रह्म onwards is the description of the universe. And finally the उपनिषद् says this universe is nothing but चैतन्यं alone. And what is the corresponding तैत्तिरीय मन्त्रा? Worth remembering. तस्मात् द्वा ये तस्मात् आत्मनः आकाशः संभूतः आकाशात् वायुः. That is the relevant तैत्तिरीय मन्त्रा. Now एष ब्रह्म. ब्रह्म means हिरण्यगर्भः who is the समष्टि सूक्ष्म शरीर सहित चैतन्यं. So ब्रह्म means हिरण्यगर्भः or total subtle universe. एष इन्द्रः and this इन्द्र, इन्द्र who is also one of the part of the created universe. इन्द्रः means देवराजः. एष प्रजापतिः. प्रजापतिः. means विराट्. विराट् means समष्टि स्थूल शरीर चैतन्यं. And एते सर्वे देवाः all these celestial beings like वरुणः अग्निः etc., all the देवताः, the उपनिषद् goes from higher being and gradually it comes down. The highest being is considered to be हिरण्यगर्भः. हिरण्यगर्भः, विराट्, इन्द्र, other देवाः. एते सर्वे देवाः इमानि च पञ्चमहाभूतानि. All the पञ्च भूतानि and the उपनिषद् itself enumerates the पञ्चभूतानि. What are they? पृथिवी the earth वायुः the air ,आकाशः the space. आपः waters. ज्योतीषि fire. Not given in order. It is in jumbled manner. And not only that, ज्योतीषि इति एतानि पञ्च भूतानि-

एतानि be connected with पञ्च maha भूतानि. Then इमानि बीजानि क्षुद्रमिश्राणी इव. The word बीजं refers to all the other living beings. So we have talked about celestials. Here the उपनिषद् talks about all other living beings which are in the form of different bodies. Human bodies' animal body bird body. They are called बीजानि. Why they are called बीजानि. From one body another body is generated. Therefore here शरीराणि are called बीजानि. And what all bodies? क्षुद्रमिश्राणी, which includes even minute organisms. So micro-organisms included. So क्षुद्रम् means minute organisms invisible ones. So मिश्राणी means alongwith. So all the living beings along with micro-organisms, इतराणि च इतराणि च, which are of varieties. They are not uniform like clone and animals. It is not a cloning business. Each living being is different. In one species itself you take: two human beings they are different. Take one human being itself. Two hands are different. Two fingers are different. Finger lines are different. You take two eyes. One will have plus, another will have minus. Even the eyes are not uniform. इतराणि. इतराणि means, of many and varied category. And all these bodies are divided into 4 groups. We have seen somewhere before. If you remember great. Otherwise ok.

The source is ऐतरेय उपनिषद्. All the physical bodies are broadly classified into 4. Four types. What are they?

अण्डजानि those living beings or bodies born out of egg. Egg born. That means what? They get the bodies in 2 stages. First they come in the form of egg. Then from the egg they hatch and become. Like all types of birds and all will come under that. So egg born.

And जारुजानि those which are born from the womb of the mother directly as a baby. And we all come under that only. We are not hatched from the eggs. Therefore we come under जारुजानि. जारु means जरायु. जरायु means womb of the mother. All mammals, including human beings come under जारुजानि.

स्वेदजानि means all micro organisms, which are born out of moisture. Moisture born microorganisms like fungus etc. After these floods, in many houses on the floor also many things have come did you see. I have got. Even without water entering the flat because of the wetness things are born. So that wetness or moisture is the cause of the arrival of those microorganisms, fungus like things. And they are called what? स्वेदजानि स्वेद means moisture. Or wetness. So जारुजानि च स्वेद जानि च.

And finally उद्भिज्जानि. All the plants and trees born out of the earth born. So egg-born, womb-born, moisture born, Earth-born. These are the 4. All of them, ultimately originate from where? प्रज्ञानं चैतन्यं only. Even though the immediate cause may vary. The ultimate cause is प्रज्ञानं only. So जारुजानि च उद्भिज्जानि च. उद्भिज्जानि that which breaks open earth भूमिं उद्भिज्य जातानि उद्भिज्जानि. And a few samples are given as examples wat are they? अश्वः horses. गावः cows. अश्वः is not the example for उद्भिज्जानि. Very careful with उद्भिज्जानि general classification is over. Then a few samples are taken. उद्भिज्जानि शाश्व you should not comment these two. अश्वः means horses. गावः means cows. पुरुषः means human beings very careful पुरुषः means not male or husbands. पुरुषः means human beings. Then हस्तिनः elephants. In short यत्किञ्चेतं प्राणि. All the living beings, any living being or every living beings. जङ्गमं पतत्रि स्थावरं. So whether they are moving on the ground, or whether they

are moving in the sky like the birds. Or whether they are non-moving on the earth. स्थावरं means what? On the earth non-moving. जङ्गमं means on the earth moving. And पतत्रि means what? Moving in the sky with wings. And what are the examples? प्रज्ञानं जङ्गमं so those on the earth moving means all of us will come under जङ्गमं only. Because we move on the earth. Don't say we go by aircraft. OK that is there. Artificial. Normally we don't fly. Then पतत्रि means birds. And स्थावरं means the trees plants etc. We are only referring to living beings. Therefore you should not mention rock. Rock will not come under living beings. Therefore स्थावरं means trees plants etc. So up to this is the entire universe. Where did it start? एषा ब्रह्म onwards. Up to the स्थावरं. ब्रह्मादि स्थावरं पर्यन्तं. The whole thing incorporates the entire cosmos. We should include other galaxies also. But because one you say पञ्च महा भूतानि all of them are included. Ok so what? Now comes the serious statement.

सर्वं तत् प्रज्ञानेत्रं नेत्रं means कार्यं in this context. प्रज्ञानेत्रं प्रज्ञा कार्यं it is a product of प्रज्ञा – प्रज्ञानं consciousness only. नीयते सत्तां प्राप्यते अनेन इति नेत्रं. That which comes to existence because of प्रज्ञा. And what comes to existence? Every product comes to existence because of प्रज्ञा. Therefore the whole thing is a product of प्रज्ञा. And what do you mean by: it is a product of प्रज्ञा. The उपनिषद् say product means it is born out of प्रज्ञा. It exists because of प्रज्ञा. प्रज्ञा means I am using the word प्रज्ञा. பிரகங்கு இல்லாம போயிடாதேங்கோ प्रज्ञा means consciousness. So everything is born of प्रज्ञा. Everything survives because of प्रज्ञा. Everything resolves into प्रज्ञा. That is said here. प्रज्ञाने प्रतिष्ठितं. Means born out of प्रज्ञानं. ऋष्टिकाले. ऋष्टिकाले प्रज्ञाने प्रतिष्ठितं. Then प्रज्ञानेत्रो लोकः is in स्तिथिकाले during its existence also it is available, survives

because of कारणं only. So प्रज्ञानेत्रो लोकः Means, नेत्रः means नीयते. व्यवहार योग्यतां प्राप्यते अनेन इति नेत्रः. So they are all for Sanskrit students. Others need not bother. Note this much प्रज्ञानेत्रो लोकः; means the world exists because of consciousness. And प्रज्ञा pratishta means the world finally resolves into प्रज्ञा. And what is that प्रज्ञानं? Consciousness. And what is that consciousness? Where is it? Don't look up and down. We have said in the beginning. It is nothing but I, who is aware of my body. Aware of my mind, sense organs and all. Even blankness. All these are aware of by which I, me. That I as the चैतन्यं. That I am the cause of the entire creation. Just as I generate 35.30, a dream world, I sustain a dream world, I dissolve a dream world. And temporarily I enter the dream world. I experience a dream world. And I give reality to the dream world. Remember my favorite statement. For a dreamer, dream is not a dream in dream. For him the dream is like waking. Means real only. And that seemingly real dream world who has created? I have. Thus I create, I sustain, I withdraw, I enter. I give reality and I scream. When I have nightmare in dream. Exactly the same way, for creating the dream world, I use my निद्रा शक्तिः वेदान्ता says, I myself have got a माया शक्तिः. That I create this जाग्रत् प्रपञ्च, the waker's world. I sustain this universe. I resolve this universe. I have entered this universe. I give reality to this universe. And I get affected by my own creation. That we know very well. We create our children and we are affected by the same one. If that is possible this I also possible. We are experts in creating problems for ourselves. Because, that ब्रह्मन् itself has done. एवं परम्परा प्राप्तं. We create problems for ourselves.

And therefore what? प्रज्ञानं ब्रह्म. That प्रज्ञानं, that साक्षि चैतन्यं, the real-I am none other than ब्रह्मन्. This is the महावाक्यं. So अहं सत्यं and entire जगत् is मिथ्या. And what are the 4 features of मिथ्या? C/o माण्डूक्य class. मिथ्या doesn't have existence of its own.

मिथ्या doesn't have origination. माण्डूक्य कारिका it was elaborately read by us. मिथ्या doesn't have existence. मिथ्या doesn't have origination. मिथ्या has got appearance . And at the time of appearance it has got ETU. When I get chance I will remind you. I don't know whether I should because you are all experts. What is ETU. It is experinceable like dream world. It is transactable. And it is useful also. But it still comes under मिथ्या category. ETU, doesn't prove reality. Dream has ETU. Though it doesn't have reality this जाग्रत् प्रपञ्च also has ETU. But doesn't have reality.

So what is the third feature? मिथ्या has appearance. What is the 4th feature? This appearance is because of माया or मूला अविद्या. So प्रज्ञानं ब्रह्म. With that महावाक्यं the main teaching is over.

Then people will ask. OK what will I get out of that? After all these struggle, what is the practical benefit out of that? Because we are all very practical people. Will it solve any of my family problem. Will it solve any of my business problem? Will it solve any of my health problems? What do I get out of Vedantam or it is **வறட்டு** Vedantam.

The benefit the उपनिषद् says: स; सः means a ज्ञानि. एतेन प्रज्ञेनात्मना स्तित्वा. Abiding as साक्षि चैतन्यं. प्रज्ञेनात्मना means साक्षि चैतन्यं. Abiding we have to supply. And what do you means abiding? Constantly remembering this fact. What is the fact? I am not the body. I'm not the mind or sense organs. And I don't have total control, on any one of these things. All these are governed by law of karma. I have only contributing free will. We have a free will. What type of free will? Contributing free will. We don't have controlling free will. This we have to keep on remembering. And once I remember this, I don't want to get attached to them. I withdraw from

them and remember, my higher nature. Which is called आत्मनिष्ठा ब्रह्मनिष्ठा. ज्ञानीनिष्ठा. And as even this ब्रह्म भाव becomes stronger and stronger, how does it become stronger? More and more श्रवणं. More and more मननं. And more and more निदिध्यासनं. It makes what? ब्रह्म भाव प्रभलीकरणम्. Viveka Chudamani class. ब्रह्म भाव प्रभलीकरणम्. I have to strengthen. As even this becomes stronger, जीवभाव दुर्भलीकरणम्. My identification with body, mind etc. Which is called अहंकार. ज्ञाणं - body ज्ञाणं-mind is called अहंकार. And identification with family, stronger becomes attachment, still stronger becomes obsession. It is called ममकार. अहंकार ममकार भाव and consequent powerful राग and द्वेष. दुष्ट चतुष्टयं. अहं, मम, राग and द्वेष. These are the 4 enemies which disturb the mind all the time. And these four put together I called जीवभाव. And अस्मात् लोकात् means जिवभावात्, अहं भाव मम भावात् उत्क्रम्य. He comes out of जीवभाव. And comes to ब्रह्मभाव. During transaction he will behave जीव only. If somebody asks who are you? Don't say प्रज्ञानेत्रो लोक प्रज्ञानं ब्रह्म, अण्ड जानि, जारुजानि all should not be said. These all must be there inside. But outside for transaction. That is why, we are trustees of our possession. We are never owners of anything, भगवान् has given things temporarily. भगवान् can take away anything at any time, without seeking permission. भगवान् need not ask permission. why? It is his property. This awareness must be there. I own nothing. I control nothing. When we cannot control our own thoughts, where is the question of controlling the children? Don't have too much hope. Therefore surrender, give them to भगवान्. भगवान् will take care. This is called coming out of संसार. अस्मात् लोक is संसार. जीवभाव उत्क्रम्य means coming out. सर्वान् कामान् आस्वा. At the moment, at that very moment, he fulfills all his desires. He gets total fulfillment. All desires are fulfilled by mere knowledge how do you say so? How can I fulfill a desire by mere knowledge? Suppose there is

a Benz car. And I want a Benz car, and I know what is a Benz car. Will my desire be fulfilled. I become more disappointed only. So how can knowledge give fulfillment? It is very subtle. It is based on teaching. As long as the word-I refers to a individual, an individual will always have unfulfilled desires. No individual, as an individual, can fulfill, all the desires. Interview the richest person, he will have something as an unfulfilled wish. So how does a ज्ञानि fulfill? By discarding the individuality and claiming ब्रह्म भाव. Everything is within what? Once ब्रह्मन् only. Just as all dream objects are resting where? Waker's mind only. Only when we are in the dream world, we feel there is a distance, between desirer and desired is increased. On waking up desirer and desired they are all within the mind of one waker. Similarly all the desirers of world and all the desired objects are in me. Where is the question of missing anything? In fact whatever he sees in the shop all belong to me. He should not tell it outside. Doesn't also. But he knows that all these are my विभूति my glory only. Therefore सर्वान् कामान् आस्वा. C/o तैत्तिरीयं सोऽस्नुते सर्वान् कामान् सः. And this is called जीवन् मुक्ति, a life of fulfillment. A life without complaint. A life of fulfillment. A life without complaint. Complaint comes only when we want things to happen as you want. This person knows that an आत्मनिष्ठा's behaviour is not going to be in keeping with my norms. It will have its own behaviour, governed by the law of karma. Expectations are either not there. Or they are non-binding expectations. இப்படி நடந்தா நல்லது. இல்லாட்டாலும் ok. And therefore life of fulfillment and life of non-complaint is called जीवन् मुक्ति: And how long? Until the प्रारब्ध is over. When the प्रारब्ध is over, ज्ञानि's body also falls. And then what will happen? सर्वान् कामान् आस्वा. परान्तकाले, मरणकाले समये we have to supply. अमृतः समभवत्. ज्ञानी merges into the totality. जीवात्मा merges into परमात्मनिष्ठा. Like the river merging into the ocean. यथा नद्यः चन्द्रमाना समुद्रे अस्तं गच्छन्ति नाम रूपे विहाय

तथा, विद्वान् नामरूपात् विमुक्तः परात्परं पुरुषं उपैदि दिव्यं. Similarly the individual जिवात्मनिष्ठा, merges into परमात्मनिष्ठा. Which is called विदेह मुक्ति. Freedom from पुनर्जन्म. And this merger takes place at four levels. स्थूल शरीरं merges into स्थूल प्रपञ्च otherwise called विराट्. सूक्ष्म शरीरं merges into सूक्ष्म प्रपञ्च otherwise called हिरण्यगर्भ. कारण शरीरं merges into कारण प्रपञ्च otherwise called अन्तर्यामी or ईश्वर; and enclosed consciousness enclosed within the body merges into all-pervading consciousness. Like when a pot is broken, pot space merges into total space.

How does it merge? We use the word merge. But merging doesn't involve any travel or any transformation also. Without travel and transformation, pot space becomes within, total space. So जीव चैतन्यं becomes one with ब्रह्म चैतन्यं. This is called विदेह मुक्ति. This is the benefit of this knowledge. And therefore there is no fear of death also. There is no fear of rebirth also. This is called विदेह मुक्ति. And to indicate the end of this chapter the उपनिषद् repeats the last expression अमृतः समभवत् अमृतः समभवत्. With this the third chapter ends. And Itereya उपनिषद् also ends.

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितम् । आविराविर्म एधि । वेदस्य म आणी स्थः श्रुतं मे मा प्रहास्सेरनेनाधीत् अनेनाधीहोरात्रान् संतधामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्माववतु तद्वक्तारमवतु । अवतुमां । अवतुवक्तारमवतुवक्तारं । ॐ शान्तिः शान्तिः शान्तिः ।

11. Aitareya_upanishad – Summary (Notes) 21-12-2015

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितम् । आविराविर्म एधि । वेदस्य म आणी स्थः
श्रुतं मे मा प्रहास्सेरनेनाधीत् अनेनाधीहोरात्रान् संतधामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि ।
तन्माववतु तद्वक्तारमवतु । अवतुमां । अवतुवक्तारमवतुवक्तारं । ॐ शान्तिः शान्तिः शान्तिः ।

Today I will give you a summary of ऐतरेय उपनिषद् which we completed in the last class. ऐतरेय उपनिषद् is the only उपनिषद् taken from the ऋग् वेद, among the दश उपनिषद् or ten उपनिषद्s. And it also happens to be a उपनिषद् from which one of the महावाक्यानि have been selected as a sample from ऋग् वेद. And therefore considered an important उपनिषद्. And the शान्ति पाठः of the उपनिषद् also a very significant शान्ति पाठ. Worth chanting regularly. And the उपनिषद् has 3 chapters. Of which the first chapter is divided into 3 sections. Second chapter has one section. Third chapter has one section. So 3+1+1 tally 5 sections are there. Now we will see the gist of each of these chapters

In the first chapter consisting of 3 sections, 3 topics are dealt with. The first topic is श्रुष्टि the creation of the universe. The second topic is अनुप्रवेश. Entry of the creator into the universe. अनुप्रवेशः or entry. And the third topic is महावाक्यं, जीवात्म परमात्म ऐक्यं. So श्रुष्टि, प्रवेश ऐक्यं, creation, entry महावाक्यं or oneness. First we will take up the topic of श्रुष्टि. The universe came out of one कारणम्. One ultimate cause which the उपनिषद् introduces as आत्मा or परमात्मा. This परमात्मा alone was there, before the universe emerged. And this परमात्मा is the creator the कारणम्. And from this it is clear, that this परमात्मा the creator must have the creative power. Without which

creation is not possible. And the creative power is called माया. Thus परमात्मा, the creator, with माया शक्ति, was alone there, before the universe emerged. And from that परमात्मा alone, the universe emerged, in several stages. The stages of the creation are presented differently in different उपनिषद्s. Universe came out of परमात्मा is common to all. But the stages of creation are presented differently in different उपनिषद्. In this उपनिषद् a particular order is given. The first one is लोका श्रृष्टि. The creation of 14 लोकाः. With the help of the पञ्च भूतानि. That is not said. But we have to understand. Through पञ्च भूतानि 14 लोकाः are created. And the word 14 लोकाः are mentioned in ऐतरेय. Peculiar words are used अम्भ मरीची मरम् आपः अम्भो मरीचीर्मरमापः these are the 4 words used for 14 लोकाः.

And the next stage of creation is देवता श्रृष्टि, and इन्द्रिय श्रृष्टि, देवता श्रृष्टि and इन्द्रिय श्रृष्टि. इन्द्रिय means what? All the sense organs. ज्ञानेन्द्रियाणि कर्मेन्द्रियाणि अन्तकरणम् all of them are referred to by the word इन्द्रियं. And देवता means the corresponding presiding deity whose blessing is required for the sense organs to function. Supervising deities presiding deities called देवता. So लोका श्रृष्टि, देवता श्रृष्टि, इन्द्रिय श्रृष्टि. Up to this is section no.1 of the first chapter. First chapter has 3 sections. First chapter, first section is up to the इन्द्रिय श्रृष्टि. Then in the first chapter second section, श्रृष्टि topic is continued. Here it talks about शरीर श्रृष्टि: the creation of the physical body which have to hold the sense organs. Sense organs cannot hang here and there. Sense organs require a holder. And the physical body is the holder of not only the sense organs and even the देवता अंश. अंश means part of the देवता are there in every body. In every sense organs. Because the blessing of the देवता is required. So in my eyes सूर्य अंश is also there. And in your eyes also, not only, the

eye but the देवता अंश. Like the representative. Central govt. representative in the state. So शरीर श्रृष्टि was also pointed out. And among all the शरीराणि the उपनिषद् said the most valuable precious body is which body? मनुष्य शरीरं. And why is मनुष्य शरीरं glorious? Don't say that alone can do अकर्मणो. मनुष्य शरीरं alone can pursue मोक्षा and get freedom from संसार.

So first chapter second section dealt with the creation of शरीरं which accommodates देवता and इन्द्रियं. And alongwith the उपनिषद् adds a note. A significant note. When the sense organs are created भगवान् united each one of them with hunger and thirst. Each one has got hunger.

Eyes have for hunger for seeing beautiful things. Ears have got hunger for hearing beautiful words. You are wonderful you are sweet. You are very nice. Nobody tells. Ears. And once a person tells you, you will be after that person because you always want to hear nice things. That is why वेदान्ता class, is good because this is the one place where गुरु says you are सत्यं ज्ञानं अनन्तं नित्यं शुद्धं. You can hear nice things. At least i am not scolding you which you get plenty at home. Therefore each organs have got hunger and thirst. Tongue has got mind hungers for love, compassion, care. How are you? Did you eat breakfast? We all want that. And this hunger represents अपुनत्वम्. Hunger represents desire. Desire represents sense of inadequacy. Therefore all the organs are associated with अपुनत्वम् or संसार. From when onwards? Right from birth. And by mentioning this, the उपनिषद् conveys a very important note. What is that? All the organs belong to सूक्ष्म शरीरं. सूक्ष्म शरीरं has got hunger and thirst. सूक्ष्म शरीरं has got desire. सूक्ष्म शरीर has got अपुनता. सूक्ष्म शरीरं has संसार. So संसार belongs to सूक्ष्म शरीरं only which is created. संसार

never belongs to very important corollary. Created सूक्ष्म शरीरं alone has संसार, अपूर्णता. The creator, the original one what is the name given? परमात्मा is असंसारी is a very, very important, indirect message. Problems belong to अनात्मा. Problem never belong to आत्मा. And that means whenever ई identify with अनात्मा, ई feel problem. Whenever ई don't identify; ई don't have any problem. What is the proof? Daily we experience. During जाग्रत् अवस्था, waking state, I identify with my body and mind. Therefore eternally dissatisfied. My nose is not alright. My hair is not alright. My earlobes is not alright. Complaints. Otherwise how beauty parlours survive. Never satisfied with my body. With my hair. And never satisfied with sukshma sariram also. My mind. My sense organs etc. I identify, there is संसार. During sleep, I have set aside स्थूल शरीर अभिमान, सूक्ष्म शरीर अभिमान. What complaint we have during sleep? Absolutely no complaint. When we sleep neighbours might have complaint. पुरियறதோ. But we don't have. I mean snoring. Ok. We don't have any complaint. आत्मा is ever असंसारी. This is an aside note.

सं अशना पिपासाभ्यां अन्व वर्जत्. सूक्ष्म शरीरं was united with hunger and thirst. संसार. So thus in the second section शरीर श्रृष्टि was talked about. Now what all श्रृष्टि over? लोका श्रृष्टि, देवता श्रृष्टि, इन्द्रिय श्रृष्टि, शरीर श्रृष्टि. With this 1-2 is over. First chapter second section.

Now in first chapter third section, the final layer of श्रृष्टि is talked about. And what is that? When भगवान् gives hunger and thirst, which are natural and instinctive, भगवान् himself creates the food, for hunger and thirst. Imagine भगवान् creates hunger and he doesn't provide food. We are all in desert ,let us assume. How will

we survive? So you will find भगवान् has created everywhere. So in national geographic there was a study of all desert creatures. And they were showing one Lizard. And that lizard during night when the temperature falls here will be dew formed on its own body. The body of the lizard. And what the lizard does is, it shakes its tail. And the water drops is thrown out. And it captures. Can you imagine? Try now. It shakes the tail. The tail has got the dew drops. And that drop it captures. भगवान् has provided, food or water even for that lizard, in the form of dew drops and also the chill for capturing that. Anyway that is aside note.

What I want to say is भगवान् has to provide food not only for the mouth but all the organs. And that is called अन्न श्रृष्टि. The entire universe, the external universe is called अन्नम्. शब्द, स्पर्श रूप रस अन्ध. Five types of अन्नम्, for five types of इन्द्रियाणि. Having five types of hunger. And with this अन्न श्रृष्टि and also it talks about, the उपनिषद् talks about the capacity to swallow the food and which is called अपान प्राणः अपान प्राणः; means, food consuming power. And up to this o श्रृष्टि प्रकरणम्. लोक, देवता, इन्द्रिय, शरीर, अन्न श्रृष्टि - up to this is श्रृष्टि प्रकरणम्. It gets over in the third section, page no 46, up to the first paragraph. यद्वायुः अन्नायुर्वा एष यद्वायुः Up to that is श्रृष्टि प्रकरणम्. So परमात्मा, is कारणम्. The entire universe including STS, and SKS, and the universe the food they are all products कार्यम्.

And based on this creation, we have to derive the corollary by remembering the 4 features of कारणम्. And 4 features of कार्यम्. You are not supposed to stare at me. When I say 4 features you should feel very, very familiar. What are they? कारणम् is एकं, सारं, नित्यं, सत्यं. एकं, means what? Cause is always one. सार means what? That is

the substance or essence. only substance. नित्यं means what? That you know. Permanent. And सत्यं means what? Having an existence of its own. It is one. It is substance. It is permanent. And it is independently existent. Whereas कार्यम् is the opposite. Easy to remember. अ should be added. अनेकं, असारं अनित्यं असत्यं., अनेकं means what? Products are always pluralistic. Products are non-substantial. And products are अनित्यं. Impermanent. Subject to arrival and departure; birth and death. And of the four and the most important one is असत्यं. Otherwise called मिथ्या. असत्यं alone is called मिथ्या. कारणम् सत्यं. कार्यम् is मिथ्या . It consists of names and forms only. The entire universe is nothing but name and form. It doesn't have an existence of its own. It is an appearance. It is not an entity with existence. So thus the corollary of श्रुति प्रकरणम् is परमात्मा सत्यः प्रपञ्च मिथ्या. परमात्मा सत्यः प्रपञ्च मिथ्या. ब्रह्म सत्यं, जगन् मिथ्या. This is the first significant part of teaching.

Then comes the next teaching. That is entry, प्रवेशः. That is in page 46 the middle paragraph. स ईक्षता onwards. Up to the end of that paragraph. नान्दनं. स ईक्षता to नान्दनं is the second significant teaching. What is that? The entire created universe is born out of माया. Born out of पञ्च भूतं. And therefore everything is inert in nature by itself. Therefore world is जडं, अचेतनम्. All the सूक्ष्म शरीराणि are जडं अचेतनम्. Sense organs by themselves are जडं अचेतनम्. Even mind all of them are अचेतनम्. Inert body, and inert world cannot interact. And therefore परमात्मा decided what? I have built several houses. भगवान् has created maximum no houses. Each body is a house for not us. But for भगवान्. And therefore, भगवान् creator परमात्मा, entered, every body and became experiencer जीवात्मा. Like what example? Creator-waker, enters the dream and becomes the experiencer-dreamer. Creator-waker and

experiencer-dreamer, are one and the same. Because waker alone experiences the dream. How do you know? Because next day waking up we don't say dreamer dreamt. We say i dreamt. In the same way, creator परमात्मा, enters every body, and becomes experiencer जीवात्मा. Of course you should not take it literally because परमात्मा cannot physically move and all for entry. Why? Already all-pervading. Therefore entry is only a figurative expression. Should not be taken literally. And the उपनिषद् also talks about the path through which it enters. What is that? Do you remember ब्रह्मरन्ध्रं a special aperture on the top of the head through which he enters. So this is the प्रवेश topic. And then what is the corollary. The corollary is since the creator परमात्मा alone is now available as experiencer जीवात्मा, it is very clear परमात्मा and जीवात्मा are one and the same. Only vesham is different. So this is the corollary. जीवो ब्रह्मैव ना परः ऐक्यं. Then comes the third topic of the first chapter which is महावाक्यं.

From the last portion तस्य त्रय आवसथा: onwards up to the end of this first chapter. परोक्षप्रिया इव हि देवाः where does it start? तस्य त्रय आवसथा last paragraph in page 46. Up to the next page end. What does it say? Even though परमात्मा enters जीवात्मा and is there as the experiencer, there is a problem. Then only there is a plot. What is the problem? The moment the entry takes place, जीवात्मा, because of the आवरण शक्ति of माया, the concealing power, the veiling power of माया, the जीवात्मा forgets the fact. What is the fact? I am none other than creator परमात्मा. Just as dreamer, in dream, never remembers, that I am the waker, comfortably on the bed. How nice it will be if we know. Remember my favorite statement. For a dreamer, dream is not a dream in dream. Doesn't know that. So because of its ignorance of the fact, i am

none other than the creator परमात्मा, i commit the blunder of identifying with voraciously hungry, voraciously thirsty, body mind sense complex. I have gone fallen there. अस्मिन् महति अर्णवे प्रावसन्. Every जीवात्मा falls into संसार, by mistaking the body mind complex as myself. Like that the life goes on and on. And every जीवात्मा, because of this ignorance, कर्तृत्वं, भोक्तृत्वं, पुनरपि जननं, पुनरपि मरणं and somehow, because of several पुण्यम् done in several जन्माः, he is born in a culture, where the escape door is there. Without key. Door is there. But no key. And once the जीवात्मा comes to that, जीवात्मा does कर्म योग, उपासन योग and collect enough spiritual पुण्यम्. And once spiritual पुण्यम् is there, and opportunity for vedantic study. And once the study takes place the जीवात्मा knows what? अहम् परमात्मा अस्मि. That is in this important paragraph. This paragraph is one of the most important part, in the first chapter. स जातो भुतान्यभिव्यैरव्यत्, किमिहान्यं वावदि(ष)ष्यादिति । .

There is no word other than ब्रह्मन् and that ब्रह्मन् I am. What is the learning? There is no world other than ब्रह्मन् and that ब्रह्मन् I am. And since ब्रह्मन् is known, intimately as I am, ब्रह्मन् is given a title इदन्द्रः इदम् means intimately द्र means recognised. Intimately recognised one. Who? ब्रह्मन्. And that इदन्द्र alone, just as Narayana becomes Nana, इदन्द्रः becomes इन्द्र. So thus श्रुष्टि, प्रवेश, ऐक्यं. This is first chapter.

Now the second chapter describes संसार, if we refuse to gain this knowledge. संसार वर्णनं is the description of the second chapter which has got only one section. And how is संसार described? The उपनिषद् is संसार is continuously shifting the residence. So every जीवा shifts residence three times every day in one life. Every जीवा shifts the residence three times a day every day throughout the life. त्रय आवसता. आवसता

means residence. And what is that? Do you remember? जाग्रत्, स्वप्ना and सुषुप्ति. In the waking state we reside in this physical body and go through experiences. In dream we don't reside in this body. We have got another tenement. Alternative house. Winter house, summer house. And go the dream body and there also goes through experiences. So जाग्रत् and स्वप्ना. And third one सुषुप्ति which is the place for relaxation. So that again come back and get battered. So जाग्रत् स्वप्ना सुषुप्ति. जाग्रत्, स्वप्ना सुषुप्ति the continuous travelling putting on विश्व तैजस प्राज्ञ. विश्व तैजस प्राज्ञ is संसार. And each one संसार is expressed in what form? अपूर्णता. And which is in the form of complaint galore. What is the conventional expression of संसार. संसार=continuous complaint. And if I repeat that, you will, complain. Swamiji வந்து இப்படி சொல்லிண்டே இருக்கார்னு complain பண்ணுவேள். So complaint on swamiji also. And it is one local abode which one likes. And after death there is another set of abode. Like the national travel and international travel. And they are called पितृ शरीरं मातृ शरीरं and स्व शरीरं. So remain as a seed in father's body. Remain as foetus in mother's body. Remain as an individual in one's own body. Seed form. Fetal form and individual form. These are the three abodes. And transition from one to another called birth. Thus three जन्मा: also. Abode to 2 is one जन्मा. 2 to 3 is another जन्मा. 3 to next one is another जन्मा. This on and on and on affair is संसार. Discussed, where? Second chapter only section. And the उपनिषद् wants to conclude this section with positive note. Why conclude in a pessimistic note of संसार. So it talks about वामदेव ऋषिः, a rare ज्ञानि, who had attained ज्ञानं, in the previous जन्मा. But obstructed because of some कर्म. Then he enters the womb of the mother and in the womb itself that कर्म gets exhausted and Therefore वामदेव ऋषि in गर्भ - this is an extraordinary case, we have in this scriptures only. We don't find anywhere

locally. I hope you have not experienced suddenly the baby in the stomach saying अहं ब्रह्मास्मि. நுண்ணா இரூக்குடே.. So it is an extraordinary case. But thing is at the appropriate time, ज्ञानं and nishta will come. Thus वामदेव दर्शनम् is the second topic. संसारवर्णनं , वामदेव दर्शनम्. This is the second chapter first section. Now we have one more chapter and only section.

So in the next chapter the वामदेव दर्शनम् is the important portion. In first chapter the last portion I said is ऐक्यं. In the second chapter the वामदेव दर्शनम् I will tell you where it comes. Page no 59, last 4 lines. तदुक्तं ऋषीणां. Those three lines only. एवं उवाच up to that is वामदेव दर्शनम्. Wherever the दर्शनम् of a ऋषि is presented ,पारायणम् of that, regular recitation of that is supposed to be spiritually elevating. Like त्रिशङ्कु दर्शनम् in तैत्तिरीय.

Now we will the gist of the third chapter. And as I said the third chapter alone is the most important chapter because here alone the method of enquiry is presented. In the previous 2 chapters, the knowledge has been summarised. But the method has not been given. The steps of the enquiry not given. Here it is given. And what is the first step? Start with self-enquiry asking who I am with the help of the गुरु and शास्त्र. Not sitting alone in a room and asking who am I? As Swamiji said I am a fool, I am a fool, answer alone will come. ब्रह्मास्मि and all will not come. So who am I should be asked with गुरु शास्त्र सान्निध्यं. Then what is the method? नेति नेति. Whatever I experience I am not. दृग् दृश्य विवेक. दृग् दृश्य विवेक.if you have forgotten tomorrow I will remind you. And in this method body is an object of experience. Sense organs. Of course the body sense organs, mind thought even blankness all of them are experienced by me. TF they are all different

from me. I am the experiencing, awaring, conscious principle called साक्षि चैतन्यं. And this साक्षि चैतन्यं is available when? All the time. And how do you know it is available? The उपनिषद् says, this साक्षि चैतन्यं alone appears as varieties of experiences, in association with do you remember? Very important message of ऐतरेय. This one changeless consciousness alone appears as varieties of experiences in association with every thought that arises in the mind. Pleasure thought, pleasure experience. Pain thought, pain experience. Every thought, gets converted into experience, only because of its association with what? चैतन्यं. Thought becomes experience. In association with consciousness. Therefore in every thought, like in gulabjamun or Rasgulla what is there? The syrup is there. That is the real sweet one. When you press every Rasgulla the syrup comes. You press every experience the thought is separated. The syrup is what? साक्षि चैतन्यं. And that साक्षि चैतन्यं I am is the first stage of enquiry.

And then what is the second stage? The I the experiencer जीवात्मा, doesn't belong to the body. Because body is inert by itself. Doesn't belong to the mind or sense organs. The experiencer जीवात्मा is none other than what? The creator परमात्मा. Like a dreamer, becoming wise in dream. Imagine. Imagine such a hypothetical situation. Then what will the dreamer say?. I am having just here. You know who I am. I am in the bed. Santakaram bed sayanam etc. So, just as the dreamer knows I am the comfortable one the waker, but playing the role of dream experience. Every ज्ञानि says I am not an individual, part of the world. But I am the चैतन्य जीवात्मा who is none other than the creator परमात्मा. प्रज्ञानं ब्रह्म. And therefore I alone am in the form of as creator. I am एक, now as a कारणम् I can claim. I am एक, सार, नित्य, सत्य . How to remember. Take English word. एक-E. सार.S. नित्य N. सत्य S. ESNS. That

means what? Essence. ESNS means essence. But swamiji essence is spelling is wrong. Mobile spelling. In the mobile what is the spelling of essence ESNS. Therefore I am the essence एक सार नित्य सत्यं जगत् कारणम् ब्रह्म. Therefore I am एष ब्रह्म - एष इन्द्रः etc. Some students said I did not read this portion in the last class. OK. We will quickly read that portion only. Because there are some people who are particular about reading in the class. I forgot to read it seems. Being important we will read. Page no 69. And the most important portion also 7th line. Page 89 seventh line.

एष ब्रह्मेष इन्द्र, एष प्रजापतिरेते सर्वे देवा, इमानि च पञ्चमहाभूतानि - पृथिवी वायुराकाश आपो ज्योतिषीत्येतानि, इमानि च क्षुद्रमिश्राणीव बीजानि इतराणि चेताराणि चाण्डजानि च जारूचानि च, स्वेदजानि चोत्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो, यत्किञ्जेतं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरं; सर्वं तत् प्रज्ञानेत्रं प्रज्ञाने प्रतितिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा, प्रज्ञानं ब्रह्म ।

So this consciousness alone which is myself. Am in the form of ब्रह्मन् appearing as everything with different names and forms. And after revealing this महावाक्यं, the उपनिषद् concludes saying that the result of this knowledge we can reap, only under one condition. Claiming I am चैतन्यं, we have to dilute our attachment to the body mind family अनात्मा. Attachment to body mind is अहंकार. Attachment to family and property is ममकार. अहंकार ममकार has to be diluted. Which will dilute राग and द्वेष. Only when these 4 are diluted, you will start reaping, the benefit of study. Otherwise study will be there. Benefit cannot be reaped. Reaping this benefit is called जीवन् मुक्ति. After enjoying जीवन्मुक्ति: at the time of death, ज्ञानि will attain विदेह मुक्ति also. With this the third chapter of ऐतरेय is also over.

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितम् । आविराविर्म एधि । वेदस्य म आणी स्थः
 श्रुतं मे मा प्रहास्सेरनेनाधीत् अनेनाधीहोरात्रान् संतधामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि ।
 तन्माववतु तद्वक्तारमवतु । अवतुमां । अवतुवक्तारमवतुवक्तारं । ॐ शान्तिः शान्तिः शान्तिः

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
 ॐ शान्तिः शान्तिः शान्तिः ॥

हरि ॐ, In the next class, I will introduce the next उपनिषद् namely Chandokhya
 उपनिषद्.

12. Aitareya Upanishad Verses in Devnagari

हरिः ॐ.

आत्मा वा इदमेक एवाग्र आसीत् नान्यत्किञ्चन मिषत् .स ईक्षत लोकाःन्नु सृजा इति.
स इमांललोकाःनसुजत्. अम्भो मरीचीर्मरमापोऽदोऽम्भः परेण दिवम् द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः.
पृथिवी मरो या अध्यस्तात्ता आपः.

स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति. सोऽद्भ्य एव पुरुषं समुद्द्रुत्य हृमूर्च्छयत् ।
तमभ्यतपत् तस्यापितसस्य मुखं निरभिद्यत यथाण्डं; मुखाद्वाग्वाचोऽग्निः नासिकेनिरबिद्येतां
नासिखाभ्यां प्राणः प्राणाद्वायुः अक्षिणी निरभेद्यताम् अक्षिभ्यां चक्षुस्चक्षुष आदिभ्यः कर्णौ निरभेद्यताम्
कर्णाभ्यां श्रोत्रं श्रोत्राद्दस त्वङ्गिनरबिद्यत त्वचो लोभानि लोमभ्य ओषदिवनस्पतयः हृदयं निरभिद्यत
हृदयान्मनो मनसश्चन्द्रमा नाभिर्निरबिद्यत नाभ्या अपानोऽपानान्मृत्युः शिश्रं निरभिद्य शिश्राद्रेतो
रेतस आपः ॥ इति एत रेयोपनिषदि प्रथमेऽध्याये प्रथमः खण्डः

ता एता देवताः सृष्टाः अस्मिन्महत्यर्णवे प्रापतन् तमसना पिपासाभ्यां अन्ववार्जत्। \ ता येन अब्रुवन्
आयतनं नः प्रजानीहि यस्मिन् प्रतिष्ठिता अन्नमदामेति। ताभ्यो गामानयत् ता अब्रुवन् न वै
नोऽयमलमिति। ताभ्योऽश्वमानयत् ता अब्रुवन् न वै नोऽयमलमिति। ताभ्य पुरुषमानयत् ता अब्रुवन्
सुकृतं बतेति। पुरुषो वाव सुकृतं।

ताभ्यः पुरुषमानयता अब्रुवन् सुकृतं बतेति; पुरुषो वाव सुकृतं ।ता अब्रुवीद्यथायतनं प्रविशतेति।
अग्निर्वाग्भूत्वा मुखं प्राविशत् वायुः प्राणो भूत्वा नासिके प्राविशत् । आदित्यश्चक्षुणीर्भूत्वा अक्षिणी
प्राविशत् दिसः स्रौत्रं भूत्वा कर्णौ प्राविशन् ओषदि वनस्पतयो लोमानि भूत्वा त्वचं प्राविशन् चन्द्रमा
मनो भूत्वा हृदयं प्राविशत् मृत्युरपानो भूत्वा नाभिं प्राविशत् आपो रेतो भूत्वा शिश्रं प्राविशन्।

तमसानापिपासे अब्रूतां आवाभ्यामपिप्रजानीहिति। ते अब्रवीत् एतास्वेववां देवतासु आपजामीं एतासु भागिन्यौ करोमीति। तस्माद्यस्यै कस्यै च देवतायै हविर्गुह्यते भागीन्यावेवास्यां अशनापिपासे भवतः।

स ईक्षतेमे नु लोकाश्च लोकपालाश्चान्न्मेभ्यः सृजा इति । सोऽपोऽभ्यतपत् ताभ्योऽभितसाभ्यः मूर्तिरजायत। या वै सा मूर्तिरजायत अन्नं वै तत् । तदेतदभिसुष्टं पराइत्यजिघांसत् । तद्वाचाजिघृक्षत् , तन्नाशक्नोद्वाचा ग्रहीतुं। स यद्वैनद्वाचाग्रहैष्यद् अभिव्याहृत्य हैवान्नमत्रप्स्यत्। तत् प्राणेनाजिघृक्षत् तन्नशक्नोत् प्राणेन ग्रहीतुं। स यद्वैनत् प्राणेनाग्रहैष्यद् अभिप्राण्य वान्नमत्रप्स्यत् तच्चक्षुषाजिघृक्षत् , तन्नशक्नोच्चक्षुषा ग्रहीतुं । स यद्वैनच्चक्षुषाग्रहैष्यद् दृष्ट्वा हैवान्नमत्रप्स्यत् । तच्छ्रोत्रेणाजिघृक्षत् तन्नाशक्नोच्छ्रोत्रेण ग्रहीतुं । स यद्वैनच्छ्रोत्रेणाग्रहैष्यत् श्रुत्वा हैवान्नमत्रप्स्यत्। तत्त्वचाजिघृक्षत् तन्नाशक्नोत्वचा ग्रहीतुं । स यद्वैनैनात्वचा ग्रहैष्यत् स्पृष्ट्वा हैवान्नमत्रप्स्यत् । तन्मनसाजिघृक्षत् तन्नाशक्नोन्मनसा ग्रहीतुं । स यद्वैनन्मनसाग्रहैष्यत् ध्यात्वा हैवान्नमत्रप्स्यत् । ताच्छिश्नेनाजिघृक्षत् तन्नाशक्नोच्छिश्नेन ग्रहीतुं । स यद्वैनच्छिश्नेनाग्रहैष्यद् विसृज्य हैवान्नमत्रप्स्यत् । तदापानेनाजिघृक्षत्, तदावयत् । सैषोन्नस्य ग्रहः यद्वायुः अन्नायुर्वा एष यद्वायुः

स ईक्षत कथं न्विदं महते स्यादिति । स ईक्षत कतरेण प्रपद्या इति। स ईक्षत यदि वाचाभिव्याहृतं यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं, यदि श्रोत्रेण श्रुतं ,यदि त्वचा स्पृष्टं, यदि मनसा ध्यातं, यद्यपानेनाभ्यपानितं, यदि शिश्नेन विसृष्टमथ कोऽहमिति। स एतमेव सीमानं विदार्येतया द्वारा प्रापद्यत। सैषा विदतिन्नार्म द्वास्तदेतन्नानन्दनं।

तस्य त्रय आवसथाः त्रयः स्वप्नाः। अयमावसथोऽयमावसथोऽयमानवसथ इति। स जातो भुतान्यभिव्यैरव्यत्, किमिहान्यं वावदि(ष)ष्यादिति । स एवमेव पुरुषं ब्रह्म ततममपश्यदिदमदर्शमिति ३ । तस्मादिदन्द्रो नामेदन्द्रो ह वै नाम । तमिदन्द्रं सन्तमिन्द्र इत्याचक्षते परोक्षेण । परोक्षप्रिया इव हि देवाः , परोक्षप्रिया इव हि देवाः । परोक्षप्रिया इव हि देवाः ।। इति ऐतरेयोपनिषदि प्रथमाध्याये तृतीयः खण्डः ।।

[अपक्रामत(न्तु) गर्भिण्यः] पुरुषे ह वा अयमादितो गर्भो भवति यदेतद्रेतः । तदेतत्सर्वेभ्योऽङ्गेभ्यस्तेजः संभृतमात्मन्येवात्मानं बिभर्तिः, तद्यथा स्त्रियां सिञ्चत्यथैनज्जनयति; तदस्य प्रथमं जन्म। तत् स्त्रिया आत्मभूयं गच्छति, यथा स्वमङ्गं तथा ; तस्मादेनां न हिनस्ति; सास्यितमात्मानमत्र गतं भावयति

सा भावयित्री भावयितव्या भवति। तं स्त्री गर्भं बिभर्ति; सोऽग्र एव कुमारं जन्मनोऽग्रेऽधि भावयति , स यत् कुमारं जन्मनोऽग्रेऽधि भावयति , आत्मानमेव तद्भावयति, एषां लोकानां संतत्या एवं संतता हीमे लोकास्तदस्यद्वितीयं जन्म।

सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते । अथास्यायमितर आत्मा कृतकृत्यो वयोगतः प्रैती; स इतः प्रयन्नेव पुनर्जायते : तदस्य तृतीयं जन्म । तदुक्तमृषिणा - गर्भं नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति; गर्भं एवैतच्छयानो वामदेव एवमुवाच । स एवं विद्वानस्माच्छरीरभेदादूर्ध्वं उत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान् कामानास्वाऽमृतः समभवदमृतः समभवत् ॥ { यथा स्थानं गर्भिण्यः} इति ऐतरेयोपनिषदि द्वितीयाध्याये प्रथमः खण्डः

कोऽयमात्मैति वयमुपास्महे ? कतरः स आत्मा येन वा (रूपं) पश्यति, येन वा (शब्दं) शृणोति, येन वा गन्धानाजिघ्रति, येन वा वाचं व्याकरोति, येन वा स्वादु चास्वादु च विजानाति? यदेतद्धृदयं मनश्चैतत्। संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिधृतिर्मितर्मिनीषा जूतिः स्मृतिः संकल्पः ऋतुरसुः कामो वश इति-----सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति। एष ब्रह्मेष इन्द्र, एष प्रजापतिरेते सर्वे देवा, इमानि च पञ्चमहाभूतानि - पृथिवी वायुराकाश आपो ज्योतिषीत्येतानि, इमानि च क्षुद्रमिश्राणीव बीजानि इतराणि चेताराणि चाण्डजानि च जारूचानि च ,स्वेदजानि

चोत्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो,यत्किञ्जेतं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरं ;
सर्वं तत् प्रज्ञानेत्रं प्रज्ञाने प्रतितिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा, प्रज्ञानं ब्रह्म।
एतेन प्रजेनात्मनास्माल्लोकादुत्क्रंयामुष्मिन् स्वर्गे लोके सर्वान् कामानाःस्वामृतः समभवत्तमृतः
समभवत् ॥

॥ इति ऐतरेयोपनिषदि तृतीयाध्याये प्रथमः खण्डः ॥

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